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THE LIVING WORD, OR THE BIBLE OF SPIRITUALISM.

A LECTURE BY MISS LIZZIE DOTEN. Reported for the Banner of Light.

In the progress which man is making toward the highest spirituality, he is slow to perceive that the Divine Idea which he is seeking-the purest religion which man can know-lies in the simplest things. Ascending the heights of wild speculation, or toiling wearily over the drifting sands of ever-changing philosophies, he has unheedingly, again and again, passed by the temple stairs which lead to the shrine of the veiled oracle, where the Living Word is spoken so simply and plainly that the heart of a child can understand.

Religion is a Science, and the great mistake of man in the past has been, that he has endeavored to calculate, through his own limited conceptions, the entire area of the mighty circle of Truth, which is as infinite as God, and as extensive as the need of man's immortal nature. He who would become thoroughly acquainted with any science, must study carefully its first principles. He must learn first that one and one make two, that a triangle has three sides and a circle is round, before he can attempt to solve difficult mathematical problems. In all the ordinary pursuits of life, man seems to recognize and accept this as his rule of action; but when he turns to Religion, instead of commencing with himself as a centre, and taking himself precisely as he is, with his various duties and relationships to his own body, to his brother man and the material universe, he perplexes and distresses himself with vain theories a plan of Salvation whereby he may insure the former and escape the latter.

Poor children of the dust! standing in the immediate presence of that which is divinely beautiful, the useful, the simple and the true, how unnecessary is all this labor and anxiety! Turn back confidingly to the bosom of good Mother Nature, and in her own simple and truthful way she will speak to you of your Father God, and tell you of long before your race was born.

In the midst of all these absurd theories and wild speculations, the truly spiritual man ever inevitably outgrow these crudities, as a child does man affairs, haste to offer him plain and simple

The world is in that changing condition to day. Man is slowly emerging from the chrysalis of old | mination, and angelic communion, and Divine intheology, and spreading the wings of reason and spiration, which point clearly to that period when free investigation for a voyage of discovery into man's spiritual capacity shall have so enlarged the realms of Natural Science and Religious Truth. He seeks for that form of faith which not and can stand as consciously in the brightness of only appeals to his spiritual need, but also addresses itself to his reason. If an old tradition conflicts with any known laws of Nature, he rejects it, no matter how old or sacred it may be. If Genesis and Geology are at variance, he goes over to Geology, and leaves the Bible-makers and ingenious commentators to extricate Genesis from its diffiulties as best they may. God and ent to man. The fearlessness with which the hu-Nature, Law and Order, are one and inseparable to him. The Living Word shadowed forth in the | was considered most holy in the past, the absence works of the Almighty Power, is worth more to of vitality in the old forms and observances, the him than any unsubstantiated claim to inspira- | waning power of the church and the priesthood, tion, or a "thus saith the Lord" from the lips of and the manifest inclination of the people for free a spiritual autocrat, who flourished thousands of inquiry and investigation, the hungering and years since. His reason rejects the story of Noah's | thirsting after true righteousness experienced by flood as it is given, and the wonderful preservation of the lower creations in the ark. He doubts that the sun stood still at the command of Joshua -that the whale swallowed Jonah-that Solomon was the wisest man, or that David was a man after God's own heart. And although both Jesus and Paul prophesied the speedy and calamitous man cannot, if he would, resist, are all clear indiending to all sublunary affairs, yet he sits quietly by his fireside, and reads Lyell and Darwin, Huxlev and Tyndall, and comes to the philosophical conclusion that a work commenced on such a ity, "and knowledge shall be increased." Yet grand and extensive scale will not be shattered like a castle of cards, before it has reached its not fully assured of the New-if his faith and hope evident perfection, or be burned up like a child's paper fly-trap, for the sake of destroying the the revelations and wants of his time. wicked imprisoned therein.

If, however, he at times feels the immediate necessity of having his ascension robe ready, and | tures with perfect confidence, and worshiped in has ecstatic visions of saints in flery chariots them, with grateful and earnest hearts, for many vanishing in clouds of glory, it is because the theological virus in his veins, inherited from his ancestors, is more active at certain seasons than time, or upon treacherous, unsubstantial soil, full at others; and when the psychological influence of sloughs of despond, and quagmires of decepof a religious revival or protracted meeting is removed, he feels with Galileo that the world still moves, and is likely to move on in the same un- | brother, we do not ask you to forsake the broad. erring course of harmony and beauty which she firm foundation of universal truth. All that has pursued for the last six thousand years. The which was grand, sublime and enduring in the man-made theology of the past is to-day but a spiritual temple which your fathers reared was dead letter, and the only vitality in the churches derived from the immutable principles in which at present is the Living Word-the natural, spon- | the foundation of their systems was laid; but, retaneous expression of man's religious nature, which all the accumulated rubbish and filth of existing need. You now belong to the men of old tradition and sectarianism could not crush other times, and that old temple, which seemed out of him. It throbs and swells in his heart as so grand and spacious to your fathers, is too narthe sea does beneath the moon, and fills his whole | row and limited now for your expanded thought. being with the murmuring of a deep, inner con- Its pillars are tottering, its walls are crumbling. sciousness. It may be at the risk of his calling and the whole fabric will soon fall to ruin and and election—it may be in direct violation of the decay. It stands merely as a representative of articles of his creed, that he listens to the low the outward form and expression which your

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he receives from it new inspiration and strength. When the spiritual eye becomes single to the Divine Idea within, the whole body is full of light, and the inconsistencies and absurdities of old Thelogy appear monstrous and ridiculous by the side of genuine Truth. Infant Damnation, Total Depravity Election by Grace, Eternal Punishment, and the Vicarious Atonement, appear to him like the hideous phantoms of the night, and when he perceives that they are but mere shadows, he loses all confidence in the interpretation which man has given to the Living Word, and addresses himself earnestly to the work of discovering its hidden meaning for himself.

The definition given by one of the best lexicographers of the term Infidel is, "a person who disbelieves the plenary Inspiration of Scripture, and the Divine Origin of Christianity." Did we accept this as a rule, the so-called Infidels would far outnumber the believers. Men with earnest souls lose their faith in such things, in proportion as they find they do not answer to their deep spiritual need. Men who "act in the living present," require the Living Word; and no dead letter, no scrolls of musty Theology, however much they may breathe of the spirituality of the past, will suffice to fill the enlarged capacity of to day. Only in name does Modern Christianity resemble that which was given to the world through the mediumship of Jesus; and could be enter personally into one of the fashionable churches of the present day, with righteous indignation would he disown the timeworshipers with their lip service, and with solemn earnestness repeat the words of his former inspiration-"God is a spirit, and they that worship him must worship him in spirit and in truth."

With the Divine Word, as it was spoken through holy hearts of the past, or as it stands recorded in the Sacred Books of all nations, we have no conconcerning Original Sin, the Free Agency and troversy. Genuine spirituality, simple goodness, Moral Accountability of Man, the Mystery of the | Divine Love and Eternal Truth, which commend Trinity, God and the Devil, Heaven and Hell, and | themselves to Reason, never lose their beauty or efficacy. But against Bigotry, and Superstition. and Sectarianism, and mere Sentimental Piety, which, through psalm singing and rhetorical prayers, robs the soul of its vitality and usefulness, and leaves it no strength wherewithito meet the sterner exigencies of life-against all these do we declare war-a war of utter externination, in which no quarter will either be given or desired.

Let man still cling to all that is worthy or acplans he had formed for man's eternal welfare, ceptable in the spirituality of the past, for never yet did Divine Wisdom set a strict dividing line between the truth of one age and that which succeeded it. The changes from the lower to the has one consolation. He knows the world must | higher developments are no more abrupt in the spiritual than in the natural world, and he does its garments. They are like the skins of beasts | well who begins with the lowest, in order to arrive worn by savages. Man covered the nakedness of safely at the highest. Under the Mosaic Dispenhis soul with such externals because he could find sation, or in the writings of the Old Testament, nothing better, although the material lay all about aside from the assumption of supreme authority him; but when in his aspirations after the more and infallibility, there was a moral vigor and a perfect and beautiful, he begins slowly to cast high tone of inspiration, which clearly predicated aside the old and make ready for the new, then the growth of the Living Word, until it should will those faithful spirits, both in and out of the find a more perfect expression through the lives body, who watch with interest the course of hu- and teachings of more advanced minds; and even now, amid the rubbish and debris of Theology, in garments, woven in the loom of everlasting Truth, I that which is termed the Christian church, there are, and ever have been, instances of sensible illuthat he can take into his soul the wisdom of angels. their presence as in the light of noonday.

Truth is in itself a perpetual revelation, and he who lingers persistently in the Old, when the New is made ready, closes his eyes willfully to the light, whose blessed beams might enter in to gladden and illuminate his soul. Already the revelations of the coming age are making themselves apparman mind "proves all things," even that which earnest souls, the modern spiritual revelations, the presence of a numerous class of individuals known as mediums in our midst, and the fact that woman in her weakness, out of her social limitations, has been called to preach the truth, and ordained by a high spiritual synod, whose authority cations that the time is not far distant which was prophesied by Daniel, "when many shall run to and fro" with a healthy mental and moral activman will ever reluctantly leave the Old, if he is have not increased in a corresponding ratio with

"Why," he asks, "should I leave the rock upon which my fathers built their spiritual superstrucgenerations? Why should I leave this firm foundation, to build upon the shifting sands of tion and infidelity?"

To such an one we would reply: Oh human member, they built for themselves and for their

whispers of this imprisoned spirit of Truth, but | fathers gave to truth, but it is not Truth itself. | so practical, that in himself he can farnish the il- | of the physical, the mental and the moral; or the No; for that is as eternal as God himself, and lustration of the spirit, while he is presenting the shall stand when all external forms shall have vanished forever. We only ask of you to take of the materials which all ages are offering to you, and build up a spacious and heautiful temple, Sectarianism,) asks where he shall find the highinto which all the children of God may enter-a est instruction; what he shall teach to his chiltemple where there shall be a Church without a dren, and to his brothers in the human family. creed, a faith which is made manifest through works and where the living Word, fresh from Nature and the Divine inspiration of man, is taught without doctrinal distinctions or sectarian limitations. We would take away your ancient idol, and in its place give you a God whose presence is seen as much in the violet blooming upon the hillside as in the sidereal hosts marshaled upon the plains at midnight-a God around whose infinite personality the errors and misconceptions and defects of human judgment can no longer cluster: to whom man would never dream of ascribing passions like those of his own imperfect nature, and to whom anger and jealousy and implacable wrath and eternal vengeance would be absolute impossibilities. We would lead your souls to the contemplation of an infinite serenity, an unbroken harmony, a wisdom without error or mistake, and a power without diminution or loss; all of which testify of that Living Principle which pervades and governs the universe, and which man, for lack of a more comprehensive expression, terms God.

Again: We would teach man that he is not to depend for salvation upon any bleeding sacrifice, whether it be upon a Jewish altar or upon Calvary; but that each man must necessarily be his own Saviour, by the slow but sure process of mental and moral growth, by an unswerving loyalty to the laws of his physical and spiritual organization, and a profound reverence for the Divine as manifested in the human. And, last of all, though you may cling to the old Hebrew Scriptures as the corner-stone of your faith; though it may be a pillow to your weariness, upon which, as you rest, you behold visions of the crystal ladder and the angels, yet, as we close its lids, and lay our hand gently and tenderly upon it, we would point you to the fresher inspirations, the everlasting truths, the sure prophecies and the sublime revelations of the Living Word in the present day. When man reads and interprets this word aright, he will have a sure standard, an unvarying rule of right by which he may safely walk through the never-ending cycles

As "In the beginning was the Word, and the Word was with God, and the Word was God," so he who would read the record of that Word from the beginning, or from man's furthest reach of thought, must turn back to those pages written all over by the hand of Deity. In the great Book of Nature alone can a correct account be found of Creation, as well as the law by which all things were created. The Great Architect—the Master Mason-kept bis journal, and all things therein contained were recorded by his own hand. No errors of translation, no interpolations, no perversions of the original text, no vain and useless remarks of learned commentators are to be found there. It contains the simple truth; but grand majestic and heautiful, because of its very simplicity. The Religion of Nature-the sublime science of Truth and Beauty, of Order and Harmony, are there, and the first principles can be made so apparent, that even a child can understand. The law and its application are there also-a grand stereotyped account of Creation, with numerous illustrations, lithographed upon the faces of the grand old rocks, or given in wood-cuts in the remains of primeval forests, which passed away before the memory of man-engraven by the action of the floods upon the hardening sands of humanity is waiting. Their souls are surcharged time, or set, as with a burning brand, upon the | with the electric forces of the celestial atmosphere igneous tablets which are faithful to retain the which they have inhaled, and so they impart the original record.

These, however, are but the first lessons. We turn leaf after leaf of these Sacred Writings, until we come to man, with his wonderful and mysterious physical conformation. We study the anatomy of his brain, his heart, his lungs, with their mutual dependencies, the wonderful circulation constant interchange and play of his faculties, and we feel that this chapter, or Book, in the collection of Sacred Writings, for beauty and interest exceeds all others. But when we rise to the contemplation of the psychological and spiritual nations and individuals in the past, and the unexampled activity of the present, with the aspirations of man's religious nature which lead him to claim companionship with the angels, and an inheritance in the everlasting kingdom, then do we feel assured that he who makes this Living Word, this great Spiritual Bible his study, commencing with Genesis, as it is presented to man in the science of Geology, and ending with the Revelations of Man's Immortality and visions of the future revelations of the future, with the correctness toward which he is hastening, has the key to all knowledge, has in his possession the Living Word, which is able to make him wise unto salvation. He who devotes his soul earnestly to the attainment of this wisdom, who reads of God in his works, and lays his ear close to the bosom of Mother Nature, and to the heart of his fellowman, in order that he may listen to the Divine inspirations from within, will find that notwithstanding the changes of human opinion, his faith is founded upon a rock; he is ever ready to give a reason for the hope that is in him, and he has found the truth which makes him free indeed.

The development and progress of the present age demand a rational and consistent view of in order to do this, man must transcend sectarian limitations, and take a broad and comprehensive view of all things by which he is surrounded.

letter of the word.

The truly spiritual man (not to say Spiritualist which is a term tending in some minds toward We answer, the new Bible, the Living Word, is yet to be compiled from all the wisdom of the past. The material lies in the history and hearts of men, and a sacred order of earnest souls, who will devote themselves unselfishly to righteousness and truth, will be inspired and ordained for the work.

In that Book, for Genesis, we shall have the Creation of the World and the Origin and Progress of the Race of Man presented in the established facts of Geology and Archaelogy.

For Exodus, we shall have a clear and comprehensive account of the rise and progress of the moral and intellectual in man, and a history of his wanderings in the wilderness of Doubt and Error, after he came out from the bondage of 1gnorance and Superstition, and before he had entered into the joys of the promised land.

For Levitions, the history of mediumship, and the calling and ordaining of earnest souls to preach the Gospel of Eternal Truth.

For Numbers, we shall have the presentation of useful and interesting statistics concerning the population of the various portions of the globe, the tribes, families, nations, kingdoms and powers upon the face of the earth, with their religious ideas, their comparative advancement in civilization-their arts, sciences, manufactures, literature, agriculture and commerce, and the natural and spiritual interests which unite them as one great human family.

For Deuteronomy, we would have a presentation of that great moral law engraven upon the enduring tablets within the heart of man, which the ever-presiding Judge, the voice of God within, proclaims from the Sinai of man's being, and of which a special application can be made to the needs and requirements of all times.

For Judges, we will have a grand synopsis of governments, with their codes of laws and legislative functions, and political relations, as they have existed from the first dawn of civilization, or the establishment of social order in the midst of men.

For Kings and Chronicles, we will have a hisory of the nations in the past, the rise and fall of kingdoms and republics, of principalities and nowers, with the names and deeds of their various kings and rulers, the desolations of war, the blessings of peace, the downfall of Tyranny and Oppression, and the eternal supremacy of Justice and Right.

For Job, which is the romance of the Old Testament, we would present a truth "stranger than fiction" in the life and experience of some brave soul. tempted by more than seven devils, and weighed down by a mountainous load of crosses and afflictions and petty vexations, which try the soul more sorely than the great tempest-bursts of human agony that seem to impart to man somewhat of their own greatness. And yet from all this he should rise sublime and grand in moral dignity, victorious over human weakness and the tendencies of his earth-born nature.

For Psalms, we would have the glad, spontaneous utterances of souls bantized into the fullness of the Living Word, upon the altar of whose being the fire of inspiration is a Promethean flame, and who give it an expression, not for the sake of a name and fame in the midst of men, but because the great God within them must speak, because they have something to say, for which the heart of quickening thrill to more negative souls, filling them with divine harmonies and sweet rhythmic measures, more elevating and inspiring than the melodies from the lute of Ornheus or the harp of

Anollo. For Proverbs, we would give you the axioms of truth derived from the experience of all timeof the blood throughout his entire system, and the | aphorisms and maxims of wisdom which find an echo in the hearts and lives of men; which shall answer so closely to their need, and find such acceptance in their reason, that they shall inscribe them upon the walls of their dwellings, teach them to their children, and impress them upon in man, which embraces his social, intellectual their own memories, that they may bear them and moral wants, as illustrated in the history of with them to the street, the market-place, the workshop and the field.

And, lastly, for the Prophets, we would give you the rational conclusions of those great, comprehensive souls who, endowed with vast intellectual capacity to generalize, to reason and reflect, to analyze and combine, can look forward with an eagle glance into the mysteries of the future, and, by uniting cause with effect, and law with law, can present you the grand results and and precision of a mathematical problem.

Thus far, the material for this grand encyclopædia of intellectual and moral wisdom lies all around you. Many souls are busy, even nowunconsciously to themselves-in making approximations to this great work. Only when truth is extricated from the multitude of words with which the imperfections of human language have encumbered it, and has been condensed into some more practical form, will the Living Word be made clearly apparent, and form a substantial foundation upon which your children can be educated and the faith of generations can be built.

The New Testament for this age is not yet written, nor can it be. Its revelations lie far forward man's spiritual needs and divine possibilities, and in time; but the light of the future is blending even now with the present, and men are looking hopefully forward to the advent of that great spiritual man who shall be the ripened fruit of With all due reverence for the old, he must make the age, in whom the Living Word shall again for himself a new Bible, whose lessons of wisdom "become flesh and dwell in the midst of men." he can teach to his children, and which shall be He shall represent in himself the perfect trinity | rowed by the students from the railroad depot.

social, the individual and the spiritual. The great heart of humanity shall find in his enlarged perceptions and comprehensive grasp of thought the full complement of a harmoniously rounded and perfected nature, and the consummation of the mission which others but in part fulfilled. "The common people" will also "hear him gladly," and disciples and apostles will not be wanting to disseminate the Living Word that falls from his lips, and write his teachings of wisdom upon their hearts and lives.

Then will humanity be prepared for the last book of this grandly ascending series, which shall be the clear Revelation of the spiritual world. when man shall stand face to face with the angels, when the long-promised kingdom shall have fully come, and the eternal laws of Order and Harmony shall receive the willing obedience of all.

Home's Manifestations.

The investigation into the mysteries of the spiritual phenomena continue in England, the scientific men referred to in a previous number being devoted to the study and faithful reporting of what is brought so palpably to their attention. We have already had Lord Adare's testimony in regard to the phenomena connected with Mr. Home, the celebrated medium, and now we are furnished with that of Lord Lindsay in corroboration. It need not be said that a gentleman of such unquestioned social standing and admitted scientific attainments would require the verification of any statement which he may see fit to make, himself simply vouching for the truth of it. The fact that Mr. Home's body can be borne through the air, and at a perilous elevation from the ground, challenges everybody's attention at once. The first thing is to doubt and deny it. When that denial is satisfactorily set aside, as it certainly is by the voluntary statement of Lord Lindsay, there is of course nothing left but to set about a thorough and conscientious investigation of the circumstances. These are for scientific examination and study, and we hope they will receive it from beginning to end. Every one, in this progressive and inquiring age, is personally interested in the earliest discovery of the causes that operate to the production of such startling phenomena as are abundantly brought out through Mr. Home's organization,

The substance of Lord Lindsay's statement of his testing Mr. Home in the matter of a magnet, and of his actually witnessing his suspension in the air outside a window, seventy feet from the ground, is given in his own language in the accompanying recital:

"On the evening of the 11th July, I was show-ing some experiments in my laboratory to Lord Adare, Mr. Bergheim, Mr. Home and my brotherin-law. It occurred to me to try if Home was able to see a magnet in the dark. This is an experiment which I believe was made by Reichen-bach, and although like myself he was never able to distinguish the light, yet he found a number of persons who did see it under test condi-tions. I asked Mr. Home, and he expressed himtions. I asked air, nome, and he expressed im-self willing to try the experiment. I then took into one of my rooms which was totally dark a large permanent magnet, and having removed the armature I placed it on the floor near the wall, at a considerable distance from the door. Mr. Home was then brought into the room, and remained standing near the door for some mo-ments. He then said that he saw some sort of ments. He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me, 'Give me your hand, and I will show you exactly where I see it.' He then led me straight across the room, and without the least hesitation stooped down and placed my hand on the magnet. I have been trying for more than two years to get a satisfactory result to this experiment, but hitherto with only doubtful success. The instrument mad were abore commonwer. cess. The instrument used was a large compound magnet capable of sustaining a weight of twenty

I may mention that, on another occasion, I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting, Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest footbold between them, nor was there more than a twelveinch projection to each window, which served as a ledge to put flowers on. We heard the window in the next room lifted up, and almost immediately after, we saw Home floating in the air outside our window. The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then remained in this position for a few seconds, then raised the window, and glided into the room feet foremost, and sat down. Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture. Home said (still in trance), 'I will show you;' and then, with his back to the window, he leaned back, and was shot out of the aperture head first, with the body rigid, and then returned quite quietly. The window is about returned quite quietly. The window is about seventy feet from the ground. I very much doubt whether any skillful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilonleap, or being borne across in such a manuer as I have described, placing the question of the light

TIRED.

Come to me, soft-eyed sleep,
With your ormine-sandaled feet;
Press the pain from my troubled brow,
With your kisses cool and sweet;
Lull me with your slumberous song,
Bong of your clime—the Blest;
While on my heavy eyelids
Your dewy fingers rest.

Come with your native flowers-Heart's-case and lotus-bloom-And wrap my weary senses
In the cloud of their perfume; For thought's strange whispers tire me With their constant, dull repeat— Fret me, like low waves throbbing With endless, endless beat.

The President of Trinity College, on going to prayers the other morning, was surprised to find a sign over the chapel door, inscribed, "To Prov-IDENCE AND WAY STATIONS!" It had been bor-

DRYBURGH ABBEY.

[We cannot insert this poem from an old correspondent and a delightful past, without expressing our admiration of the beauty of the original thought, and of its touching execution. Few titulities to the memory of Scott will draw more texts.—London Literary Gazette.]

BY C. SWAIN.

'T was morn-but not the ray which falls the summer boughs when beauty walks in gladness forth with all her light and song: 'T was morn—but mist and cloud hung deep upon the lonely

And shadows, like the wings of death, were out upon the gale.

For howhose spirit woke the dust of nations into life.—
That o'er the waste, and larren earth spread flowers and
fruitage rife.—
Whose genius, like the sun, illumed the mighty realms of Had fled forever from the fame, love, friendship of man-

To wear a wieath in glory wrought his spirit swept afar, Beyond the roaring wing of thought, the light of moon or

what: fink immertal waters free from every taint of earth— treather before the shrine of life, the source whence worlds had blith! There was walling on the early breeze, and darkness in the

When, with sable plume, and cloak, and pall, a funeral train Methors to save the same shield us well to that other forms moved there.

Than there of mortal brotherhood—the noble, young and

Was it a dream?-how oft in sleep we ask, "Can this be-Whilst warm imagination points her marvels to our view; Earth's clony seems a tarnished crown to that which we be-

When dreams enchant our sight with things whose meanest Was it a dream 2-methought the dauntless Harold passed

The proof Free James with martial step, and dark, introplet That Maruhon's haughty creet was there, a mourner for his And she, the bold, the beautiful, sweet Lady of the Lake. The Ministrel, whose "last lay " was o'er, whose broken harp And with him glorious Waverley, with glance and step of And Stuart's voice rose there, as when, 'midst fate's disas-

He led the wild, ambitious, proud and brave Ich Ian Yohr, Next, marveling at his sable suit, the Dominio stalked past, With Bertram, Julia by his side, whose tears were flowing Guy Mannering, too, moved there, o'erpowered by that afflicting sight;
And Merrilles, as when she wept on Ellangowan's height,

Solemn and grave, Monkbarns approached, amidst that burial line: And Ochibree leant o'er his staff, and mourned for "Auld lang syne!"
Blow marched the gallant McIntyre, whilst Lovell mused For once Miss Wardour's image left that bosom's faithful

With coronach, and arms reversed, forth came MacGregor's clan-Red Dougal's cry pealed shrill and wild-Rob Roy's bold brow looked wan;
The fair Diana kissed her cross, and blessed its sainted ray;
And "Wae is me," the Ballile sighed, "that I should see this day."

Next rode, in melancholy guise, with sombre vest and Bir Edward, Laird of Ellieslaw, the far-renowned Black

Dwarf: Upon his left, in bonnet blue, and white locks flowing The pious sculptor of the grave-stood Old Mortality! Balfour of Burley, Claverhouse, the Lord of Evandale,

And stately Lady Margaret, whose wee might maight avail! Fierce Bothwell on his charger black, as from the conflict

And pale Habakkuk Mucklowrath, who cried "God's will be And like a rose, a young white rose, that blooms 'mid wild-

Passed she, the modest, elequent and virtuous Jeanie And Dumbiedikes, that silent laird, with love too deep to And Effic, with her noble friend, the good Duke of Argyle. With lofty brow and bearing high, dark Ravenswood ad-Who on the false Lord Keeper's mien with eye indignant Whilst, graceful as a lonely fawn, 'neath covert close and Approached the beauty of all hearts—the Bride of Lammer-

Then Annot Lyle, the fairy queen of light and song, stepped The Knight of Ardenvohr, and he, the gifted Hieland Seer; Dalgetty, Duncan, Lord Monteith and Ranald met my The hapless Children of the Mist, and bold Mhich-Connel-

On swept Bois Guilbert-Front de Bœuf-Do Bracy's plume And Cour de Lion's crest shone near the valiant Ivanhoe: While, soft as clides a summer cloud. Rowona closer drew. With beautiful Rebocca—peerless daughter of the Jew !

I saw the courtly Euphuist, with Halbert of the Dell, And, like a ray of moonlight, passed the White Maid Lord Morton, Douglas, Bolton and the Royal Earl marched To the slow and solemn funeral chant of the Monks of Ken-

And she, on whose imperial brow a god had set his seal, The glory of whose leveliness grief might not all conceal; The level in high and princely halls, in lone and lowly cots, Btood Mary the illustrious, yet hapless Queen of Scots! The firm, levoted Catherine, the sentimental Greene, Lochleven, whose worn brow revealed an early blighted

name: The onthusiastic Magdalen, the pligrim of that shrine, Whose spirit triumphs o'er the temb, and makes its dust divine.

With Leicester, Lord of Kenilworth, in mournful robes was The gifted, great Elizabeth, high England's matchless queen. Tressilian's wild and manly glance, and Varney's darker Sought Amy Robsart's brilliant form, too fair for earthly

Next Norna of the Fitful-head, the wild Reim-kennar, came, But shivered lay her magic wand, and dim her eye of flame; Young Minna Troil the lofty-souled, whom Cleaveland's love The generons old Udaller, and Mordaunt's sweet island maid. Slow followed Lord Glenvarloch, first of Scotla's gallant.

with the fair, romantic Margaret, and the crudite King James.
The wooed and wronged Hermokae, whose lord all hearts Barcastic Malagrowther and the faithful Moniplies.

Then Stont Sir Geoffrey of the Peak, and Peveril swept near; Stern Bridgenorth, and the flory Duke, with knight and cavaller; The fairest of fantastic clves, Fenella, glided on; And Alice, from whose beauteous lip the light of joy was

And Quentin's haughty helm flashed there; Le Balafre's Orleans; Creveccur; the brave Dunois, the noblest knight

of France: The wild Hayraddin, followed by the silent Jean de Troyes, The mournful lady Hameline, and Isabelle de Croyes. Pale sorrow marked young Tyrrell's mien; grief dimmed sweet Clara's eye;
And Ronan's Laird breathed many a prayer for days and

friends gone by!
mourn not!" plous Cargill cried; "should his death Whose cenotaph's the universe, whose elegy's the heart!" Forth bore the noble Fairford his fascinating bride, The lovely Lillias, with the brave Redgauntiet by her side; Black Campbell, and the bold redoubted Maxwell met my

And wandering Willie's solemn wreath of dark funereal yew! As foes who meet upon some wild, some far, and foreign

Wrocked by the same tempestuous surge, recall past feuds Thus prince and peasant, peer and slave—thus friend and foe combine
To pour the homage of their heart upon one common shrine!

There Lacy, famed Cadwallon, and the fierce Gwenwyn marched on; Whilst horn and halbert, pike and bow, dart, glaire, and Bir Damian, and the elegant young Eveline passed there, Stout Wilkin, and the hopeless Rose, with wild dishev-

Around, in solemn grandeur, swept the banners of the And deep and far the clarious waked the wild dirge of the grave; On came the champion of the cross, and near him, like a star, The regal Berengaria, beautoous daughter of Navarre; The high, heroic Saladin, with proud and princely mien; The rich and gorgeous Saracen, and the flery Nazarene;

Straight followed Zerubbahel and Joliffe of the tower, Young Wildrake, Markham, Hazeldine, and the forest nymph Mayflower; The democratic Cronwell, stern, resolute and free;

The Knight of Woodstock, and the light and lovely Alice

And there the crafty Proudfute for onco true sorrow felt; Craighalle, Chartres, and the recreant Conacher the Celt; And he, whore chivalry had graced a more exalted birth, The noble-minded Henry, and the famed fair Maid of Perth. The intrepid Ann of Gierstein, the false Lorraine stepped

Proud Margaret of Anjou, and the faithful, brave De Vere; There Arnold, and the King Rene, and Charles the Bold, The dauntless Donner Lugel and the graceful young Lizette.

Forth role the glorious Godfrey, by the gallant Hugh the While wept the brave and beautiful their noble minstrel's

Then Hereward the Varangian, with Bertha at his side, The valorous Count of Paris, and his Amazonian bride.

And last, amid that princely train, waved high De Walton's Near fair Augusta's laurel wreath, which 'Time shall ne'er Consumer.

And Authony, with quiver void, his last fleet arrow speel, Leant, mourning o'er his broken bow, and mused upon the

Still onward, like the gathering night, went forth that Like billows when the tempest sweeps across the shadowy

Where'er the eager gaze might reach, in noble ranks were Dark plume, and glittering mail and crest, and woman's beauteous mien!

A sound thrilled through that lengthened host! methought the vault was closed. Where in his glory and renown fair Scotia's bard reposed I A sound thilled through that lengthened host!—and forth my vision fied! my vision fled!—
But ah!—that mournful droam proved true—the immortal Scott was dead!

Runner Correspondence.

Missionary Pebbles from Wisconsin BY J. O. BARRETT.

A checkered pilgrimage with large experiences—provided we keep ourselves "unspotted from the world"—is the way to the heaven of Justice, Brotherhood, and Charly. I think so. Well, last Sunday" I was in the Spirit on the Lord's Day," at Darien. The monthly meetings have not diminished the least since the grand convocanot diminished the least since the grand convoca-tion there last winter. The Lyceum recently or-ganized is very prosperous. The defenders of it are progressing in the beautiful art of unfold-ing the good of childhood. The ladies have made the necessary standards for the groups, as recom-mended in the "Lyceum Guide," and they are so beautiful! Blessings on those friends in Darlen! The morning of the 18th inst I held forth "is The morning of the 18th inst. I "held forth" in Springfield. The general prejudice there is deep as the "bottomiese pit," and it is bottomiese, sure. An attentive audience, and a sweet home at the residence of C. K. Phelps. Here I found trees, flowers, birds, order, love and purity, and a large company of angels, who make this one of their stopping-places for soul-rest during their travels of mercy over this tear-watered world of ours.

Evening-in Elkhorn, county seat of Walworth. Another kind home at Bro. J. A. Perry's. Sister l'erry is a medium, and, with culture, can shed blessed light along the darkened pathway of church-atheism. There is mind in Elkhorn. If they will "let the good angels come in," this ortholox desert will "rejoice and blossom as the

Is it best to tell everything you know? It spoils some men to have office, don't it? Men will barter away their birthright for a "mess of pottage," and lose the pottage, after all. An official brother—who carefully remembers an election brother—who carefully remembers an election this fall—a Spiritualist and medium—once earnest—now mum—was applied to by friends who are not avowed Spiritualists to aid the enterprise of a meeting there. "I don't think it best," he replied; "people won't come out!" So he cast down his "wet sheet" on it, but it wouldn't stay! The people did come, at least the mind was there, I want a new item for the Litany. "From all weak-kneed, truckling Spiritualists, Good Lord, deliver us!" This official will lose a hundred or two of votes for his opposition "for fear of the Jews." Mark that! Some men's souls go to judgment before-hand, and are saved, "yet so as by

Here I met Prof. J. P. Webster, a whole-souled man, in spirit tender as a child, alive with poesy and song. His heart's chords have wound themselves around me, and mine around him. So humble and unpretentious, be known not his social worth, nor the great power of his music in our mother-world. His "Sweet By-and-By" poetry by S. Fillmore Bennett—has alone sanctitied a million hearts. This "music-child of the angels" will never sing about "bell" and "devil," and "the blood of the cross." The church wanted him, but failed to bribe him; and he shall have a crown of glory for this in the harvest-home! Oh, I love such; and how the angels love them! Prof. Webster is not a Spiritualist, so called, but is full and running over with spiritual affections. RIPON.

What a pretty place!-so clean-so earnest, too! The country around is charming these summer days. Came hither with H. S. Benjamin and his say that, while my heart aches, my righteons in-dignation is aroused because the right rogues do n't always get locked up. While I was there, the news, so sudden and startling, was conveyed to a young prisoner, that he was all of a sudden heir to three hundred thousand dollars! The property is situate in your city—Boston. One of your time-serving editors has discovered that the young man was not guilty—is innocent—and in nat prison!" That editor did not know him till the three hundred thousand dollars introduced him. Of course the convict will be pardoned, and the poor fellows must stay. But we must leave the prison for the present. A home at Jacob Woodruff's—a veteran Spiritualist and a nurseryman—surrounded by a world of flowers and fruit. We reveled amid these beauties. Lectured in the Unitarian Church. There is liberal force good large audiences, and a large audiences, and a proper sense of jus-The angels love the faithful.

Back to Glen Beulah—a place in that conse-crated chamber—a rest in the souls of the "beautiful ones,"-a ramble under those trees-sweet prayers unuttered—frolics with those two boys, and I'm recruited for another pilgrim journey. Oh, this life of a spiritual lecturer! Who shall write its aches, its self-denials, its griefs, its tears, its crucifixions, its victories, its divinities? It is written on the souls of the faithful, readable to all the inspecting angels. Elkhorn, June 19, 1871.

"Inconsistent and Unreasonable." DEAR BANNER-I see that T. A. White, of Philadelphia, complains that my account of Brown's Spiritual Hall is "inconsistent and unreasonable in the extreme." I am sorry that any readers of the Banner should feel unpleasantly when they read a simple statement of facts such as I made. I only related what was told me by Mr. Brown himself, and affirmed to be true by some dozen or more of his neighbors. The building I saw and lectured in, and I gave as good a description of it as I was able to do in the brief space that I occupied. I know the story is remarkable and seemingly inconsistent, but it is true every word; and if Mr. White thinks otherwise, he can easily satisfy himself by visiting Georgetown, seeing the hall and learning the facts in regard to it for himself. So much for that, and now a word more and I will close. I want to say to Mr. White and all others who are investigating Spiritualism, that they will find in the course of their examination a great many things that will seem exceedingly inconsistent and un-reasonable; that facts will stare them in the face at every step that will utterly ignore their under-standing of natural laws and their theories in re-gard to them. This has been my experience, and I have concluded to observe these facts carefully, and attempt to learn their significance, rather than deny them because they do n't correspond than I with my previous experience. Feeling that others are seeking the truth by the observation and voice.

There Edith and her Nublan Slave breathed many a thought divine, Whilst rank on rank—a glerious train—rode the Knights of Palestine!

A. E. CARPENTER.

Roston, Mass. Aug. 7th, 1871. the people; therefore my account of Brown's Hall, A. E. CARPENTER. Boston, Mass., Aug. 7th, 1871.

of this new religion.

SPIRITUALISM ADVANCING.—Perhaps your numerous readers, dear Banner, would be pleased to hear of the spiritual progress in the "Lone Star State." I am now able to report much healthy progress. Bro. White spake in several parts of the State, and produced a very good effect upon the thinking minds. The Davenports have re-cently been here, and set the whole city in a blaze of excitement. People are becoming more and more auxious every day to learn something

We have an organization here, and two or three speakers. Dr. Wheeler has become developed as a trance speaker, and we believe he is destined to a greatwork. We have two other mediums, to a great work. We have two other mediums, Mrs. Pierce and Mrs. Breed, for tests and healing. The former alone has given tests of spirit identity, etc., to more than one hundred persons, recently. The excitement is wonderfully on the nerease, the church is becoming alarmed, and seme have boldly asserted that it is all the "nork of the Devil." But as Jesus taught us to judge a tree by its fruits, we are compelled to ask, would the ortholox devil cure the sick, console the mourner, bind up the broken heart and inculcate the gospel of universal love? All this the spirits do; and the test that Jesus gave shows too conclusively that the good spirits are at work here in

The doctors are also becoming alarmed, as the spirits often cure cases they have given up. They talk wisely of animal magnetism and electricity but somehow it don't satisfy their own minds, for they often say, "If spirits would do so and so we would believe." It is uniformly done, whenever required, and yet they don't profess to be-lieve. My opinion, for one, is this; that the very last men who will be convinced are the doctors and the clergy. They are to be left out for the present, that's very plain. When the time comes that mankind will become less slaves to public opinion, when each can say his soul's his own then they will saved. H. C. PIERCE.

Waco, Texas, Aug. 1st, 1871.

Minnesota Missionary Report.

EDITORS BANNER OF LIGHT-My report for July is as follows: Places visited, Princeton, Monticello, Fair Haven, Saint Cloud, Sauk Rapide, Staples Neighborhood, Sauk Centre, Osakis and Koronis: number of lectures given, 22: members joining Association, 26; money received on dues and collections, \$53,10; expenses, \$1,85.

The Congregationalists at Princeton gave an exhibition of their Christian zeal before I left them, by taking an organ out of the hall, so that we could not use it, and in addition to that, had to tell a pious "fib" about it, for Christ's sake, but the plan did not work as they anticipated, for nine-tenths of the community turned against them, giving their support to us. Rev. C. A. Hampton, their preacher, belahored Henry Ward Beecher for saying there was fiction in the Bible. His last illustration was, that society was divided into two classes: one class was like a fort, whose mason-work was solid and firm, capable of repelling every missile that was hurled against it; the other was like a mud fort: everything that was fired at it would stick to it. He labored for one hour to show that the church was the fort with good solid mason-work, which would repel every fiction hurled against it, or the Bible either, and that those who taught us there was fiction in the Bible, or believed in Spiritualism, were like mud forts, or in plain English, were mud heads. Thus our work goes on, stirring up the bigots in every

place.
Respectfully submitted to the Spiritualists of Minnesota J. L. POTTER. Koronis, Aug. 1st, 1871.

Connecticut. PUTNAM.—A correspondent, "D. R. E.," writes, August 9th as follows: "Once more I take up pen and paper to renew my subscription for the dear old Banner. I think I have missed for the dear old Banner. I think I have missed but one volume since it was first published. It makes its weekly visits to our household like some old friend, 'tried and true.' I feel acquainted with the editors and correspondents, and though I may never meet them in the form here, yet I think I 'll know you all 'over there.'

Spiritualism is not a thing of the past with us in Putnam, but lives to day, and is doing its work in a quiet but effectual manner. Dr. S. P. Chase, of Killingly, has spent a part of every week with us for the last four or five months, and has done a vast amount of practical good by the exercise of his wonderful healing power. It is only a few

his wonderful healing power. It is only a few months since that he gave his time to this work yet he has been conscious of possessing this healing power for several years. Hundreds have visited him who were suffering from diseases of almost every kind, and many have been healed. Chronic complaints of long standing yield like magic to this mode of treatment. The Doc quiet and unassuming in his manners, and the sick will ever find him not only glad to relieve them of physical pain and suffering, but always ready with a kindly word of cheer and sympathy for the discouraged and depressed."

Ohlo.

DAYTON,—Eli F. Brown writes, July 31st: "It has been our pleasure to assist the friends here to form themselves into a working body. We feel encouraged that henceforth Spiritualism will make more rapid progress here than it has done in the past few years. We think that good, practical men and women have taken hold of the Solota and that they will days. Came hither with H. S. Benjamin and his vife "Laura" — officers in the Waupun State Prison—she, the matron. They are proud to be known as Spiritualists. Their influence upon the convicts is uplifting. I will report mere about my visit to the State Prison. But I do want to say that, while my heart aches, my righteous in-We commend this society and the Spiritualists of Dayton generally to the kind greeting of our people everywhere; but while we feel that this new society begins its career under quite favorable circumstances, we know that its supporters must work hard, patiently, determinedly, and together in order to make its success complete."

The Missing Will.

A Philadelphia paper vouches for the truth of the following story:

A few months ago a gentleman died, leaving considerable fortune to be shared among his heirs During life the deceased had been on the most intimate terms with a friend, whose interest in him and his family was not of such a character as to be severed by the hand of death. It had been the general understanding for several years that this friend had been designated in the will of the de ceased as his executor. The subject had frequently been broached between them, and invariably the deceased had asserted that he had made a will, disposing of his property in the way in which he desired it to be distributed, and that his friend had been named in the document as his executor. When, however, a search was made for the will,

no traces of it could be found. Every nook and corner of the house into which such document would be likely to creep, was peered into, with the same unsuccessful result. In this state of the case, by the general desire of the relatives of the deceased, his friend took out letters of administration, and proceeded to wind up the affairs of the estate in the way provided for by the law in cases where persons die intestate. The house in which the deceased had lived was repaired, and put in such order as to render the widow and her children comfortable, and other important measures were taken by the administrator at his discretion.

Meanwhile, the search for the missing will con-tinued, under the belief that it would yet be found. since the deceased had so frequently declared that he had prepared such a document. The administrator, engrossed with the cares of the estate naturally devoted much thought to it during his unemployed moments, the subject of the missing will, on such occasions, always coming uppermost in his mind. One night, notiong since, it engaged his sleeping as well as his waking hours. The semblance of his dead friend entered his bedchamber, and accosted him in the familiar tones "You are spending a great deal of money on my

house," exclaimed the spectre.
"Yes, but not more than I would on my own house under similar circumstances," was the re-

aponse; the dreamer actually rising up in bed at sight of his spectral visitor.

"You are spending a great deal more of my money than I ever did for such a purpose," continued the spectre, with a touch of rebuke in his ghostly

joinder. "You are a dead man now, and have nothing to do with the husiness. It's my affair, and I shall do as I think proper. The dreamer, as well as the visitor, was getting

slightly warmed as the dispute progressed.
"I am come to tell you that you have not thoroughly searched for my will," rejoined the spectre. 'In it you will find just what I wish done with my

Your will!" laughed the dreamer. "We bave searched high and low for it, and it can't be found. Why did you hide it away if you wished us to fol-

low its instructions?"
"Look you!" cried the spectre, slipping up to the bedside and resting his ghostly form upon the covering; "your search for the will has been very careless. In the fourth-story back room of my house you will find an old bureau. Have you

"No," responded the dreamer; "I have seen no such bureau." "In the top drawer of this old bureau," continued the spectre, "there is a package of old letters. Open the bundle; the will is in the middle of it."

With that the spectre bent forward, as if to touch the dreamer, who sprang in terror from the bed, and was awakened by the shock, to find himself standing in the middle of the room. On the following day the administrator related

at his place of business he ran over the occurrence, but gave it no serious thought for a moment. In the evening he called upon the widow on a matter of business, and after that was transacted, related to her his singular dream of the preceding night.
"I had forgotten all about it," said the widow;
"but there is an old bureau in the lumber-room up

in the garret. But my husband would not have placed anything of value there for safe-keeping." This ended the conversation, and the administrator journeyed honeward. He had just thrown himself in his easy chair before the fire, in slippers and dressing gown, when there came a violent pulling at the door-bell. In another moment the widow was ushered into the parlor. She was laboring under considerable excitement, and held a folded paper in her hand.

"Here is the missing will" she exclaimed, thrust-ing the long-sought document into the hands of her astonished friend.

Where did you find it?" he inquired "Just where my husband told you he had placed it, in your dream last night. I ran up stairs as soon as you left the house, and found the package of old letters in the top drawer of the bureau, and there was the will, right in the middle of it!" Such is the singular vision and its strict fulfill-ment. We have told "a plain, unvarnished tale," without essential omissions, and without any fan-

ciful embellishments. The only thing to be added is the fact that the administrator knew nothing of the existence of this old bureau until the widow recalled to mind that there was such an article of furniture in the house; and that he was the first time made aware that there was in the house a bundle of old letters which he had not examined, when the missing will was placed in his hands.

SPIRITUALISM IN SPAIN, FRANCE AND ITALY.

BY G. L. DITSON, M. D.

Another number of that beautiful magazine, 'The Aurora," of Florence, has come to hand. A hasty glance at its contents convinces me that unless I could felicitously translate all of its one hundred and twenty-five octave pages, I could not do full justice to this noble Italian periodical.

The first article which claims attention is from

the pen of "An old man, unknown to literature, unknown to science," as he terms himself; but who appeals most earnestly to the Spiritualists of England and America in behalf of the works and the doctrines of Allan Kardec. He claims that the first phenomena produced in America and elsewhere were by inferior spirits, and were simply to arouse attention: but that M. Kardec was the one chosen by the more advanced of the higher spheres to promulgate the fundamental principles of the new philosophy. He then refers to the able exposition of these principles by Miss Anna Blackwell, who is now "considered by him, (M. Kardec,) in the spirit-world, as one continuator of his work on earth." And few Spiritualists, either in this country or in England, will hesitate to admit that a higher order of talent could hardly be found to illustrate the heavenly doctrines which this great French writer has left recorded for our serious consideration. The writer under review then mentions our lack of union in this great cause. He says-and I fear too truly-that we are occupied ilmost exclusively with phenomena. Here, how ever, we may only be acting as in almost everything else: we must dabble with the details of a valuable machine, and study all the minutine of its mechanism, before we stand aloof to admire the harmony of its motion, the grandeur of its conception, or the revolution it may effect in mechanics. He believes, also, that it is the prevalent opinion that M. Kardec is the author of the "horrid" doctrine of re-incarnation; but he adds: "Its fundamental principles may be traced in the productions of the most celebrated philosophers of ancient and modern times. Many pages written by them could be incorporated in his books without being discordant in their teachings. Among the modern precursors of our doctrine I could mention Charles Bonnet, Dupont de Nemours, Ballanche, Jean Reynaud, Saint Martin, and many others belonging to the German and even English literature, but ignored by you. Among the actual support ers, I cannot omit to mention two distinguished authors, C. Flammarion and A. Pezzani. Flammarion, not yet thirty years old, is already celebrated among astronomers for his many scientific works and discoveries;* while Pezzani is hardly less known for his erudite productions."† Our author then incidentally makes a very important remark, which I think we cannot too carefully consider, my own experience in promiscuous assemblies confirming his implied consequences. He seames for the production of phenomena, individuals who had no previous instruction, declaring that a propagation was recognized to the description of the object, which, offering no resistance, allowed me to rush against the "that a preparation was necessary to attend with

profit to these manifestations." I must make a few more extracts from this interesting article, which I believe to be from the editor himself, who certainly has great command of a language which he says is not his own: "But now the time has arrived for you to reconsider your untenable position, to leave your already crumbling platform, to select a more comprehensive one, upon which you might acquire, with union, the strength which is required for spreading upon earth the new revelation." He speaks then of two points of divergence between us-one merely a word, Spiritualism or Spiritism; the other a principle, re-incarnation. He promises to adopt our word generally and only use the other "to our word generally and our word gen our word generally, and only use the other "to denote our doctrine as in opposition to the tenets now professed by you. The second point, implying fainting at my feet. When restored, she ing truth, ought to be decided solely according to stated that I had appeared to her in a dream the night before, dressed as I then was, and that I truth," etc.

The editor is evidently a careful reader of the Banner of Light, as he refers to it several times in the present number of the Aurora, and mentions the "faithful translation" (by a lady, I think,) of messages from Washington and Humboldt, which

After ten years labor he resolved the problem of and pro-luced the work called the "Law of the Rotation of the Plan-its." For us his most important work is "The Plurality of Habitable Worlds," and translated into many languages Then "Celestial Marvels," "Worlds Imaginary and Real," "Lectures on Astronomy," "Scientific Meditations," &c.

Pezzani is the author of "The Plurality of the Existences of the Soul," in which is traced the opinions of ancient and modern philosophers on the subjects of preëxistence, re-incarnation and a future life. Also, "God, Man and Humanity," "Philosophy of Revelstion," "The Philosophy of the Future," "Mathematics of the Infinite," &c.

"Not more than the case demands," was the re- appeared in the Banner January 14th and February 11th. He also gives a scorching paragraph to William Howitt, saying: "A high philosophical principle cannot be handled with scurrility, and bad faith transpires in so glaring misstatements" (in his article on re-incarnation).

I hope to have time to refer to this number again, and make some translations of its many valuable articles, such as, for instance, the one from Theodore Parker, the one from Washington, Joan of Arc, Anastasia, and La Figlia di Galileo Maria Celeste.

Two more numbers of the handsome quarto periodical, El Criterio Espiritista, of Madrid, have also come to hand. It is very gratifying to read in the opening of No. 10 (of 3d year): "Our most ardent aspirations have been accomplished;" and, "To day all conspire together for our grand work: physical sciences, literature, philosophy.

.. El flat lux is proclaimed from the mountaintops: we are becoming united without regard to distance, to nationalities." Viscount de Torres-Bolanot has an article on the progress of Spiritualism which will have good effect on his readers. his vision to the members of his family, and again | In the course of his judicious remarks he says: "Science progresses; religion ought to progress also." The spirit of D. C. de Prado then answers a query concerning the descent of man from Adam, but he shows how unwise it would be to respond negatively or affirmatively to any of these general questions: "Nature realizes her evolutions so slow in time and so complicated and modified, in modes so inappreciable by our powers and calculations, it is very difficult to define approximately the advance to the acquisition of a single organ, much less the development of the individual or species." He refers to the polar regions as once habitable, but the fossil remains of their inhabitants are not discoverable, as they lie deep buried under ice. "Magic and Spiritualism" is valuable for its wide range of research, and requires more than a passing notice. The maxims of San Juan, given through Barrols (medium), are good: "A prayer God hears," he says, "but an act of charity he rewards." Pride stops the budding emanations of the soul; humility is the pedestal where all the virtues are seated. Be prodigal of your charities, avaricious of your virtues, elevated in your thoughts, sweet in your words, right in your acts: thus walk seeking God."

Since the sunshine of peace has settled again over fair France, I have been the recipient of another package of the Revue Spirite; but as you can see, Messrs. Editors, my space for a notice of all the good things therein reported is as the mite on the mountain. "The proof of the existence of a God," says the first contributor I notice, "is in this axiom: 'There is no effect without a cause." In the pamphlets of Olivarius, published by Mademoiselle Lenormand in February, 1833, there is an unequivocal announcement of the recent war in America between the North and the South. The Revolution of 1848, the events of the second empire, and the recent war, seem to have been all predicted by the same person; at

least they are so understood by the French writer. The next number has an article on re-incarnation, in which there is great confidence expressed of the speedy acceptance of the doctrine by all people; and Mrs. Hardinge is particularly called upon to defend her position regarding it-the writer courteously saying that he shall consider himself highly honored in having her for an adversary. This is followed by an extract from the Renaissance Chronique des Arts et de la Litterature, published in Belgium, in 1840-1. Two gentlemen visiting this country many years ago were occupying a hut on the frontiers, when a strange form, youthful but cadaverous, in the garb of an officer, noiselessly entered by the door. Both were greatly alarmed, and, seizing their pistols, demanded the name of the intruder. No response came, but the apparition, regarding them fixedly, raised his sword which cleamed in the light of the fire, heaved a deep sigh, and then slowly withdrew. "That was my brother," said one of them. The other laughed at him, but they remained no longer there, and continued their way through the forest till the sun rose to dispel their On their return from their mi ter was received from England announcing to one of them the death of the aforesaid brother at the time he was seen in the American cabin.

The magazine for June has another account of an apparition, taken from Memoires d' une femme de qualité sur Louis XVIII., sa cour et son régne (Comtesse de Ceyla, favorite de ce souverain), published in 1829:

"The next morning, before I had recovered my usual gayety, I was visited by the Colonel Le Crosnier. Remarking my sadness, he said:
"If the thoughts of death so affright you, what

would become of you if, like me, you had seen would become of you it, like me, you had seen the dead appear to you alive?'
'What, Colonel! you have thus seen the dead?'
'Yes; or at least, an inhabitant of that empire
—a spectre, a phantom, a shade, or whatever you please to call it.'

Your pleasantry, Colonel, is not amusing. But I swear to you, I do not jest.'
You have seen, then, an apparition?'

As I have told you.

'As I have told you.'
'You frighten me, but excite my curiosity.'
'I will gratify you,' replied the Colonel: 'We were, in 1792, encamped at Verberie. Our bivonac was anything but agreeable. Discovering in the fields an old abandoned mill, I took possession of it, with my servant and a captain of the regiment, named Robert. My companions having fallen asleep, I heard a noise like the slow but difficult opening of a trap-door—there being one in the middle of the room, which had served for lowering the sacks of meal. I looked, and saw through the obscurity a dim form, which I took for one of the obscurity a dim form, which I took for one of opposite wall. Robert, awakened by the noise, inquired the cause, but I did not reply, for the white form had returned. This time I was answered when I again spoke to it.
"It answers you," said Robert in terror.
"You have heard of me," said the spirit. "I was named Francois. I was a baker in Paris. I

was murdered by the people in 1788, during the first emeutes of the Revolution. This mill belonged to me. They disputed the title of it with my slater, and the legal documents were not to be found; tell her they are with the notary of Verberie. Say to her, also, she does wrong to prefer her first child to her second; that misfortune will

come to her if she so continues to sot."

The phantom then disappeared, my comrade when a small carriage stopped near us, from which a woman descended, and as she approached had engaged her to come to the mill in order to find the lost papers. I related to her the interview with her brother. She confessed her injustice to her second child, and promised to do better. We went together to the notary of Verberie, and there found the title to the mill property.

'And you saw what you have told me?' said I

to the colonel.
'I swear it to you,'he replied. 'The thing is supernatural, incredible, impossible, yet it is true."
I repeated this to Louis XVIII., and he said: 'If our reason forbids us to believe the marvelous, it on the other hand obliges us to give heed to the testimony of our senses, and that of worthy men. For my part, I believe firmly that my unfortunate brother has appeared to me, and has spoken

to me more than once." By others' faults wise men correct their own.

free Thought.

HARRY BASTIAN AGAIN.

DEAR BANNER-An article in your issue of the 12th, concerning the mediumship of Harry Bastian, signed by E. E. Barnum, Chas. Andrews, G. W. Keith, M. D., and I. N. Harrington, is so replete with erroneous statements that the undersigned feel it deserves notice from them:

1st. They state that all reasonable tests were bluntly refused them. This is false—as their own words prove, as follows: "But one of our number, taking the medium at his word-viz.: 'that the committee might tie him as they chose '-proceeded to the him with a number of feet of listing." Does that look like bluntly refusing?

2d. "The bands were heard to break." False again, as many near the medium will testify. When the light was struck, the medium was free, the listing lying about the floor, every knot untied. The man who produced the listing stepped forward, picked up a piece, and, holding it out, said. "This is one of the pieces that tied his hands-it is broken. I have no desire to investigate further." He made no claim in the presence of the company that any was missing, and the company have no means of knowing the amount used, or that any was broken, except his own assertion. Indeed, he told the spirit "Charlie" that he was welcome to it when the scance was over. We were all so astonished to see the medium untied, that several stepped forward and tried the strength of the strips, thereby breaking some. One gentleman put some in his pocket to show to his family. This, we think, will account for the missing pieces. If the gentleman wished to be honorable, why did he not measure the listing before commencing, and at the close, in presence of the company. So much for the first night spoken of-July 3d.

Now, regarding the sequel, a few evenings after-July 6th. The gentlemen claim that, when the first light was struck, the guitar was floating, and fell from the medium's hand, who was standing with his hand extended. This was a mistake. The fact was, the tambourine and four bells were playing without the guitar, and when the light was struck, the bells fell on the floor to the left, and the tambourine upon the table to the right of the medium. When order was restored, the spirit said he was trying to put the instruments into the lap of the gentleman opposite, and raised the medium to get power to do it. The second light was struck on one side of the medium, and the instruments fell at some distance from him. He was standing-or, as some are ready to testify, suspended—so they could see under his feet. The spirit stated that they were in the act of raising him upon the table, as they often do. This accounts for the two excuses the gentlemen speak of.

Regarding the first position they claim the medium to have occupied, the gentlemen say: "All in the room who did not have their eyes closed at that time, or turned in another direction, saw him in this position"-a bold assertion, to say the least. We would like to have them prove it. We had our eyes open, and turned toward the medium, and had as good opportunities for witnessing all that transpired as any persons present. Yours for the facts,

IRA DAVENDORT. HULEN GROVER, L. L. CROSBY, MARY S. KEEP, C. B. WING. CHAS. II. WING.

Boston, Aug. 7, 1871.

MORE ABOUT THE TEST SEANCE GIVEN BY HARRY BASTIAN. Reading Dr. H. B. Storer's narrative of the Bastian scance at the Eliot Hall ante-room, Thursday evening, July 13th, which is a correct and fair statement, I would like to say there is one point omitted that I think would be proper to add, and that was in reference to the tying of his hands with threads. The account referred to reads thus:

Dispensing with the cabinet, I used several small pieces "Dispensing with the cabinet, I used several small places of slik and thread in tying the flugers 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 time."

I was quite interested in this new way of tying, for the reason that it is so often requested and declined—the skeptle very naturally saying, if the spirits can untic ropes, they certainly can threads, and the suspicions associated with ropes would be removed when threads were used. Mr. Storer field the medium's hands together, palm to palm, by the fingers, and rather adroitly and very satisfactorily. I remarked, in the hearing of the medium, that, to be any test, a tune must be played—the handling and moving of utensils could be done by using both hands together. The medium either hearing me or seeing the noint as I did, re
AN EVENING WITH THE SPIRITUALISTS.—

There was a farewell conversazione of the Spir
threadway a farewell conversazione of the Spir
th medium, either hearing me or seeing the point as I did, requested that his hands be tied to his lap and chair; and accordingly that was done. There were movements of the things on the table, indicating a contact with something, and very quickly a light was called for. I think the eclipse of light lasted only about ten seconds; his hands were tied exactly as they were left, the threads on his fingers, which we noticed, were unmoved. The room was made dark again, then came conversations with voices referred to; his hands, when exhibited, were found untied when the light was let

I consider this very satisfactory, for the threads were unnot have been done without disturbance of them, and disturbance means rupture. The threads were found untied no knots, and unbroken. There was a possibility of his having duplicate threads in his pocket, and substituting them, and putting out of sight the threads that might have been scrambled off; but there was enough done with the prepared frame to prove that it was something at work outside of himself, and that to suppose, as suggested, the possibility or probability of duplicate threads, seems to be bending one's caution backwards. The fact that there were move ments of the things on the table, and the lights called for showing no change in the tying, I state positively, for I was paying attention "then and there," and I thought I would add this to Dr. Storer's statement. J. WETHERBEE.

INSPIRATION OF MUSIC.

BY JANE M. JACKSON.

Music I that highest interpreter of the feeling, sympathetic soul, the conversation of angels, pure and divine-music is the most sublime gift in the grand scheme of Nature. Who can listen to the various tones of the organ, as they breathe the sweetest strains of Haydn, the tender and religious expressions of Mozart, or the majestic notes of Handel, and not feel the spirit elevated by a glorious inspiration, and realize that the soul has been nearer to God while under their magic spell. Bacred music is a divine attribute of the soul, the altar of praise, the steps leading to God's throne. "Now I begin to see what might be done in music." were the dving words of a celebrated musician. Divine art, in all its phases it is beautiful; martial music, inspiring the soldier to deeds of superhuman bravery, glory and renown; all-powerful in the service of our churches, schools and concerts; sublime in chants. As the voices of a well-instructed choir join in songs of praise, amid sweet breathings of instrumental music, heaven itself seems to join the accompaniment.

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Surrounded by earth-trials, how often we think of the nursery songs we so loved; no music so sweet as our mother's voice, no singing can compare with her's, and we long to be "rocked to sleep" once again, as of yore. To the dying, visions are often presented of angelic choirs. Dr. Leifchild said, just before he passed on: "What! don't you hear itthat heavenly harp?"

Deep and thrilling are the emotions of those who, with at tentive cars and devoted hearts. listen to the sublime masses performed in cathedrals. As the wailing tones of the "miserere" die away, how comforting does the "Benedictus" swell into a glorious strain of divine promise of love to God, good will to men, until we fancy the angels repeat the tidings from sphere to sphere. To understand the inspiration of a composer, and the divinity of his meaning, requires an intuitive and an inspirational mind. To such only are the beauties of our great composers known; by such only can their music be executed, their examples followed. Mendelssohn, whose early death we so much regret, was impassioned, tender and sublime in his nature. These beautiful traits pervade all his imperishable works. His life was passed in love and kindness, and a harmony breathes throughout his compositions. A musician must have a brain attuned to devotion, possess the God-like gift of inspiration, feel in his soul the divinity of music, or he cannot charm his hearers. Music should not enter the ear alone, but pass from soul to soul, binding them by its influence as with a magic spell. Parents will do well to cultivate the love of music in their families, and home will be to their children the happlest place on earth-a charm

"Rarer than the phonix," says De Quincy, " is anecdote because it is a lie."

LETTER FROM J. M. PEEBLES.

London, Eng., July 29th, 1871. DEAR BANNER-St. George's Hall, Langhamplace, presented a magnificent appearance last evening, in honor of Mrs. Emma Hardinge, who is taking final leave of England for the land of her adoption—America.

English Spiritualists, considering the great work she has done in behalf of Spiritualism, would not consent to her leaving the kingdom without some suitable "testimonial" of appreciation, in the form of addresses, resolutions and guineas. True and brave souls constituted the gathering. It will long be remembered by all who were present. Gerald Massey, an English poet of considerable distinction, occupied the chair, and read during the evening a long address in favor of past and present spiritual manifestations. His criticisms upon English scientists, as upon Christian churches, were caustic and scathing. The Christian Spiritualists will be slow to own him.

The great event of the evening was Emma Hardinge's masterly oration. In this connection it is but justice to say that Mr. James Burns, the enterprising and only publisher of Spiritualist books in England, originated the "testimonial" movement in favor of Mrs. Hardinge, sent out the circulars, wrote letters to gentlemen soliciting donations, kept the matter continually before the people in his weekly Medium, stripped his drawingroom of spiritual paintings and portraits to decorate the platform, and worked on unselfishly. heroically, to the successful termination of the conversazione. It was a grand affair, from concention to consummation. And no convenient jorgetfulness should have interposed to the public expression, or at least some recognition of the faithful services of him who originated the evening's entert inment. Justice is a divine attribute, and media and editorial workers in behalf of unpopular truths deserve heartfelt appreciation and recognition upon all proper occasions. Mr. Burns, when seeing, will not thank us for these words. No matter—we long ago ceased to think, write or speak for thanks.

But the thoughts that ought to be spoken, the words that ought, in our judgment, to be written, God and angels helping us, we will write, knowing no "public good" at the expense of justice and individual rights.

The hall was tastefully arranged, the assemblage large and enthusiastic. Mrs. Hardinge, so esteemed on both sides of the Atlantic for her works' sake, was the central figure of attraction. Some of the addresses were quite too long, however. Variety is the spice and inspiration of such an occasion. Many wished a few words from Signor Damiani upon the condition of Continental Spiritualism, and especially Italy, his native land. Others would have been pleased to hear from James Burns, editor and publisher, J. Morse, the trance medium, J. H. Powell, just returned from America, and Elder. F. W. Evans, a representative of the seventy Shaker communities in the United States, and the oldest organized body of Spiritualists in the world. During our half-hour's talk, we delivered the "packages" of friend A. J. Davis and others according to orders.

The city journals, so far as we are aware, gave very fair and honorable reports of the proceedings. The London Daily News had the following:

AN EVENING WITH THE SPIRITUALISTS .ualists, and announcing subscriptions from va-rious persons to a testimonial to the lady who was the heroine of the gathering, and whom he described as the great, noble and outspoken advo-cate of the truth of the ministry of spirits to earth; whose speech, whose oratorical powers, whose writings and commanding presence had called forth the admiration even of those who did not accept the philosophy of her divinely inspired teachings.

teachings.

In America, he said, there were "eleven millions" of people who believed with Judge Edmonds that the spirits of our fathers, our mothers, our friends, hold converse and communion with us. The programme was agreeably varied with vocal music by Mrs. Hicks, Miss Cooper, Miss Henry, Miss Kislingbury, and an effective chorus, besides speeches from Mrs. Hardinge. Mr. Daw, and others, and after the presentation of the testimonial, which assumed the tangible and practically useful shape of a purse of money, came the very interesting and expressive ceremony of hand-shaking all round, which appears to be peculiar to that form of religious opinion, which is apparently now entitled to rank as a sect. There was an address also presented to the lady, in which her successful advocacy of her peculiar principles in the Sunday services conpeculiar principles in the Sunday services conducted by her was dwelt upon, and regret at her

departure expressed.

Mrs. Hardinge's reply, which was delivered in a deep sonorous voice, and rose occasionally to the poetic vein, was consequently happy and successful. The burden of it, too, was that which has prompted all true poetry and all true divinity—universal love and the spiritual tie which unites all humanity. Communion with the invisible world, she insisted, had been demonstrated, as well as the indestructibility and unchangeableness of the spiritual element of man's nature; and she added that Spiritualism had produced and was carrying out scientific reforms which the professors of science did not even dream of, and bringing us to understand the truth that teaching and helpdeparture expressed. us to understand the truth that teaching and help-ing and loving were more successful than bolts and bars in reforming criminals and preventing

Fome of the music was of a high, as well as of a pleasing character, a French song by Miss Cooper very deservedly eliciting an unanimous encore. A. R. WALLACE,

As well-known for his scientific attainments as open avowal of Spiritualism, is in his own home as simple and sunny-souled as a child. He resides temporarily at Barking, in the suburbs of London. A few hours with him and his excellent family enrich the soul. Though President of the Entomological Society, though connected with several distinguished literary associations of London, and occupying a high social position, he has recently appeared in the papers in connection with a disagreeable lawsuit. A sketch of the facts may inerest the readers of the Banner of Light:

One John Hampden, with plenty of money and considerable egotism, declared the earth was flat. To the proof he offered a wager of £500. Prof. Wallace stepped forward, the champion of the scientists. Each staked five hundred pounds. An umpire chosen, a scientific experiment relating to the shape of the earth resulted in a decisive victory for the Professor. This so exasperated Mr. Hampden that he called his successful opponent "liar," "thief," "knave," "low blackleg," etc. Prof. Wallace immediately brought a suit for libel, and the jury granted damages to the amount of six hundred pounds. Slander is a costlier luxury in England than America. Few public men in our country notice the petty envies and filthy falsehoods of their inferiors. Disreputable characters are always anxious to bring others on to their own level. Crows would seek corruption though only angels walked the earth. So will liars peddle the vile falsenoods they frame, or the virtuous man who will consent to lose a good slanders they hear, till they learn the absolute impossibility of building themselves up by pull-

ing others down. Some question the wisdom of slander suits under any consideration. Others believe the moral lesson good, besides depleting defamers' pockets.

THE WORK ONWARD.

Spiritualism has made great progress in England during the past year. The sale of Spiritualist literature is increasing. Several scientific men are taking hold of the phenomena in earnest. Prof. Crookes's late paper upon the "psychic force" is eliciting a great degree of discussion throughout the kingdom. C. F. Varley, electrician and prominent Spiritualist, has recently been elected a fellow of the Royal Society. Prof. Tyndall is opposed to investigating in any way the claims of spiritual manifestations, OUR APPOINTMENTS.

The last two Sundays of September, we speak in Dayton, Ohio; October, Louisville, Ky.; November, Memphis, Tenn.; December and January, New Orleans; February and March, Troy, N. Y.; April, Washington, D. C; May, Dayton, Ohio; June, Sturgis, Mich., or Cleveland, Ohio; July and August, grove meetings with J. O. Barrett

Vermont Mass Convention of Spiritualists. We, the undersigned, do hereby call a Convention, to be holden at South Royalten, Vt., 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 pas: two years, originated with men, and not with the We dread the dwarfing influence of permanent organiza

We droad the dwarfing influence of permanent organiza-tions. We know that the whole scheme thus far has cursed alike its friends and fore; and now, while the "national or-ganization" is tottering foward its grave, as a sequel to its stormy life, it seems singularly proper for us to cling to our "first love" and meet in common council, where every man and woman has equal rights. Our former conventions affor-ded free speech, and the precious time was not frittered away in long and bitter discussions about red-tape roles. Medium-ship and inspiration incursised in those days of unity and re-dom, and the mediums of Vermont felt at home in those meetings.

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

We do sincerely wish to return to those days of simplicity and peace, and again enjoy the spontaneous outpouring of the spirit. We believe, in short, that clannish indicences are opposed to our freedom an i growth, and therefore we invite the Spiritualists of Vermont, and of our sister 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."

Neeabers are cordially invited to attend, and will be treated with rourtesy when present. Board 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 beautiful grove when our numbers forbid our occupying the church.

peautitul grove when our numbers forbid our occupying the church.
(Signed) Austen E. Simmons, C. H. Simmons, Charles Walker, J. B. Weston, Rufus Buck, J. C. Nutting, Rhoda Bradley, Susannah H. 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 H. Davis, Edwin Whitney, Benj S. Works, John S. Bennett, Sarah Randall, R. Lamb, Sas lina Weeding, Nathaniel Randal, Frank Pryor, S. R. Pago, Russell Browster, A. W. Goddard E. J. Robinson, S. E. Holt, Harrison Woodard, E. C. Tarbell, Mary Persons, Geo Brewster, Chas. Carlisle, Francis Browster, Nellie J. Kenyon, Edward Kenyon, George G. Raymond, Edwin Weeding, Hon. D. Woodward, Ann Rurnham, B. F. Weeding, Alonzo Wilmot, C. L. Perrin, Albert Paine, Daniel Tarbell,

Daniel Tarbeil.

The Fifth Annual Convention of the New York State Association of Spiritualists, Will be held in the village of Leftoy, Genesee County, on Saturday, Sept 2d. 1871 commencing at 16 o'clock in the forencon, and continue two days, if decemed advisable.

Each Local Association of Spiritualists in the State, Childern's Progressy Lyceum and Friends of Progress, are entitled to and carnestly 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 State in the next Annual Convention of the American Association of Spiritualists, to be held in the city of Troy. N. Y., on the 12th day of Soptember next, will be appointed at this meeting.

It is hoped and sincerely desired that each Active Society of Spiritualists and Children's Lyceum in the State will at once forward to the Secretary, at Rochester, N. Y., the name of such Society of Lyceum, lis location and number of members; also, the names and pisces 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 edegates suitably distributed throughout the State, as this is the only channel through which the delegation from this State can be received in the Convention of the American Association, according to the provention of the American Association, according to the provention. Bated: Rochester, July, 1871.

P. I. Clum, Secretary.

J. W. SEAVER, President. P. I. CLUM, Secretary.

Mediums' and Speakers' Convention at LeRsy, Genesee County, N. Y.

Genesee County, N. Y.

A Quarterly Convention of Mediums, Speakers and o'hers, will be held at Starr or Contral Hall, Let by, N. Y., on Saturday and Sunday, Sept 2d and 3d, commencing at 10 o'clook cach day. The New York State Spiritualists' Association holds its annual 8-sslon on Saturday, Sept. 2d, at 2 p. M., in connection with this Quarterly Convention.

Let there be a general attendant of from all parts of Western New York, as the halls are commodious, the facilities for arriving there by railway ample, and the rich experiences of past conventions furnish auflicent guarantee for the success of the present. A cordial invitation is extended to all to attend.

Gen. W Taxion, Committee.

July 29th, 1871.

A. E. TILDEN, Committee.

Mason and Dixon's Line Spiritualist Camp Meeting.

There will be a Grand Camp Meeting of Spiritualists at Havro de Graco, Mayland, commencing at two o'clock in the afternoon of Wednesday, August 23d, and continuing over Sunday. It is designed to make this Camp Meeting the Grandest Convention of Spiritualists ever held in the world. Glood 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 Children's Progressive Lyceum in all its workings. This exhibition will be participated in by soveral Lyceums. Lyceums from every part of the United States are invited to attend and take part. The Philadelphia, Wilmington & Baltimore Railroad Company have agreed to carry passengers to and from the Camp Meeting at reduced rated. Come one, come all! bring your tents, blankets and provisions, and let us have a time long to be remembered.

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

Eighth National Convention—The American 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 season 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 fifty members of such organization, and of each working Local Society and each Progressive Lyceum within the boundaries of such State or Territory, 1 roylded 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 Columbia 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 one delegate for each fractional fifty members.

These Associatiors are respectfully invited to annoint delegate.

tion, shall be entired to the state of the s

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Secretary. The Ohio State Association of Spiritualists

The Ohio State Association of Spiritualists Will hold its Fifth Annual Convention on the first Saturday and Sunday of September next, in Roberts's Hall, Milan, O., commencing at 11 o'clock A. M. Each Local Society and Children's Progressive Lyccum is santified to four delegrates, and two additional for each fractional after the first fifty.

Important business will come before the Convention, and each Society and Lyccum 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 provided 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 renow 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 hacks.

Hudbon Tuttle, President.

Emma Tuttle, Corresponding Secretary.

Connecticut Association.

Connecticut Association.

The Connecticut Association of Spiritualists will hold its Annual Meeting at the Spiritualist Church in Willimantic, on the 28th 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 mi-slonary by the Association, and all Spiritualist speakers and friends 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.

Iowa State Association of Spiritualists. Iown State Association of Spiritualists.

This Association will hold its Third Annual Convention at Iows Falls, Hardin County, commencing Friday, October 6th, at 10 o'clock A M., and continuing three days. As important business will come before the Convention, it is carnestly requested that all liberal minds in the State will come out, and make its meetings the most interesting ever held in the State. Good speakers and test mediums will be present, and no pains will be spared to entertain and make comfortable friends from abroad. Speakers wishing to attend this Convention are requested to correspond with the President and Secretary, at Anita, Cass County.

I. M. BLAKESLEY, President.

EDWIN CATE, Secretary.

LIST OF LEGTURERS.

PUBLISHED KVERY OTHER WEEK. [To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not

a lecturer should by mistake appear, we desire to be so in-

formed.]

J. Madison Allen, Danby, Vt.
Mary A. Amphert, inspirational, care Dr. C. Bunkley,
Dayton, O.
Mrs. N. K. Andross, trance speaker, Delton. Wis.
C. Farnir Allyn will speak in Stoneham during August.
Address, Stoneham, Mass.
Rev. J. O. Barrit, Glenbeulah, Wis.
Eli F. Brown, Missionary of the American Association of
Spiritualists, will answer calls to organize Lyceums or to
lecture. Address, Richmond, Ind.
Miss. H. F. M. Brown will answer calls to lecture and receivo subscriptions for the Banner of Light. Address, Chicago, Ill., Care Lyceum Banner.

ceive subscriptions for the Banner of Light. Address, Chicago, Ill., care I, seem Banner.

Birs. Narah A. Byrnes, Wolfsston Heights, Mass.

Mrs. Narah A. Byrnes, Wolfsston Heights, Mass.

Mrs. Narah A. Byrnes, Wolfsston Heights, Mass.

Mrs. Reptember; in Troy, N. Y. during October, November and December; in Music Ha'l, Hoston, Feb. 18 and 25; in Philadelphia, Pa., during March. Address, Elm Grove, Colerain, Mass.

Mrs. E. Burr, inspirational speaker, box 7, Southford, Conr. Dr. James K. Balley, Laforte, Ind., hox 394.

ADDIR L. Ballou, inspirational speaker, Chicago, Ill., care R. P. Journal.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

Mas. A. P. Brown will speak in Lawrence, Mass., Aug. 20 and 27; in Stoneham during September. Address, St. Johnsbury Centre, Vt.

DR. J. H. CURRIER, 39 Wall street, Boston, Mass., Miss. Lona S. Craigo will speak in Bradford, N. H., one-fourth the time. Address, Nowport, N. H. WARREN CHASK, 514 North Fifth street, St. Louis, Mo. Albert E. Carpenter, care Bunner of Light, Hoston, Mass., Dean Clair, Boston, Mass., care Bunner of Light, Hoston, Mass., Prof. WM. Denton, Welicely, Mass.

Miss Lizzie Boten, Pavilion, 57 Tremont street, Boston, Dr. E. C. Dunn, Rockford, Ill.

Miss. Agres M. Davis, corner Harvard and Ellery streets, Campridgebort, Mass.

DR. E. C. DUNN, ROCKIOTA, III.

MRS. AGNES M. DAVIS, corner Harvard and Ellery streets,
Campridgebort, Mass
MISS NELLIE L. DAVIS will speak in Worcester. Mass, durlog September; in Lawell during October; in Fall Reverduring
November; in Natick during December; in Sale m during Febroary. Address, Box 323, care A. P. Lake, Lowell, Mass.
A. H. Darbow, Wayneville, III.

DR. D. D. Davis, Inspirational, 66 Leverett st., Boston, Ma.,
LEVI DINKELSPIEL, Decalur, III., box 229, care B. J. Righter.
ANDERW T. FOSS, Manchester, N. H.
J. G. FISH, Avon Springs, N. Y.
THOMAS GALES FORSTER 1919 Walnut, street, Philadelphia,
MRS. M. LOUISE FRANCH, trance and inspirational speaker,
Townsend Harbor, Mass,
DR. H. P. FARSFELD, Ancora, N. J.
N. S. GRENLEAF, LOWEL, Mass,
ISAACP, GREENLEAF, 1661 Washington street, Boston, Mass,
MISS HELEN GROVER, Inspirational speaker, 79 Myrile st.,
Boston, Mass, will make engagements to lecture the coming
sen-on.

Krisky Gravye, Richmond, 1nd

MISS HELEN GROVER, inspirational speaker, 72 Myrtis 81, Boston, Mars, will make engagements to lecture the coming sea-on.

Kribery Graves, Richmond, Ind.

Mrs. A. Hull, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa

Dr. M. Henry Houghton will speak one-half the time in Stowe and one-half in Marrisville, VL, for one year. Address stowe, Vt.

Mrs. Emma Hardynor's address is care of Thomas Ranney, Esq. 251 Washington street. Boston, Mass.

Mosrs Hull, 166 West Inditioner street. Baltimore, Md.

D. W. Hull, inspirational and normal speaker, Hobart, Ind. 1 yman C. Howe, bl. 2 93, Fredonia, N. Y.

Mrs. S. A. Horton, East Saginaw, Mich, care K. Talbot, Mrs. M. S. Townsend Hobart, Ind. 1 yman C. Howe, bl. 2 93, Fredonia, N. Y.

Mrs. S. A. Horton, East Saginaw, Mich, care K. Talbot, Mrs. M. S. Townsend Hobarts and October, Lynn Mass.

Wm. F. Jamerson, 24 West Madison street, Chicago, Ill.

S. S. Jonss, Esq., Chicago, Ill.

Harver A. Jores, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycanore, Ill., on the Spirit and Philosophy and reform movements of the day.

Abrahas James, Pleasantville, Venanco Co., Pa., box 34-Dh. C. W. Jackson, Osweyo, Kendali Co., Ill.

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HUDBON TUTTLE, Berlin Heights, O.

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BENNAMIN TODD, San Francisco, Cai.

N. FRANK WHITE'S address during August and September in Minnesota. Address, Lombard, III.

E. V. WILSON will speak during August and September in Minnesota. Address, Lombard, III.

E. N. WHELDE, M. D., Willimantic, Conn.

MRS. E. M. WELLE, M. D., Willimantic, Conn.

MRS. E. M. WELLE, M. D., Willimantic, Conn.

MRS. E. M. WELLE, M. D., Du Quoln, III.

E. B. WHEELEOUGH, Inspirational speaker, Hastings, N. Y.

B. H. WORLOW, Inspirational speaker, Leslie, Mich.

A. C. and Miss. Elliza C. WOODBUFF,

Grove Meeting.

Grove Meeting of Spiritualists of West Winfield, N. Y. will occur at that place on the 27th of August. Mr. D. W. Hull, of Hobart, Ind., will be the speaker.

L. D. Smith.

MES JULIAITE
September; in Salem, Mass. Dec. 24 and 31. Address North-boro, Mass. Fannie T. Young, trance speaker. Address, Strafford, N. H. care Dr. H. C. Coburn.

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LETTERS FROM THE PEOPLE! WHAT THEY THINK

DR. STORER'S

VALUABLE MEDICINE, THE 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 stined 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 undestrable; but a few fragmentary sontences from letters in our possession may show in what estimation the Notrative is held:

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

"Last Fall I sent for a few packages of your 'Nutarity's Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it inventee, superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete Panacea for all framas complaints. 9 • I desire to get 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."—D. C. D., M. D., Newark, N. J.

Takes Out the Old Aches and Stiffness," W. Y., of Grand Rapids, Mich., himself 72 years of ago and a magnetic healer, reporting other cases, says: "I am taking some myself, and it takes out the old aches and stiffness consequent upon second childhood, like a charm. After taking it three or four days I bearing more now than I used to in one and a half hours before; hence the more purification of the stone of the upon the more purification of the stone of the upon the days in the old system."

" Doing Wonders."

"DEAR Sin—Your medicine is noise wonder for my wife. She has taken only two packages of your valuable medicine, and her beath is better than it has been for ten years."—G. P. H., Growland, Mass.

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

the Medicine."

It is 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 suifering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tending to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been scarcely any porceptible 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 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 with every sick noman 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 foot. Your medicine has helped me very much, and I think it can't fail of help-ing others. I see so many room supreming women, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. II. G., Bronson, Mich.

Forty External Ulcers Cured.

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

"Superior to Anything I Ever Used!" "Dr. Storer—Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I ever used, and I do sincerely and strongly urge all sufferors from natural or female complaints to forward \$1 to you for a trial mackage. My husband, who is a Medicino Agent, recommends your Compound to all who are suffering from complaints to which females are subject."—Mrs. C. G. B., Shetbina, 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, Mass.
"Your medicine is all that is claimed for it."—Dr. T. J. L., New York.
"Your medicine is the best medicine for a sick woman that there is in the whole world."—II. M., Main.

"Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send meyow 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, Y., said to me, 'I wish I could tell Dr. Storer how much good his medicine has done me.'"

"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 pleasant effect on my nervous system."—Mrs. L. B. R., Connecticul.

the Nutritive and was will displace them. "Mrs. L. B. B., Connecticul.

"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 received 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 Eryslpelas 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 will 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 clairvogant of good reputation. Send me six packages."—J. W. M., Wucomin.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when

issolved 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 131 HARRISON AVENUE, BOSTON, MASS. For sale Wholesale and Retail by William White & Co, at the Banner of Light Office, 158 Washington street, Boston, Mass.

This paper is issued every Saturday Morning, one week in advance of date. In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the

be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Bunner of Light

BOSTON, SATURDAY, AUGUST 26, 1871.

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

AGRNCT IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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A Splendid New Story.

We shall commence with number one, volume thirty, of the BANNER OF LIGHT, a brilliant and charming Story, of a high order of literary merit,

SPIRITE:

A FANTASTIC TALE. Translated from the French of Theophile Gautier,

expressly for this paper, By an English lady of great literary attain-

ments, who appears to have been inspired by the gentus of the author, so truthfully and faithfully has her work been accomplished. Without arguing the Spiritual Philosophy, its

natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tendency is harmonious and refining, free from popular theologic taint, and its publication in the BAN-NER will, in our opinion, be fully appreciated by our host of readers.

Those of our subscribers whose term of subscription ends with the present volume, should renew forthwith to insure the charming story, which will run through several issues of the Ban-

Now is the time for the friends, everywhere, who have the good of the Spiritual Philosophy at heart, to exert themselves in securing new subscribers for the oldest, and largest, and cheapest (considering the amount of reading it contains) spiritualistic journal in the world.

Mr. Greeley on Marriage.

We are free to confess that we admire and respect the position just taken by Horace Greeley in relation to the marital relation, in a letter to the Golden Age. We may differ toto colo from its distinguished writer in his views on woman suffrage and its kindred topics, but on the subject of marriage and its sanctities, we think he hits the nail square on the head. One of the excellent points about him is that he writes to be understood, and accordingly he is understood. Marriage he discusses from a decidedly spiritualistic side, not deeming it simply an arrangement, a copartnership, a matter of convenience, but rather as possessing binding qualities, unseen but not therefore unfelt, and to grow stronger with respect and care. But let us not keep our readers from the precise language in which Mr. Greeley expresses his sentiments: "I do not dispute the doctrine of Jesus, that 'in heaven there is neither marrying nor giving in marriage,' if you have quoted his words exactly. And yet I feel that completely and happily united in this world that they will be nearer and dearer to each other in the next than they would or could have been had they failed to meet in this life; and I think these are happier in either world than though one or both of them had remarried. I do not hold that either would have been culpable in remarrying, if widowed on this planet; I only insist that they will both rejoice, and with reason, in their higher life, that neither in this life was married a second time." This is frank and explicit; it is spiritual. He thinks of "the other side." It is not wholly the convenience of a second marriage here, but it is rather the beauty of reunion beyond.

And if he had been so inclined, he might have pushed this matter much further than he has. He might have added that the bereft partner is not so wholly alone in this life as he might seem, with the opportunities for holding daily communion with the endeared one who is gone. There is a comforting assurance from which the world is yet to draw a great deal of happiness. If a man knew that his departed wife was ever within call, to listen even more attentively and affectionately than before to his slightest wish or prayer, and that she threw about him wherever he went the holy influence of her ever-present love, how much closer would the relationship become than it was when existing only in the form-how much more intimate the sympathy-what joy would live in each new day that dawned to add to his experience-and what peace would hover continually over his head. All this could easily be, if men and women would set about the conscientious cultivation of the marriago relation as one of real sacredness and permanence, instead of chafing under its restraints and secretly wishing themselves free from its yoke. It would not mend matters at all to essay the situation again. They who are not resolved. to stay at home with their existing condition and make it just as beautiful and satisfactory as possible, need not hope to better themselves simply by making a change. The fault will be found in their own character.

For ourselves, we would not offer to dictate to any one's conscience on the subject of a second marriage. We are willing to assent to Mr. Greeley's proposition, that "a poor, hard-working, widowed father of young children whom he cannot take with him to his daily labor" may feel "constrained, for their take, to replace his lost wife by another in whose perfect acceptance and discharge of a mother's duties toward those children he could implicitly trust." But that is not marriage, according to our idea. It is an arrangement, entered into chiefly on behalf of the children. Marriage is a knitting together of hearts. It implies mutual help and sacrifices, patience long continued one with the other, a studious charity for one another's fallings and faults, and a loving care for one another's comfort and happiness. Any one can see that this is just what begets more and more love every year. Instead of ending with the passing away of the comparatively superficial sentiment that was awakened in the rosy days of youth, it grows deeper and stronger all the time,

and make each essential to the happiness of the other. There is no dreaded servitude in this; on for years, wish to think of the absent one as gone never to be reclaimed for the completer satisfaction of their souls?

"Presentiment."

This word-which Webster defines as "an anheaded like the following: "Strange presentiment." " singular fulfillment of a presentiment," etc., etc. Though in past years these "shadows" ences of the present age to offer to the spiritmagnitude, there has not been some individual for by "one of our most respectable citizens."

Not long since, the Boston Herald published an account of the death at his post of James Percival, brakeman on the Maine Central train which went through a broken bridge. A week previous had undertaken there, and for which her qualifihe said to one of the employes on the train that cations were peculiar. She moves, it appears, not they would not run together much longer," and merely those who have with their own eyes seen even specified the nature of the accident whereby her, but hundreds upon hundreds who have neihe should meet his death; which forecasting, subsequent events proved correct.

An Eastern exchange alluding to a recent accident at a neighboring saw-mill-in Damariscottawhereby one of the operatives lost his life, says that a sister of his, employed in a cotton-mill at Augusta, on the day previous became strongly impressed with the certainty that her brother was about to meet a violent death, and was so affected that she left the factory and continued in an almost distracted state of mind throughout the night. The next day a messenger drove up to bring the tidings of his death. The young lady saw him approaching, and recognizing him as one of her neighbors in Damariscotta, anticipated his sad message by exclaiming "He is dead!"

Still another instance comes to our knowledge in the case of Frank St Clair, a carpenter by trade-now lying a cripple at the Naval Hospital. Chelsea. This person, a native of Boston, enlisted in the navy during February last, was attached to the receiving ship, and from her drafted as fireman on board the U. S. steamer "Worcester." bound to France with provisions for the suffering people. As soon as he heard that he was to go on that ship, he was strongly impressed that something disastrous was about to happen to her, and he made every effort to obtain his discharge, or at least become attached to some other vessel. Not succeeding, he was obliged to put to sea, and while passing Deer Island, he is represented as having told a fellow-fireman that something would certainly happen to them, and he would gladly leave the ship and go on shore among the connicts, so deep was his despondency. A few days afterward the bursting of a boiler on board killed several persons, and badly scalded others, among them Mr. St. Clair, who was so severely injured that it is doubtful if he ever regains the use of his hands.

The mass of mankind will in time learn the importance of heeding these impressions, indices as they are upon the barometer of the spiritual being, of the coming cyclone of disaster. Till then, the lesson must be repeated "over and over again."

The Woman Question.

Isabella B. Hooker's name is appended to a report of the National Woman Suffrage and Educational Committee, which gives, at the beginning, a brief account of the holding of the convention at Washington, and the subsequent proceedings by the Congressional Committee last January. The report states at length the events which have happened since then. The letter printed in the Independent, suggesting that the women of the country should by subscription place the movement in favor of female suffrage on a financial basis, met with an immediate and hearty response; but more money is needed in order to fulfill one aim of the Committee, namely to put all Congressional reports and arguments bearing on the subject in the hands of every intelligent family in the land. The Committee suggest, as suitable items of individual work, that every woman should vote, or attempt to vote, at every Federal, State or municipal election; that women should form mutual benefit associations and clubs; that they should obtain hearings before legislative committees in every State, secure lyceum and free lectures in every town, and endeavor to read and fortify themselves with arguments for private use. The report closes with a strong appeal for action.

Camp Meeting.

As has been before announced, the Spiritualists rounding country will assemble at Havre de Grace on Wednesday, August 23d, the meeting to be, with warmth by the meeting. continuing over Sunday, August 27th. Moses Hull, editor of the Crucible, Jas. Frist, A. P. McCombs and H. T. Child, M. D., have placed scheme before the bigots of Maryland, and some of the best talent the spiritual cause affords will attend to give forth knowledge of the new faith day of the encampment, it is announced that there will be an exhibition of the workings of the Children's Progressive Lyceum, in which several such organizations will participate. Let those desiring information on the all-important subjects of death and the after-life go to this camp meeting, and listen to what is there uttered. The Philadelphia, Wilmington & Baltimore Railroad Company have agreed to transport passen. rates. Tickets for the round trip from Philadelphia, good till August 30th, \$2,50; Baltimore, \$1,50; and way stations in a similarly reduced degree.

New York City—Return to Apollo Hall. The Society of Progressive Spiritualists of this city will recommence holding meetings at this beautiful hall, corner of Broadway and 28th street, on the first Sunday in September. Lectures at

102 and 74 o'clock. P. E. Farnsworth, Secretary, P. O. Box 5679. Speakers engaged: Mr. Thomas Gales Forster for September, Rev. Moses Hull for October, Mrs. Emma Hardinge-Britten for Nountil it comes at length to control the character, vember, and Mr. N. Frank White for December.

Emma Hardinge.

This noble worker for Spiritualism has closed the contrary, it is a service in which lies a more her labors in England for the time, and embarked perfect freedom. Would a man or a woman who for this country, where she arrives early the preshad lived on earth after this style of experience ont week. The announcement of her safe arrival will send a thrill of joy through thousands of human hearts. She is too well-known in the United States to lack for friends and admirers, nor are the thousands who haug on her syllables forgetful of the one through whom they are the recipients of such deep and lasting pleasure. Mrs. Hardinge ecedent impression or conviction of something was made the object of a warm and generous tesabout to happen, particularly of something un- timonial from the Spiritualists of London on the pleasant or distressing"—is beginning to figure eve of leaving, a detailed account of which is to be largely in the press of to day. Hardly can a paper | found in another part of this week's Banner, from be taken up, no matter from what section of the the pen of J. M. Peebles, now in London. We country it may emanate, which does not give in shall publish a fuller account from the London its columns "local" or " miscellaneous " articles spiritual papers, when received. It was, as might have been anticipated, a perfect success. Gerald Massey, the well-known poet, presided at the reception, and among the speakers was Mr. J. M. have been sometimes "cast before" upon the Peebles. Mrs. Hardings herself addressed the minds of those receptive enough to detect them, company with sincere fervor, and of course was yet it has been reserved for the civilizing influ- the central figure of the assemblage and the hour. Numberless were the praises showered on her world the faculty of impressibility in a fuller and | head, and uncounted the prayers that went up for broader sense than before. It is indeed doubtful her safety and happiness. The whole affair of the if among the victims of any recent accident of any reception was conceived by Mr. J. Burns, the wellknown publisher of spiritual literature in London, strongly impressed with a sense of his impending and he worked with enthusiastic energy to make doom. At least such seems the case, judging from | it the full success it proved. His efforts cannot be the numberless paragraphed assurances of the too gratefully remembered by the tens of thoufact which we perceive soon after duly vouched sands of Mrs. Hardinge's friends on this side of the Atlantic.

Her departure from England has naturally excited much feeling, and given rise to many regrets, She was performing a service that no other person ther been entranced by her remarkable eloquence nor sujoyed the charm of her acquaintance in social life. It is publicly stated that everything connected with her late visit to England has been opportune, and singularly free from objection or regret. Her influence has been most happily and powerfully diffused over the whole country. In the metropolis, and the great centres of population at which she appeared, her efforts have nowerfully invigorated the cause and promoted its advance among the people. Spiritualists in the remote districts have been stimulated, through the agency of the press reports and comments, by her beautiful teachings; and they have been equally enlightened and encouraged. A handsome purse was placed in her hands at parting, which is but a slight testimonial of her friends on behalf of her worth.

It had been proposed to offer her a public welcome on her arrival here; but as so many of the prominent and influential Spiritualists are absent on summer excursions, the affair will be postponed, no doubt, until she commences her lecturing engagements in this city. But in every heart she will find a secret and warm welcome at once,

Since the receipt of Mr. Peebles's letter, we have received one from our correspondent, Mr. J. H. Powell, and below we give that portion referring to the ovation to Mrs. Hardings, reserving the remainder of the letter, for want of room, until next week. Mr. Powell says:

"St. George's Hall, Langham-place, Regent street, last night, July 20th, was the scene of one of the most enthusiastic and large gatherings of Spiritualists that ever before assembled under the impulse of a common object in London. 'Old familiar faces,' and strangers from far and near, filled the large hall and wore on their features happy expressions. It did me good to gaze at and renew old acquaintances, and especially to mark the vast increase to the Spiritualists' ranks made manifest in that meeting since I was working for the good cause in the metropolis four years ago. I cannot here attempt a detailed description of the many mediums and well-known and valiant workers in the spiritual vineyard who assembled to honor Emma Hardinge on that memorable occasion. Suffice it to say that the hall was in the lower part full, with a goodly number in the gal-

leries. "Mrs. Hardinge was dressed in becoming white her hair plain and decorated with a bunch of rosebuds. She looked queenly when under the inspiration of the hour, and electrified her sympathetic audience with an oration that no words of mine can do justice to. It was majestic, a glowing and glorious tribute to the angels that control her.

"As if conscious of the weighty responsibility esting upon her as medium and teacher, she carefully and most eloquently exhibited spiritual truth in its logical sequence, resting on no creed, book, or mere human authority. It was here her marvelous utterances told upon her hearers. No liberal soul could possibly listen and not bless the angels and their instrument for such a hopeful gospel. The gods of sectarianism were not her idols; she rose high above them, and laid her heart's worship at the footstool of the Spirit of the Universe. Not only this - Compensation and Retribution, the ministers of Progress, translated the crime-begrimmed, despised, poverty-stricken children of earth out of their caskets of dust, nossibly to be our guides and teachers in spirit-life. It seemed to me impossible that any Spiritualist could listen to the speaker's inspired defence of Spiritualism, based on the Fatherhood of God and the Brotherhood of Man,' and still retain con-Mason and Dixon's Line Spiritualist tracted views of spiritual teaching-of God's goodness and man's destiny.

"The speech of J. M. Peebles, who delivered of Philadelphia, Pa., Baltimore, Md., and the sur- greetings from American Spiritualists, was earnest and appropriate, and received, as it deserved

"Not the least worthy of mention was the presence of the Chairman, Mr. Gerald Massey, the poet-laureate of labor, and one of the strong their names as prime movers in this heterodox song-birds of liberty. He spoke of being only an outsider,' yet his address clearly established his part and lot with us. His criticisms on Orthodox scientists and religionists were all weighty with among the people. On Friday, 25th, the third thought, and occasionally flashing with wit exactly fitting the theme. Gerald Massey is a power on our side. From his earliest years he has fought against hydra-headed Wrong with a sword that has never rusted. Who more fitting than he to march in the way of the faithful in the ranks of Spiritualism? He promises a book on the subject when he shall have proved his sanity in other things. May he work on his book in due time; it will be scarcely worth his while to take the trougers to and from the camp meeting at reduced | ble to convince any one of his sanity. The angels have him in charge, and he, as hitherto, will serve

"The purse, containing about one hundred and thirty guineas, had its legitimate weight upon the company, and brought Mrs. Hardinge to her feet again, with her heart in her mouth full of gratiude. She recited with much feeling and force, Over There, and retired amidst the spontaneous plaudits of the assemblage. Some excellent singing by Mrs. Hicks, Miss Henry and Miss Cooper enlivened the programme. A number of spiritdrawings and portraits of distinguished Spiritualists, together with Mrs. Hardinge's 'History of Modern American Spiritualism' and other works, were arranged near the platform for inspection, Lyman."

but the lateness of the hour when the platform exercises were concluded prevented numbers from examining them. Mrs. Hardinge carries to America an illuminated address of the Spiritual ists of England to herself. She cannot but regard last night's proceedings at St. George's Hall as one of the most precious and pleasing episodes in her career. The greatest tribute I think that can be paid to Mrs. Hardinge, is the evidence that her ministrations at interims in England during a period of four years, have brought into the saving grace of knowledge multitudes of all classes who before were groveling in doubt and difficulties in the meshes of theology. No language can measure the worth of her mission. May she go on in triumph realizing more and more the glory of laboring in the cause of humanity, which is the cause of God."

Opening Sessions of the Massachusetts

State Spiritualist Camp Meeting. This long-expected meeting commenced on the morning of Tuesday, Aug. 16th, at Walden Pond, Concord, or Lake Walden, as it is now denominated. This is the second enterprise of this nature which Messrs, Richardson and Dodge have undertaken, and the result promises to eclipse all former gatherings-picnic or otherwise-on these grounds. In fact, the yearly Spiritualist camp meeting at this place has become a fixture, and in coming time will grow to be a necessity which will not allow the thought of discontinuance.

Apprehending that perhaps some of our skentic with enthusiasm, we give below brief extracts tober, and in Salem in November. from some of the daily press of Boston-the paners generally giving good notices thereof. Among others, the Advertiser (August 16th), in its open- during December. She will make further ening paragraph, says:

"The second annual camp meeting of Spiritual ists of this State was begun at Lake Walden yesterday, and there are evidences of a still larger gathering than they had at that place last year. gathering than they had at that place last year. On Tuesday evening there were about one hundred and fifty tents up, nearly all of which had been let. More will be put up to day, and by to-night they will probably number two hundred. They are located in the grove, on the south side of the railroad. Nearly all of them have signs symbolical of the principles of the peculiar belief of the sect, such as 'Faith,' 'Hope' and 'Charity,' 'Liberality,' 'Harmony,' 'Kindness' and 'Love,' The tent nearest the railroad is occupied by the State police, of whom there are four deputies State police, of whom there are four deputies present-Messrs. Tidd, Souther, C. H. Davis, and

The Boston Post gives a good report of the first day's initiatory proceedings, and makes use of the following language while speaking of the mottoe displayed, which all who have attended the Union picnics will endorse:

"Dr. Richardson's tent is near the centre, and bears the dual designation of 'Committee Head-quarters' and 'Heaven.' If hospitality and genial umor are characteristics of the eternal home o the blessed, then the Doctor's lodging place is rightly named. * * Unlike the originators of religious camp meetings, the Spiritualists leave unsuggested the idea that there is a place whose name begins with an 'H,' and which is defined popularly as the opposite of that symbolized by e Committee's headquarters.

Many mediums, some from considerable distances, have congregated, thus giving opportunity for strangers to gain a practical knowledge of the phenomena. Among these are Mrs. H. W. Cushman, musical, Mrs. Albert Morton, of Boston, (formerly Littlejohn,) and Mrs. Smith, of Lowell, test, and Harry Bastian, physical, mediums, Two photographic saloons have been established on the grounds by Messrs. Wing and Butterfield. Mr. George R. Buttrick, the Fitchburg Railroad Company's agent on the grounds, has proved himself to be an able, efficient and painstaking officer in his efforts for the accommodation of all parties.

The opening meeting was called to order at half-past two o'clock, at the speakers' standwhich has been permanently roofed by the Fitchburg Railroad Company since the last meetingby Dr. Richardson, who after a brief address of welcome, introduced Dean Clark to preside at the sessions. Remarks followed from Mr. Clark, Prof. J. H. W. Toohev, editor of the Spiritual Analyst, A. E. Giles, Esq., Sidney Howe, and George A. Fuller, of Natick, after which the meeting adjourned till the following day.

The time was profitably spent by those on the ground in preparing their tents for the night, and in a little social meeting around the office of the Committee in the evening. At ten P. M., the signal was sounded, calling on all to retire; the lights one after another disappeared, and quiet and rest predominated.

During the week, ending Sunday afternoon. Aug. 20th, the meetings will be continued: speaking each day at half-past ten o'clock in the forenoon, half-past two in the afternoon, and halfpast seven in the evening. Among those who are Lizzie Doten, Dr. H. B. Storer, A. A. Wheelock, | nal that will command patronage. of Cleveland, Susie A. Willis, Sarah A. Byrnes, Agnes M. Davis, Dean Clark, A. E. Giles, Esq., John Wetherbee, Mrs. Abbie N. Burnham, Sarah A. Floyd, I. P. Greenleaf, Ed. S. Wheeler, and Prof. J. H. W. Toohey.

The Springfield Picnic.

A correspondent writes that "The Picnic which was announced to take place Aug. 10th from Springfield, Mass., proved to be a very enjoyable affair. The day was all that could have been asked for, bright and clear.

At the appointed hour, 9 o'clock A. M., the company on board the steamer 'Mayflower' started | The Willimantic Children's Lyceum down the river for Capt. Gallup's Grove. After a delightful ride of one hour, we arrived at the Grove, on the bank of the Connecticut River. where the company, numbering about two hundred, scattered among the pines, to enjoy a day in the woods, whose refreshing sweetness made all hearts glad. Here we were greeted by numbers who had come in carriages from the surrounding towns. Chicopee, Wilbraham, Westfield and Agawam, were represented, making the company number about three hundred in all.

The order of the day was for all to enjoy them selves in their own way. While some found enjoyment in the cool, refreshing shade, others tripped the light fantastic toe' on Nature's carpet, to the music of "Dick Escott's Band," while others amused themselves in playing croquet, and all went 'merry as a marriage bell' until dinner time, when the baskets were unloaded of their bountiful stores, and ample justice was done, amid the merry peals of laughter and general good feeling which pervaded the company. When the outer man had been well cared for, then came the intellectual and spiritual part of the feast. At this point of the entertainment a speech was called for, and Mr. I. P. Greenleaf of Boston responded in a half hour's talk, which was listened to with marked interest and satisfaction. Then followed more dancing and general enjoyment, till the whistle of the steamer called as on board, and after another hour's enjoyment of the beautiful scenery along the river, we arrived home at six o'clock, well satisfied with the out under the superintendence of Bro. Harvey

Movements of Lecturers and Mediums. Mrs. Emma Hardinge will probably arrive in this country this week, baving sailed from Liverpool, August 10th, in the steamer Siberia, for Boston. In all probability, many letters for her were on their way to London and did not arrive before she left, consequently the writers will not receive answers as they expect, but they will readily understand the reason. She has also een too much occupied in making preparations for her departure to answer many letters already received. Her address is care of Thomas Ranney, Esq., 251 Washington street, Boston.

N. Frank White arrived in Boston last week, and is in attendance at the Spiritual camp meeting at Walden Pond. He speaks on Sunday at Ashburnham. He has made engagements to speak in Salem during September, and in New York City in December. He will answer calls to lecture in New England during October and November. He will go West and South after his New York engagement. Address him for the present care of this office.

Mrs. Nellie J. T. Brigham lectures in Philadelchia in March, instead of February. She speaks in Music Hall, Boston, the last two Sundays of February; the first two are not engaged, and we believe those are the only ones she has unengaged up to April. She commences a three months' engagement in Troy, N. Y., in September.

Mrs. M. S. Townsend Hoadley informs us that she has made engagements to speak in Lynn, readers may think our statements too replete Mass, during the months of September and Oc-

Mrs. Anna M. Middlebrook will lecture in Troy, N. Y., during September, and in Philadelphia gagements for the Fall and Winter.

Eli F. Brown will speak in Blooming Valley, Crawford Co., Penu., during a portion of August and September. His permanent address will be, hereafter, Richmond, Indiana.

Dr. H. P. Fairfield is going West. He is already engaged to speak, in the month of October, in East Saginaw, Michigan, Would like to make engagements for September, November and De-

cember. Address, Ancora, N. J. Miss Susie A. Willis will speak at Somers, Ct., the four Sundays of September; in East Abington, Mass., the two first Sundays of October; in Plymouth, the three last Sundays in October; and the last Sunday in November at North Scituate.

Mrs. Abbie N. Burnham's address for the present is 261 Harrison avenue, Room 3, Boston, Mass.

Mrs. Sarah Helen Matthews, writes D. M. Smith. of Springfield, Vt.," has not been able to attend to her profession, and has failed to meet her engagements, on account of severe illness. Mrs. M. is now stopping in my family, and we deeply regret her sickness and suffering. No doubt numerous friends miss the beautiful administrations of this estimable lady; yet 'their loss is our gain,' as we have been greatly blessed by her sojourn with us, and our bearts have been cheered and our spiritual faith renewed and strengthened. The invisible world seems nearer to us since the angels have baptized us with refreshing showers from the fount of inspiration through her excellent mediumship. Our prayer is that she may be restored to perfect health and happiness, and live many years to bless other souls as she has ours."

We are informed that Prof. I. G. Stearns, the esychologist, was lying severely and dangerously ill at the residence of Mrs. Bowers, No. 1 Sumner street, Natick, Mass., some two weeks since.

"Poems of Progress,"

Under the above title, Miss Lizzie Doten will soon place before the public-through the press of Wm. White & Co., Boston—a new volume of her poetic inspirations. Many of her recent productions, never before embodied in print, and all the old favorites for several years—not previously given in the "Poems from the Inner Life"-will here be found. The work will be issued at an early day, and we bespeak for it a wide circle of appreciative and admiring readers.

On our first page will be found a discourse by Miss Doten, on "The Living Word, or the Bible of Spiritualism;" to which we call the attention of all inquirers after truth.

The Richmond (Va.) "State Journal." This paper is issued weekly, on Friday, at the city above named-Edward Daniels, editor and manager. Miscellany, selected and original poetry, interesting items of news, agricultural, mechanical and scientific information, and political acumen grace its pages, a limited number of business announcements are admitted to its columns, and its whole appearance indicates energy and deserved success. Col. Daniels is a man of expected to take part in the public exercises are fine talents, capable of making a first-class jour-

Passed to the Higher Life.

Philo Chamberlain, husband of Annie Lord Chamberlain the well-known medium, left the physical form at the residence of his daughter, Mrs. Bradbury, Auburn, Me., on the 7th of August. The mandate of release came suddenly and unexpectedly, his decease being caused by sunstroke, and his illness lasting but a few hours. Thus his often expressed wish while in life, that he might go quickly when the hour of transition came, was verified.

Has caused to be taken excellent photographic

likenesses of Dr. F. L. H. Willis, the well-known speaker, his wife, Mrs. Love M. Willis, the popular writer, and their little daughter Edie-said likenesses to be disposed of for the benefit of its library. This is a worthy object. The picturesthe receipt of copies of which we acknowledgeare really fine specimens of the photographic art, and should meet with a ready sale.

Thanks.

We have received a framed picture of our ancient homestead in Amesbury, Mass., photographed by an unknown Boston artist, for which he receives our cordial thanks. On the left of the picture may be seen the house wherein was born Josiah Bartlett, one of the signers of the Declaration of American Independence. The artist is requested to call at this office, or send us his address.

Removal.

Warren Chase & Co. have removed from 601 to 614 North 5th street, St. Louis, Mo. They keep a large assortment of spiritual and reform books for sale.

The Banner of Light Free Circles Will be resumed on the first Monday in September next. We invite everybody.

Dr. Wm. M. Wilson's advertisement in anday's entertainment, so well planned and carried other column has particular reference to dyspeptics. He has for years made the treatment of diseases of the stomach a speciality.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. ond; Poem-"Dryburgh Abbey;" Banner correspondence from Wisconsin, Massachusetts, Texas, Minnesota, Connecticut and Ohio; "The Missing Will;" "Spiritualism in Spain, France and Italy," by G. L. Ditson, M. D. Third: Free Thought-'Harry Bastian Again;" "Inspiration of Music," by Jane M. Jackson, M. D.; "Letter from J. M. Peebles;" Calls for Spiritualist Conventions, etc.; List of Lecturers. Fourth and Fifth: Editorials. items of spiritual intelligence, etc. Sixth: Spirit Message Department. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn.

The attention of the reader is especially called to the review of foreign magazines on our second page, by G. L. Ditson, M. D.

We acknowledge the receipt of \$2,00 from a benevolent lady residing in Boston Highlands, for our aged and invalid brother, Joseph Baker, of Janesville, Wis. Bro. Baker has been an ac tive worker in Spiritualism as lecturer and editor; but, for the past two years, he has been completely prostrated. His case should not be forgotten by those who have the means of aiding a worthy man.

We have received a pamphlet setting forth the argument of Charles Cowley, counsel for the petitioners for the "Ten Hour Law," delivered before the Joint Special Committee of the Massachusetts Legislature, March 22d, 1871.

SERIOUS ILLNESS OF OLE BULL,-It is reported that the great violinist, Ole Bull, is lying in a critical condition at his home in West Lebanon, Me. He fell in a fit on the 3d, was taken up in an unconscious state, and has not improved.

A grand Lyceum Picnic is in preparation, to be holden in Cleveland, Ohio, Sept. 19th. The Committee's programme will appear in our next issue.

J. M. Peebles, writing from London to the American Spiritualist, says:

"James Burns, the enterprising publisher of Spiritualist literature, 15 Southampton Row, is doing a much more extensive business this year than last. His establishment is the English head-center—a sort of Bauner of Light institution. Republishing the Spiritualist works of America, he sends quantities of them to Australia, India, etc."

Madame Regina Dan Cin, a famous feminine surgeon of Austria, performed one hundred and fifty successful operations at the city hospital in Trieste, and was rewarded by the municipal authorities with a letter of thanks and a purse of troduction of Tachygraphy, the new system of brief writing,

After he had built the Drew Church, one of his old neighbors was inquiring of Daniel his experience about special providences. "Believe in special providence? Of course I do," said Daniel "Why, when I subscribed ten thousand dollars for the church, I had no idea where the money was coming from, but Providence was with me I went down to Wall street, got in with some of those New York smart fellows, and in less than six months I had skinned them out of ten thou sand dollars as slick as a whistle."

The old Gloucester National Bank, of Gloucester, has begun the erection of a magnificent edifice, to be used for banking purposes, on the corner of Main and Duncan streets, to be finished early in the coming winter.

NOT OUT YET,-"Have you," said an inquiring-minded and slightly worldly gentleman, re- hall Sunday morning. Aug. 13th-exercises conducted by cently, to a bookseller on Washington streethave you Christ's Sermon on the Mount?" "Christ's Sermon on the Mount!" exclaimed the considered by Mrs. Sarah A. Floyd. bookseller, with great surprise. "Yes," said the other; "it was mentioned last Sunday in a very charming discourse at our church as an admirable thing; but perhaps it is n't out yet!" The anxious inquirer was not corrected, but was permitted to go his way-" for he had great possessions."

Ex-Governor Bullock, of Massachusetts, has College for the coming woman, and the gates are already ajar for her entrance.

hail-storm.

the Hungarian Parliament at one of its last ses. for seventeen years been a healing medium, and never has sions, and, though voted down, was not without accepted remuneration in any case for his services. All

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The Meeting in Brant, N. Y. The Sixteenth Annual Meeting of the Eriends

at Hemlock Hall, in Brant, Erie Co., N. Y., commencing on Friday, the 25th of August, 1871, at ten o'clock A.M., continuing three days. G.B. Libbie L. Watson, of Titusville, George W. Taylor, of Collins, and others will be present to adis six miles. A cordial invitation is extended to all. Levi Brown, Lucy N. Halley, Moses Tucker, Phebe Tucker, George W. Taylor, 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.

Subscribers' papers marked thus: 29-26, will expire with two more numbers, and all are earnestly invited to renew their subscription within

New Publications.

THE FEDERATI OF ITALY: A Romance of Caucasian Captivity, forms the attractive title of a new tale from the ele-First page: "The Living Word, or the Bible of gant and scholarly pen of G. L. Ditson, M. D., widely known Spiritualism," a lecture by Miss Lizzle Doten; as the writer of "A Tour to the Caucasus," "Adventures "Home's Manifestations;" Poem-"Tired." Sec. and Observations on the North Coast of Africa," and other books of Eastern interest, which have attracted to their author the attention and admiration of a large circle of readers. Dr. Ditson's studies are directed in a con amore style in the direction of the Orient, whose skies flame for his eye with lustrous beauty; and whose surface is populated with classic and romantic associations. The present romance is one of exciting character, and full of stirring incidents. The FEDERATI were a band or association of individuals in Bardinia, when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. They chose their moment for action when Austria was about to engage in an expedition against Naples. Beset with spies, the victims of the omnipresent inquisitorial spirit, afraid to speak even in a whisper of politics, they were compelled to throw all their thoughts into the forms of sentiment. The tale carries one beyond the kingdom's boundaries, and to the seas. It need not be here outlined to the reader. Suffice it to say that it is skillfully concoived and constructed; that its wide variety of characters affords constant excitement and pleasure; and that its progress among a train of pleasurable incidents is almost like the poetic vision of the tripping of the rosy hours. As a slece of romantic and sontimental characterization, it is worthy of special remark, and will provoke a favorable comparison with some of the most praised remances of the time. Dr. Ditson has done his muse great credit in this literary venture, and its perusal ought to insure a wide aulience for such successors as his prolific pen is fully capable of furnishing us.

The third edition of "Jesus or NAZABETH; or, A True History of the Man called Jesus Christ, through Alexander Smyth," has been recently issued from the Religio-Philosophical Publishing House-which is a guarantee that it has been received and rend with a wide gratification. We have before alluded to this book, which goes through the history of Jesus with a searching, if not scorching, scrutiny, and holds up to the light all that tissue of fable and superstitious belief with which it was thought best to surround his long-revered name. It is quite unnecessary for is to call attention to the character of a book which has already made itself so well known as to reach its third edi

PETERSON'S MAGAZINE for September more than maintains its reputation as the "best and cheapest" of the Lady's Books, as well as the supreme authority in matters of fashion. The steel engraving, "The Miller's Granddaughter," illustrating a charming story, is one of the prettiest we have ever seen. The double-sized colored steel fashion plate is of rare beauty, and gives the latest and most elegant Parisian styles. In this number is begun a new copyright novelette, "The Tragedy of a Quiet Life," which is unusually good, even for this magazine; and there are other original tales and novelettes, by Mrs. Ann S. Stephens, Frank Lee Benedict, Daisy Ventnor, and other first-class story writers. We do not see how any lady can do without "Peterson." It is the leading guide in fashion. Published by Charles J. Peterson, 806 Chestnut street, Philadelphia.

THE RAPID WRITER, a quarterly issue devoted to the ininvented and advocated by David Philip Lindsley, is received. It is published at Mendon, Mass., is clearly printed, and attacks, in a bold and fearless style, the erroneous views of language and its representation now taught in our schools. or mot with in active life.

THE CITIZEN'S ASSOCIATION OF QUINCY, ILL., has prepared and published a pamphlet setting forth the excellencies of that city as a home, a copy of which we have received.

Spiritualist Lectures and Lyceums.

Boston.-Eliot Hall .- The exercises at the session of the Children's Lyceum, Sunday morning, Aug. 13th, consisted of singing, recitations, wing movements, &c. During the meeting remarks were made by Mr. Thatcher, of the Cleveland, O., Lyceum, William Brunton and George A. Bacon. A dele gation from Middleboro' attended the meeting, for the purpose of observing the method of operation, with a view to organizing a similar institution at that town.

Mrs. Sarah A. Floyd addressed a good audience at this lace on the evening of the same day. John A. Andrew Hall .- The usual circle was held at this Mrs. Carlisle, singing by Minnie Prouty and Mr. Locke-

and in the afternoon an address was made and questions

STAFFORD, CORN.—Sundays, July 23d and 30th, and August 6th and 13th, Ed. S. Wheeler acceptably addressed the Spiritualists at the well-known hall built by Calvin Hall of this town. Spiritualism is slowly but steadily growing in this vicinity, nourished as it has been by the faithful efforts and sacrifices of a few earnest souls. Bro, Hall has wrought a mong all classes of really progressive people. It work in the towns of Somers and Stafford which is worthy of is a work that will meet with warm friends and sacrifices of a few earnest souls. Bro. Hall has wrought a imitation all over the land. In the former place he deposited given \$5,000 to endow a scholarship in Amherst as a fund, in the hands of the town, a sum of \$12,000, under condition that the interest of \$6,000 should be yearly devoted to the interests of the spiritual cause; and in Stafford he has performed a similar corvice. He has also been a great bene-Albion, Wis., was recently visited by a \$250,000 | fit to the Society of Williamtic. It is not too much to state so we are informed, that at a rough estimate this gentleman -now in his 85th year, but still robust and active—has given A petition for woman suffrage was presented to \$30,000 for the advancement of Spiritualism. He has also

> Mr. Wheeler would like to make engagements in the East, to speak during the winter months. Address him care this office.

honor to such earnest souls.

of Human Progress, of North Collins, will be held Matters in this Country and Europe. The Paris courts martial are hard at work trying the multitudinous communistic prisoners-first on the list being Ferre and Assl. A bill for compulsor y education in France has become a law. All the Prussian forces except those at Stebbins, of Detroit, L. C. Howe, of Fredonia, Champagne and the French portions of Alsace and Lorraine are removed, and rumored treaties extend their presence only to the close of the year. A brilliant victory by Gen. dress the meeting. Persons from a distance will Lallemand is reported to have crushed the Algerine insurstop at Augola, Lake Shore Railroad. Ready gents. The struggle still goes on between the friends of conveyance can be obtained to the meeting, which | Theirs and his opponents as regards the three years' exten-

Theirs and his opponents as regards the three years' extension of his powers, with tule of "President of the Republic." Strong efforts are being made by the municipal council of Paris to obtain a vote of the assembly removing the capital again to that city.

England continues to be agitated by the riots in Ireland last week, the later one at Londonderry, Aug. 12th, (because of the refusal of the government to allow a celebration of the refusal of the government to allow a celebration of the rating of the siege in 1880, and the liyde Park (London) meeting, held Aug. 12th, in protest of the suppression of the one in Pheenix Park in Dublin, Sunday, Aug. 6th. At the "protesting" meeting twenty thousand people attended, and speeches were made from six different stands. In the House of Lords, Aug. 10th, the Duke of Somerset characterized Mr. Gladstone's government as the most unlucky that ever existed, whose army cannot march and whose ships cannot swim. The centenary of the birth of Sir Walter Scott was celebrated with appropriate services at Edinburgh, Scotland, Aug. 6th.

Late English despatches state that a dreadful calamity has

ter Scott was celebrated with appropriate services at Edinburgh, Scotland, Aug. 9th.

Late English despatches state that a dreadful calamity has visited the small island of Tagolanda, in Maiay Archipelago, about fity miles northeast of the island of Colebes. An outburst of the volcano of Ruwang, accompanied by a convulsion of the sea and a wave forty yards in height, swept all the human beings, cattle and horses from the island. The number of persons who perished was four hundred and sixteen.

Germany is commencing the skirmish with King Cholers.

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 the tinted paper, and bound in white enameled covers.

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

North Carolina.

MESSRS, EDITORS-The readers of the Banner are continually writing for particulars about North Carolina, "the garden spot of the world."

The following facts from the "N. C. Advertiser," at Raleigh, which is good authority, will be read with interest:

Society.-The people are in every way disposed to promote the material prosperity of all, and in no part of the country is society freer from high crimes and misdemeanors, in proportion to popu-

crimes and misdemeanors, in proportion to population, than in North Carolina.

Health.—The statistics of 1860 show greater longevity of life than any other State in the Union. The people do die, of course, but no part of the world enjoys better health or greater longevity.

Soils.—An English gentleman lately traveling through the State, expressed the opinion that its soil was capable of supporting a larger population than that of England, and it has the same number of square miles, and three thousand square miles more than the State of New York.

More corn has been raised on an acre of land in Hyde County than any other county in the State.

Hyde County than any other county in the State. Sixty to eighty bushels is an average yield, without fertilizers. Two or three crops of potatoes, peas and radishes can be grown in a year. A man from the North planted Irish potatoes, last year, the 20th of March, and had ripe potatoes the 27th of March by start of March and had ripe polatoes the 17th of March and had ripe polatoes the 17th of March and had ripe polatoes the 17th of March and had represented the start of of May; he planted the same land again June 10th, and had a fine crop. The lands in the east-ern portion of the State cannot be excelled in fertility, and are the best corn lands in the South. This is a broad assertion, we know, but such is

the fact, and we take pleasure in so stating.

Fruits.—The apple is raised to great perfection, and is highly prized for not only its size but its delicious fiavor. Peaches grow in great abun-dance, are large and of fine quality. Figs grow wild, and produce four crops in a year. Grapes also grow wild, the "Mish," "Scuppernong" and "Flowers." The eastern portion seems to have been designed by Providence to be the great vine-yard of the world, as it is capable of yielding more wine than France and Germany combined. The experiments of the last few years have established the fact that excellent wine can be made from these grapes, while they are grown with a facility that is assoulshing to the grape cultivators of the Old World.

Mr. Frolich, an experienced German wine-grower, who has been engaged for a number of years making wine in this State, lately exhibited. at the State Fair, an excellent wine two years old, made from the pure juice of the "Scuppernong," which he stated be could sell at twentyfive cents per gallon and make fifty per cent. (If you want to buy a gallon they will ask you \$250.)

The numerous bays and rivers near the coasts abound with every variety of the best fish, and are the resort of countless flocks of wild fowl, and the sportsman easily loads himself with the best of ducks, geese and swans. Since the closing of Currituck Inlet, the water has become fresh, and grasses have sprung up that attract the wild fowl. The canvas back duck is the most valued. They congregate in numbers exceeding all conception of persons who have not been informed. The shooting season commences in the Fall, and continues till spring, and the returns are better than any ordinary trade, or agriculture. "Decoy ducks" are made of wood, to attract the flying flocks of wild ones, and the gunner builds a screen of bushes within gun shot, and waits the a screen of the "raft" of wild ducks. They are often so numerous as to cover acres of the surface of the water, so that from the beach you would see only ducks, and no water. Between them, the owners of the shore employ men and them, the owners of the shore employ men and furnish ammunition, and pay so much apiece for the ducks, which are daily shipped to Northern markets. One man used in one season one ton of powder and four tons of shot, and forty thousand percussion caps. This business is pursued along the coast for a distance of one hundred and fifty miles. Let us go South, and not stay here and pay high rents, and get no canvas back ducks.

J. P. Snow.

"The Science of Evil."

This is the title of a very neatly bound twelvemo volume, by Joel Moody, published by Crane
& Byron, Topeka, Kansas. Price, \$1,75. Typographically, the book would be a credit to any
publishing house East or West.
We consider the style of the author eminently
attractive, being bold, fearless and direct. He
deals with those questions of morals and sociality
which have so widely and deeply engrossed the
attention of the best men of every school of philosophy and religious opinion with a calmness
seldom met with in any writer on such subjects.
Indeed, the thoughts expressed throughout the Indeed, the thoughts expressed throughout the work seem to be those of an earnest, honest mind, that has observed with calmness and sagacity the various perplexities of every-day life.

The work is highly philanthropic and reform-

No time-server, nor worshiper at the shrine of antiquated custom, will be an admirer of the book, because it arraigns and convicts, before the bar of common sense and the nature of things, many of the popular follies and absurd notions of the day.—Daily Record, Topeka, Kansas.

Form of Bequest.

We are in receipt of letters from friends in different parts of the country, suggesting that bequests be made to the Banner of Light, and also letters containing the agreeable information that several intend to replenish our treasury, but that the writers do not understand, how such a document should be legally worded. We would respectfully suggest that as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

'I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed.] strictly upon trust, that they shall appropriate and expend he same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Married:

In Boston, Mass., Wednesday, July 26th, by the Rev. Mr. Babcock, Mr. Thomas L. Barlow to Miss Annie Cavvan-but members of the Eliot Hall Children's Progressive Lyceum.

Passed to Spirit-Life:

From her earthly home in Lewiston, Me., July 3d, 1871, ou sister, Mrs. Lucy Hibbard, M. D., aged 65 years and 7 months slater, Mrs. Lucy Hibbard, M. D., aged 65 years and 7 months.
She was a graduate of the Boston Female Medical College, class of 1849. It is perhaps enough to say that Slater Hibbard was a firm, consistent and practical spiritualist. Thus she lived in her earth sphere to the last, a teacher of the high virtues of her spiritual knowledge (i will not say heller, for that is not enough). She would often say: "I know these things are so." Her light and joy ever seemed to be the abounding blessings of the spirit-world surrounding her and to come. She was firm in her views, and no opposition could for a moment swerve her from the right. She is much missed as a friend in need and indeed, so motherly was she among her wide circle of acquaintances. But all have her worthy example to follow, if not her visible presence to see.

She leaves an aged husband and two grown up sons to wait their time to meet her again, upon the beautiful shores of the endless life. They have the consolations of this celestial gospel to comfort and reconcile them to the great unfulding not far away.

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.

T. G., UNITED STATES STEAMER SWATARO, Writes from San Domingo City, July 20th, asking the address of Mrs. Sarah Coombs, clairvoyant medium, by him supposed to be in Boston. Mass. We do not know. If the lady will send us her address we will forward it to our correspondent.

Spiritualist Meetings.

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

John A. Asalore Hall (formerly Dr. Adams's Church).—Test circle in forenou at 10f o'clock, by Mrs. Mary Carlisie, medium. Speaking it the afternoun at 2% o'clock, by Mrs. S. A. Floyd musto by Miss Minnie Prouty. Seats free.

Temple Hall.—The Boylston-strees Spiritualist Association meets regularly at this place (No. 18, up stars,) each Sunday.

Circle morning and afternoon; evening, lecture.

Spiritual Periodicals for Sale at this Office:

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THE MEDIUM AND DATREMAN. A weekly paper published in London. Price 3 cents.

THE REDION AND DAYBERAY. A Weekly paper published in London. Price 5 cents.

The Relicio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

The Lyonum Banner. Published in Chicago, Ill. Price 5 cents.

The American Spiritualist. Published at Cleveland, O. Price 6 cents.

Price 5 cents.

THE CHUCIBLE. Published in Baltimore. Price 5 cents.

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

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C. H. FOSTER, "Test Medium," No 16 Twelfth street, between University place and Fifth ave-nue, New York, from Sept. 1st. 4w.A26.

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Message Bepartment.

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

Mrs. J. H. Conunt, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But 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

Special Notice.

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

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for which the friends h	ave our	WATIDES	t thanks:	
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A FILENG				

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Invocation.

Thou Supremest Good, whatever, wherever and whoever thou art, we praise thee; praise thee because we believe that we can see thee declaring thyself through every form of matter, through every thought, through every soul, and that thou wilt finally bring all things to thyself. Oh thou whose business it is to lead the erring to truth, to raise up those who have fallen in the way of life, come near unto these mortals this hour. Come, and by your holy presence inspire them to good deeds and good thoughts, and lead them out of the dark past into the brilliant present; point them here from death to life-ay, tell them there is no death, and be unto them as bright evangels who shall open unto their longing souls the gates of heaven. And thus shall the kingdom of God, of righteousness and peace, come upon earth, and the will of the holy spirit be done in mortal life, for by the teaching of the angels alone can humanity rise, thus only can it roll back the scroll of superstition and let in the light of angelic truth. Amen. April 21.

Question and Answer.

QUES .- It is said there are three degrees of clairvoyance; will the intelligence please explain somewhat their order or distinction?

Ans .- And it might have been said that there are many more degrees of clairvoyance than three. Indeed, the separate degrees of clairvoyance are numberless. There are no two clairvoyants who occupy precisely the same class of clairvoyant principle or principles. There are no two who perceive either into the past or the future alike; there are no two who read us alike. The clairvoyant power differs in degree as the clairvoyant differs. One moment it is high, the next it is low. One moment it stretches far into the future, the next it goes back into the past, and again it revels only in the present. It would be impossible to enumerate the degrees it possesses. April 21.

Annie Hammond.

[How do you do?] I do n't know. I did not do very well when I got here. I did not expect to feel sick. [That is a natural result of the first return. You will feel better soon.]

I am Annie Hammond. We used to live in Boston, but two years ago we moved to Cincinnati. I am eleven years old. I died of lung fever. And my mother says if she could only know she would ever meet me again, anywhere, she would be reconciled to my death. She do n't believe anybody lives again after they die. And Aunt Frances thought I had better come back and tell her, and see if I could not make her feel happier. Tell her that there is no far-away world where people go when they die; that though their bodies die, they live, and they remember their friends that are here, and they love them just the same, and when the time comes for them to go they will join them in the spirit-world. [Were you very sick?] Yes, sir; mother thought I suffered terribly in coming. I did n't. I wa'n't so at last-and was so glad to meet grandmother. She was there waiting for me. There was a good many others there. I did not know any of them so well as grandmother. I live with her, and she has got a beautiful home. [Grandmother who?] Grandmother Walker; she died last winter. [When did you die?] I died yesterday, in the afternoon. [You came back very quick.] Well, I did not know it was so hard; I did not know I should feel sick when I came. I suppose I should not have come if I had; but I did not know but mother would be crazy. And Aunt Frances thought I had better come just as soon as I could. I did not know her here, but she knew me. She says she has always watched over me. She has been dead fourteen years. April 24,

James Alexander.

I knew nothing of your faith when in the body, and do not know much about it now. But I have been told that it welcomes everybody, shuts its gates on nobody, and so far then it is good. My own name was James Alexander. I passed thirty-seven years here. I have been a little less than sixteen months in the spirit-world, or I have been out of the body. I don't know what is meant by the spirit-world, for I cannot realize that I am anywhere but on the earth. [Do not you find your conditions very different?] Oh, yes, very different; but still I am on the earth, around my friends, and I cannot see that I am separated from anything but the body. [Then you seem to be interested in everything that you were before you left.] Yes, and I don't understand it-the same conditions of life that attracted me to them while I was in the body, attract me now. I go there, I work there, I see my friends, but they do not see me. [Are you able to read their thoughts and their desires?] Not always; under some circumstances I can. I have a brother who is in many respects happily situated here in this life, and thinks he is sure of heaven; that a belief in certain forms of religion is a free passport for his soul to celestial life. Now it seems to me that he might be doing some more good than he is now doing, if he had a little more wisdom. I believed when here, that there was a supreme power taking care of us, but I had no faith in any of the religions of the day. I was not a member of any church, I was not in favor of your system, and, so far as that is concerned, stood about where he stands. He once asked me what I thought of it. My answer was, I didnot consider it worth thinking of at all, so I did not think anything of it. I come here to day to tell him that I am wiser than I was then. And if he will take advantage of the means at hand

harm, and he will get a great deal of truth, and a ever should be exercised by mortal media. Most And now, if he will give me the privilege of the public through them. communicating with him, I would be glad to do | Q.-Can the spirits tell us how to keep horses so, and I will select as my medium a lady by the and cattle from being so cruelly bitten by flies name of Keyzer-I know not whether she be and other insects when at work in our service? Madame or Mademoiselle. I only know her by A .- Yes; and the process is very simple. Wash the name of Keyzer. I have met with her at a them twice a day in a solution of borax. Those spiritual gathering, and found I could control | who understand these things better than your her well; and as she is available to him, I think, speaker declare that this is an effectual remedy if he will seek her out, I will see what I can do or preventive. April 24. for him. Good day.

James McCann.

I have been gone from this world about four months. My name was James McCann, and I lived in Manchester, N. H. I was a hand employed in the Stark Corporation. I was a wastewheeler, and took a fever. I did n't know at all how I got it, and it went hard with me, and in fourteen days I was dead. [You seem to be pretty well alive now.] Yes, sir; I am alive, then, but I have not the same body I had then. Well, now, there is something brings me here that has been troubling me ever since I heard about it. The Sisters of Charity want to take the two youngest children, and my wife, Mary, won't let them go at all. She holds on to them, and is not able to take half care of them; and it is not justice to them or to herself, for the church will do better by them than she can, and I want her to let them go. She says, if James could speak, he'd say," Howld on to the children." No, I won't, then; and, faith, it is well for me I can speak. I want her to let them go. She thinks, because they go from her that way, she will see them no more, and she will be entirely separate from them. Not so at all. She can go to see them whenever she likes, and whenever it is proper they can come to see her. Then they will have a good schooling and good care; and, faith, they are running the streets now. Well, they are bad off-that she knows; and she has no business to keep them so. Now I want her confessor to tell her that he has heard from me that she shall let the children go, for it is best for them and for herself. She will very soon see it is, too. [We will say so.] Well, I will be very thankful to ye; and, faith, if I am successful, I will come and let you know. She does not know I can come in this way; but when she knows it is my wish, she will do it. It is pretty hard, I know; but it is pretty hard to work all day, and not have enough to take care of them, after all. Yes, sir-they 're running round now, faith, without shoes to their feet or decent clothes to their backs, and she holding on to them. Good-day, sir, and God bless ye.

April 24.

Baron Von Humboldt. I have received a question from a number of students at one of your institutions of learning contiguous to Boston: and it is this: "Have we been rightly informed concerning the forming of a circle for scientific purposes? Are we not mistaken in supposing that one who was known here as Baron Von Humboldt will preside over these councils, and, if possible, impart knowledge to us?" I have the honor to state that I have accented that position and shall faithfully do to be able to do much or little: but I shall be present with them, and do whatever I can to enlighten them. I was requested to come here and answer their query from this place—they supposing, if I did so, they should be more sure that they were starting right. If I have added to their faith by coming, I am amply paid. Baron Von Humboldt. April 24.

Seance conducted by Joseph Brandt; letters answered by "Vashti."

Invocation.

Come to us, oh Celestial Life, whose presence is ever a benediction of love. Come and inspire these mortals to higher attainments of goodness and wisdom. Let the dews of thy inspiration fall upon their souls, entering each silently, and outworking some truth, something of mercy, of justice and of love; and when the record of their earthly lives shall be closed, when the hour of change shall have come, may they meet it as the soldier meets it-without fear; and may they enter upon the higher life with wisdom, full of light and not of darkness. Amen. April 25.

Questions and Answers.

QUES -We find healing mediums making fifteen and twenty dollars per day. Is this not an abuse of the nower which they receive from the spirit-land? The prices charged for a few minutes' time place this heavenly blessing beyond the reach of the poor.

ANS.—You have a saying amongst you that contains much of wisdom. It is this: "The love of money is the root of all evil." These media, being susceptible to the influences from the higher life, are also susceptible to the conditions of this life; and when once they become mediums, used publicly and privately by the world at large, their needs are largely increased, their necessities are largely increased. As all their strength, all their life physical is used up by another-what you may be pleased to call divine calling-they have no possible chance of obtaining that which meets the necessities of this life in any other way than by setting a price upon their mediumship. So I shall not presume to condemn them; for, in all human probability, were I a mortal, and should I stand as they stand, I should do precisely as they do, because they are held in the inexorable clutch of a power outside of and beyond purporting to be you.] What did I say? [You themselves, and because most of these media are thrown under influences belonging to this life that have a tendency to lead them downward instead of upward-have a tendency to develop all the lower conditions of their natures—the love of spirit, and you were in the form, I learned afterall that this world holds great and good. But had been here once before.] I never did believe condition of things exists, because of the high by your good deeds, by your prayers, by your them to obtain their livelihood from the rich, and | the time, that I think I was at that time. not from the poor. That is God's justice. I know

great deal of good, from the investigation. The of them are not so thoroughly developed that last time we met on earth he said to me, " Brother, their guardian spirits can instruct them in these do you over contemplate joining any church, or things as they would wish to. They make atmaking any profession of religion at any time in tempts in that direction, but they are but at-"No," I said, "I do not; I have no idea of tempts, for the medium's spirit immediately meets ever being converted to any special faith." He them with opposition; the question is settled at said he had hoped differently. I said, "Then once—they are obliged to retire. There are exhope that way no longer, because I do not think ceptions; there are some who are willing to re-I shall ever attach myself to any church, or put ceive advice from their guardian spirits-who are my faith in any of the creeds that are extant." willing to abide by it; but they are the fortunate So we parted, he feeling rather down about it, class of media. Let it be your duty, oh Spiritand I considering it a very good joke. He is a unlists, to elevate your media, to sustain them by clergyman, and he was, in his legitimate calling, your sympathy, your prayers, and just, good trying to bring me into the fold. He, no doubt, lives; and by and by they will rise out of this believed honestly that if I stood out I should be low, material condition, where their guardian damned, which I am not, nor do I intend to be. angels can control them, and deal justly with

Q.-Can you inform us of any antidotes for the

taste for whiskey and tobacco? A .- The cultivation of the organ of firmness, and the will to abstain from it, is the only reliable antidote we know of.

Q.-It has been said that a halo of glory could be seen around the head of Christ when on earth. Can the same sign be seen round any person's at the present time?

A .- Yes, about many, by seeing media. I do not know that it was ever claimed that any but seeing media saw this halo around the head of Christ. Seeing media see the same around the head of your Dr. Newton and many others. Q.—(From the audience.) What is the appear

ence of that halo of glory? A .- Simply luminous atmosphere, in appear-

ance something like what you term Northern lights. It is an electrical emanation, nothing Q .- Will the intelligence inform us what is the

est method to cure disease? A .- Well, the method to be used depends upon

what the disease is. Sometimes the same method will answer for several diseases, or classes of disases; again it will not. Q.-I meant more particularly is magnetism, or

spiritual influence generally, more efficient than nedicine, or is it not?

A .- In some cases it is, in others it is not. Some bodies are not susceptible to the introduction of magnetism, others are. Those that are, can be hest cured in that way; those that are not, must rely upon therapeutics.

Q.-How shall we tell which is most suitable? A.—By experimenting. It is always safe to experiment with magnetism.

Q.—Shall we understand, then, that medicines will always be used to cure human disease?

A.-No, not that; but so long as you are so crudely human they will be necessary. When you grow more spiritual then you will all be susceptible to healing magnetism, and nothing else will be necessary.

Q.-Are the magnetisms given through healing media medicated?

A .- They are, often; indeed, they always are when they are projected through the medium by some attendant medical spirit.

Q -Does the development of the medium affect the magnetism?

A .- Certainly it does.

Q.-What is the best organized condition of a human being to give proper magnetism to diseased persons?

A.—It is impossible to tell. It does not depend so much upon the organism as it does upon the electric condition of the individuals-on the relation they sustain to matter and to mind, to the air, and to the earth. Sometimes they sustain rethe best of my power. I do not know that I shall | lations to Nature that are entirely inimical to the healing forces, at other times they are in harmony with them.

Q.—Does development of mental character have

A.-Nothing whatever.

Q.—Then we understand that those sensuous and grossly organized, can do just as good things as those of a finer nature?

A.—Physically speaking, yes. It is not a moral force that is exercised; it is a physical force,

strictly so. Q.-Is the person treated, affected by the spiritual development of the medium?

A.—Not necessarily. April 25.

Charlie Clark.

I am Charlie Clark, of Bath, Me. I have been gone most three years. My father was drowned at sea; my mother died of consumption, and I died of diptheria. They died before I did, and I lived with my aunt. I come back to tell her how happy we all are, and how we have got a nice place ready for her when she gets ready. And mother says, tell her she did right in doing what she did last fall; she always intended to have it done, but never could see the way clear to do it, and she is glad she has—she will know what it is. And father sends love, too, and says she will get the money all right. She knows about that, too. Good-by, sir. April 25.

Thomas Gill.

I am puzzled. I do not understand it. I would be willing to take my oath that I never was in this place in my life before, and yet everything is just as familiar to me, and it seems as though I had been here. [Maybe you have in your wanderings when you were asleep.] It seems like a dream to me. I never was here in the body, and I do not remember of being here since I left it. It is more than I can solve. Why. I did not believe anything in it before I died; I should not be likely to come here. [We cannot tell what we do when we lie down and lose all consciousness of our external surroundings.] Well, I am so puzzled that I do not know where to begin; my types are knocked into pi. But never mind: I am Thomas Gill: now do you know me? [Are you here in reality?] Yes, I am here, [Then you have been here before, or some one was a reporter of the Boston Post, or had been. sometime in your life. What did I come here for? [That is more than I can say. You came here to give your name the same as any other money, the love of power, of place, of fame, of wards. That may account for your saying you while you Spiritualists complain because this in spirits being able to overcome matter to that extent before, but I must knock under. [You prices charged by your media, you should not certainly reported yourself once before.] I beforget that you have something of a duty to per- lieve I did. [Does it come to your mind?] Yes, form toward them. It seems to me to be this: it does. It is not an uncommon circumstance, the controlling spirit says, when the body is under sympathy, to lead them out of this condition, and the influence of a powerful narcotic. [Which you to assist them to a more spiritual one. Instruct presume you were?] Well, I was so so much of

Well, your faith is true, is n't it? [I think so.]

hope not until all the army here, that is bagged other conclusion.

for a chance, have reported themselves. How is journalism progressing? [After the same old style.] Up hill? I see you have made | body? your journal an advocate of the unpopular side, and so of course 't will be more up hill for you, until it gets to be popular, than for any other journal; but I rather think you will succeed. [[f] Spiritualism is true, and I think it is, we shall] ed of the imponderable forces of the natural body, Well, it is: I know that, and I believe it will win in all coming time. It may get covered up for a

Well, I feel as though I was jugged. [You certainly are a little different from what you were when you came before; not so indefinite.] Clearer-headed. Well, I then had three heads to take care of-my old one, a share in the head here, and my airy one. You could not expect me to be very clear under those circumstances. But I am all right now. I have laid off that old body, and I do not regret it; I parted company with it with a first, because I am a "dead-head;" and second, bevery good grace. I had a good deal of experience from it. It served me well for a good many years. But finally it got so full of pain that there was a much for me, and I laid it off. Good day to you. April 25.

Charles Sheldon.

I have a friend living in Alabama who is desirwithhold his name until he shall have satisfied investigation. Well, his first question is: "Do von do, will you repeat them?" My last words were question was this: "Shall we meet here again on Saturday evening week?" I said, "No, let it be on Friday evering, as I am engaged on Saturday earth since then. His next question is, "What of view deceived you and me?" I suppose he refers to one James Granby, of Kentucky. "What religious sentiments did you entertain when here on earth?" If I entertained any at all, they were rather of the Methodist order; but I do not think I was very strongly wedded to any. "What was your wife's name?" Elizabeth. "Possibly you can tell where these questions were written." Possibly I can. In the cabin of old Uncle James; probably under the inspiration of his magnetism. That I add, asking nothing for it. Here endeth the first lesson. My name, which I am expected, as well as permitted to give, Charles Sheldon.

Scance conducted by Prof. Ganze; letters answered by "Belle Wide-Awake."

Invocation.

April 25.

Oh thou Eternal One, who art the life of these flowers (referring to a bouquet on the table) and our souls, who art the aggregation of all April 27. Amen.

Questions and Answers.

Ques.—(From a correspondent.) Is it possible for one's own spirit to have the power to place itself in the condition called the trance state, and suppose it to be done by spirits?

body and its laws, as to pass into what is called the trance, or state unconscious to the influences

Q -If a distant star were blotted out instantly,

how long would it remain visible to us? A.—An astronomer would tell you, doubtless, that that would depend upon the distance of the star from this planet, and upon the age of the star. The question is so vaguely put, that were an astronomer present, I doubt if he could satisfactori-

Q.-At the scance of Feb. 14th, Theodore Parker stated that "We have insane asylums, hospitals and prisons with us as you." On March 28th, Dr. J. B. Ferguson said, "We have no insane asylums; we have no need of them." How are we to reconcile these conflicting statements?

A.-I know of only one way to reconcile them, and that is this: by coming to the conclusion that the experiences of Theodore Parker are not the experiences of Dr. Ferguson-therefore the difference in the expression here. One has seen no insane asylums nor heard of any, and the other has. And yet that there may be no misunderstanding concerning the utterances made on a former occasion, there are no insane asylums in the spirit-world such as there are here; for there are no insane spirits as there are insane mortals; but there are asylums for those spirits who come to us daily and hourly from your insane asylums on earth, who have yet to be cared for in a special sense, who have yet to be restored in their spirit bodies, who have need that the sunshine of love and harmony may body as the result of the condition of the natural body during the term of insanity. And for want of better terms to convey the idea to your minds, doubtless that of insane asylum was used. Were your language different from what it is, were it not so ambiguous, we might convey our ideas more correctly, and leave less room for doubt.

Q.-Will the spirit have the kindness to inform us what is the condition of the mortal going out from this life who has been insane all his life on this planet?

A .- Well, his condition would be very similar to the condition of the embryo child, spiritual progression having ceased at the time the body became so inharmonious as to cause the spirit to produce insane manifestations. If the person were insane all his life, dating the record back to birth, then we must go back of that and begin the spirit's record of a harmonious spiritual life from that period. It takes up the broken threads there in spirit-life.

Q.—Will the intelligence kindly explain what use mortal life can be under such circumstances?

A.—It is impossible to tell accurately concerning the great mysteries of life, but this much we believe: that every condition or manifestation of life is as it is from necessity, and the soul passing through such a condition gains precisely what it needs for a leverage to carry it higher in the spiritual world. We cannot state wherefore it is so, or why it needs it; but believing as we do in the Q.-Will the intelligence kindly explain what to investigate this new truth, it won't do him any it is not man justice, but it is Divine justice, and I know so—I am ahead of you. [Perhaps another | or why it needs it; but believing as we do in the

time I shall be ahead.] Perhaps you will; but I justice of Infinite Wisdom, we can come to no

Q.-Do we understand that the spirit or spiritual body is formed from the material, physical

A.-Yes, that is so.

Q-Is there a reflex action from previous insanity upon the spiritual body?

A .- Yes; but the spiritual body being constructcan by no possibility retain the reflex action of those diseases incident to the natural body for any great length of time, and certainly not, provided proper remedies are brought to bear upon the case, as they are sure to be in the spirit-world. April 27,

Johnnie Pell.

How do you do? Can you tell me why I am like a member of the press at the Boston Theatre? [I think not; I shall have to give that up] Well, because I am first on the "dead-head" list.

Some of my friends want unmistakable evidence of the truth of Spiritualism, "of the coming of constant fight going on, and by-and-by it got too ghosts "-using their term. So I have volunteered my services to occupy a few moments of your valuable time, and give them a little advice. In the first place, anything that is not worth seeking for, and working hard to obtain, is not worth having. Now they want a knowledge of the truth of this ous of informing himself concerning the truth or | Spiritualism to come to them, They think: Why faleity of this new religion; and as we were quite | do n't some of our old friends come and make us intimate when I was on earth, he desires me to know it is true, if it is true? Why, don't they supcome here answering in this way—which to me is pose they have something else to do? Since the rather a hard way, it perhaps will be satisfactory other life is not a very inactive life, perhaps they to him-some questions which he has prepared, have something else to do; and even if they have and which he holds. But he beseeches me to not, perhaps it would not be the wisest thing they could do to return here and give them what they himself that Spiritualism is a truth. If he does ask, without their working to obtain it. I opine do this, he will then make public his method of it would not be very valuable to them if they got it in that way. Now I would suggest that they remember your last words on earth to me? if you pursue an honest course of investigation through the mediumship of Mr. Foster or Mr. Mansfield, of to him, I believe, in answer to a question, which New York, and don't give up the search until they have found the pearl, or are sure there is none to find. I knew something about this spiritual knocking business when I was here, but I was a little evening and cannot come." We never met on afraid of it, and if I knew any place where I thought ghosts were likely to appear, I was pretty was the name of the man who in a business point sure to get out of it as quick as I could. Now I do n't believe my friends who are anxious to know about these things, are situated just as I was; but if I thought they were, I should pity them. But these same chaps used to laugh at me, and now let them look out; for if they don't go in and investigate this thing, honestly and fairly, perhaps I shall laugh at them, and consider that they are worse cowards than I was when I was here; and that will be going considerable far in that line. I shall give you the name by which I was publicly known when here, although it is not my legal April 27. name. Johnnie Pell.

Emma Sylvester.

My friends wish to know if it is well with me in the other life, and if they could have done anything to have prevented me from taking the course I did to enter that life. It is well with me, for the justice of heaven is not measured as justice is measured here. I do not know that they could have changed my purpose, had they known what it was. I do not know that they could have erased wisdom, all love and all power, forever and that condition from the record of my earthly life; forever would our souls worship and adore thee. indeed, I believe they could not. It is well with Seeing thee in beautiful Nature, we praise and me as I am. I was weary of this life-so weary adore thee there; seeing thee in the work of our with struggling against the adverse conditions I hands, we worship and adore thee there. And we lived under, I said, death is preferable; the other only ask, oh Infinite Spirit, that at each effort in life can be no worse than this; I will meet it. And life we may come consciously nearer to thee, so I did, by suicide. My name, Emma Sylvester, of New York City. April 27.

May Bristol.

[How do you do?] Pretty well. I want you to tell my mother I have got a beautiful garden, and I will bring her some beautiful flowers just as soon as I can. Tell her not to cry, and not to miss me, Ans.-Yes, it is in the power of some souls, because I come home every day. I will have the under certain circumstances—perhaps of all—to flowers just as soon as I can. I will bring her a so far disengage themselves from matter, from the body and its laws, as to pass into what is called My papa and mamma live in Kansas. Tell her I am not sick any now; I am all well. I am four vears old. April 27.

Gen. Felix Zollicoffer.

I met a party of my friends one evening during the last week in March, in Virginia, who had assembled for the purpose of investigating Spiritualism; and they wished me to come here and tell them why it was that on that occasion I was able thoroughly to identify myself by my speech, and by various acts, but was not able to give my name. Well, I don't know as I can make them understand my position, but I will try. The giving of names by us, and tests, are the hardest part of mortal control, and for this reason: We are obliged to first write them, impress them indelibly upon the brain of the medium, unconsciously to the medium, however; but we are first obliged to do this, ere we can utter them in speech, just as the poet in our life is obliged to engrave his poem upon the brain of the medium, ere he can make a success in giving it through human lips. Now unless the brain is in a peculiar, sensitive state, spiritually oxidized and prepared for that condition, it cannot be given, it cannot be done; the spirit finds it impossible. You might as well try to write your name with a pen upon a diamond. What then? Why, you must stand, as it were, in a hostile condition with respect to those you are communicating with-vou must wait until circumstances, so far as the medium's brain is concerned, favor you. This is a law which I but little understand. I am not so thoroughly acquainted with it as I wish I dispel the clouds that have settled upon the spirit | was, but I know enough about it to know that what I have told my friends is true; and although I could identify myself in all other ways, yet in that which they most desired I was obliged to keep silent. Their insisting upon the name only made it worse. I was, when here, known as Gen. Felix Zollicoffer,

Séance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, May 1.—Invocation; Questions and Answers;
Mary Ellen, wife of William Young, to Rev. Frederick Rowland Young, of England; Timothy Lynch, of East Boston, to
his mother; Thomas Edgar French, to Mrs. L. B. Wilson;
William Alderney, of New Jersey, to Nathan Shapleigh; Minnie Abbott, of Washington. D. C., to her parents.

Tuesday, May 2—Invocation; Questions and Answers;
Edward Gardner, of Sacramento Cal., to his mother; Mrs.
Nancy French, of Eastport, Me., to friends.

Thursday, May 4—Invocation; Questions and Answers;
John McLivalne, of Edinburgh, Scotland, to his brother; Andrew Moulton, of Concord, N. H., to his father; Charlotte
Warren, to friends; John Lock, of Newcastle, N. H., to his
grandson; James Crocker, of Boston, to his mother.

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

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Aug. 19.—2w*

M. R.S. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w4-Aug. 5. MISS SEVERANCE, Clairvoyant and Clairau-. dient Medium, 263 Washington st., rosm 6; 10 a.m., 6 p.m Aug. 5 —8w*

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Miscellaneous.

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Mar. 25.—6m

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SPIRITUALISM AS A REVIVAL OF RELIGION.

That there has been one of the greatest fand probably the greatest) religious revivals in the advent and introduction of Spiritualism ever known in any entightened age or country, has already gone irrevocably into history. The next question is, what use is to be made of it?

Some of its converts, like the Nicholses, Mrs. Adams and Mrs. Guthrie (two sisters of Northern Illinois), found a home and lodgment in the Roman Catholic Church. But these were few and with peculiar organizations. A few have also taken lodging in the Methodist and other Protestant churches. Many for social advantages and private improvement have formed into little local societies or circles, and enjoy it much, and grow better and wiser under the arrangement. By far the greater number are standing out in "individual sovereignty" and battling right and left on their own-hook, and not feared by the organized churches, nor much cared for by them, as they well know that any amount of soldiers without order and discipline fighting each on his own hook would be of little force or account against organic discipline. Thus far the efforts at concentrated organic action by the great body of Spiritnalists, (or rather for them) have been failures. External oppositions, internal inefficiency, with personal jealousies and petty ambition and rivalry, have done their share in the failures; but more than all these has been the prevailing fearapparently shared in by spirits as well as mortals -that the efforts would ultimate in a sectarianism similar to other great revivals, out of which have sprung Christianity and nearly all its sects. A new order of Quakers or Shakers is not needed, nor is a "New School" of Congregationalists, or of Unitarians. Creed bonds and creed bondage have had their day, and are played out, or soon will be, and if this great revival cannot become the basis of a church of humanity, that can take all in and act for the good of all, spirits and mortals will doubtless be able to check every attempt to organize with any specific articles of belief, by which persons are taken in or left out of a great central or national society. Local organization, when on the most liberal platform-such as the Free Church at Sturgis, Mich.-prospers, while the narrow guages dry up, especially those that set themselves up as holier and purer than others, against whom they have prejudices and enmity The lesson of liberality has been learned by societles, and will be in time by those who attempt a central effort, to control and direct the local societies, or to collect and direct their efforts.

We have not the least doubt of the ultimate organic efforts of Spiritualists, when the proper men and women take hold of the work; but it will not be accomplished till the itinerant and revival preachers, writers and mediums have done their work and gone.

Few minds among us have seen the comprehensiveness of our philosophy. Its great work for the future is not to build churches for the believers but for the unbelievers-not for the pure and holv but for the impure and unholy. "The whole need no physician, but they that are sick." It will be the work of the great organic movement to build homes and halls for those that have none, and to see that the poor, meaning the ignorant, the vicious, the impure and the wicked, have the new gospel preached to them, and are made welcome to the schools of life, where they can be reformed. True Spiritualists will not have to pull away their garments, lest the wicked and impure touch the hem.

The curse of sectarianism has blighted humanity long enough, and it is time humanity had build them, they will dry up into a little, narrow circle of the most refined society, with little power and less utility, as our Swedenborgian brethren have. They had the same great truth committed to them, and of course the spirits see what they have done with it. Shall we go and do likewisedig in the earth and bury it? or shall we sow broadcast, and see that all that are an hungered are fed?. So far this great revival has nor ultimated in a church, nor in a creed, nor in a code of morals to measure mortals by, and fit them for angelic reception. So far the angels seem capable of deciding for themselves who are worthy and who are not. It does not require a certificate of membership and "good standing" in a respectable society of Spiritualists to obtain a good place and good company in the spirit-world, and so many know this that it slackens their interest in such societies.

The motives for organic action in Spiritualism, to be successful, must be unselfish, and for the general good of mortals in this life. Our religion is to be outwrought in doing good to our fellowbeings who need it, and not in especially setting up our claims to greater purity or wisdom, and praising God for it and for our escape from hell or the pollutions of this world. So long as we feel that we are better and holier than the kindred to which we belong, we shall never get more than a feeble sectarian organization, without power or utility. The great religious revival thus far has wrought out an immense amount of individual good, but not much change, has yet been made in society and its institutions. But much will be effected in time, even without organization, slowly and almost imperceptibly, and much more in due time with organic action.

ALVIN ADAMS.

Every Saturday informs its readers that Mr. Adams, the founder of Adams's Express, was once a poor man, but now resides in Watertown, Mass., and is one of the richest men in New England-which it evidently considers highly complimentary (and so do we, since it was honorably obtained); but how would that popular sheet like to inform its readers that Mr. Adams is one of those "crazy Spiritualists," and has been for the last fifteen or twenty years, during which he has superintended one of the largest and most extensive business establishments in our country? It is remarkable how careful the leading papers are to avoid any allusion to this belief when speaking of a popular or a successful man, and how ready they are to mention it when it happens to be a suicide or any unfortunate person they

KEEP COOL.

We are often admonished to keep cool, even in the summer time. It is not so easy when the thermometer hangs about ninety in the shade, and during the busy hours of the day is more above than below, and often rises over the one hundred mark. Fanning we always avoid, because the labor creates more heatin us than the wind takes

off. Iced water we do not drink in summer, and not often in winter. It is pleasant, when the business hours of a hot day are over, to retire to a cool place and sit in the evening breeze and think, talk or read; then we can keep cool, both in body and mind; but it is then a task to work the brain into harness and pen the flowing thoughts for the such circumstances, to be sharp enough for the competitive society in which we live. A writer, above all others, must not keep cool if he would attract, but must rather be red hot. It was this flery heat that gave Brick Pomeroy and "We believe there is one God, whose nature is many others all their popularity. Sharp shooting love, revealed in one Lord Jesus Christ, by one this flery heat that gave Brick Pomercy and with the pen takes best, therefore do not write when you are cool and lazy, if you can avoid it, especially for the public.

THE PUBLIC SCHOOLS.

Rev. J. Henry-Roman Catholic Priest of St. Louis—has entered the newspaper arena in a discussion with the editors of the Democrat, in advocacy of a division of the school money among the sects who will use it for educational purposes, under teachers who may be examined by the the Universalist denomination. State if desired. St. Louis is the right place for this discussion, and for the efforts to ruin the public schools to be tried. Our city is strongly know how long this arrangement [referring to his Catholic, and is dotted all over with Roman Catholic churches, and filled with their worshipers in every grade of society, many of whom were their discipline. Mr. Henry uses the general present; they have a common battle to fight, and wickedness and corruption of society as an argument against our system of what he calls godless fully up to, if not above, that of the godless Catholic and Protestant, among criminals, always and cannot send their children there because they litself. do not teach Catholicism. If this argument had force, it would apply as well against public baths, which many families will not use who keep baths many will not go when sick. The public schools are for those who have none of their own, and advertised, also the Bible texts from which the the argument has long since been exhausted and Unitarian sect derives its faith. Denominationset aside for excusing any property from taxation | denomination, is the spirit of almost every line for schools because the owner does not use the on this page; but the articles are very interesting, the school money of St. Louis to the denomina. M. D. Conway's account of Robert Collyer's first tions on the number of children in each, the sermon in England, before the Unitarian Asso-Catholic would get at least double the amount ciation, taken from the Cincinnati Commercial, is paid in by Catholics, while the others of course would thereby be taxed to support Catholic schools, and our Methodist and Unitarian brethren we onine would not submit long to that policy. It may be argued that the school fund belongs to the children, and is for them exclusively not for the churches, and whatever is added by annual taxes is also for them, and the government without any interference of church must and the majority is not Catholic, nor is it likely to be. and certainly with the poor chances of Protestant

We have long seen the plans of our Catholic brethren in the school matter, and aided them in their first move to get the Protestant Bible out of the public schools, and they never designed to get the Douay translation in its place; but now they have by the aid of outsiders thus rendered the schools godless, as they term it, they call on all Christians to join in breaking them up and dividing the spoils, leaving only a fraction of the money for the public godless and condemned schools, to which the churches would endeavor to see that no respectable family sent its children. The first point gained, they find little encourage out of the list of school books, still the Protestants have a large control and deep interest in the public schools, and are not likely to abandon

For one deeply interested in the future prosperity of our country, (having already eight promsing grandchildren in it,) we are utterly opposed paper! to such systems of either government and educaion, or religion, as have been thoroughly tried in Europe, and found to demoralize and ruin the people, and as have been eminently the case under the civil and religious authority of the Pope in Rome, and under Catholic influence in Ireland.

This reverend writer is very unfortunate in his allusions to Europe, especially to France, where the people have been under Catholic authority until it has culminated in the late destruction, of which Communism and its rebellion were only the legitimate outgrowths. The French people are naturally too ambitious and too elastic in their natures to be crushed down as the Irish, the Spanish, and the Italians have been by Popery. His reference, too, to Prussian and Austrian systems of education and discipline are not likely to ferent people.

In this controversy we were sorry to see the place. editor of the Democrat in such fear of Catholic voters as to prevent his doing justice to the cause. but that is the case with political partisan editors generally.

"NUTRITIVE COMPOUND."

C. G. Brown, of Shelbina, Mo., writes us: "Of all remedies for females, this excels anything my family ever tried." Similar testimony has often reached us from our customers for this medicine of Dr. Storer, so that we feel confident that our brother has made a valuable and useful discovery for the many suffering from some of the most common diseases of the sex.

THE ONEIDA CIRCULAR, which is certainly reaches us, has always its blind side, which it turns toward the Bible and Christianity, from which it apprehends no danger, and in which it | State conventions they deal in plain talk about reposes full confidence, notwithstanding that tangible facts, and they go to work to inaugurate ninety-nine in every one hundred of the Christians and Bible worshipers repudiate wholly the paper and the community, so far as they have heard of it. It says: "The New Testament is in great part a record of miraculous manifestations: evidences of direct interposition of supernatural power in the affairs of men, meet the eye wherever we glance at its pages." But it entirely overlooks the fact that these, so-called, miracles are still more marvelous and numerous in the Apocryphal New Testament, and equally well authenticated, except so far as canonizing the former by vote of Roman Bishops made them more sacred. It also utterly ignores or overlooks the fact that equally miraculous and far better authenticated phenomena are now of daily occurrence, and are of vastly more significant importance. It is easy to see how superstition will qualify a person for partiality.

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

A NEW DEPARTURE-THE PRESENT AGE. Think of it, reader! You take up The Present Age, a paper devoted mainly to Spiritualism, and on one of its pages you see this heading busy world to read. They are not likely, under "The Universalist Department." Under this is the creed of the Universalist Church, as follows:

"We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

Holy Spirit of Grace, who will finally restore the whole human family of mankind to holiness and We believe that holiness and true happiness

are inseparably connected, and that believers ought to maintain order, and practice good works, these things are profitable and good unto

Then follows "The Church Directory "-that is, a list of the Universalist churches of Chicago After that comes a list of the leading Universalist journals, next a list of books by eminent men of

Rev. W. W. King, the editor of the department, in his "Salutatory," talks like this: "I do not connection with The Present Age,] will continue;" and then he says," I do not think the Unitarians and Universalists ought to drop their educated in their schools, and brought up under distinctive organizations, or attempt to unite at a common victory to win."

No reference is made to Spiritualists or Spiritschools, or godless education; but, unfortunately | ualism, in " the Universalist Department" of The for his argument, the proportion of criminals Present Age. We say this in no fault-finding from the Catholic schools among the educated is spirit—we only make a plain statement of facts. Mr. King calls for "denominational items." He schools, and the proportion of Christians, both gives the Rev. E. H. Chapin, of New York, a 'pufl," and tells us wherein that gentleman's exexceeds that of infidels and Spiritualists when cellence and superiority, as a preacher, lie incompared to the whole number; so his argument deed, "The Universalist Department" of The on this score amounts to nothing. His next great Present Age smacks of Universalism, and nothing reason is that Catholics are taxed for free schools, but that—as of course it should, to be true to

Well; you turn to another page of The Present Age, and you see the first column of that page with this as an ornament: "The Liberal Christian of their own, or against public hospitals, where | Department, W. W. King, conductor." Herein we have all the Unitarian churches of Chicago schools. Suppose, for instance, we were to divide They are principally quoted articles, however. well worth reading.

Taking up The Present Age, and perusing at first, as we did, these two pages to which we have called attention, we began to think that Spiritualism was becoming a matter of secondary consideration in the paper, if not, in reality, slighted as designed in the appropriations. So it is, and altogether. But we were soon undeceived. Turning to the editorial page, we found a "leader," under the title of "The New Iden," in which the intrinsic merits of Spiritualism are set forth will expend this money as the majority see fit, and firmly and boldly, and in which, also, a broad and liberal spirit is manifest.

F. L. H. Willis and his wife still edit." the Home lenominations to get wealth or power by the and Abroad Department" of The Present Age, division, they are not likely to aid this move- and there are other "departments" which we will not stop to mention.

This new move of The Present Age will elicit a variety of comment. Some will hail it with delight; others will be anything but pleased with it. Many will not relish the "denominational items" in the Rev. W. W. King's two "departments." Then again, what will the conservative aristocratic Universalists say? They will feel ill at ease, in seeing the gospel of the Lord Jesus elaborated in a journal which on another page has perhaps a detailed account of a spiritual scance, in which the idea that God is "revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole human family of mankind to oliness and happiness," is most effectually exploded. And how disgusted will the Rev. Mr. Alger, of Music Hall, Boston, be, when he sees polished Unitarianism, and the wild vagaries of Spiritualism-which vagaries teach and demonstrate a future life, of which he confesses he knows nothing-printed weekly, within the folds of one

Now we should like to know whether the Rev. W. W. King intends to treat the subject of Spiritualism at all. We hope he will; we believe he will; indeed, everything considered, we don't see how he can help it. We hope none will declare us bigoted when we say we think it very strange that in his "Salutatory" Mr. King never so much as briefly refers to Spiritualism-the most wonderful religious movement the world ever saw.

And the more we think of his neglect to refer to the subject of Spiritualism, the more we marvel at it, from the very fact that the journal with which he has just identified himself has from its birth up to the present time been an outspoken adherent of that important theme.

We await further developments in this new movement of The Present Age. Let us see if there meet favor in this country, as we are a very dif- | can be a union of the liberal sects with Spiritualism. We pray God that such a union may take

THE OHIO STATE CONVENTION.

A private letter from our esteemed brother, Hudson Tuttle, informs us that the Annual Convention of the Ohio State Association of Spiritualists will take place in Milan early in September—the first Saturday and Sunday. It has been our good fortune to attend several of the yearly gatherings of the Ohio Spiritualists. These meetings are always interesting. They have a practical set of Spiritualists in Ohio. Radicals are numerous, but the intellect predominates; consequently, in conventions we always hear something sound, solid and substantial. The ideal is not forgotten, but it is made an incidental matter. A great many earnest Spiritualists begin to think they have heard quite enough of the "aerial," the "etherial," the most interesting little weekly paper that the "sublimated," and so on, and so on; they want something logical, methodical.

When the Ohio Spiritualists meet together in measures whereby the light with which they have been blessed may be given unto others.

Ohio has had a missionary-A. A. Wheelockwho has journeyed up and down the State, voicing in tones that deserve to be called "thunder tones" the grand affirmations of the spiritual philosophy. Milan, the point selected in which to hold the meeting this year, is a delightful spot. True, it is a little off from the railroad, but the stage facilities from Norwalk are excellent. And then when you do get to Milan! Oh, what charming homes! oh,

what whole-souled Spiritualists! Let there be a grand rally at Milan Sept. 2d and 3d. Important matters are to be considered. As a matter of course, the Banner of Light will be represented at this Convention.

TOLEDO. O. The faithful few keep the light of Spiritualism The faithful few keep the light of Spiritualism at the meridian in this city. Lectures have been County, and a glorious time we had.

since Spiritualism of the modern type came into existence. But of late all the efforts of our friends have been centred upon the Children's Lyceum, The children, the darling children, they have cemented the loves of the older heads, and a blessed unity has long bapilzed the believers in spirit communion of this place.

Quite recently the Lyceum Association expended one hundred dellars in ornamenting and fitting up the hall in which the school meets. A new banner has been purchased. The officers of the Lyceum are experienced workers, and year after year they remain at their posts. The angels will reward them. Dearly do the children love the reward them. Dearly do the children love the Guardian, Mrs. Ella Breed. Young, intellectual and genial, this lady is one of the pillars of our Zion in Toledo. Henry Breed, E.q., is the same earnest brother; his home is a bright oasis to the weary itinerant. Pleasant are all our memories of Toledo. Soon may our pilgrim feet journey that way again.

NOTES.

Levi Dinkelspiel has been lecturing with success in the northern part of Illinois. At present

Read the following brief extracts from Notices of the Press; "The result of years of careful and critical investigation." "Believed to be destined to supersede every other systems "Isleteved to be destined to supersede every other systems without a teacher," "Boston Journal. "We have no doubt that it will entirely supersede Phonography." "Citizen and Round Table." "We are sure that the general use of Mr. Linusley's system would shortly effect as great changes in the press." "The result of years of careful and critical investigation." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersede every other systems." "Isleteved to be destined to supersed every other systems." "Isleteved to be destined to supersed every other systems." "Isleteved to be d

cess in the northern part of Illinois. At present he is in Rockford. He will attend the National Convention at Troy, N. Y., in September. Socie-

ties, give him a call. Many-oh how many-are anxiously awaiting the appearance of the work on Mrs. Conant's mediumship. Messra. Editors, can't you tell us what time that publication will appear?

Mrs. Keigwin, of Jestersonville, Ind., is a remarkable medium for physical manifestations.

monizes astonishes the D D.s. The newspaper is fast taking the life out of the pulpit—that is, the pulpit as it is when filled with old fogies, who try to dictate to thinking men and women as to what they shall read and where they shall go on the Sabbath, and how late they shall go on the Sabbath, and how late they shall six up nights, and how much they shall pay for enlightening?) and how much they shall pay for enlightening? the heathen—the heathen who have a religion better adapted to them than the jumble of theories now extant under the name of Christianity. It is strange that Christians have so little faith in the Infinite Spirit. God loves his children. He takes care of them. All this fussing and fretting and groaning-all of this terrible lamentation about our eternal welfare, is so much nonsense!

Not unfrequently we hear individuals talk about 'outgrowing mediumship." "We have progressed beyond it," they say. Now, we know that there has been a great deal of fanaticism connected with mediumship. People have been led around by disembodied spirits who were not their equals either in intelligence or morality. All this is wrong. But instances of this character are not the general rule among Spiritualists; they are incidental, here and there. The majority of Spiritualists are calm and self-poised; they test everything by reason. Some of the critics of Spiritualism talk as though reasoning, philosophical Spiritualists were few in number. We insist that this is not so. The fanatics are few in number, and they are growing beautifully less every day. The salvation of the world is in modern mediumship. The spirits—those that have grown into the glories of the divine life above-do bless us! Mediumship is being appreciated more and more. None can ever "outgrow it," or get where they will not be in need of its blessed influence. Hudson Tuttle writes as follows, on this subject, in a

recent issue of the American Spiritualist: "One of the most singular occurrences connected with Spiritualism is the present action of some of its believers, in repudiating mediumship, by which the entire system has been revealed, and on which it absolutely rests. We, as Spiritualists, claim a religion which is scientific, based on facts and not on faith. We look to the manifestations for evidence. They are the sheetauchor of our philosophy. Without mediumship, Spiritualism would never have existed: without spiritualism would never have existed; without the manifestations, it has no support; without the communications, it has no system of philosophy. Say what we will, and in false pride and dignity attempt to place the intellectual phase above

the rappings and the moving of physical objects by unseen hands, cast the latter saide, and we are lost in the same wilderness of uncertainty through which mankind have wandered in past

It is true, many of the manifestations are of a low character, and communications often are faulty in grammar or even in sense. The position of the true Spiritualist is made more plain there by. He is not to cast all mediumship aside, but thoroughly investigate every phase. The medium is not to disown his mediumship because of false communications or undignified physical phenom ena, but to cultivate and improve his glorious gift to the utmost of his capacity."

ready pledged for that purpose. A. A. Wheelock. of Cleveland, Ohio, is authorized to receive donations to aid in this enterprise. Friends, everywhere, send in your mite. They do say-we hope it is not true-that the destruction of this hall is directly referable to "Christian hate and malice against Spiritualism." Can this be a fact?

Correspondents will please address us at Sturgis, Mich., for the present. CEPHAS B. LYNN.

A Word to the Spiritualists of the West.

As my intention to travel westward to lecture has been announced in the Banner, I desire to say, with respect to the matter, that this will be done in compliance with various invitations I have been receiving for years, from Illinois, Iowa and Wisconsin, to lecture in those States. There are many brothers and sisters in those Statesfellow-laborers in the spiritual vineyard-with whose names I have been familiar for years whose faces I want to see, and whose hands I want to grasp in the love of the New Gospel; and learnestly desire that our spiritual and liberal friends in those States shall write to me without delay, furnishing me with their address and a statement of the condition of the cause in their locality. It will cost but three cents, as I shall not require a stamp to prepay the answer—though not require a stamp to prepay the answer—though my postage in reply to letters is at times rather onerous. Do n't delay writing, friends, because you have not a full treasury, and therefore feel that you are not able to hire a lecturer. Write, whatever may be your condition, and good will grow out of it. This you will acknowledge in

I have been serving in the capacity of a State I have been serving in the capacity of a state missionary in Indiana a portion of the time for the past two years, and have visited most of the spiritual cases in the State, have organized societies, and made many warm friends, and have many invitations now before me to lecture again to some of those friends, and also in points where the voice of a spiritual lecturer has never been heard; but, as my vocal labors have mostly been confined to Indiana and Ohio, I desire now to en-large my field of operations. I would, however, arge my held of operations. I would, however, accept of monthly engagements during a portion of the fall and winter, in order to facilitate my labors in preparing a book for the press. Friends, let me hear from you. I am certain you will not regret the correspondence, whatever the result K. GRAVES. may be. Richmond, Ind., Box 830.

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