



faith of the old ones; not so far freed from the unnatural vestments as to allow it to act freely, and make its true character and beauties known, but still enough to enable it more easily to cast off its new ecclesiasticisms.

Without going further back in religious history than the Catholic Church, we find that despite the enthroned dogmatism, it imposed on its votary's outer consciousness as a faith, that the interior consciousness, the truly religious element of that church, clung to the real article of faith first revealed to man's religious senses by the Nazarene—the paternal and childhood relation of God and humanity. Dogmas inconsistent with this faith, authoritatively forced upon them, its adherents gave outward assent to, and strove to reconcile with it, and thus came contradictory representations of the Divine character. This theology, compounded of pagan fables and hierarchical ideals by ambitious ecclesiastical functionaries, taught that his fatherly affection was subordinate to his regard for the church, regretting, disintegrating, and giving over to a malignant enemy and to eternal misery all of his children who were not obedient to its authority, but still that he was intensely desirous that they should be so obedient to his church, that his heavenly dignity could consistently give them his fatherly favor.

The church, of course, was *his* church. Inspired by such an ideal, it became *his* in character. It was impelled by his earnestness to save human souls from the clutches of the devil, who was constantly outwitting the Father by leading the children into such disobedience as to array the morally weak and self-indulgent side of the Father's nature in imperishable wrath against them.

But faith, though entangled in such a cobweb fabric of error, at length broke far enough through it to emerge into the Calvinistic idea that a supremely wise creator must have designed all final results of his creation—predestination. This newly discovered article of faith, though distorted by the errors clinging to it, nevertheless took its disciples out of the Romish Church, but took the real faith of that church with them, stripped of some of its dogmatical trappings. The fatherhood of God was still believed in, and he was seen to be too intelligent and powerful to allow a devil to permanently thwart his designs. Hard, harsh, unlovely, repellant to the better feelings of our nature, more hideous even than the Romish adulteration of faith with paganism, as was the new one with its plumage all disheveled by breaking through its old entanglements, and its truths incongruously mixed with the broken fragments of the old creed-loves, it nevertheless helped to reform the loose morals and excited logical thinking in religious society, till the more advanced religious minds could receive the new article of faith revealed in Methodism—the truth that God's fatherly grace is free to all.

Methodism advanced till, despite the prejudice which its combative zeal against hell-predestination produced in Calvinists, it has finally put its faith into the souls of most of them, who are now inspired by and preaching "free grace." Thus inspired through the intuitions, religious faith rapidly grew and unfolded its senses, till "predestination" and "free grace" recognized in each other counterpart-truths—true natural partners. There they jostled the old dogs, dethroned the new garments and married, becoming Universalism. Then ascending the highlands of the religious world, it soon so far emerged from the remaining fog as to discover that "God's grace" was natural, coming through his natural laws, predestined, yet spontaneously free—the natural method of its manifestation so complete as to render miracles for the purpose of the soul, and needless, that religion is not a law in the human soul, but its natural product. It was Naturalism, first clearly taught by Parker.

True faith is not the Calvinistic faith of predestination that so shocked the Methodists' benevolent sensibilities. It was the bull of the thing, not the thing itself. Coming at them head-on, without a free fire-escape attached, no wonder they could not see and receive the truth contained in Calvinism. Yet the fact that they could never answer the argument that an infinitely wise God must have foreknown and therefore designed all final results of his creation, was to them the most troublesome feature of Calvinistic preaching. It was the fact that even with hell clinging to it, the Calvinists recognized, faithfully stood by and logically demonstrated this faith which made their preaching excite into sputtering fury the Methodists' zeal for their faith of "free grace," which they thought must be preserved in its hell-covered condition, if at all. Yet neither the Methodists nor Calvinists ever attempted to gain the real point of the other's faith, but practically though unconsciously assented to it, even in arguing against the other's dogmas. To the Methodists' preaching of "free grace" the Calvinists could only affirm their own faith—God predestined all results, while the Methodists could only deny that he had predestined any to hell. But while each fancied he had refuted the other's faith, he more than half felt that it must be more effectually refuted or else accepted. Hence they must continue to try again and again.

Throughout all the progress of faith it has been gaining, and not one of its genuine articles has ever been lost. It is intimately connected with a newly unfolding truth often escape the notice of its disciples in the dim-dawning twilight, but once seen have never been rejected.

Naturalism at first did not perceive that spiritual manifestations were a part of the universal order of natural Providence, and finding that "miracles" were impossible as a negation of God and his laws, doubted that such manifestations ever occurred, while dogmatism used the fact of such manifestations in the past, assuming them to be miracles, as its only telling weapon in its struggles against naturalism.

But the full unfolding of naturalistic faith has come in what is now termed Spiritualism. It includes all the real faith of all the older religious societies, thus stripped of the dwarfing, deforming, fantastic habiliments it once wore. It receives the Catholic article of the parental relation of God, including the truth of a Divine motherhood, also, which that church saw dimly, through its atmosphere of theologic mists, as divided between the church—Christ's spouse—and the immaculate Mary. It accepts Calvinism's predestination and Methodism's free grace; and, as both strip off the Panderonian tatters and array themselves in the glorious vestments of nationality, it blesses the bans which proclaim the universalistic marriage. Retaining all the others, it reveals and demonstrates the new article of faith. It shows that communion with spirits, being natural, is common to every age and people; that God's revelations come direct to every human soul, the "circles" and the "mediums" and the "propheants" and the "seers" who go up and down in the earth in these days—what is it but the fantasy of an added mind? Ignorant men may believe it till they know better. Silly women may be led captive by it till they wiser. Sick nerves may dance to such music till their persons get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with a chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and prominent.

Such is Spiritualism; not a destructive, but a conservative and constructive principle—not a mere negative unbelief, but the positive, all-embracing religious faith.

Free Thought.

SPIRITUALISM—WHAT IT IS NOT—BY PROF. AUSTIN PHELPS, D. D.

REVIEWED BY REV. D. W. HULL.

"SPIRITUALISM IS NOT GOOD MORALS."—We now come to an interesting point in the discussion of this subject, and if Prof. Phelps has failed to make it interesting on his part, we shall hardly expect to fall on our side of the question. Talk about morals! Why, the immorality of the churches is only equalled by their impudence in their pretensions to morality. But we will not hold the reader longer from the charge made by this doctor of a sick divinity:

"Profaneness is one of the plangent elements in its dispatches from the other worlds. The 'spirits' come chattering about us, with a great deal of impish talk. They jeer with old-fashioned allusions to the sacredness of the Sabbath. Their insinuation shows a malign bearing toward the restrictive morality of the Bible."

Not at all, dear brother. If any come back profaning the name of your God, it is because they were educated to do so in your church. Why, sir, you have taught them, from Sabbath to Sabbath, lessons that would destroy all the reverence they ever had for your God! Having learned this, can you expect them immediately to come back entirely reformed? It takes some time, after having heard what you have said about God, to outgrow the conditions with which you have surrounded them. If you have so blasphemed the name of your God as to portray his character in the most contemptible light, you may expect them to bring you an abundant harvest in return for the seed you have sown. If you tell them God is going to save men (who have no merits of their own) upon the merits of another person, and damn the man (no matter how good he is) who tries to save himself, you must expect to make your God unpopular. Perhaps, after all, their swearing is about like your praying—neither of you mean just what you say. How easy it is to chatter. A parrot or a magpie could be taught to say "thy inspiration shows a malign bearing toward the restrictive morality of the Bible," and if their hearers were semi-illuminated, or blinded to thought by reason of cerebral bias, their utterances would be received without question.

"More than all else, they breathe a deadly animosity to the Christian theory of the relation of the sexes. Where also do denunciations of the servitude of marriage find so congenial a home as in a spiritualistic library? Where else such loose theories of divorce? Where else such nonsense about 'affinities,' 'spiritual unions,' 'twin-spirits,' and the like? Not that the majority of its adherents are attracted to the new gospel by this obliquity, but that this kind of self, somehow wallows by instinct in this kind of mire. Who ever else may dabble with it, few lovers are sure to do so. Set it going in any community, and if there is a man of sensual life or profane imagination there, who has brains enough left to feel intellectual curiosity about anything, he is sure to find his way to the 'science,' and to get from it some quietus to his conscience. I fling no charges broadcast, but as a 'looker-on in Venice,' I see this fact and make a note of it. Is there any other development of modern thought, which is almost a new virtue, and a certain publishing spirit of easiness, take to with such loving sympathy as to this?"

In answer to the last question I say, "Yes, there is." During the last winter I have clipped from the papers some twenty-three cases of the infamy of the clergy with the female members of their flocks, whilst there has not been one case recorded against Spiritualists or liberal thinkers. Is it not a little strange that we should hear this "catch-words" cry amongst the clergy, when they are the only delinquents in the matter? This little weakness has become so common with the clergy, that the *American Pulpit* for November, 1867, made it the subject of a special article, in which the following apology was offered. Read it:

"No man in the world has so few conditions imposed on him at the threshold of society as the clergyman. His exposure to temptation is almost a *tabula rasa*. Women of both states and all ages are his companions, socially and professionally. The rules of social intercommunication between the sexes are, in this case, virtually suspended. What would be indelicate with other men is a matter of course with him. And so far from these clerical sins of sensuality being the inevitable lapses they are represented to be by the public press and private Grundys, they are not only the least surprising but the most excusable sins the clergy can commit! But we do not excuse, we explain them."

"There! that will do! I am glad I am not called upon to write such apologies in defense of Spiritualists. Ministers who make the Bible the rule of their faith and practice meet with no difficulty in convincing the lambs of their flock of the utter harmlessness of a little selfish gratification now and then, whilst those who have a higher rule of faith and practice are fully convinced that the effect of every sin will follow them. They cannot afford to sin; it costs them too much. They have no Jesus to saddle their sins upon whilst they sneak into an unmerited heaven!"

And what is the matter about "affinities?" Would you tie those together whom God would put asunder? Let me say right here, once for all, that all this talk about spiritual affinities, as related by the clergy and the church, is a theological falsehood told "in the name of Jesus." Is it well they have a bankrupt law in their system by which the historical fact of their vile slanders can be blotted out, no difference how long the effect should last. Orthodoxy does not need any conscience. By the "grace of God" the "saints" can slander and vilify by day those who are living better and truer lives than they, and at night can deceive the Almighty by telling him how well they love him and their fellow men; and as he does not know any better, according to their belief, he will swallow all their extravagant flatteries with evident gusto. And, just to please them, he will hand the balance of us over to the other "gentleman" and send us down below to keep up fires.

Do not trouble yourselves, gentlemen! Unless we can reform you we shall not trouble you with our company. Go to your homes, live virtuous and peaceable lives for the next six months, and then, if the press has failed to chronicle your indiscretions, we shall be willing to accord you a place in one of our séances.

"SPIRITUALISM TAKES AS A WHOLE, IS NOT GOOD SEXUALITY."—In notion, for instance, that our old philosophy is to be unproved, our medical science to be shelved, our jurisprudence to be reconstructed, our biblical religion to be antiquated, and our practical outlook upon life in this world and the next to be revolutionized by the "circles" and the "mediums" and the "propheants" and the "seers" who go up and down in the earth in these days—what is it but the fantasy of an added mind? Ignorant men may believe it till they know better. Silly women may be led captive by it till they wiser. Sick nerves may dance to such music till their persons get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with a chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and prominent. Such is Spiritualism; not a destructive, but a conservative and constructive principle—not a mere negative unbelief, but the positive, all-embracing religious faith.

of healthy stock, and who have inherited a right to large, well-balanced brains, looking before and after, have no proper place in that assemblage."

So ends the chapter of what Spiritualism is not. All the merit it has is the authority of the signature attached to the article. And all his merits came from Jesus, and these have been so diluted in the dilution of modern theology that none except the best chemists could possibly find them.

"Old philosophy" forsooth! Who gave you your old philosophy? Some infidels whom you misrepresented in their day as glibly as you now do Spiritualism. And where did your "medical science" come from? Infidels again, whom you imprisoned "in the name of the Lord" for discovering the circulation of the blood, and whom you slandered for discovering vaccination. And your jurisprudence—what about that? Have you forgotten that it is only ninety-five years since you would preach about the "divine right of kings," and this, too, when our revolutionary fathers were struggling to change the jurisprudence of the times? And, latterly, do you not remember how you upheld Taney's hands when he told us the colored man was not a citizen? If you have forgotten all this, I have not. I doubt not that, fortified with impudence, you will one day be claiming Spiritualism as one of your legitimate children. Your "biblical religion" indeed! Live out the little good there is in it first, and then talk to us. Your Bible is already antiquated; you do not follow its teachings yourself! Indeed, you would be better if you did.

Dear friend, we do not propose to throw the Bible away. It is still needed by a certain class of minds—yourself among them—as an initiatory primer. When the morality it inculcates is learned and lived, then we will offer you Spiritualism with its higher ethics and purer laws. However far your Italy may be advanced, your clergy are too far back on the animal plane yet for the acceptance of the pure teachings of the Spiritual Philosophy. We do not expect to reach you yet. We shall hand these truths to the laity, who are God's ministers for teaching you, and they will be the instruments under us, in God's hands, to raise you up to Spiritualism, and then you will turn around and insult us by proclaiming that you always were in favor of Spiritualism.

But let me warn you to be careful about these "mediums," "clairvoyants," "psychometrists," "propheants" and "seers." Your whole past history is open to them, and they may use it to your confusion. Not one-half the clergy are willing to submit to a psychometric reading and have a faithful narration of their history. I speak from experience on this point, having requested some who were anathematizing Spiritualism to give me a scrap of writing that I might send it to a psychometrist. Of course it "hit" but the "fantasy of an added mind," but then, so long as it never falls to hit, the people will believe in it, you see. Despite all public misstatements and private views redolent of prejudice, the cause of spirit-communication is surely advancing, upheld by the armies of the skies.

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Spiritual Phenomena.

A REMARKABLE SPIRITUAL TELEGRAM.

On the evening of Nov. 10, 1869, I attended a séance at the residence of Mr. Stoddard, step-father of Master De Witt C. Hough. We had been witnessing several very remarkable physical manifestations through him, when his sister, Miss Susie Hough, became entranced. Directing her conversation to me, she, in the most unmistakable manner, described the village of Fort Covington, in Northern New York. Certain buildings were described, belonging to a half-brother of mine, a resident of that place, and in a manner not to be mistaken. She informed me that an aged relative was dead there, and the friends were weeping over him, &c. I called the attention of the parties present to her statements, and informed my family when I returned to my residence that evening.

On reaching home Nov. 23d, and taking my seat, as usual, to read the paper, my wife put into my hands a copy of the *Malone Palladium*, which she had received from a lady friend residing in Chicopee, Mass., calling my attention to the "Deaths." I there read, with no little surprise, the following:

"Fort Covington, Nov. 9th, 1869, Mr. Allen Lincoln, aged eighty-two years. Honest in all his dealings with his fellow-men, and earnest in all his endeavors, Mr. Lincoln was eminently successful through a business life of nearly half a century. But he, too, has passed away—another, and almost the last survivor of the early settlers of Fort Covington."

This is all the account of my brother's death that I have received up to that time, the reason being that friends in Fort Covington were not aware of my residence in this city.

Some six or eight weeks previous, the first wife of my brother, a lady whom I never saw out once, having passed to the higher life eighteen years since, manifested herself to a lady medium in this city—a total stranger to me and my past life—on three different occasions before I was finally able to recognize her. She appeared to the medium as a person religiously insane, going through with a series of pantomimes, such as kneeling in prayer, wringing of her hands and walking the floor apparently under a high state of excitement, &c. None of the parties present could recognize in her a departed friend—the medium asserting, on each occasion, that she came to me. Finally, from the description of her person and some of the peculiarities of her insanity, of which I had heard years ago from her friends, I recognized the stranger as the wife of my now deceased brother, who died in the Asylum at Utica eighteen years ago. The moment I recognized her, her whole aspect changed to that of heavenly joy, and she passed from the sight of the medium with a countenance beaming with happiness, leaving the impression upon the mind of the seeress that her spirit-life was made brighter by the recognition.

The heaven of God's truth is working. Push on the column.

Yours for truth, S. W. LINCOLN. Hartford, Conn.

A NEW YORK SPIRITUALISTIC SENSATION.

The Spiritualists of New York City have been much exercised in mind for some time past over a picture which was recently completed and which spiritualistically purports to be the production of Raphael, the great Italian painter. The work is a portrait of a young lady of this city, done to order by the spirit of Raphael during various dark sittings, extending over a period of four weeks, and presided over by Mrs. Margaretta Fox Kane, one of the original Rochester Fox sisters.

The mother of the person whose portrait the picture represents was one of the circle, and was so much pleased with it that she gave the medium \$100 for her time at the séances. As a work of art coming from the hand of Raphael, a more perfect production was expected. The expression of the face, with its eyes turned heavenward, is exquisite sweet, and the left shoulder and breast are true to nature. The color of the eyes and hair are said to be like those of

the original, and a strong family resemblance is recognized by all who have seen the picture. The hands are crossed upon the right breast, with the fingers pointing upward, and from the right hand a rosebud droops toward the left shoulder. The arms from the elbow to the wrist and the hand are badly drawn and out of proportion. The feet is a marked peculiarity of the picture, and to some persons who have seen it, presents evidence of its production as represented. At the bottom of the picture is written in Italian, in a bold hand, "Estiva rosa somiglia mia vita" (My life is like a summer rose), and across the left hand corner is the name Raphael, said to be the signature of the great artist's signature. The painting has created a decided sensation among Spiritualists, and whether or not it be a production of the marvelous master from whose hand it is said to have come, it is a curiosity, and the select few who have seen it have at least found in it something to talk about.—*The World*.

TEST OF SPIRIT COMMUNION.

A correspondent—C. H. Peterson—writing us from San Francisco, Cal., under date of June 20th, gives an interesting account of spiritual matters in his neighborhood, and also narrates a test of spirit presence and power which he declares to have been beyond the possibility of collusion or deception.

The medium concerned in the case is Mrs. W. W. Eggett, of San Francisco, whom Mr. Peterson pronounces to be "a most excellent instrument for manifestations, either in trance, or by seeing and writing." "During the latter part of September, 1869," says our correspondent, "a spirit controlled the organization of Mrs. E., purporting to be that of my brother; and from what I received, I know it was no other. He passed away from earth-life about twenty-eight years ago, in the kingdom of Denmark. He told me many things which were correct as far as I was able to understand and apprehend. He said my sister had been sick some time; told the disease, &c., and that I must write to her, which I did November 10th, 1869. She lives in Denmark, and I had not heard from her for nearly two years. I expected to have an answer sometime in February, 1870. The latter part of January, 1870, I called on Mrs. Eggett. She had a small circle of intimate friends at her house for investigation. My brother again controlled her organism, and I inquired in regard to my sister's health, and if I would soon have a letter from her. The answer was, that she would not receive a letter; that I must write another, and that I would get an answer to the same."

I wrote another letter to my sister, and had an answer from her in April last; she corroborated my message from our beloved brother, but did not understand how I received the information, although I told her. She declared I must have dreamed it. The letter of Nov. 19th, 1869, which Mr. P. was told by the spirit would not be received by his sister, was returned to him June 4th, 1870, from the Return Letter office, thus proving the veracity of the communication. He concludes by saying: "Regarding the above test, I will here state that Mrs. E. does not and never has known or seen my sister, who lives in the kingdom of Denmark; it would be impossible for Mrs. E. to know, independent of spirit power, that my sister would not receive my letter, or that she was sick. The letter of Nov. 19th, returned to me, is conclusive evidence of all the points mentioned from San Francisco, Nov. 20th, 1869, reaching Denmark, Dec. 13th, 1869, and coming back to me, June 4th, 1870."

SPIRITUALISM IN KENTUCKY.

There is now living in the town of Stanford, on the road to Somerset, at Nix's old stand, a negro woman of light copper color, heavy set, and about 37 years of age, who is a "spirit medium." She was raised in the place where she now lives, and was known as a "medium" for nearly ten years. During the lifetime of the late John Craig, M. D., who was a citizen of this place, and who was an ardent Spiritualist, this woman visited at the doctor's house at his instance, and gave quite a number of "séances" for the edification of our citizens. At these meetings many wonderful things were done (if accounts are to be credited), such as tipping and turning tables, conversing with the dead, moving ponderous bodies, playing on musical instruments, &c. Her powers are varied, as she is both a talking and writing medium, a clairvoyant, &c. Many strangers who have traveled the road to Somerset have stopped at this house, where she makes her home, and have been wonderfully surprised at her "spiritual manifestations." A few days since a party of gentlemen from this place went out to see her. Some of them were exceedingly skeptical, and were going, but returned saying, "How strange—what can it be?" We heard one of the gentlemen whose word we could not doubt, say that the woman moved a table violently against him, with only the end of the finger resting upon it; that she called up the spirit of a brother of his who was killed during the late war, and gave such a manifestation of his living presence as to astonish him; as the woman and all who were with him were entire strangers to his deceased brother, and to any facts connected with his brother's fate. She gave the full name of our informant's grandfather, to whom she and the circle were entirely strangers. When the "circle" was finally broken, the house shook and rattled as though an earthquake had done it, and immediately after all was silent as a grave. The facts can be vouched for by some of the citizens of Stanford, who are men of honor, sense, and high standing. "What was it?"—*Louisville Courier and Journal*.

ENTERED INTO REST.

BY PHOENIX CARY.  
Oh, my friend, oh, my dearly beloved!  
Do you feel, do you know,  
How the time and the seasons are going:  
Are they weary and slow?  
Does it seem to you long, in the heavens,  
To tender me, tender me,  
Since here we were living together,  
Where dying I wait?  
'Tis three years, as we count by the Spring times,  
By the birth of the flowers,  
What are years, ay, eternities even,  
To me such as ours?  
Side by side are we still, though a shadow  
Between us doth fill;  
We are parted, and yet are not parted,  
Not wholly, and all.  
For still you are round and about me,  
Almost in my reach,  
Though I miss the old pleasant communion  
Of smile, and of speech.  
And long to hear what you are seeing,  
And what you have done,  
Since the earth faded from your vision,  
And the heavens begun:  
Since you dropped off the darkening fillet  
From your forehead,  
And opened your eyes upon glory  
Ineffably bright!  
Though little my life has accomplished,  
My poor hands have wrought;  
I have lived what has seemed to be ages  
In feeling, though not in time.  
Since the time when our path grew so narrow,  
So near the unknown,  
That I turned back from following after,  
And you went alone.  
For we speak of you cheerfully, always,  
As journeying on:  
Not as one who is dead do we name you;  
We say, you are gone.  
For how could we speak of you sadly,  
When we watched while the grace  
Of eternally wonderful beauty  
Grew over your face?  
Do we call the star lost that is hidden  
In the great light of morn?  
Or fashion a shroud for the young child  
In the day it is born?  
Nay, behold! it were wiser to their folly  
Who mourn, sore distressed,  
When a soul that is summoned, believing,  
Enters into its rest.  
And for you, never any more sweetly  
Went to rest, true and deep,  
Since the first of our Lord's blessed martyrs,  
Having prayed, fell asleep.  
—The Galaxy.

An English View of "Healing."

We learn by the *North Wales Herald*, of June 4th, that Dr. J. R. Newton visited that place on Sunday, forenoon and afternoon, May 29th, for the purpose of healing the sick by the "laying on of hands." The *Herald* says:

"The name of Dr. Newton must be familiar to some of our readers, it having been mentioned by the Rev. F. R. Young, of Swindon, who in May, 1868, had such confidence in Dr. Newton's power, that he journeyed to America, in order to place himself in direct communication with a man who had been declared to have achieved most remarkable results."

After giving in full Dr. Young's statement of his cure, as published in the *Banner of Light*, at the time, the English editor says:

"We make no comment upon this, for the simple reason that we cannot comprehend it. We quote it as the statement of a man who is known for his integrity and veracity, and who would be credited if expressing an opinion upon any great topic of the day or matter of business. We have a touch also for one fact, that whereas Mr. Young, previous to his journey to America, was a great sufferer, sudden attacks of illness prostrating him for days, since his return he has never been known to complain of illness, and we believe in this fact, that many of his friends, who declared to believe in Spiritualism or healing by the laying on of hands, attribute his recovery to the beneficial effects of a sea voyage. Upon this point we can offer no comment, beyond the observation that the patient himself is the most reliable authority in such a case, and Mr. Young has expressly declared how and when he was cured. Finding Dr. Newton intended visiting England, Mr. Young extracted from him a promise that he would visit Swindon—hence the proceedings of Sunday."

Here follows an interesting sketch from a liberal church standpoint of the history of the gift of healing and other phenomena, from which we make the following extracts:

"We may observe that Dr. Newton has already appeared in London, and has been the subject of several attacks in that very peculiar print, the *Daily Telegraph*. We repeat that we are unable to give an opinion upon Dr. Newton's claims or actions, for the simple reason that we do not understand his position. He has, however, been assailed in *Daily Telegraph* Billingsgate by men who have not taken the trouble to inform themselves as to the facts. For downright ignorance and impudence commend us to a flippant Cockney writer. Dr. Newton has not been seen and written of as if he were propounding some new doctrine, or was the first person since the days of the Apostles who declared that by faith and prayer the Holy Spirit would heal human diseases. As a matter of fact these claims have been put forward at various times in the Christian era. In the early Church Ignatius, Polycarp, Justin Martyr, and others might be named, as well as Cyprian, Augustine, and Paul the Hermit."

"The dreams of Huss (to use the language of Dr. Bushnell), the prophecies of Luther, and Fox, and Archbishop Usher, the ecstasies of Xavier, with innumerable other wonders, and visitations of God in the history of the Church, during all the intervening ages, bridge the gulf between us and the ancient times, and bring us to a question of miracles and gifts as a question of our own time." Dr. Bushnell further refers to this subject in his interesting and able work, "Nature and the Supernatural." He says in pages 324 and 325: "Descending now to the modern times, the times, for example, subsequent to the Reformation, nothing is easier, exactly contrary to the very common impression, than to show that the same kind of prodigies are current here, in the last three, as in the first three centuries of the Church." Who ever has read that Christian classic, *The Scots Worthies*, has followed a track of prophecies, and healings, and visible judgments, and specific answers to prayer, and discernments of spirits, corresponding, at all points, with the gifts and wonders of the apostolic age. And the men that figure in these gifts and powers are the great names of the heroic age of religion in their country—Wahart, Knox, Erskine, Craig, Stewart, Strapp, Welch, Guthrie, Blair, Welwood, Cameron, Gargill, and Peden. And it is a curious fact, in regard to this great subject, that, while we believe so little and deny so much, and hold so many opposite assumptions, the same book of *Worthies*, that chronicles in beautiful simplicity more gifts and wonders than all of Irving's, is published by one of the largest and most conservative bodies of Christians in our country, and is read by thousands, young and old, with eager delight in the Church."

"At a later period, on the signal of the edict of Nantes, and in the persecution that followed, a large body of the Protestant or Reformed disciples, called Huguenots, hunted by their pursuers, fled to the mountains of Cevennes. Some of them also escaped to England and other Protestant countries. Among these unhappy people the miraculous gifts were developed, and by some more or less widely disseminated abroad. They had tongues and interpretations of tongues. They had healing and the discerning of spirits. They prophesied in the spirit. Intelligent persons went out from Paris, to hear, observe, and make inquiry, and these people were so much impressed as *Les Trembleurs des Cevennes* in England, and also discussed as the "French Prophets," and the fire they kindled in England caught among some of the English disciples, and burned for many years."

"The sect of Friends, from George Fox downward, have had it as a principle to expect gifts, revelations, discernings, &c., and indeed a complete divine movement. Thus Fox, ever and above his many revelations, wrought, as multitudes believed, works of healing in the sick. Take the following references from the Index of his 'Journal,' as affording, in the briefest form, a conception of the wonders he was supported, and supposed himself to be supported, by. Mrs. M. was wrought by the power of God—the lame made whole—the diseased restored—a distracted woman healed—a great man given over by physicians restored—speaks to a sick man in Maryland, who was raised up by the Lord's power—prays the Lord to rebuke C. G. for his sin, and the Lord by His power soon gave him ease. There are also other cases more modern, the Zouave Jacob, Prince Hohenlohe, and others."

The *Herald* then proceeds to describe the appearance of Dr. Newton and the works performed by him, saying that at the opening of the meeting:

"A Rev. Mr. Young said that he himself owed a debt of gratitude to Dr. Newton he could never hope to repay, for curing him in a few minutes of a disease of eleven years' standing, and in efforts to alleviate which he (Mr. Young) had spent, first and last, hundreds of pounds. Since the 23d of May, 1868, it was well known to many persons that, physically speaking, he (the speaker) had been a new man; old things had passed away, behold all things had become new! He had done more work, physically and mentally, during the past two years than through any former period of the same extent, and yet he was now an entire stranger to what might be called the sensation of weariness, besides which he had lost totally, and, as he believed, forever, the pain with which he was formerly afflicted."

Of the persons treated the editor remarks: "Whether they are cured; whether, if so, the cure is permanent, are questions we cannot answer."

"We will add a fact or two for which we can vouch. Thus, a man, who came to the church walking with a crutch and stick, one of his legs being suspended in a sling from the neck, and requiring two men to help him on to the platform, was greatly benefited. We saw him leave the church walking only with a stick; a young man bearing the crutch aloft in the rear as a kind of trophy."

"Then a deaf boy, after treatment, heard a whisper; a young man, who stammered, was able to speak with ease; a respectable tradesman, of Swindon, who had a stiff knee which he was unable to bend, and, who was unable to walk, after treatment by Dr. Newton, in fact, he went on his knee, on retiring to his seat, at the request of friends sitting near. We also entered into conversation with a gentleman who had come some distance (from Portsmouth we believe), and who declared that he had been relieved and benefited by Dr. Newton. These are facts which cannot be under our notice, and we give them as witnessed."

Spiritualism Revisited.

The Louisville Commercial on Spiritualism.

In our last issue we gave extracts from a very unprejudiced article on spiritual manifestations published in the above named paper. Under date of June 10th, it contains an additional account of the revelations going on in Louisville and vicinity.

The Commercial says: "Feeling a desire to see and hear more of these wonderful manifestations of an unseen power, another of our reporters visited, on Friday night, a family in Jeffersonville, who held these séances, and gratified the curiosity of their friends who might or might not be skeptical about spiritual manifestations."

We will not throw open to the public the names of our kind correspondents, knowing that it would bring upon them numerous visitors, who would be led by mere curiosity to take up the time and patience of the family who are so strangely gifted with a wonderful power.

The lady who is the medium is a very pleasant, sweet-voiced, earnest woman, with no desire to prove notoriety, who instead shuns publicity. She is a mother of an interesting family, who has been forced to believe in Spiritualism through many and repeated tests in his own family, where there could be no possible room for deception.

Unlike the general notions of a spiritual medium, the lady is neither of a strong-minded or sentimental nature, nor is she self-possessed and earnest, she accepts this peculiar power, which even yet, in its many phases, startles her unpleasantly. Healthy and not morbid in her mind or imagination, she accepts what more directly appeals to her intellect and judgment, although the physical demonstrations are startlingly convincing to most people. She informed us that for some time she had been in the habit of seeing, in the broad sunlight, and under the dark pall of night, spirits, clear well-defined and unmistakable, of persons who she knew had died years since. She speaks confidently and intelligently of this experience and of her first impressions at this strange power.

At first she would have us understand that she could not have it otherwise, but, as time passed on, the appearance of the faces and forms of dead friends and relatives became of frequent occurrence, until the material, real, and the spiritual were difficult to be distinguished. Those who would egotistically wave away these assertions with the suggestion of "optical delusion" or "mental hallucination," would find their remarks rather unkindly received by the lady's perfectly healthy organization—mental and physical—and by her strict conformance pleasantly, earnestly and thoughtfully to all the common domestic and other duties of this common-place and terribly real life. Thus much in explanation of what is termed the medium and her family and social relations.

THE WRITING PHASE.

On the occasion of our visit there was given the writing test. A slate, on which was a pencil, covered by a cloth, was placed on a table, and a stand by the fingers of two persons, and after a time, when withdrawn, was discovered to be covered with a message from a little son of his father in Jeffersonville. The writing was fine, beautiful in its execution, and correct, both in the formation of letters and sentences. This is of itself more wonderful. Those who witness this manifestation can afford to be under no delusion, and their explanation of it is a real, unmistakable transaction, in which there is no possible room for deception or trickery.

THE VOICES—STRANGE MANIFESTATIONS.

We were shown into a room where were some dozen people of both sexes, all well advanced in age or middle-aged (with the exception of ourself and a few ladies), nearly all of whom were believers in the spiritualistic phenomena and philosophy. An ordinary tin trumpet or horn, two feet high, was placed upright on the floor, and the medium seated near the middle of the room, on a low chair.

The spectators, many of them strangers, forming the circle were seated around the room, which was darkened. The lights were excluded and the curtains dropped, and in a few moments, when all was comparatively quiet, save a low, desultory conversation that was kept up, the trumpet commenced to vibrate, and a voice, speaking in a low, impressive tone, making an invocation to the Creator. We confess we were in a critical, watchful mind, and listened intently to this voice. The language and tenor of the invocation was grand, impressive and beautiful. It was couched in words and sentiments were embodied which we sincerely regret we are unable to give our readers. As an invocation, an impressive, solemn effort, it was, in every sense, beautiful and unexpected.

"Jimmy," as we will term him hereafter, then skipped about the room, talking familiarly to one in the circle, and answering questions pleasantly. He came over, would stop, and say, "I see a man or woman here as the case might be," and then describe them minutely. In several cases the forms described and names given were recognized by some one of the circle.

We were introduced by name to Jimmy, and we modestly asked that he should bestow some special favor upon us, as we were a stranger in the circle. He replied, "You do the best he could, but would not slight the rest."

We asked him how he produced the voice we heard, and he answered promptly: "I materialize the organs of speech, take the horn in my hand, and speak through it."

While he would be speaking the medium and her husband would be talking to those about them, as if in the family circle, hence the supposition that either of them produced the sound was unfounded.

We asked him if he would tell us what we held in our hand, and he said he would. What did we hold in our hand?

"You've got a book on your lap, and a pencil, of course. Where is the pencil?" putting it immediately in our mouth and leaving nothing in our hand. "The pencil is in your mouth now."

This frustrated our desire we might have had to deceive Jimmy completely. Question after question, with prompt, appropriate answers were given. We regret that we could not have taken them down in the dark. When asked if he could read what we had written, the voice said he could not. After the lights were brought in, it did not surprise us, as we were unable to read it ourselves, having written over the lines repeatedly in the dark.

The question was asked, what number of spirits comprised the circle. He answered—About one hundred and fifty come regularly, besides many others, strangers.

He was asked to describe the appearance of the spiritual circle, and replied: "I see above you the faces of a row of young children, between the ages of two and five years; and over their heads is a wreath of beautiful roses, and surrounding these words, in gold letters on white satin, 'of such are the kingdom of heaven.'"

These are almost the exact words given, but the manner of the description was something more beautiful and impressive than we can describe, and one of the circle said solemnly, "Yes, thank God, of such are the kingdom of heaven; within ourselves, whether real or unreal, we echoed with awe the beautiful sentiment. There was no room for scoffing; the description, as such as might intensify the imagination and cause

that strange principle of our humanity—the spiritual—to look out through material eyes, and into the black web of perfect darkness, the halo of that possible world, which its pure child faces beaming out under a golden wreath of roses, spoken two thousand years ago, 'of such are the kingdom of heaven.'"

Then came low whispers to several persons of little children, who talked to their fathers or mothers in tender words, telling them how they felt—how happy was their life—and giving kind, consoling, encouraging words of hope. How it affected those who were believers, our readers can imagine, and we need not dilate upon it. Children talked to their parents, and friends of childhood came back, and severing the invisible boundary that hems in the great, mysterious other world, spoke cheering words.

We were asked permission of the lady and her husband to sit beside the medium, to satisfy our senses that she, at least, had no part in the manifestations. They both readily acceded to it, and said permission must be had from Jimmy. We asked the accommodating spirit, and explained our object in making the request. He said: "I have no objections; but to convince you still further, I would rather you would wait until the circle is broken, when Jimmy will say, 'The lady's husband and the medium in the room, you can talk their hands and sit beside them, and I will talk to you.'"

After a long time the rulling spirit of the circle, who is known as 'Claude,' an Italian, a cultivated gentleman, who died sixty years ago, came and made an invocation, if anything surpassing in beauty, sentiment and philosophy the one we had answered promptly, with choice and dignified language, questions on every subject; described the progress of the spirit after it left its mental frame; gave as the motto, spirit—word, progression and perfection. When bad men died their spirits remained in a lower sphere, where, under the instruction of other spirits, they in time reached up into higher and brighter spheres with other spirits, and thus forever the principle of progression and perfection went forward. When asked if they knew such a thing as time, and whether they looked forward to a death or life, Claude replied: "We know of no such thing as death. All this life is one of beauty and brightness. Complete and supreme happiness is ever ours. We go forward, doing the work of the revered Creator, for all time, until we reach him awaiting the pure and perfect, where in his presence only sunlight and supreme happiness await us. Those who have died thousands of years ago are far above us. Intellect takes no more rank than the humblest mind in life if it is purified to had purposes. All must come up purified by degrees. The good and pure mount upward into the sphere of like spirits."

On being asked what course the spirit took on leaving the body, and if it was received by any one, he replied: "In my invocation I told you that on the other side of the dark river of death spirits in robes of white stood waiting with outstretched arms to greet those loved on earth, and welcomed them with songs and kind words and escorted them to their homes. I thank the great Creator that we are permitted through these agencies to manifest ourselves and show to mortals the truth and beauty of eternal life—to undeceive the skeptic and convince him of the immortality of the soul, and the life that comes after the material perishes and the spirit is freed to ascend to the true and only beautiful and perfect life."

These were nearly the words given in reply to the questions. Many others of a similar nature were given. After eleven o'clock the voice said: "And now, as the hour is late, I will pronounce a benediction and close."

Some persons proposed another question, and received the dignified reply: "I said the hour was late, and I must leave you, and will now pronounce the benediction," which he did, solemnly and impressively, in the most faultless language.

This ended the séance, and the spectators retired, impressed, respectively as they believed, with the very peculiar and wonderful manifestations of an unseen power. We leave our readers to form their own opinions.

Bolvivere Seminary.

The Anniversary Exercises of the Bolvivere Seminary took place the 21st and 22d of June. The occasion was one of unusual interest, as may be seen from the following programme.

On Tuesday evening the Adolphian Literary Society gave an entertainment, consisting of music and dramatic performances, which were well received by a large audience, whose interest seemed not to abate, but grew ever more enthusiastic till near the "noon of night," at which time the curtain dropped for the last time, and Morpheus began by significant signs to hint that it was "his turn next." The exercises were opened by music, after which followed a very amusing farce, entitled "No Cure, no Pay," which was well acted, and caused much merriment. This was succeeded by a humorous play, bearing the suggestive title of "Much Cohn, much Care," in which the temptations attendant upon the sudden acquisition of wealth were happily represented, and the truth of the old saying, "The poor, but content, are rich, and rich enough," ingeniously verified. The next performance consisted of six scenes from "The Spanish Student," a beautiful play written by Longfellow. The parts were well chosen, the costumes of the actors appropriate and elegant, and the principal performers acquitted themselves in a manner that would have been creditable to experienced actors. Some very fine music followed this play, after which came "Scenes from Les Femmes Qui Pleurent," an amusing French play. The parts selected were rendered with such spirit and freedom as to be interesting even to those who did not understand the language in which they were given. This ended, our ears were again greeted with some excellent music, and a song entitled "Come, sit by my side, little darling," was sung in such soft, witching strains by such a modest little miss that we felt quite inclined to accept the invitation; but before our mind was fully made up to do so, the song ceased and the curtain rose on the closing piece, which was an admirable farce, bearing the unique title "My Turn Next." It was exceedingly well acted, and happily illustrated the troubles of a suspicious husband. A round of loud applause and several choice bouquets which were thrown upon the stage evinced the appreciation of the audience for this closing performance.

On Wednesday afternoon, June 22d, the usual commencement exercises of the school took place. These consisted, on this occasion, of fourteen choice pieces of vocal and instrumental music, and twelve compositions, all of which were commendable articles, evincing careful study, and showing in a marked manner the progressive spirit of the age and the liberal character of the institution. The music was excellent, and some of the essays worthy of especial notice. The first one read, entitled "The House we Live In," was a well written article, and showed a just appreciation of the soul's habitation and a noble purpose to make it the subject of careful study. The one that followed it, whose title was "How to Live," was an appropriate companion piece to the former, and evinced a high aim and much purity of thought and feeling on the part of the writer. The next essay, on "The Heroes and Heroines of Home," was also very good, and on hearing the quaint title of "The Two Tents," drew a pleasing picture, showing the contrast between the dwellers in the homes of content and discontent.

Another article on the Cultivation of Fruit, contained some excellent suggestions in regard to improving the appearance of our highways, and the wisdom of raising more fruit and less tobacco and grains to be converted into poison to destroy our neighbors. The composition entitled "The

Most Successful Man," showed a high appreciation of true manhood, and a strong purpose on the part of its author to attain it. We delight to see such young men growing into the idea that to get money and only money does not constitute success in life. In the next article the proposed "Sixteenth Amendment" was briefly but earnestly discussed, and the right of woman to greater freedom of thought and action fearlessly advocated. From this theme our attention was called to "The Cost of an Idea," and we listened well pleased to the reading of an article on that subject by a miss of sixteen, whose fair sweet face and musical voice held us spell-bound while she set forth in neatly rounded sentences the great price at which humanity has purchased its grandest ideas. A very sweet song next greeted our ears, after which a composition entitled "Gymnastics" was read. It gave a very pleasing account of the new system which is used in the school, and the healthy appearance of the young lady who wrote it, was as great a recommendation of the system as its author, Dr. Lewis, could ask. From this we were called to listen to an essay, having for its title the sweet, sad word, "Good-bye," which was the valedictory, and a very pretty article it was, touching the sealed fountains of the heart, and waking fond recollections of the long ago. Then came the conferring of diplomas, the benediction, and the close of the afternoon exercises.

In the evening, at 8 o'clock, we listened to a thrilling address on "The Education of Girls and Boys," by Mrs. E. Cady Stanton. She spoke for nearly two hours to a delighted audience, who received her words of truth and wisdom with enthusiastic applause. We felt them, and have felt ever since, to say from our heart of hearts, "God bless Mrs. Stanton," and this is an invocation which thousands in our land will gladly echo.

After the address a reception was given to Mrs. Stanton, which was largely attended. Refreshments were served, and a stirring band being present, illustrated such a social gathering was naturally resorted to, as a fitting expression for the feelings it evoked, and not until the small hours gave warning of their approach, did the merry company disperse. The expression of all who attended this last Commencement of the Bolvivere Seminary was, "What a good time we had, and how pleasantly everything has passed off."

The next morning came the breaking up of school, and the parting of teachers, pupils and schoolmates; a scene which, even to lookers-on, has a shade of sadness in it; and yet such things must be. Never shall we forget the three days we spent in Bolvivere, nor the pleasant associations connected with its flourishing institution of learning, under the able and kind management of Miss Bush, who we hope will live long and prosper well in their noble work.

NEW YORK.

Report of the State Missionaries. To J. W. SHAW, Chairman State Missionary Committee. Agreeably to request, we herewith make a report of our labors since we engaged with your Committee. So far, we have been able to devote only about four months' time to the business. Our first appointment was at Buffalo, where, between the 1st and 2d of December, two lectures were delivered at Krennill Hall.

We had hoped to spend some time in the eastern part of Erie County, where lies an unworked field, and need exists for a religious revival. In consequence of our getting up, and failing to hear from Sardina or to get a place in which to speak at East Hamburg or White's Corners, our subsequent labors in Erie County were necessarily confined to the city of Buffalo. At the latter place we held a series of public meetings at the residence of Mrs. Collins, Evans, or Evans Corner, and Uncle Sam's election in postal duty made a ride of six or eight miles east of Kerr's Corners, to fill an appointment, abortive.

With the very peculiar and wonderful manifestations of an unseen power, which we witnessed in Bolvivere, we were filled with a sense of the need of a religious revival in Erie County, and we were determined to repeat very often, lest, under the soothing influences of such a harmonious household, the duties of the hour might become irksome and the heart weary. In our recent experiences become intenser by the aid of Bro. Taylor, in addition to what he gave the missionary fund, drove his own team sixty miles in all of our meetings, and while it is just to say, it is not an easy task, it is to be expected, that in some years he has devoted much of his time to this work, responding to nearly every call, and they come weekly, to speak in different places, often for small pay, or no pay at all, to the great derangement if not neglect of his family. In the winter of 1869, he was engaged in years, are almost veterans in this service, and against every opposition have upheld our banner through long years with unselfish devotion, and it is but fitting that we should recognize their services, and that we should do so much more in the midst of their early work and labors, frequently and habitually to such friendly recognition of their great deservings.

We cannot take the space, as we would like to, to speak in detail of the meetings at the various localities visited. In Chautauque County, meetings were held at Jamestown, Panama, and Nashville. At the latter place we had a two days' meeting in the Baptist Church, which was very successful. At North Tonawanda, we were engaged, and gave the most comprehensive and able review of the needs and objects of missionary labor to which we ever listened, and it was a matter of regret that it could not have been heard by or placed in printed form in the hands of every citizen in the State.

At Jamestown, a flourishing place, we found an encouraging state of things, and spoke at several meetings. The number, intelligence, financial success and social position of the friends of the cause were such as to give us a feeling of enduring prosperity and certain. They have been greatly assisted by the late development of Mrs. Manly as a writing medium, who, beside a vast amount of private communications, has written a number of articles on religious subjects, two of which she reads in public every week. She is a lady well known and much respected. She, together with her husband, is a member of the Episcopal Church, and was, till recently, opposed to Spiritualism. Her husband, who is a member of the same church, and with the Spiritualists against the urgent solicitation of friends, and every inducement to denial and concealment, and the freedom with which she gives her time to the religious cause, has been a great help to the cause, and already productive of good. Let the Spiritualists of Jamestown maintain to the end the present freedom of their platform, and use judiciously the strength they already have, and soon, a happy organization will be ready to draw to us every candid and believing in religious freedom and progress, they may hope for results equal to their most cherished desires.

At Panama, we were the guests of Bro. and Sister Matthews, formerly of the Presbyterian Church. Bro. M. showed us the papers in the proceedings of his excommunication from the church some ten years since, upon the sole charge of belief in spirit communion. He is an aged and venerable man, and his testimony is of great value. A leading spirit in his church, and of such blameless life that no one ever dared to whisper a word of reproach against him, and the action of his brethren, like all similar manifestations of bigotry, has resulted upon themselves. It is evidently just to the cause, and we are glad to see that they are so far from being prejudiced against other members, similarly involved in the same heresy. But none of the churches were liberal enough to open their doors to us, and a hall was hired, and we met in the close of one of the stormiest days of the winter we were greeted with a good sized audience. The wealthiest, and one of the most influential citizens of the place, not a Spiritualist, took the occasion to say publicly to the friends of the cause, "I am ashamed to see that none of them should be opened for such a lecture," and that it was time another was built. Many expressed an earnest desire for us to remain and speak again, and other arrangements were made.

We held meetings at Cattaraugus, Little Valley, Randolph and Versailles, in Cattaraugus Co., and intended to have visited several other places, but we could get no response from Zoltyville, (though we learned of letters were read and invitations to speak at other localities came after we left the Co.) We have been obliged to lose considerable time from want of promptness on the part of correspondents. Our chief object, however, did not seem, did not appreciate their strength. They could keep well employed and easily remunerate a speaker the year through in their own country.

In Niagara County we held meetings at Middleport, Canby, and Tonawanda, and were very successful. On the Sunday of our engagement at Johnson's Creek, at Cambria and Middleport the Universalists gave us the use of their churches, many Universalists being present.

We made several appointments in Orleans County, but the roads were such that we only filled one of them—that at South Barré—where we spoke two Sundays. The friends here are few in number, but of long standing and capable.

At Orleans County we spoke at the school-house, which was well filled. Bro. Fisher and Mrs. Collins, persons of advanced years, and widely respected, are the only representatives here.

At Orleans County we addressed meetings at Lyons and Macedon, and a meeting was also held in Walworth, at which Mrs. Woodruff was present. Spiritualism in Wayne Co. is a power, if its forces can be brought into cooperation, and one that will do more good than all other means, if honestly, earnest workers, and with the aid of whom the same can be said at Walworth, and other towns in immediate vicinity, we hope he will take measures to effect County and local organizations.

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dollars; Ann P. Nellis, of Cambria, ten dollars; J. D. Buckland, of South Barré, five dollars; Mrs. E. Cady Stanton, of South Barré, five dollars; Mrs. C. C. Chubb, of South Barré, five dollars; Mrs. M. M. M., of Jamestown, five dollars; Mrs. Bishop and Mr. Fish, of the same place, each one dollar; Mrs. M. M., of Panama, five dollars; Mr. and Mrs. T. W. Taylor, of Collins, five dollars; Mrs. S. S., of Walworth, one dollar; Charles Fisher, of Fisher Station, five dollars; Harvey Miller, Joseph Howland and Joseph Gould, of Walworth, each one dollar; Abner Wyman, Andrew J. Fokett, George Foster, Aaron Goddard and P. S. S., of Walworth, each five cents; Mr. Hubert, Walworth's Carvers, one dollar and sixty cents; and J. L. Randall, of Binghamton, five dollars.

This amount, aggregated with all other sums subscribed and contributed for missionary work in this State, was so carefully examined, and the evidence that the Spiritualists of the State were indifferent if not opposed to your undertaking. And yet there are a few who fully appreciate its importance, they are, as a body, well assured of the need of agitation and discussion in their own neighborhood, and the thing wanting is a recognition of the fact that what is true of their home needs is true of every locality in the State, and that the only practicable way, at present, of meeting this universal demand is through a State organization, with its system for teaching, and effective, its directing and responsible head (which we already have), and adequate pecuniary support, which has thus far been withheld. If the friends of our cause would each pay in to your quarterly or monthly lectures in their own vicinity, every county in the State might have one or more speakers constantly engaged. With the wealth of Spiritualists, and with the abundance of the noblest minds for speakers, speakers and mediums, the trifling amount of money so far contributed is not creditable. We know of but one man in the State who is paying as much as fifty dollars. We can imagine the satisfaction with which some of our nominal friends would account on the other side of the river their sacrifices and sufferings for the good cause.

But, while our pay has been small, and our experience not without its discouragements, we have been every where cordially welcomed, have made many friends, who many kindnesses we can never forget, and, having generally had good audiences of attentive and even eager listeners. We have spoken to many who heard the public presentation of our philosophy for the first time, and we have derived new courage in the conviction, daily confirmed, that some good was being accomplished. Satisfaction with the work done and the impression left has been generally expressed, and we believe that, if we could secure a return, even better results might be hoped for as the effect of the awakened interest.

And now, with thanks to all our friends who have aided us in so many ways, who have given us welcome in their homes, and who have been the occasion of our agreeable remembrance, we close this report.

A. C. WOODRUFF, Secretary. ELIZA C. WOODRUFF.

WISCONSIN.

Fifth Annual Convention of the State Spiritualist Association.

HELD AT SPARTA, JUNE 17TH, 18TH AND 19TH, 1870.

Reported for the Banner of Light.

Pursuant to call, the Spiritualists of Wisconsin met in Opera Hall, at Sparta, June 17th, at 10 A. M. U. S. Hamilton, President, in the chair.

On motion, certificates of membership were ordered to be issued to each delegate by the Secretary. A. A. Wheelock, Chairman of the Convention, subject, "Work and Organization." Adjourned.

Morning Session.—President called the Convention to order. Chairman on Credentials reported names of delegates. Resolutions were passed substantially as follows: 1. Against the legal exemption of church property from taxation.

2. Against the act of our Legislature forbidding the practice of healing the sick except by such as have medical diplomas from the State. 3. Against the decision of courts making the Bible a text book in common schools.

4. In favor of establishing institutions of learning which shall be free and non-sectarian. 5. The acknowledgment of man's two-fold nature, physical and spiritual, the physical being mutable, the spiritual being eternal, ever retaining its identity in its course of endless progression. 6. The recognition, sympathy and communion of their inhabitants; heaven and hell conditions of spirit; holiness is heaven; sin is hell, and our immediate future condition will be the moral sequence of the present, and for this end our duty is to demonstrate the laws of unfoldment and immortality.

7. The establishing of Children's Progressive Lyceums. 8. The legalizing of the Wisconsin State Spiritualist Association. 9. The organizing of a Spiritualist missionary movement. Adjourned.

Morning Session.—Convention convened at 9 o'clock. One hour was devoted to exercises, followed by a song from the choir. Let the angels come in. Discussions. The President's report was received and ordered on file. Adjourned.

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Banner Correspondence.

SAN DIEGO.—R. C. Grieron writes, June 21st: A word about the good cause in this part of the country will not, I think, be unwelcome. In these ends of the earth Spiritualism and Free Religion find a home and friends. The atmosphere of the Pacific coast seems to be unfavorable to Orthodoxy. However that may be, it is nowhere apparently so stunted and feeble. The mass of the people are outside of the churches. When men are long removed from the neighborhood of churches and the supervision of priests, their minds are gradually freed from prejudices and prepared for an impartial examination of new truth. This is the reason why evangelized Christianity finds little favor and comparatively weak support in the frontier settlements and cities. In the southern part of this State, of which San Diego is the commercial capital and business emporium, the people do their own thinking, and are consequently beyond the Orthodox pale of salvation. The church members amongst us are very lukewarm in their belief, and kindly disposed to heretics. The attention of the people has lately been directed to the fact of Spiritualism by Mr. Dryden, minister of the M. E. church of this city. The reverend gentleman is a theologian of the "Bible" stripe, that is, neither high, low, nor fowl, in opinion. His liberal utterances have been very kindly received by the Spiritualists. Bro. Dryden admits that spiritual manifestations do exist, but declares them to be the spirits of devils. As his reason for so determining on this subject is that he has seen the face of Jesus Christ, and that Jesus Christ has been incarnated in a man, he is inflexible; and furthermore he points out that in the First Epistle of John it is declared that such views can only proceed from the spirit of Anti-Christ. Of course his whole argument is based on the assumption that the Bible is infallible. While he makes out the evil spirits to be so busy, he leads us to suppose that the good angels are idle or asleep. Mr. Dryden was very kindly and liberal in his references to Spiritualists. He sugar-coated his all very nicely, but after all they were rather hard to swallow. We lay the union to our soul that his lectures have done more for than against the new faith, by directing the attention of his people to the subject.

CAMP RIDGE.—SURREY VALLEY.—Samuel Hill, M. D., writes, June 21st: A letter dated June 11th, asking information concerning the formation of spirit circles, saying that some interest is awakened in that part of the country, but that the universal demand for manifestations is not being met. He says the Banner of Light comes regularly to that region, bringing much consolation to himself and those who read it.

The Banner of Light is issued on a sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JULY 23, 1870.

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LUTHER COLBY, EDITOR.

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LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

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The New Methodist Movement.

A portion of our Methodist brethren are after "complete holiness" or "entire sanctification," whatever that may be. A new rallying cry is heard in the church—old words that have been read in monotone, are now made emphatic—old texts that have always been mildly luminous as God's word in a general sense are now discovered to be all ablaze with fire from the altar nearest to God's throne. Out from the rank and file of common precepts, and admissions, and threatnings, and promises, there now comes forth, like Saul a head taller than all others, these kingly texts, that announce, and plead for, and promise "complete holiness" and "entire sanctification." It has been the high privilege of a few faithful and earnest souls among the clergy of the Methodist church, to recognize the grandeur and the glory of this royal doctrine of sanctification, and to fall in at once as its disciples and advocates among their brethren—perchance to be the founders of a new sect within a sect.

Whether these conjunctions of words stand for definite ideas, or for anything that can be realized as an object of thought, or intelligent aspiration—whether their subject-matter comes within or passes the sphere of experience—we are not enlightened by anything yet heard or seen.

And yet we spent one pleasant day at Asbury Grove, Hamilton, in this State, where the National Camp Meeting Association has just been holding a fortnight's session for the express purpose of forwarding this great movement. This Association is composed of clergymen alone, and "entire sanctification" is the especial hobby upon which they propose to ride over this country, holding camp meetings at widely separated localities, where the membership of the great Methodist household of faith shall first be called, to be indoctrinated and then again of the Spirit, preparatory to the entire re-conversion of all other Christians, and the balance of the "elect."

To an outsider, who watches, nevertheless, with decided interest the tactics of the various denominations, from the sessions of the "Ecumenical Council" to the building of rival churches and chapels for the care of souls in new and scarcely populated territory—from the establishment of dogmas to the selection of machinery for inculcating them—this new movement among the Methodists, aside from whatever sincerity of conviction attends it, seems an excellent stroke of policy.

It cannot be denied that many of the distinctive features of Methodism have become obsolete, or at least have become so merged with those of other denominations as no longer to render their distinctive. Ignorance is not now considered as an especial qualification for the work of the ministry, although in districts remote from the great intellectual centre, it may still be tolerated.

Depth of chest and vocal organs is held in less esteem compared with mental calibre than formerly. Controversial ability is not despised, and the graces of rhetoric are appreciated. Through the refining influences of civilization, and the subtle power of that fine intellectual and moral culture that has been breathing through literature upon the gross and superstitious dogmas and observances of religious fanatics, many of the ruder features of old-time Methodism have been softened. More emotionalism has been subdued, or is guided by thought; the omnipresence of the Spirit, developed in the consciousness, renders shouting to a God either deaf or afar off unseemly. The conflicts of God and the Devil over poor, demented souls, drawn into a pit around the altar, by vociferous clamor, and alternating promises and threats, are less obtrusive than formerly, being offensive to refined taste. Plain, homely, and unadorned, no longer suit the now fashionable and wealthy communicants. Popular, talented, educated preachers are sought for, by special influence brought to bear upon Conference, salaried choirs control the praise of God, "dim religious light," through stained glass, falls upon rich fabrics of dress as are seen at the opera or theatre, and the faint odors of Lubin mingle with the savor of godliness that pervades the sacred edifice.

Now all this is not, by any means, old-fashioned Methodism. It may be an improvement, but it is Methodism with the old method left out. Worldliness and conformity to the fashions and habits of thought that prevail outside the church, is complained of by the shepherds of the sheep, who yet feel themselves inefficient to devise means for separating the sheep from the goats.

And it is at this juncture that the grand discovery is made, that "entire sanctification" or "complete holiness" is the one thing needful to save the church from becoming merged with the world, and to enable the "converted" to be distinguished from the unconverted.

It is made with the hope of awakening not only a new and vital interest in the system of religious faith taught by the Methodist Church, but also of giving new occasion for universal seeking of that peculiar "power" and those strange abnormal experiences, which by that denomination are expected to attend conversion, and are ascribed to the influence of the spirit of God. It is nothing less than a proposed re-conversion and conversion of the entire Church, ministers and laymen, by a supernatural process identical with that which first "slew them at the foot of the cross" as sinners, amid thunderings and lightnings of wrath—and afterwards lifted their heads to look upon him who was nailed to it, as their saviour, while "eternal sunshine settled on their heads." "Entire sanctification" is another degree in this great religious order, and the process of initiation is to be quite as mysterious, and awe-inspiring, and agonizing, and exhausting, and finally to find consummation in the same kind of rest, and peace, and joy, and rapture, and exaltation, and triumphant shouting as the neophyte experienced at conversion. What the Methodist always looks back to, on any condition of backsliding or lukewarmness, as affording proof positive of his salvation, is the hour of his conversion amid the terrible conflict of emotions that swept over his whole being, as the red hot texts of divine wrath

burst like bomb-shells over his head, and the lurid fires of the pit dashed up against walls of outer darkness, and the shrieks of the damned mingled with the wild noises of prayers, songs, shouts, exhortations, halleluials and glorings that by-and-by wore out his tired senses, and revealed Jesus, the Prince of Peace, waving his outstretched arms in blessing over his head, and calling him to repose upon his bosom.

"Sinking and panting as for breath, I knew not help was near me, And cried, 'Oh, save me, Lord, from death, Immortal Jesus, hear me!' Then quick as thought I felt him mine, My saviour stood before me; I saw his brightness round me shine, And shouted 'Glory, glory!'"

Whatever, then, shall offer a new pretext for again experiencing the "power," must find favor at least among the masses of a people with whom emotion is evidence of religious life, and acceptance with God, whether it be responsive to thought, and in harmony with reason, or merely the result of nervous and magnetic disturbance.

To this great work of reviving the Church and developing the "power" that shall give a fresh galvanic shock to every member thereof, this battery of clergymen has been formed, under the name of the National Camp Meeting Association. Its power is to be immensely augmented, every new convert to "entire sanctification" being an additional plate of the battery, and the fervor of belief in the new idea to be the fluid in the cups. It is, to be sure, the old process of Revivalism, but under a new name.

We learned from the remarks of Rev. Mr. Jusk, the President of the Association, that the question of "entire sanctification" was not to be argued—it was to be affirmed; that this peculiar doctrine of the Methodist Church, and this among them, would not stand in the "conflict of ages" against the arguments of "Free Religion." It was not doctrines that would save men—it was the "power of God." It was the "power" then upon which they were to rely, wholly, absolutely—and its work would be seen in bringing the ministry down into the straw among the laymen around the stand, in evidence of their humility—all alike crying mightily to God until the blessing of "complete holiness" should be experienced at once by every soul.

What we saw of the effects of the "power" upon the halting, uncertain ministers who came forward, and the class leaders, and the ministers' wives, and the laymen and their wives, as they were called forward in order to seek the common blessing, seemed to us like wild fanaticism, the gradual yielding of unconsenting reason to the sway of the long experienced religious mystics, who with mingled credulity and conceit rejoiced to witness the effects which experience has taught them to expect from their manipulations. The contrast between the sympathetic qualities of voice, and the magnetic influence of the different leaders of the meetings, was very apparent, the "power" being evidently partial in its bestowal upon a few individuals.

To us it seems that whatever success may attend this new movement, it is essentially an effort to organize fanaticism, and perpetuate false ideas as to the causes of phenomena that the sciences of magnetism and psychology are fully competent to explain. The intelligent Spiritualist engaged in the study of mental influences, is prepared to discriminate between the influence of minds in the body and out, and to account for all the effects produced at the camp or revival meeting, without referring them to the direct influence of the spirit of God, or the presence of Jesus.

The Return of the Spirit.

At Amesbury, Mass., June 27th, 1870, passed from earth to the grander realities of the future life, the pure spirit of Ella F. Simpson, after a sojourn here of twenty-three years six months. Her decease was occasioned by consumption. In addition to the relatives, a number of her youthful companions, attired in white and bearing bouquets in their hands, accompanied the body to its resting-place—a fitting and just tribute to one who was highly esteemed for her many noble qualities. She was not a professed believer in spirit-communication, but expressed a strong desire that it might be true. Her hope in this direction was so strong that she had no fear of death. She assured her step-father that if she found the teachings of Spiritualism to be correct, she would, if possible, return and bear witness of the fact to him.

Shortly before she passed on, we conversed with her upon the future state of life, and made the request that if she found the avenue open to return (as we teach in the Banner, of which the deceased was a constant reader) she would do so at an early day as possible. She replied, with a smile upon her countenance, that if she could, she would certainly communicate. How well she has kept her word the following message will demonstrate: "Tell mother not to weep for me; I shall experience no more pain or sorrow. When I become stronger I will send her more particular word about my beautiful spirit-home. I met father, who was waiting to receive me. Other friends were present to welcome me to my new home in the land of souls. Oh, tell the children, and my earthly father, who sympathized so deeply with me, that I thank them for all they did for me. I come to bless them, and you, too, my dear, dear mother. Say to my youthful friends and companions, who so kindly paid respect to my memory, by appearing in white raiments when my earthly tabernacle was consigned to the tomb, that my heart is full of gratitude to them. Tell them that an equal number of angels, clad in nearly white, also accompanied me, and that I again say, dear mother, do not weep for me, for I am far better off than I should have been had I remained longer in my diseased form of flesh. You did everything you could for me, and in turn I am assured by those who know more about the return of the spirit than I do, that I shall be a great source of consolation to you and yours. God grant that it may be so.

Your spirit-daughter, ELLA." On our return to Boston after the funeral, and during a sitting with Mrs. Conant, the following was written: "DEAR UNCLE—It is all right! ELLA." This was the language of the request we made to her previous to her departure. We said, if it is all right with you, Ella, after you leave the form, tell us so. She subsequently wrote: "UNCLE—I want mother to believe. ELLA."

The earthly father alluded to is Mr. Obadiah Colby, the husband of Ella's mother.

Emma Hardinge in Chicago.

Our correspondent, J. R., writing under date of July 6th, says: "Mrs. Emma Hardinge is drawing full houses here every Sunday, and doing a vast deal of good. Her lectures are full of truth, grandeur, pathos and inspiration. Some of our most prominent and wealthy business men who never attended any spiritual lectures before, are now becoming deeply interested in the beautiful and soul-cheering philosophy. Mrs. Hardinge will lecture here through the present month, and will be followed in August and September by A. B. Whiting. The Progressive Lyceum was never in a more prosperous condition than now."

The Fulton Fash-Out.

We are rather inclined to think that Brother Fulton, so called by his own ecclesiastical fraternity, has come down more like a stick than a rocket. To attract popular attention, he has harassed himself to all the prominent current incidents, the distinguished deaths, the suicides, the sensations, and the side-shows of life, and blazed away at such sort of congregations as he could collect with that glib, auctioneer rhetoric, stily seasoned and made fragrant with stale phrases and rejected street slang, which it is his supreme pleasure to regard as eloquence with power. When Dickens died, he came up, after a week's interval—which nobody could account for—with one of his characteristic dashes at the novelist's memory. It was too sorry stuff at best to attract the slightest attention; but circumstances drew more or less attention to it, and Fulton at once became satisfied. If something had not been done for him he must have collapsed.

So he managed to bring the whole subject up anew at a recent meeting of the Baptist clergymen of this city and vicinity, by procuring to be discussed the subject of "certain eulogies of the distinguished dead, and the proper position of the Evangelical pulpit with reference thereto." In other words, he sought to commit the whole Baptist pulpit of Boston to his vulgar conceit, and make the body of the clergy approve both of his silly rant and the reasons he had to offer for it. Fulton lost no time, after the meeting opened, in presenting the subject in the shape in which he wanted it to be considered. The resolution he introduced contained a preamble—a regular where-as—which duly made proclamation that the tendency is manifest on every side "to neglect the plain teachings of the Word of God regarding the penalty allotted to sin," and that many "even of our Evangelical ministers, declare that popular and talented men find in death a relief from sin and a welcome to the joys of heaven, though they lived without God and hope in the world," which is a very shocking thing in the pious sight of Fulton, and shows that he thinks that the ministers are no better than the people, and the people no better than they should be. In his "Evangelical minister" slur, Mr. Fulton was understood to throw one of his Christian brickbats at Rev. Mr. Murray, of Park-street Church, just opposite the place where Mr. Fulton sweats over his very thin gospel on Sundays.

The debate over this resolution and its preamble began and went on, and in due time brought around a result. That result was, as the reader will like to know, a peremptory voting down of the resolution, a denial point blank of the truth assumed in the preamble, and a virtual censure of Fulton for having presumed to call the meeting for any such purpose! A triple dose for the Tromont Temple preacher, which will set very heavy on his digestive apparatus. It is true that Dr. Neal took the ground that Mr. Murray deserved to be called to account for preaching the eulogy on Dickens which he did, but he thought that such business were better left with his own denomination, and not assumed by the Baptists. Doubtless he thought the latter had enough to occupy their attention in looking after Fulton, and such like, if any more such by any miracle there are. Mr. Fulton came to his own rescue more than once during the discussion. His humility of spirit, charity and personal modesty—all Christ-like traits and qualities—he strikingly exemplified in the course of his rambling remarks. He went into the relations of Dickens with his wife's sister, and at once branched forth on himself. There, as usual, he showed exceedingly strong. He said he had given up the idea of "being popular in Boston" from the first. What made him cherish such an idea at all, which he must have done before he could give it up? Next he said that he had "preached hell in the city" until, &c., &c. Yes, indeed; no man ever "preached hell" any more faithfully than Mr. Fulton. He has acted as if he were under personal obligations to do so. When he first came to Boston, he said, scarcely a person would kneel when he prayed; "now kneeling was a marked feature of his appeals." Any position, Fulton, to get relief from your hell-inspired "appeals." You should not let your conceit flatter you uncomfortably much; it is not you to whom the congregation go on their knees, and we beg you not to think it is. He declared he would put his views of Dickens on record, and he did not care whether he was supported or not. Bullly for you, Fulton! you had much better be upon the "record" than upon the platform of a pulpit; and a record is sure death for such a you.

The original resolution, with preamble, was finally voted down, thirty against to ten for it, and then a way was sought by the ministers "out of the fix" Fulton had got them in. After much talk, an adjournment was secured by passing a resolution that "the position of the Baptist pulpit of Boston and vicinity does not call for any reaffirmation of our principles." The only vote against this resolution was that of Fulton himself! We judge that he now feels that he has got himself into a worse "hell" than the one to which he would consign Dickens. He should buy an extinguisher, as symbolical of his present condition.

Charles H. Foster.

We stated in a previous issue of the Banner of Light that Mr. Charles H. Foster, the test medium, intended visiting Saratoga this month. We have since learned that he will not visit that locality until the first of August, owing to the numerous calls he receives for sances at his home in Salem. We had a sitting with him recently, and witnessed spiritual manifestations the most convincing and satisfactory we have ever had. We were accompanied by a skeptic, a lawyer by profession, who expressed himself satisfied that the information given through Mr. F. was from a source entirely independent of the medium's mind. His spirit-relatives, one after another in rapid succession, gave their names in full, verbally, in writing, and by scarlet letters on the medium's arm. The spirit-mother of the siter, particularly, gave a beautiful message to her son; also a relative, who was lost at sea, gave his name and the fact of his dying suddenly, as a test. The medium was an entire stranger to the gentleman in question.

Those who desire conclusive tests of spirit-presence should visit Mr. Foster ere he leaves. His address is 20 Hardy street, Salem, Mass.

Pierpont Grove Meetings.

Prof. William Denton lectured at this grove, (which is situated in Melrose,) Sunday afternoon, July 10th, being greeted with a very large audience, who admired alike the eloquence of the speaker and the beauty of the day. He will address the people at this place on next Sunday afternoon, and be followed Sunday, r. m., July 31st, by Miss Lizzie Doten.

The Salem Picnic.

Announced for the 8th, did not take place, on account of the weather. If fair, it will assemble at Echo Grove, Lynn, Tuesday, July 19th. Prominent speakers have been engaged.

Red Cloud and War.

As another Indian war is threatened, according to the authority of Sherman and Sheridan, with Red Cloud as commander-in-chief, we give below a history of this noted Chief from the Kansas Secretary of State. Here it is:

RED CLOUD—A LEAF FROM HIS HISTORY.

LEAVENWORTH, June 17th, 1870.

W. V. Burke, editor of Bulletin: DEAR SIR: A look at the dispatches in your issue of this evening, assures me that the great Sioux Chief, Red Cloud is still in Washington, eating the bread of the government which he has these many years despised and openly defied. Spotted Tail, the companion of Red Cloud, has gone to New York to see the elephant, and obtain the \$50,000 worth of presents allowed to them by the Congress of the United States on the recommendation of the President and the Secretary of the Interior. Red Cloud declares in favor of Mormons, and doubtless in favor of Mormonism; or who knows? When I read the dispatches heralding our country, and throughout the important points in Europe, of the great feast given by the President of the United States to the Sioux chiefs; when Mrs. Grant and family were present, as well as many of the distinguished ladies and gentlemen of Washington diplomatic society, I could not help thinking of the time when they crossed their path, on a visit to the prairie upon Kansas in 1864, while our men were in the Union army, fighting under the same Grant for the preservation of the Union, and ruthlessly murdered our women and children on the Blue and adjoining streams; how they returned westward by the way of Platte Creek, killing every human being they crossed their path, on a visit to the prairie upon Kansas in 1864, while our men were in the Union army, fighting under the same Grant for the preservation of the Union, and ruthlessly murdered our women and children on the Blue and adjoining streams; how they returned westward by the way of Platte Creek, killing every human being they crossed their path, on a visit to the prairie upon Kansas in 1864, while our men were in the Union army, fighting under the same Grant for the preservation of the Union, and ruthlessly murdered our women and children on the Blue and adjoining streams; 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Edson's Hygrodeik.

This curious instrument, an illustration of which we give below, is destined to be of the greatest utility to mankind, when, like all new inventions, it shall have run the gauntlet of prejudice, and demonstrated to the mass of society its utility, by the test of time.



The object of this instrument is thus set forth by its inventor:

"It has long been known by observing men that air is not healthy, or comfortable, unless it contains a certain amount of moisture—too much or too little being equally unhealthy—and every one who has given much time and thought to the subject of ventilation must be aware how essential it is to know, from some other source than from our own ever-varying feelings, the real state of the air in which we exist, and upon which our life and enjoyment depend.

It is believed that with slight experience with this instrument as a guide, any person with ordinary intelligence may maintain a healthy, pure and genial atmosphere within his dwelling, or using it out of doors, may ascertain the comparative salubrity of different locations, and predict changes in the weather. The Hygrodeik indicates the state of the atmosphere in relation to its actual temperature as indicated by the ordinary thermometer (or the dry bulb thermometer of this instrument) and the wet bulb thermometer of this instrument.

Some four other points of use are enumerated, of more interest to the scientific than the general reader, after which, he says:

"However large and pure the supply of air is to any apartment, and however it may be warmed, it will still be oppressive and unhealthy if moisture is not added, in proportion to the rise in temperature that the air undergoes while being conveyed from out of doors to the places where it is to be breathed.

"The only remedy for a dry atmosphere is to cause vapor to be thrown into it; that is, we must have a large surface of hot water so exposed that its vapor will be taken up by the air."

"The Hygrodeik will show at a glance the amount of moisture already in the air, and also what must be added to or taken from it to render it healthy and pleasant."

By following the directions, it will maintain in inhabited rooms an atmosphere of such a nature that "the most delicate lungs will not suffer from atmospheric causes; the healthy will feel a degree of comfort never before experienced within doors; speaking or singing becomes a pleasure; plants may be made to bloom in it as well as in the conservatory; by following the indications of this instrument, at least twenty per cent. of fuel may be saved."

Prof. Wetherell, in his report on ventilation of the Capitol at Washington, says: "To add water for evaporation, whether in winter or summer, requires intelligent and watchful industry, aided by a proper psychrometer. Fortunately the latter desideratum has been supplied by an invention of Mr. Wm. Edson, who has conceived the Hygrodeik, which gives, at any time, the dew-point and relative humidity by a mechanical arrangement, obviating a recourse to tables or calculations."

Numerous commendatory letters have been forwarded to the inventor from some of the most distinguished scientific men of the United States, among whom are Prof. Henry Smithsonian Institution; C. H. Davis, Rear Admiral and Superintendent of U. S. Observatory; J. Ferguson, Assistant Astronomer of U. S. Observatory; J. R. Eastman, Professor of Mathematics, U. S. Navy; Thomas Antisell, M. D., Professor in Medical Department, Georgetown College, Chemist to Agricultural Department, U. S. &c.; &c.; Thomas Hill, President of Harvard College, and others.

This instrument is on exhibition and for sale by William White & Co., 158 Washington street, Boston. Price \$15.

Aid for Austin Kent.

We have on various occasions strongly urged the friends of free thought to assist this worn-out champion in these closing hours of his earthly existence; and in our issue of July 9th we published a letter from him (Kent), giving a brief history of his life, labors and subsequent sufferings from sickness and poverty. We earnestly hope that all who may read this paragraph will forward to us what pecuniary aid they may feel able to for the assistance of this worthy brother.

"In the Banner of July 9th I notice a letter from Austin Kent informing us of his physical sufferings. All should read it. I feel very sure that if they do, and believe in the fatherhood of God and brotherhood of man, they will send their offering to him. My spirit was moved, and I herewith send my note and intend to do more when I possibly can. Can we who know or believe that our spirit-friends do return and watch over us to relieve us, when it is possible for them so to do, withhold our offering to assist in meeting the physical wants of this brother? Let us immediately send our best desires, and also pecuniary aid, in the name of humanity."

"Seers of the Ages."

This interesting and exhaustive work, written by J. M. Peabees, whose well known researches in the field of spiritual history and its concomitants have deservedly given the highest authority to his utterances, has reached the third edition, and the popular demand seems still on the increase. Let all who would inform themselves as regards the golden chain of evidence which runs through all time in favor of spirit communion, purchase and read this book. An edition is also in press in London, and will shortly appear.

A Discussion in Fond-du-Lac, Wis.

A discussion will take place at Fond-du-Lac, commencing Tuesday, July 26th, and continuing the seven succeeding evenings, on the question embraced in the following:

Resolved, That modern Spiritualism is worthy of the confidence and support of the people.

E. V. Wilson, the well-known and powerful lecturer on Spiritualism, will take the affirmative, and the Rev. Geo. C. Haddock, a prominent Methodist, the negative. An interesting time may be expected.

Received.

Our usual supply of the English magazines, The Spiritualist and Human Nature for July, have come to hand.

ALL SORTS OF PARAGRAPHS.

The Messages and Questions and Answers in this number of the Banner are unusually interesting, and will well repay careful perusal.

We are pleased to learn that fire-crackers are going out of date, notwithstanding the apparent magnitude of the nuisance. The Boston market has in some years disposed of 60,000 boxes, but this year 16,000 were sufficient, and even these were brought over from last year.

The medical fraternity of Lyons, France, it is said, have, after long and careful investigation, pronounced in favor of ether, and against chloroform, as an anesthetic agent. M. Petrequin, ex-surgeon-in-chief of the Hotel Dieu, in that city, says: "It is evident that the danger lies in the chloroform itself. If it kills it is not because it is impure; it is because it is in its nature a poison."

Dr. Henry B. Hubbard, one of our oldest and most skillful surgeons and physicians, died in Taunton, Mass., July 6th, aged 59 years 5 months.

Our thanks are due Mr. Jacob Todd for a fine lot of delicious cherry currants.

At Vassar College a resident physician is in constant attendance, whose business is the prevention of disease. The office is filled by a lady, and her duties include vigilant watch over the pupils. If she sees signs of overwork she orders that one study, or two, perhaps, shall be dropped off. She daily inspects the table, orders this dish off and that one on, one to be served daily and another not at all, and conforms the diet to some standard of health.

A Minnesota preacher supplies nine churches, his circuit being one hundred and seventy miles long. Last year his entire salary was two hundred dollars and sixty-nine cents, and half of that in mouly hams and phosphorescent mackerel.

H. Brady, of Manchester, Iowa, writes encouragingly in regard to the progress of Spiritualism in that State.

We have received the July number of Rowell & Co's Advertiser's Gazette. It is full of interesting matter pertaining to newspapers and advertising.

In Shreveport, La., they have two ice-making machines which are daily turning out 5,000 pounds of ice. It retails at four cents a pound.

Christina Nilsson, the renowned prima donna, will make her debut in New York, Sept. 10. Thence she comes to Boston.

"A cat may look"—the picture of Innocence, but do n't leave it alone with the canary.

Between three and four thousand American boys are studying in European schools and colleges.

Emma Hardinge, J. M. Peabees, and A. A. Wheelock are to address the grove meeting of the Spiritualists of Milan, O., Aug. 29th and 31st.

Sixteen of the Fathers have died since the Ecumenical Council commenced its sessions.

A lady at Winsted, Conn., was struck by lightning a short time ago, and lay several hours apparently dead, so that nearly all of her friends were prepared to have her buried. Her brother, however, insisted upon waiting and working for her resuscitation, and his faith and works were finally rewarded by her complete restoration to life and health. During her trance she distinctly heard the remark of friends that she was "unquestionably dead."

About thirty Baptist clergymen of New England have already signed a declaration of faith which allows each church to fix its own terms of communion.

An ungalant Congressman proposes to lay a tax of twenty-five per cent. on corsets. Since there is no tax on men getting tight, why should n't the ladies have the same privilege?

Boston makes \$4,000,000 worth of pianos a year.

The baptism of a Protestant child has recently been permitted in Portugal for the first time.

In order to amuse the children, a lady was engaged in reading from the Bible the story of David and Goliath, and coming to the passage in which Goliath so boastfully and defiantly dared the young stripling, a little chap, almost in the first trousers, said: "Slater, skip that—skip that; he's blowing! I want to know which licked."

An enterprising phrenologist once wrote a polite note to the late Charles Dickens, asking permission to make an examination of his cranium. Mr. Dickens replied: "Dear Sir—At this time I require the use of my skull, but as soon as it shall be at leisure, I will willingly place it at your disposal."

Movements of Lecturers and Mediums. Mrs. Emma Hardinge will lecture during July at Chicago each Sabbath—on week evenings at Vermont, Ill., Dubuque, Beloit, and Chicago; address 54 28th street, Chicago. During August and September at Geneva, Milan, Painesville, Cleveland and other points in Ohio; address care of A. A. Wheelock, 47 Prospect street, Cleveland, Ohio. During October in New York City. No more engagements can be formed.

J. W. Van Name, test medium, is in Brooklyn, N. Y., where he will remain for a few weeks. Thence he expects to go to the oil regions.

N. Frank White is in this city. Those wishing to make engagements with him can address him care of this office.

Dr. Gardner's Second Grand Picnic Will take place at Island Grove, Abington, on Friday, July 29th. The "heated term," which this year seems hotter than usual, makes us all wish to while away a few hours in a cool grove, listening to the best inspirations of the day. The people will undoubtedly gather by thousands on the above occasion.

Washington, D. C. For the benefit of liberal-minded persons visiting Washington, a correspondent assures us that a good home and reasonable prices can be found at Mrs. Howard's, 476 Pennsylvania avenue, between 6th and 4th streets. Many visit Washington who would gladly go to such a place if they knew of it.

Discussion in Maine. Dr. M. Henry Houghton and Elder Miles Grant are to have a discussion on the question that "the phenomena of Spiritualism proceed from demons and not from departed human spirits," in Mechanic Falls, Me., commencing Monday, July 25th, and continuing through the week.

Adoption of the Infallibility Dogma. A telegram from Rome, July 13—midnight—says the Ecumenical Council took a final vote yesterday on the question of Infallibility. The Dogma of Papal Infallibility was adopted by the following vote: Ayes 450, noes 88.

Spiritualist Lyceums and Lectures.

Boston.—Mercantile Hall.—The Children's Progressive Lyceum met at this hall Sunday morning, July 10th. An entertaining session was held, during which many questions were propounded and answers given. Misses Edna Dodge and Hattie Richardson, of Chelsea, sang a duet, marching and other exercises were gone through with, and George A. Bacon addressed the children in a highly interesting manner. One hundred and seven members and officers were present.

Temple Hall.—The tests given at the circles held on the morning and afternoon of Sunday, July 10th, at this hall, were exceedingly convincing to those receiving them—the audiences were large, and the utmost order and good feeling prevailed. In the evening Mr. Blackford lectured before the Boylston-street Spiritualist Association.

The Lyceum regularly meeting at Temple Hall had a pleasant time during the noon intermission of the circles Sunday, July 10th. Prof. Hudson gave a brief music lesson, questions were answered, Alice Cayvan furnished instrumental music, Mrs. Hann rected a selection, and eight children took part in readings and declamations. Thirty-eight members and officers were present at the meeting.

Cambridgeport.—Harmony Hall.—An unusually large attendance for warm weather, some twenty-five members, greeted the opening of the session of the Children's Progressive Lyceum, Sunday morning, July 10th. The services were earnestly and generally participated in by the scholars and leaders. In addition to the regular exercises, the question, "What is true education?" was discussed, and Master Pearson, Misses Downing, Tirrell, and Floss Holland declaimed. Miss George Martin, one of the "little" ones, sang.

On Wednesday, July 12th, the occasion being the dedication of the Soldier's Monument, the Lyceum celebrated the holiday by a meeting of the children at the hall in the afternoon for sportive enjoyment, and in the evening by an assemblage of adults at an entertainment, the object of which was to raise funds in aid of the Lyceum.

North Scituate.—Cathart Hall.—The course of lectures at this hall (delivered the second and last Sunday of each month) have been very successful in the past, and it was announced on Sunday, July 10th, that the next meeting would be held at the old Baptist church of the town, on Sunday, July 18th.

The interval between the lectures has been filled acceptably by the Children's Lyceum meetings, which have been found instructive and profitable to all concerned. A new exercise has been introduced into this organization with good effect. It consists in the giving out at one meeting of certain leading words to the scholars, with the request that they each endeavor, before the next session, to find a verse of poetry which shall embody the word and its accompanying ideas.

On Sunday morning, July 10th, Dr. John H. Currier, of Boston, spoke in his hall—subject: "The Army of the Dead." During the day Miss Lizzie C. Bradford recited a poem entitled, "The World is full of beauty." At the conclusion of the day's services, Daniel J. Bates, President of the Spiritual Society, gave notice that the next meeting would be addressed by Mrs. Juliette Yeaw.

The Children's Progressive Lyceum will give a picnic at the "Glades," Seltate, Friday, Aug. 12th, under the direction of Daniel J. Bates, Conductor, and the Committee of Arrangements. Susie A. Willis and other speakers are expected to attend, and it is hoped that all in the vicinity will encourage the school by their presence. Those in the city who can find time to attend will readily acknowledge that the refreshing coolness of the sea breeze and the beauty of the grove have well repaid them for their pilgrimage thither.

Our correspondent, Mr. Bates, informs us that the liberal sentiment as regards religious matters is steadily increasing in Plymouth County and vicinity, and as a straw showing the steadiness of the wind in this matter, he relates the following anecdote. Not long since a peddler called at his (Bates's) house, desiring to purchase rags, old paper, &c., &c., in exchange for tin ware. Seeing quite a number of fresh looking rigid religious papers upon his wagon, Mr. Bates asked him if to his regular business he added that of a colporteur for the Orthodox Tract Societies. The peddler replied that he had just bought them for old paper, and added, in substance: "I have been in the business for several years past, and during that time have not offered one and have purchased large quantities of the old-fashioned religious newspapers, tracts, Bibles, &c., &c., but during that time I have not had shown me for sale five pounds of the weekly newspapers devoted to standard literature; and most of the newspapers and other publications devoted to liberal religious ideas and progressive thought."

Thus we see that the advocates of reason in religious matters have such a power in our day, that after they have spoken to their first readers, they are handed to others and literally torn out by the jeremiad-church members in many instances imitating the example of Nicodemus, and coming to the new Jesus by night.

Newburyport.—J. T. Loring, Secretary, writes July 11th: "I think the Newburyport Lyceum should be marched into line with the other Lyceums. It is rather small as yet in numbers, but in all other respects will compare favorably with other kindred organizations. All of the subjects given out for discussion are handled with considerable ability, and our meetings are quite interesting. Our Lyceum is now considered one of the permanent institutions of the place. At the annual meeting of the Society a few weeks ago the following officers were chosen: T. C. Carter, Conductor; M. E. N. Landford, Guardian; J. T. Loring, Secretary; A. L. Treasurer; D. W. Green, Librarian.

The Lyceum meets every Sunday at half past two P. M. in Liberty Hall."

New Subscribers. Sixty-six new names have been added to our list since our last report, procured by our old subscribers whose names we give below: A. E. Carpenter sent six new subscribers; A friend, six; J. O. Waterman, one; W. S. Snyder, one; D. M. Peterson, one; M. E. Gilbert, one; C. A. Case, one; Mrs. E. Battle, one; Mrs. S. A. Dwyer, one; Mrs. Dr. Sawin, one; E. Wood, one; J. Hawks, one; B. F. Gifford, one; J. G. Pense, one; A. Dove, one; J. R. Bridges, one; J. T. Carter, one; H. L. Wood, one; A. M. Allen, one; J. C. Hunt, one; Mrs. C. L. Wood, one; Mrs. M. E. Beauchamp, one; P. M. Ross, one; J. W. Lavery, one; Hedges & Peyton, one; S. W. Webster, one; E. Weston, one; Wm. C. Freeman, one; W. Allen, one; A. Farnsworth, one; J. S. Islett, one; J. Merrill, one; S. Smith, one; D. T. Sherman, one; S. D. Moody, one; W. Chase, one; H. Millard, one; Mrs. U. H. Humphrey, one; M. Cady, one; Wm. C. Henny, one; H. N. Jennings, one; I. Vadakin, one; S. Wilson, one; H. W. Drew, one; J. C. Pearing, one; Mrs. R. M. Allen, one; B. D. Bunnell, one; J. Hargrave, one; Elizabeth Withersell, one; J. Richards, two; S. L. Farnham, one; G. W. White, one; A. W. Prindle, one; L. N. Rhodes, one; A. Firth, one.

New Publications. THE NATIONAL QUARTERLY Review for June, being No. 41 of this scholarly, vigorous, and elegant serial publication, the only one of its kind in the whole country, contains seven first-class articles, equal in spirit, matter, and merit to the famous review-essays of the Edinburgh Quarterly in its palmy days. They are evidently from scholarly and thoughtful men, who do not earn for a paper, but are saturated with a knowledge of the several subjects on which they treat. The first paper is on "The Rise of Art in Italy," and furnishes a resume of a subject on which many will be thankful to be refreshed, and many more to be informed. "Johann Ludwig Uhland" is the second article. "Rivers and their Influence" is speculative in a practical, because and historical way. "Origin and Development of the Modern Drama" is the richest suggestion and the fullest information. "The Nations on the Persian Gulf," takes us into the geography, ethnology, and sociology of the traditional and much-reverenced East. "Specimen of a Modern Critic" is of a lighter vein, and is a pleasant variation from more serious and thoughtful papers. And a "Visit to Europe—Some Things usually Overlooked," embodies a series of fresh sight-seeings that deserve to be read by all who aspire to travel, or have traveled abroad.

New Music. Oliver Dison & Co. have just published "Mandolinetto," a ballad, by E. Paladino, for tenor or soprano; "Lonely Hours," words by Mizpah, music by Chas. A. Fuller; "To me the Armament is clouded," a prayer in Nabuccodonosor, by Verdi; "Ivy Leaves," the first of three molodes by A. Jungmann; "Snow Drops," a composition by Fritz Spindler.

"Prof. Howe's Seven-Hour System of Grammar" can now be procured for fifty cents, paper cover, and one dollar in cloth.

CURRENT EVENTS.

A terrible conflagration visited Manchester, N. H., on the morning of July 8th, causing a loss of a quarter to a half a million of dollars. Churches, houses of all descriptions, and buildings of all kinds, and hundreds of families are rendered homeless. It is a hard blow for Manchester, but her enterprising people have the pluck and energy to rally from it, and even to turn it to good account.

The first installment of Swedish emigrants brought over under the auspices of the Maine Emigrant Aid Society, was expected to arrive at Halifax on the 11th instant. They number one hundred, and will proceed direct to the Ararat region, where land for farms awaits them.

Five hundred Chinese have arrived in Tennessee to work on plantations. A heavy storm in Lancashire, England, July 10th, caused freshets on all the streams. The mills suffered severely, and a large quantity of other property was destroyed. Some lives were lost, while houses with their inmates being carried away by the furious waves.

The withdrawal from the candidature for the Spanish throne of Prince Leopold was confirmed on the 13th, and the aspect of affairs was more peaceful, but there is yet no confidence. The war talk and war preparations are going forward with renewed vigor. France and Prussia are marching their feet, and Spain and Belgium have now begun preparations for the fight. In the French Corps Legislatif on the 13th, three interpellations were introduced, but government refused to answer them before Friday, the 15th. It was announced that the Ministry had resigned, and this was the latest intelligence received. The foreign diplomats in Washington are acting as if war was imminent.

Another disastrous fire occurred at Constantinople, Turkey, on Monday, July 11th. It raged over nine hours. Five hundred houses, mainly of the poorer class, were consumed. P. S. Gilmore is actively at work on his project of a world's musical festival, to be held probably in Boston next year. He recently visited Washington to consult with government officials and the diplomat representatives of foreign countries, and was quite successful. There is reason to believe that he will have present the French Imperial Band, and also a Russian Imperial Band, Swiss, Turkish, Greek and other bands, and the Band of the Emperor of Austria, the Prussian Band from the Palace of Frederick William, and the favorite Band from the Queen's Palace at Windsor.

The tax and tariff bill, as passed by Congress on the 13th, from the conference committee, is expected to reduce the burden of taxation about \$100,000,000. It contains, among other things, all taxes on gross receipts, legacies, successions, watches, carriages, gold and silver plate, billiard tables, passports, salaries, banks and bankers; the whole system of special or levies taxes, except those on brewers and distillers, and all taxes on such excise goods, now paid by stamps and duties on sales of leaf and manufactured tobacco, snuff, cigars, wines and liquors. It also abolishes the stamp tax on all receipts, transfers of mortgage, notes for less than one hundred dollars, and annuities and preserved fish. The tax on the remainder now excepted, as heretofore, as well as the present taxes on spirits, tobacco, gas, fermented liquors, bank deposits, capital and circulation, income tax and stamp taxes, except an abolished. Special taxes do not cease until next May, taxes on sales not until October, and the others that are abolished expire on the first of August. The income tax is to be collected but two years more, and at the rate of one per cent. on the net annual income of individuals. The tax on the salaries of government officials ceases the 1st of August, and the difference to that date between five and two and a half per cent. is to be deducted next spring.

A collision between two passenger trains on the Northern New England Railroad occurred July 13th, near Cambridge. An engineer was killed and five or six other train hands badly injured. Four of the passengers were much hurt.

A bloody riot among Irishmen took place in New York city, Tuesday, July 12th. The Orangemen and Ribbonmen, with their families, were having a picnic in Elm Park, when they were attacked by the Irish Catholics, who fired pistols and showered stones and bricks at the former. The Times account says that the greater bulk of casualties seems to rest on the side of the mob, who originated and carried out the assault, upon the Orangemen. This surprising fact is explained by the determined use of pistols by the picnic party and the efficient aid afforded by the police. The entire disturbance can only be characterized as brutal and cowardly, and it appears to be wholly without provocation, except such as was furnished by the clannish hatred of the rioters toward their Protestant fellow-countrymen. It is calculated that there were about two hundred people hurt. Three were killed and ten mortally wounded.

The Second Grand Union Picnic for 1870 Will be held at Island Grove, Abington, on Friday, July 23rd. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for the picnic grounds.

From the following way stations by regular trains the fare is as follows: Harrison Square, Adams, 70 cts.; Children, 40 cts. Napauset, " 65 " " 25 " Quincy, " 50 " " 25 " South Braintree, " 45 " " 25 " East Bridgewater, " 40 " " 20 " Bridgewater, " 35 " " 20 " Middleboro', " 30 " " 15 " Hanson, " 25 " " 15 " Halifax, " 20 " " 15 " Kingston, " 15 " " 10 " Plymouth, " 10 " " 5 " Be sure to call for excursion tickets. To be obtained at the depots.

Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers or exhibitions allowed on the grounds. Prominent speakers will be in attendance. If the weather is pleasant it is anticipated that this will be one of the largest and most interesting gatherings ever assembled in this famous Grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country.

H. F. GARDNER, M. D., Manager. Boston, July 11th, 1870.

The Austin Kent Fund. Previous acknowledged payments, \$161.15 Mrs. Lydia Pierce, Roxbury, Mass., 2.00 Noni Edgemoor, North Woburn, Mass., 1.40 Dr. J. Brown, Gachville, Cal., .25 A friend, 1.00 T. St. Cloud, Minn., 1.00 \$107.25

Spiritual Periodicals for Sale at this Office: THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. Edited by Wm. B. Ewald, Esq., of Zoetic Science and Intelligences. Published in London. Price 25 cts. THE MEDIUM AND DIVERSE. A weekly paper published in London. Price 5 cts. THE LONDON PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by B. B. Jones, Esq. Price 8 cts. THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

Business Matters. MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Jy3.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy2.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. Jy2.

MRS. S. A. R. WATERMAN, box 4103, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three-cent stamps. Send stamp for a circular. Jy2.

Special Notices. HERMAN SNOW, No. 319 KEANEY STREET, SAN FRANCISCO, CAL. Keeps for sale a general variety of Spiritualist and Reform Books, At Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1—1f

J. BURNS, Progressive Library, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVY STREET, NEW ORLEANS, LA. Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

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NATURE'S HAIR RESTORATIVE. Exceeds everything. No dirt, no salient, no poison! Perfectly reliable. It does the work most effectually. A treatise giving full particulars sent postage free upon application to Francis Briggs, Gloucester, Mass., sole agent. Upwards of forty thousand bottles have been sold in the past three months. Clear as crystal, and as harmless as water. Try it, and you will be delighted. All Druggists sell it. 2m—July 16.

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 57 Tremont street, (Room No. 5) BOSTON.

Notice to Subscribers of the Banner of Light. Your attention is called to the plan we have adopted of placing figures at the end of each year's names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires, i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper for which you have paid, the time for which you have paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire a paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS. Each line in Agents type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance. 2f For all advertisements printed on the 5th page, 50 cents per line for each insertion. 2f Advertisements to be Renewed at Current Rates must be left at our Office before 10 P. M. on Tuesdays.

A NEW MAGAZINE! THE EVOLUTION: DEVOTED TO EDUCATIONAL REFORM, And designed as an agent for the Physical, Social, Intellectual and Moral Elevation of Humanity! Also, for the founding of a NEW LANGUAGE, Having for its basis, Signification of Elementary Sounds,

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Each number will contain from SIXTEEN TO TWENTY PAGES, replete with CONDENSED EXPOSITIONS. It is believed that by giving the SIGNATURE OF THOUGHT it may really contain as much matter as a high priced Magazine, and be more acceptable to the reading public.

The Publisher is determined to obtain for "THE EVOLUTION" the largest possible circulation throughout all countries where the English language is spoken. No pains will be spared to make it in every way worthy of the name it bears, the grand object to be attained, and the friendship and support of all friends of humanity.

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AGENTS WANTED EVERYWHERE! To do good and get well paid for it, canvass for "THE EVOLUTION." Send stamp for terms. Address: L. L. WILSON, P. O. Drawer 274, East Saginaw, Mich. 022e, Room No. 21, Bliss Block. July 23.

CONSTITUTIONAL CATARRH REMEDY, FOR CATARRH, Weakness of the Kidneys and Lungs, and all diseases of the Mucous Membranes. Result of thirty years' experience of an old physician. Only six months before the public, and yet has cured many hundreds and wounded, causing its sale where known beyond any other new medicine ever before the public. Send for circular giving testimonials backed by well known physicians and world-famous. Sold by the leading druggists, LITTLEFIELD & BAYLE, Chemists and Druggists, Proprietors, Manchester, N. H. 4m—July 23.

A REVOLUTION HAS commenced of IMPROVEMENTS NEVER BEFORE OFFERED, with a NEW AND NOVEL WAY to obtain a FIRST-CLASS SEWING MACHINE.

Every July can have one on this plan. Call on or address, with stamp for full particulars, G. E. MANSFIELD, 24 Temple Place, Boston. Agents wanted. 1w—July 23.

19 TOOLS in one—Pocket Rule, Ruler, Square, Level, Screw Driver, Chisel, Compasses, Scissors, Nut Driver, and other tools. Price, Five Dollars and one dollar. Agents wanted, male and female. Sample (Polished Steel) by mail, with terms to agents, 50 cts. Silver plated, \$1. Gold or 8. COMBINATION TOOL COMPANY, No. 33 Tremont street, Boston, Mass. 1w—July 23.

MRS. S. J. STICKNEY, Widely known throughout New England, and the United States generally, as one of the most remarkable Business and Medical Clairvoyants and Spiritual Mediums of the age. Has cured thousands of diseases of the human system, and two three-cent stamps. Also state name and sex, and married. Send stamp for full particulars. Send for circular giving testimonials backed by well known physicians and world-famous. Sold by the leading druggists, LITTLEFIELD & BAYLE, Chemists and Druggists, Proprietors, Manchester, N. H. 4m—July 23.

MRS. E. W. ALLES, Spirit-Medium, will answer all letters, sealed or otherwise, on business, to spirit friends. Gives diagnosis of disease. Please send a lock of hair, three dollars, four postage stamps. Four bottles of remedies will be sent to order for five dollars in advance. Bayonne City, Hudson, N. J., Bayonne P. O., N. J. 1w—July 23.

THE NEXT Term of the Belvidere Seminary will be commenced on Wednesday, September 1st. This is a liberal school for youth of both sexes

Message Department.

Each Message in this Department of the BANNER OF LIGHT was written by the Spirit whose name it bears through the instrumentality of...

Special Notice. The Banner of Light Public Free Circles closed Thursday, June 23, in order to allow Mrs. Conant her usual vacation during the heated term.

Invocation. Oh Master of Life, our Father, our Mother, hopefully, trustingly we would come to thee this hour, asking that we may come nearer to thee...

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

Q.—How can some people walk, and talk, and do many mysterious things in their sleep, and see as well, apparently, in the dark as we can in the light.

A.—This is one of the mysteries which can never be explained to spirits dwelling in the flesh, because you can only understand by comparison, by symbols, by signs. There is nothing on the earth with which we can illustrate the subject you have presented so that it would be fully understood by human senses.

Q.—I have a theory as follows: God, when he introduced the law of gravitation and commenced to form the worlds, as has been proved by Herschel and La Place, they must have been formed under that law out of celestial matter.

I believed in doing what you felt yourself was right; in taking the advice of the God within you in preference to any other God. I did so; so I managed to evade the law. I did not enter the army, but I did all in my power to show some of the hot heads at the South where they were at fault, and some of the hot heads at the North where they were in fault.

A.—It is a well-known fact in science that all bodies of ponderable matter, from the smallest to the largest, are subject to the law of gravitation; or in other words are attracted to the centre of the planet from which they had their birth.

Caroline Harris. Caroline Harris, my name; from Nashua, N. H. I wish to communicate with my children, Thomas and Emeline. I want them to know how I am situated in the new life, how happy I am, and that I am compensated for all the sorrow I had here; and I want them to do all the good in their power here, so that they may have treasures laid up in heaven.

Jennie Roberts. I come to meet my mother. I am Jennie Roberts. [From where?] Where did I live? In Brooklyn, New York. I have got a brother Harry and a sister Clara. I died last March. I had lung fever, and I died, but I did not go away. I did not—well, my body died, but I did not. The fever killed the body, but I went away from it. And I want mother to know how close I am to her, and how I have tried to let her know I come home, and how I have seen my little baby brother here, too, that she did not tell me anything about. But I've seen him, and he is bigger than I am now. [Was he born before you were?] Yes; I never seen him here, and I did not know. There's a lot of children comes to their mothers here, and I want her to come so I can talk to her. [You want her to go to some medium?] Yes, sir. [You were seven years old, most eight; I am eight now. My birthday was on the tenth day of April. Good-by, mister.] April 21.

Ellen Taylor. I died of consumption in Bath, Maine, fourteen years ago. Ellen Taylor, my name. I was nineteen years old. I left a mother, brother and sister. My mother and my brother have come to me. My sister is left. She has always had a most terrible fear of death. So great is that fear that it embitters and darkens all her life. She fancies that whatever she may do in this life will be of no avail, for she is not elected to salvation, and therefore when death comes it ushers her into a world of misery. This terrible mental state with her is the result of false religious teaching. Her parents believed in the doctrine of election. My sister knows nothing of this modern Spiritualism, only what she has heard of it, and I desire to do all in my power to throw off that incubus that weighs upon her spirit.

I want her to know that the spirit-world is a world where souls can progress, where they must progress; that there is no hell, nor any heaven such as we were taught to believe in, and that her home in this spirit-world is far better, far more beautiful than any home she has ever had on earth. She need not fear to come and take it.

She need fear nothing after death. I hope to be able to develop in her powers which I see she has, but I cannot commence my work in that direction till her attention is drawn to the subject. That is why I have come here this day. [Is she living in Bath now?] No, she is living at present in Augusta, Maine. [Does she belong to the church?] No, she does not; strange to say, she does not, for she could never be brought into that state where she considered herself converted and a fit subject to be a member of the church. That is why, in all probability, she considers herself one of the damned. Sarah Jane is her name. April 21.

Timothy H. Carson. Well, stranger, the world moves, notwithstanding I am dead. [You did not stop its progress by leaving it.] No, I did not, nor did it stop me. I am from Dubuque, Iowa, and I have got folks that are Baptists; you know, I suppose, what such people are. They do not believe that you and I can come back after we die, but I thought I'd come nevertheless. My name was Carson—Timothy H. Carson. I was not none of your plous kind when I was here. I was a sort of an outlaw from the regular faith of the family. I never could see any consistency in it, and so I did not believe in it, but I tried to do about as well as I could, notwithstanding they said one of the last things I did in this mortal sphere was to steal a horse, which, by the way, was not so. If it had been, I should just as soon own up to it as to anything that would lift me a step higher in the scale of human reputation; but I did not do it. The horse came into my hands as I told them, honestly, legally, and I held it and defended my rights, and would have done it if it had been the last thing I ever done on earth, and it was pretty much the last. They said it was my pay; an offended God saw fit to call me hence as soon as it was got through. Why did it not decide the thing against me, then? If he knew I was wrong, why did the courts decide in my favor? Of course if he is supreme in power, he controls the courts, controls the judge and jury. All things are under the control of the Supreme God, I take it. If he did not know enough about my matters to know if I had been lying, and had stole the horse, and took the positive course that I did, out of revenge, and merely to have my own way, it seems to me he was not just the kind of God a Christian ought to have. Well, their theories and Nature and Nature's God don't tally. I was right upon that matter. I said so then, and I say so now; and I haven't gone to hell in consequence of it—not a bit. I am on good praying ground, tell them, good praying ground. I can pray here just as well as they can where they are, and I can have my prayers answered, too. Shall take very good care, though, to pray for things I need, and for things I ought to have.

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Q.—Is the New Testament any better?

A.—Yes, it is a record of higher ideas, a record of the lives of those who were more divinely inspired, who had come out from the inspiration of the old Jewish Jehovah, and were under the inspiration of divine wisdom, which is life. The spirit that inspired the writers of the New Testament was the spirit of life.

Q.—Is it not generally made an idol of?

A.—Why, certainly. The sacred books of every nation are.

Q.—How are you to account for the prophecies in Isaiah and Jeremiah with regard to Jesus?

A.—Account for them precisely as you ought to account for prophecies made through media at the present day. Isaiah was a medium, as all poets are, and he prophesied concerning the coming of this religious idea; whether it was to come through Jesus Christ or through Christina, it matters not. He was inspired that this idea was coming, and he prophesied of it. There are those in the higher life who know what is going to happen to you of earth-life for many years to come, and under proper circumstances it is easy for them to impress what they know upon some susceptible mind here; and when the impression comes to them they prophesy, because they tell you of what is not, but is to be.

Q.—Why should those prophets attribute to Jesus Christ the attributes of God himself?

A.—Because, doubtless, they so believed. And they did not believe a falsehood, for Jesus did possess attributes of their God; the divine life was expressed through him, as it is expressed through every other good man and woman.

Marian Weeks. I lived here four years ago in a human body, Marian Weeks was my name. I died in Moon Street Court, Boston. I have never regretted my change from this life to the spirit-world for a moment, although I was told if I did not experience religion, and make some religious profession, I should be lost. I never was so well off in my life, not even in my childhood, as I have been since I left the body four years ago. I led a very hard life here. I was forced into evil. It seemed as if every turn I made the devil stood ready to help me into evil. I was constantly in the shadow. I could not get out of it. I could not get out of it. When I would try, there would be a dozen to kick me down. Well, I was taken sick with fever, inflammation of the lungs, and it ran into quick consumption, and I went off pretty quick. While I was sick I was visited by several of the missionaries of the city, whose business it is to deal out salvation to such souls as me, and they told me unless I could repent, and believe in their kind of religion, and go to heaven in their kind of way, I should be damned. Well, the last one that came to me, I said to those that were with me, "Do not you let another one of 'em come in to see me. If I've got to be damned, I'll be damned without them."

Well, I died. I met my mother, that I had not seen since my childhood, soon after my death. I met kind, loving friends who welcomed me with all their hearts and did everything for me. Instead of hearing the voice of an angry God, I heard the voices of loving friends. I have been going on well ever since. Now I did not know anything about this coming back when I was here, though I heard of it. I want Mrs. Callie—she is the woman that was with me when I was

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Jennie Roberts. I come to meet my mother. I am Jennie Roberts. [From where?] Where did I live? In Brooklyn, New York. I have got a brother Harry and a sister Clara. I died last March. I had lung fever, and I died, but I did not go away. I did not—well, my body died, but I did not. The fever killed the body, but I went away from it. And I want mother to know how close I am to her, and how I have tried to let her know I come home, and how I have seen my little baby brother here, too, that she did not tell me anything about. But I've seen him, and he is bigger than I am now. [Was he born before you were?] Yes; I never seen him here, and I did not know. There's a lot of children comes to their mothers here, and I want her to come so I can talk to her. [You want her to go to some medium?] Yes, sir. [You were seven years old, most eight; I am eight now. My birthday was on the tenth day of April. Good-by, mister.] April 21.

Ellen Taylor. I died of consumption in Bath, Maine, fourteen years ago. Ellen Taylor, my name. I was nineteen years old. I left a mother, brother and sister. My mother and my brother have come to me. My sister is left. She has always had a most terrible fear of death. So great is that fear that it embitters and darkens all her life. She fancies that whatever she may do in this life will be of no avail, for she is not elected to salvation, and therefore when death comes it ushers her into a world of misery. This terrible mental state with her is the result of false religious teaching. Her parents believed in the doctrine of election. My sister knows nothing of this modern Spiritualism, only what she has heard of it, and I desire to do all in my power to throw off that incubus that weighs upon her spirit.

I want her to know that the spirit-world is a world where souls can progress, where they must progress; that there is no hell, nor any heaven such as we were taught to believe in, and that her home in this spirit-world is far better, far more beautiful than any home she has ever had on earth. She need not fear to come and take it.

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MRS. MARSHALL, Medium for spirit communication, 33 Edinboro St., Boston. Hours, 10 to 12, 3 to 5, July 23-24

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. July 23-24

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MRS. M. M. HARDY, 125 West Concord street Boston. 13-14-15-16-17-18-19-20-21-22-23-24

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Miscellaneous.

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