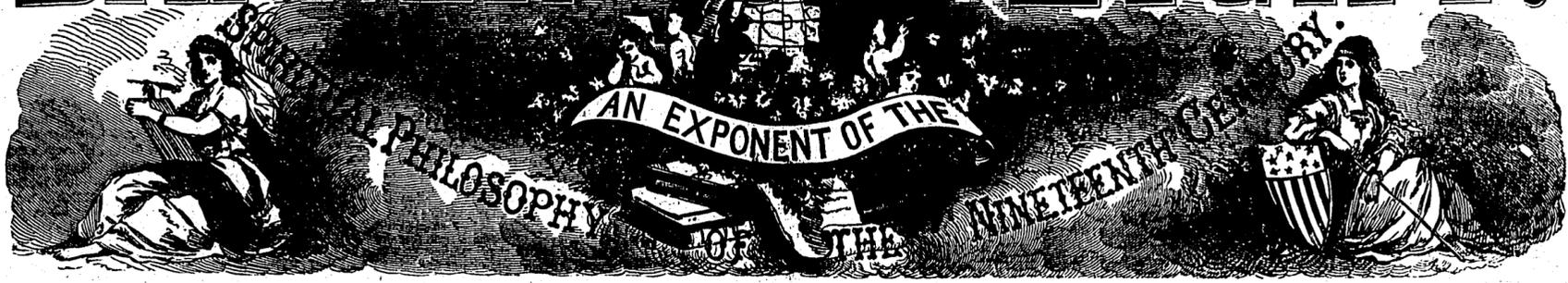


# BANNER OF LIGHT.



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NO. 11.

Written for the Banner of Light.  
EVER PRESENT.

BY ELIZA H. BLANCHARD.

Like music are the gentle tones of kindness—  
They touch the silver chain that binds each soul;  
From heart and eye removing selfish blindness,  
We see and feel our kindred to the whole.  
Almost they seem to call the dear departed  
Back to our sobbing hearts, a soothing balm,  
No longer desolate and broken hearted,  
All the wild tumult of the soul they calm.  
The deep low chords of a strange harp are shaken,  
And all its thousand strings to music thrilled,  
The echoing tones from spirit-worlds awaken,  
And blended spheres with melody are filled.  
My precious child, the circle is not broken,  
That joins the human family in one.  
I feel thy presence still, in many a token,  
Although from earth to heaven thou art gone.  
By tender friends thy memory still is cherished;  
Thy modest worth, thy sweet and gentle face,  
Still live in loving hearts, they have not perished.  
Though years have rolled, they cannot yet efface.  
In every precious word of kindness given,  
I realize thy lovely spirit near,  
And though the silver chain seems harshly riven,  
I still can feel its sweet vibrations here.  
Bound by that silver chain, not one link broken,  
We hope to meet the loved of earth once more.  
That blissful hope in words can scarce be spoken,  
The real bliss awaits a brighter shore.

## The Lecture Room.

ANSWERS TO TEN QUESTIONS  
Propounded by the Audience at Music Hall,  
through their Committee, Sunday,  
Nov. 20, 1870.  
BY MRS. OGBA L. V. TAPPAN.  
Reported for the Banner of Light.

### INVOCATION.

Oh, thou Supreme Spirit; thou Light of all light;  
thou Life of all being; thou Soul above all souls;  
thou Divine Parent; we turn to thee for the light  
of which we have need; we ask for the knowledge  
that we possess not; we strive for the wisdom  
that thou only canst give.—That which is all in-  
finite and unalterable and divine, thou art; all that  
is beautiful and perfect and full of glory, thou art.  
The universe is filled with thee, and thou dost  
speak in every form of life. We would praise  
that Life; we would understand that Being; we  
would come near to thee, our Father and our  
Mother; we would hold communion with thee; we  
would know of the ways of that Intelligence that  
causes the atom and the sun to grow in their  
order; we would understand the laws that forever  
and forever cause the universe to fulfill the  
purpose of thy Divine Being; we would praise thee,  
because our hearts overflow with praise, even as  
the fountain, compressed between the rocks, over-  
flows and smiles in the light of day, because liv-  
ing echoes of the universe proclaim thy glory; be-  
cause the stars praise thee in their ceaseless march  
up the steps of eternity; the sun praises thee, the  
cycles of time praise thee—each in turn giving  
back the voice of thanksgiving to thee. Even the  
leaves of the forest praise thee with their rustling  
song of beauty; and we know what anthems the  
winds and the waves are chanting forever. And  
the souls of men—shall they not praise thee when  
they have been made glad by the light of thy  
knowledge? when through the ages thou hast  
marked, with footsteps indelible, the paths of  
truth? Oh, let them praise thee who have climb-  
ed those paths, and let those also praise who hope  
to climb! We praise thee, even in our sorrows,  
for they that mourn have a link to eternity, and  
they that stand beside the grave behold the glory  
of the immortal life. We praise thee, even in  
care and adversity, for they lead us to patience,  
thine handmaiden, and she gives us comfort. We  
praise thee for the strife of nations and the fall of  
kings, because through all these thy hand marks  
out for a scourged and bleeding people the path-  
way to liberty. We would sing to thee a song  
filled with the hopes and the aspirations and the  
prayers of mankind—a song made of thoughts  
that die not away upon the ear, that are caught  
up and rebroadcast by the angels, who, having been  
disenthralled from clay, give back the voice of thy  
loving praises forever and forever. Amen.

### REPORT OF COMMITTEE.

The Committee on Questions reported that, from  
the queries handed them by the audience, they  
had selected ten. These were read in order by  
the Chairman of the meeting, and answered as follows:

### INTRODUCTORY.

It will be remembered, friends, that, in answer-  
ing the questions presented by your committee,  
the speaker does not claim infallibility, but to  
offer the fairest and best thoughts upon the sub-  
jects known to exist among Spiritualists. As for  
absolute knowledge or plenary inspiration, there  
is no such thing save with Deity. Every person  
is required and absolutely enjoined to exercise  
their own judgment and reason as well upon the  
answer given as upon the question presented.

### SPIRITUAL BEINGS OTHER THAN THOSE ONCE INHAIBING THIS EARTH.

1ST QUESTION.—What evidence is there in the  
spirit-world of the existence of any other spiri-  
tual beings than those inhabiting this earth?

ANSWER.—The spirit-world here embraced in  
the question, of course signifies that state of being  
which is experienced after the spirit has passed  
from the body; but those who were present on a  
previous occasion will remember that we defined  
the spirit-world as your world, as well as the one  
whom you cannot see. Wherever spirits exist,  
there is a spirit-world, and, as we know that  
spirits exist upon your earth to-day—as you are  
spirits—of course it is a spirit-world.

If this earth—being but one of the smallest and  
one of the newest—possesses inhabitants endowed

with intelligence and immortality, then, by the  
dictates of reason and common sense, it is also  
presumable that all other planets have the same  
—many of them, doubtless, inferior to you, many  
far superior; for when we consider the age of  
many of these worlds, and the different effects of  
the rays of light upon their inhabitants, we can  
discover that there must be some planets in the  
universe which are inhabited by a class of beings  
that would seem to you almost as gods. The  
same evidence exists in spirit that exists with  
you, but to a greater degree. Clairvoyance has  
developed the fact that other classes of beings  
besides those who once inhabited your earth, are  
visible to advanced spiritual intelligences. The  
same intelligences also claim that they have the  
power—when once they have overcome the at-  
traction that draws them to your earth—to visit  
other planets, since there is nothing to be over-  
come that belongs to your bodies. Hence they  
claim to have visited Jupiter, Saturn, Venus and  
other orbs, and to know of their inhabitants; they  
claim, also, that the denizens of these planets may  
hold converse and communication with them.  
As in physical life you have overcome, by the  
telegraph and railroad, the resistance of space  
and time, so spirits claim to have surmounted the  
obstacles between themselves and the inhabi-  
tants of other worlds; in other words, that there  
is a degree of knowledge by which not only time  
and space are abolished, as concerning your world,  
but time and space as connected with other plan-  
ets; and that other places beside your world are  
places of rest for the soul.

Clairvoyance, spirit-communion and the gener-  
al law of analysis develop the fact that every  
world must have its spiritual world, and that, for  
all time, its inhabitants must have been passing  
out of their bodies into that realm of spiritual ex-  
istence; also that spirit, mind and soul only agree  
in their highest type of development, and that, to-  
day, the only reason you cannot hold communion  
with the inhabitants of Saturn and Venus is be-  
cause you do not understand the law by which  
you can do so; just as it was possible, years ago,  
to hold communication by the magnetic telegraph,  
but the secret was not known to you. Now it is  
not too much to say that, in years to come, you  
will not only be able to tell of what other worlds  
are composed, but also to know of their inhabi-  
tants—the method of their lives, the manner of  
their deaths, the future that is in store for them.  
This is the gift of coming time.

### THE COMPOSITION OF THE SPIRITUAL BODY.

2D.—Is the spiritual body composed of elements  
known to earthly scientists? If so, what are they?

A.—We answer, Yes, and No; because, first,  
earthly science (or scientists) knows a great many  
things that it will not acknowledge; and, second,  
because it does not know many things that it  
claims to. The substances of which the spiritual  
body is composed are as familiar to you as the  
sunshine, air and water; and yet, in the absolute,  
there is only a portion of these known to science.  
Chemistry has discovered sixty or more primates,  
as they are called—the underlying composites of  
matter—and every year more are found. Every-  
where science is becoming more complicated, or  
else Nature is. But there are many powerful  
agents existing of which chemical analysis can  
give no knowledge, because they exist in such  
diluted quantities that they cannot be discovered  
by the student. Electricity, magnetism, the odor  
of the flower—who can tell whether they come  
and whether they go? Electricity is something  
which science cannot discover, but its presence is  
everywhere capable of being evolved. When-  
ever a person speaks, it is said to be a manifes-  
tation of electric power. And then, this "od  
force" of Prof. Faraday—what is there of it  
which science can divulge?

We answer, that, of the known material sub-  
stances, as named by your scientists, the spiritual  
body is not made, but of the unseen aura that is  
thrown out from all things it is composed. It is  
as the odor of the flower, as the life that trembles  
in the leaf. It is substance in reality, for which  
only the skeleton has a name in science. It is  
like calling a man a man because he has a form,  
when all that makes his life has no name in sci-  
ence. The various combinations that enter into  
the human organism are known to science, but  
the method by which they are assimilated is not  
known. Now, this process is spirit, and the spiri-  
tual body is composed of all those elements  
that lie in a realm where science as yet has been  
afraid to enter; and yet these are the forms that  
make up all your bodily surroundings.

If science was aware of what the spiritual body  
is composed, do not you suppose that it would be  
put into her catalogue, and that she would say,  
"I have discovered it"? All things that she has  
gained are already placed there. Now, the next  
step is the spiritual body; and it is composed of  
the spirit of all these substances to which science  
has given names.

### THE DIFFERENCE BETWEEN MATTER AND SPIRIT.

3D.—What is the relative or absolute difference  
between matter and spirit?—or is there a discor-  
dible line where one leaves off and the other be-  
gins?

A.—Matter and spirit! Last Sunday we defined  
the difference between spirit and mind. Spirit  
we described as the clothing of the soul. There  
is no such thing in the universe as a distinction  
between matter and spirit; but there is a distinc-  
tion between matter and soul. Spirit is attenu-  
ated matter, if you please—sublimated matter—  
matter that it is not common for you to realize  
with your outward senses. Spirit is all that dis-  
tance that floats in the atmosphere, but is not  
discovered; that gives life and motion, but cannot  
be distinctly determined. Chemistry, the magi-  
cally-glass, the most subtle experiment cannot  
detect it, but it is there. Spirit is sublimated  
matter, or matter is aggregated spirit—whichever  
way you choose to put it. But between soul and  
matter there is an everlasting and absolute differ-

ence. Soul cannot be a compound; it cannot be  
reckoned among the primates of matter—it is the  
primate of Nature. Matter, as we have defined  
it, is composed of over sixty primates, and more  
are being discovered. Now, these are not all pri-  
mates; they are, some of them, combinations, but  
you cannot draw the dividing line.

Between the thought that is given to-day and  
the absolute thought of the soul there is a differ-  
ence—this is drawn through and attenuated. Be-  
cause you cannot see spirit, is it no less a sub-  
stance? You cannot see the air, though you  
breathe it. There are tubes that have been where  
there are just as palpable and positive existences  
as themselves—who could not inhabit or subsist  
upon our atmosphere. Spirit is the extension of  
matter, or matter is the condensation of spirit.  
That which is sublimated and refined in Nature,  
is spirit. But when you talk of the soul, of life,  
of the mind, then it is a different thing. Mind  
cannot be a combination—if so, it is subject to dis-  
solution, change and death. It must be a primate  
—of itself coexistent with eternity, and therefore  
like God.

"But," says the materialist, "you cannot sepa-  
rate mind from matter—you cannot conceive of  
mind separate from matter." And yet it is pos-  
sible for us to conceive of the existence of mind dis-  
severed from a material form. Let us see: the  
manifestations of mind are not dependent upon  
matter; but matter never could give a manifes-  
tation without mind. Matter is inert, lifeless—has  
no power of organization separate from law and  
mind. Mind, on the contrary, could exist; it has  
the primal faculty of existence, and is not de-  
pendent for its forms of manifestation, but only  
expresses itself through matter to reach material  
existence. We presume the questioner means:  
what is the difference between soul and matter,  
spirit being the connecting link between the two?  
Here are the two poles—opposite forces of Na-  
ture. They are called opposing points of Nature  
because they are the extreme opposites of the  
same power. Matter is acted upon—spirit or  
mind acts; mind gives motion—matter cannot  
move without it; the combination of the two pro-  
duces life—without it the forms of life could never  
be. Take away the spirit of the tree, and you will  
have a decaying form—its will have leaves,  
bark, fibre—life as atoms, but not as a form. Thus  
when the soul of man departs from his body he is  
no longer man, but only inanimate matter; so  
take the soul out of the universe, and chaos fol-  
lows. Take the soul from any form of being, and it  
no longer has being till the soul is given back to it.  
Not so with soul; it is not subject to change; it  
withdraws itself from matter. You cannot see it  
with your material eye, or feel it with your physi-  
cal touch, but you can perceive it with immateri-  
al powers.

German metaphysicians have endeavored to  
prove the existence of mind from matter. Kant  
says: "If mind has an existence, it is self-exist-  
ent," and he acknowledges the presence of mind  
in everything that he sees. Matter is a mass—  
spirit is life; and except it were acted upon, there  
is no power in matter to change. Spirit, or mind,  
is the acting power. This is the difference.

### THE DESTINY OF MATTER.

4TH.—What is the ultimate and destiny of mat-  
ter?

A.—The ultimate and destiny of matter is to be  
matter. We do not see that there is any special  
point in the question beyond what we have been  
stating. We do not think matter will ever be  
anything but matter. We think that it will al-  
ways remain just the same. The changes which  
go on in different planets are only relative, be-  
cause each returns to the distinct sphere or orbit  
which evolved it. But as for matter itself, it con-  
tinues to be matter, as mind continues to be  
mind; it is as water, which, under certain chemi-  
cal action, becomes air, but always returns to  
water again when the operating cause is removed.  
Matter goes back to matter. Trituration and up-  
heaval may change its distinctive forms, but not  
its qualities; they may change the functions it  
may have, or the life it may give, but in essence  
it will be the same.

### ETHER PERVADING SPACE.

5TH.—Is there an ether pervading space, and, if  
so, what is its constitution?

A.—Nature abhors a vacuum, and when there is  
a seeming vacuum surrounding substances rush to  
fill it. It is presumable that the realm of space is  
entirely filled with something; because if it was  
not so all the planets would be rushing to fill it.  
It is also presumable that there is a substance  
suitable as a universal solvent, lighter than  
ether, more refined than any other known gases of  
your atmosphere.

Sixty miles from earth's surface is said to be  
the limit of your atmosphere; and you know that  
the nearer you go to the sun the colder you get.  
And it is also presumable, by the latest discov-  
eries of science, that there is no solar light be-  
yond the highest atmosphere of any planet. The  
moon has only reflected light—beyond the given  
circles of atmospheric vibration there is no light,  
no heat; yet, beyond all, there is something, but  
it is not light, nor an ether, because if it was it  
would not be space—but it is space itself that has  
no name in science, and is only understood by  
being called a vacuum.

Ethers have distinctive qualities—gases ex-  
tracted from something on or beneath the earth's  
surface or from the atmosphere. Not so with  
space; it is varied in its constituents, as the dif-  
fering localities of any world. It is the surplus of  
all the planets—matter that is not required upon  
them—matter that is being thrown off. The neb-  
ulous glory is there, the prophecies of future  
worlds.

As for absolute space, there cannot be any such  
thing; it is only a more universal name for an  
endless variety of elements; it is indefinite, infi-  
nite. But beyond certain planets—the most re-  
fined and the most changed—the spaces are filled

with finer elements than those of your earth—  
there we find the beautiful particles of which  
the spirit-land is composed. Andrew Jackson  
Davis has fully described the aura that seems to  
fill a certain portion of space, and the nebula—  
which seemed as such—has been resolved into  
stars at immense distances, by the use of more  
powerful telescopes. This does not destroy the  
idea that more substances than are dreamed of  
fill the spaces between the spheres, as with an  
ocean of life.

### MISSIONARIES TO THE HEATHEN.

6TH.—Have the labors of the Evangelical Chris-  
tian Missionaries (so called) tended to the spiri-  
tual, intellectual and moral development of the  
heathen?

A.—That is a very grave question, because we  
do not know exactly who the heathen are. We  
know those that are termed heathen in Christen-  
dom, but we have very grave doubts as to whether  
they are heathen or no. We know that evangeli-  
cal missionaries have been very much in earnest;  
and that the evangelical churches have also been  
very much in earnest in sending out flannel  
shirts and other comforts to the heathen, but other  
articles have also been sent not so good. It is  
the old question between civilization and barba-  
rism. Now, when a Christian mission is estab-  
lished at the Sandwich Islands, whose labors are  
for the good of the people, or when, among your  
own aborigines, such men as Bishop Whipple, of  
the Protestant, and Father De Smet, of the Roman  
Catholic Church, go out to help them, you cannot  
deny the work they do. You have sent a misson-  
ary to them in truth. When the savage Red Cloud  
visited Washington, and there declared that he  
did not allow any intoxicating liquors in his  
country—that whiskey brought death there, not  
only to the man who brought it, but also to the  
whiskey, then the chiefs who came to your cap-  
ital were missionaries to you. [Applause.] But  
when Father De Smet and Bishop Whipple took  
potatoes and seeds and taught the Indian how to  
plant them, and to thus take the initiatory step  
to a more useful life, then from the bosom of civi-  
lization these men came as missionaries indeed.

When you send missionaries to China and  
Japan, and they, returning, tell you that in those  
countries there are laws better than yours, that  
the experience of thousands of years has proved  
them so, they are missionaries to you, and the  
tables are turned. Now, we say there are things  
accompanying the evangelical church teachings  
which the savages invariably learn—ideas that  
are not for their good. They take by Nature and  
intuition what we get by culture; but when we  
come among them with our civilization and vices,  
they take the vices and forget the rest. The ques-  
tion is resolved in this wise: that evangelical  
missionaries do a good work whenever they sacri-  
fice their pride and love of power to do a kind  
action; but civilization does a great wrong if  
with one hand it sends missionaries, and with the  
other it despatches traffickers in human souls.  
For such the evangelical churches are not respon-  
sible, but nevertheless these are their accompani-  
ments; and therefore, if asked if they did the most  
good in the world, we should say, "Let us have  
missionaries from China and Japan to come here  
and give us of their light." [Applause.]

### THE BENEFIT OF PRAYER.

7TH.—Since God is infinite and unchanging, of  
what benefit is prayer?

A.—"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The burning of a hidden fire  
That slumbers in the breast."

It is not customary, when men and women fall in  
love, or when they do anything natural, to ask  
what benefit it is. It is only the motive gratified  
—not the act itself. Now, devotion, according to  
our belief, is just as natural as loving, and the  
expression of adoration or praise is not to change  
God, but to benefit ourselves. When we wish to  
sing, we feel better if we do sing; when we have  
a desire to do good, we feel better if we can do it.  
There is the flower. If you were to say to a se-  
cular way-side blossom, "Flower, you shall reach  
maturity; but what is the use of your blossoming  
in the world, when there is nobody to see you?"  
this is not the question. The business of the  
flower is to grow and throw off upon the air its  
beautiful fragrance, and then its work is done.  
It is our business to be as perfect as possible,  
unmindful of surrounding difficulties. If we can  
do it by performing good deeds to others, that is  
prayer; if we can accomplish it by the aspiration  
that leads us to come nearer to one another—be-  
cause then we are nearer the spirit of God—that  
is prayer. Therefore, the use of prayer is, that  
they who pray sincerely grow when they are  
praying, and do not think of changing God, but  
of changing themselves.

### THE PHILOSOPHY OF SPIRIT SOUNDS.

8TH.—Sound is produced by vibrations of the  
atmosphere. How do spirits disturb the atmo-  
sphere so as to make sound?

A.—The process by which spirits create vibra-  
tions in the atmosphere to produce sound, whether  
it be vocal or a concussion on solid substances, is  
just as simple as the power by which you speak,  
except that the intelligence doing it is not to be  
seen. Now, if a spirit, as is proven, has a spiri-  
tual form that is composed of substance, even  
though you cannot see it, it possesses powers and  
acts by law. It would require only one atom of  
matter to be in motion to overturn this building—  
if the motion was sufficiently strong. All motion  
is spiral. A telegraphic battery put beneath this  
table [pointing to the one before her], if suffi-  
ciently strong in its action, would shatter it. All  
persons contain more or less electricity. Here is  
one who evolves a certain kind of substance  
which the spirits can use. You sit down in a  
room with others, and a chair is moved. Now,  
how is it done? This substance that is surround-  
ing the medium is necessary to enable the spirits  
to perform the act. One thought would do it,  
and the simple motion in a spiral wave of a spark

of electricity that you could not perceive would  
lift the table to the ceiling.

Raps are condensed electricity. Spirits do not  
take their fingers and rap with them. The pow-  
ers by which they disturb the air and work upon  
the substance in question are those of thought  
and will, which act upon them as readily as the  
will produces the motion of the human hand.  
You may extend these experiments into a very  
complicated science—for it is a science—and the  
discovery of this power was really as much a dis-  
covery in the spirit-world, as was that of the mag-  
netic telegraph in your own. Suppose Dr. Frank-  
lin as having taken into the spirit-world with  
him the same disposition for investigation and in-  
quiry he had on earth; placing all his lines of  
thought, and compelling latent spiritual agencies  
to draw nearer and nearer to earth; and you will  
perceive the reasonableness of the discoverer's  
claim; you will see that spirits surround a physi-  
cal medium who are fitted by reason of strength  
for the work assigned them; and that the atmo-  
sphere around the medium is as tangible to them  
as anything you touch. This is a very simple ex-  
planation, but it requires time to understand it.  
We use the word electricity as applying to the  
aura evolved from media. This science is as capa-  
ble of analysis and proof as any of the known  
sciences in the world.

### THE PROCESS OF THE CHANGE CALLED DEATH.

9TH.—What is the process by which the spirit  
leaves the physical body at the change called  
death?

A.—We once said that the change of death var-  
ied in a distinct manner with each individual,  
but that in every case—and this is what we would  
impress upon the minds of all—in every case the  
process is not a painful one. Your great horror is  
that in the process the person suffers keenly, but  
that is not true—the suffering is with those who  
are left behind; with those who go to sleep out-  
wardly, and gradually march into spiritual con-  
sciousness—sometimes with full and active pow-  
ers, at others in a semi-conscious state—there is  
no such thing as suffering bodily. There is this,  
however: In proportion as the vital forces are  
lost to the body, and consciousness dwains more  
fully upon the spirit, there is an intense power  
of recollection. We have heard of rescued drown-  
ing persons who stated that in a moment of time  
all their lives have come back to them—each  
event in the order of occurrence—and seemingly  
objective. Now this is true of the spirit. The  
aura passes out of the extremities first, and cen-  
ters in the region of the heart, and then with  
more form and life the spirit gradually loosens  
its hold on and hovers over the body. Some-  
times the intelligence is active, and helps to draw  
up the robes of the spiritual life as they linger;  
sometimes the intelligences cannot be active, be-  
cause of insensibility or weakness, and then  
spirit friends come to its assistance, as surgeons,  
to remove a useless limb, or as the mother helps  
the child to undress when the hour of rest is near.

The change is as natural as going to sleep, and  
the arousing to conscious life in spirit as natural  
as awakening from slumber. It is, however, var-  
ied. If the friends of the departing soul cling to  
it with a strong determination, unwilling to let  
it go, then the process of separation is more painful,  
for at such times the spirit is anxious to go, and  
also anxious to stay. A little child, reared in  
the Roman Catholic Church, was passing away, and  
the mother and friends were giving vent to the  
most profound grief, and after lying two days  
in the struggle, she said with gasping breath:  
"Don't hold me! don't hold me! I want to go."  
Now this was not a struggle of death, but  
only to break the mortal bands of love and friend-  
ship.

Let me here say to those who are losing friends,  
that you must not hold them back—let them go  
forth as the young bird; it is wrong; it takes from  
the spirit the rest which Nature intended for the  
final moment. Death is but an expansion, an en-  
largement, and even to the most ignorant of  
spirits it is a release from pain. This is all the  
explanation that we can present, except that the  
subtle element which gives life, and makes the  
individual—the element which enables the young  
infant to make its wants known the first hour of  
its existence—is able to aid it in its supreme mo-  
ment of life called Death.

### THE EFFECT OF THE PRESENT WAR IN EUROPE UPON THE UNITED STATES.

10TH.—In what way and with what results will  
the present European warlike movements (actual  
and prospective) affect the political condition of  
the United States, and the development and prac-  
tice of liberal ideas among its citizens?

A.—We do not think it just that this question  
should have been given at the close, because it  
requires more than a casual glance. It is the  
subject of a discourse—a subject that cannot be  
considered in five or ten minutes; but we will say  
this: that the recognition of the French republic  
by America was just as natural an action as was  
the expression of public opinion in America  
against France when she was led by an Emper-  
or; that this is one of those revolutions that pro-  
mises the upheaval of every monarchical dynasty  
in Europe, and perhaps in America, too; that it is  
an hour when kings and thrones tremble; a time  
when liberty is looked for. The effect upon  
America seems at present to be only in a trifling  
way, and through sympathy. But it may be that  
the Pope, driven away from Europe, may seek  
refuge here, where there is room for many Popes,  
but no Papis. It is not probable that any ex-  
citement or opportunity growing out of the pre-  
sent war can involve your country in bloodshed.  
England trembles for her throne, because of the  
masses oppressed to toil and labor; but there is  
no statesmanship in a war of retaliation. And  
there is a growing feeling against war as a matter  
of conquest; and there is a growing feeling that  
out of this war, somehow, liberty will unfurl her  
banners broader and higher than ever before.  
And this whether France shall remain a republic,

or whether she shall have another emperor; whether Italy shall succeed in driving out the Pope, or whether Victor Emmanuel will cast out Mazzini and Garibaldi. But every step to freedom is a step to justice. The matter will so far affect America that she will feel a sympathy for the suffering nations; but whatever happens, she will not mingle with the petty quarrels of kings, which she has forgotten long ago. [Applause.]

The speaker then gave the following inspirational poem:

**GROWTH.**  
I.  
T was a little seed in the dark, cold ground  
That said, "Why must I slumber here,  
With the mists and the dampness all around,  
Where no ray of light can ever appear?"  
And a voice shot down on a beam of the sun,  
One morning, before its birth was begun,  
And said, "Little germ, why murmur you so?  
It is your business to lie there and grow."

II.  
"T was a little bird within the shell  
That mourned at the darkness there compressed,  
And said, "Why must I in sorrow dwell,  
When I long to feel the soft mother's breast?"  
And the mother whispered in tones so low,  
"Lie still, little bird; you have time to grow."

III.  
"T was an acorn within the forest wild;  
It blossomed and grew on a lofty tree;  
And then, at the last, a little child  
Picked it up, and one day, all thoughtlessly,  
Trod it beneath the ground, at play.  
And the acorn grumbled the time away,  
And said, "Oh, dear! once I was free!  
But now I'm a prisoner eternally!"  
And there came a whisper down through the air,  
That stirred and made the leaves quiver so,  
"Lie still, oh, thou foolish acorn, there,  
It is your business to stay there and grow."

IV.  
A thought tumbled down from some falling star,  
And it lit in the space so dark and wide,  
And as it fell and lay afar,  
It missed its home beyond the tide,  
And said, "Oh, dear! I am lost for aye!  
Why must I in darkness forever roam,  
When once I basked in the beams of day,  
And you bright world was my joyous home?"  
"Lie still, little atom," the voice replied,  
"The space is kind that surrounds you so;  
Lie still, and whatever else betide,  
It is your business to stay there and grow."

V.  
Deep in the mire of a darkened pool  
A bulb all silently must stay;  
Around it was the damp and slime,  
Above it was the light of day,  
And the lily-bulb said, with mournful tone,  
"Why must I linger in darkness so?"  
But there came a white voice on the whitened air,  
"By-and-by 't is a lily, but now you must grow."

VI.  
A soul, within a body chained,  
Dropped down to earth, despaired, reviled,  
With darkness and with mists enshrouded,  
Unconscious of the life that smiled.  
It said, "Why am I prisoned here?  
Why chained in form of clay so low?"  
And a voice dropped down like an angel's tear,  
"Be quiet, soul; 't is your time to grow."

VII.  
And thus every darkened place of earth  
Holds some secret germ of a brighter day;  
And where there seems to be mould and death,  
There shall the richest glories play!  
And for every struggling soul that sings  
And murmurs in its march so low,  
There shall bud and blossom an angel's wings!  
So be still, glad hearts, and take time to grow.

**Dreams and Visions.**

Lydia Maria Child relates the following:  
"When Harriet Hosmer, the sculptor, visited her native country a few years ago, I had an interview with her, during which our conversation happened to turn upon dreams and visions.  
"I have had some experience in that way," said she. "Let me tell you a singular circumstance which happened to me in Rome. An Italian girl named Rosa was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill health. We were mutually sorry to part, for we liked each other.  
When I took my customary exercise on horse-back, I frequently met her. One day, on one of these occasions, I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance that gave me the impression of immediate danger. I left her with the expectation of calling to see her again many times. During the remainder of the day I was busy in my studio, and did not recollect that Rosa was in my thoughts after I parted from her. I retired to rest in good health and in a quiet frame of mind. But I woke from a sound sleep with an oppressive feeling that some one was in the room. I wondered at the sensation, for it was entirely new to me; but in vain I tried to dispel it. I peered about me, but could not recollect that Rosa was in the room. I was not at all disturbed by the thought, but I was not able to distinguish no objects in the darkness. Trying to gather my thoughts, I soon reflected that the door was locked and that I put the key under my bolster. I felt for it, and found it where I had placed it. I said to myself that I had probably had some ugly dream, and had waked with a vague impression of it still on my mind. I arranged myself comfortably for another nap.  
I am habitually a good sleeper, and a stranger to fear; but, do what I would, the idea still haunted me that some one was in the room. Finding it impossible to sleep, I longed for daylight to dawn, that I might rise and pursue my customary exercise. I was not long before I was able to distinguish the furniture in my room, and soon after I heard familiar noises of servants opening windows and doors. An old clock, with ringing vibration, proclaiming the hour, I counted one, two, three, four, five, and resolved to rise immediately. My bed was partially screened by a long curtain looped up on one side. As I raised my head, I did not reflect that the curtain inside the curtain, and smiled at me. The idea of anything supernatural did not occur to me. I was simply surprised, and exclaimed, "Why, Rosa! how came you here when you are so ill?"  
"In the old familiar tone to which I was so much accustomed, she replied, "I am well now."  
"With no other thought than that of greeting her joyfully, I sprang out of bed. There was no Rosa there! I moved the curtain, thinking she might perhaps have playfully hidden herself behind its folds. The same feeling induced me to look into the closet. The sight of her had come so suddenly, that, in the first moment of surprise and bewilderment, I did not reflect that the door was locked. When I became convinced that there was one in the room but myself, I recollected that fact, and thought I must have seen a vision.  
"At the breakfast-table, I said to the old lady with whom I boarded, "Rosa is dead."  
"What do you mean by that?" she inquired; "you told me she seemed better than common when you called to see her yesterday."  
"I related the occurrence of the morning, and told her I had a strong impression Rosa was dead. She laughed, and said I had been dreaming it all. I assured her I was thoroughly awake, and in proof thereof told her I had heard all the customary household noises, and had counted the clock when it struck ten. She replied, "All that is very possible, my dear. The clock struck into your dream. Real sounds often mix with the illusions of sleep. I am surprised that a dream should make such an impression on a young lady so free from superstition as you are."  
"She continued to jest on the subject, and slightly annoyed me by her persistence in believing it a dream, when I was perfectly sure of hav-

ing been wide awake. To settle the question, I summoned a messenger and sent him to inquire how Rosa did. He returned with the answer that she died that morning at five o'clock."  
I went to the subject, and told it to me, and after I had shown it to her, I asked if she had any objection to its being published without suppression of names. She replied, "You have reported the story of Rosa correctly. Make what use you please of it. You cannot think it more interesting or unaccountable than I do myself!"

**Spiritualism.**

**What an Anglo-Indian has Recently Seen of Spiritualism in America.**

**PART II.**  
While at New York, Mr. Whitten visited another celebrated medium, of peculiar powers. He thus relates his  
**SEANCE WITH MR. J. V. MANSFIELD.**  
"Monday, May 31st.—Another medium of considerable celebrity in New York is Mr. Mansfield, 311 Sixth Avenue. He is a writing medium, and today we paid him a visit. Like Mr. Foster, he has no occupation besides Spiritualism, and devotes his whole time to it. In former years he was a member of the Stock Exchange, and took little interest in Spiritualism, but occasionally accompanied his wife to meetings, and when the subject was to be discussed. At one of these, he was desired to practice spirit-writing for a certain number of days—I think he said thirty; but finding nothing result after what he thought a fair trial, his zeal waned, and he contemplated giving the matter up, when he became possessed of a power of which nothing was known, and that of being a voluntary agent through whom spirits could communicate messages in writing to those who sought them through his mediumship. All this we learned from Mr. Mansfield himself during our interview, of which and of his manner of proceeding I will endeavor to inform you in as succinct a manner as possible.  
On arriving at his residence, we found him at leisure, and he consented to give us a seance. We were quite unknown to him, and he to us, except that we knew his name and that he was a professional medium, while ours were withheld, so that we might test his power without giving him even the advantage of our names. He was formed a circle. He is a very quiet, sedate and methodical man, about fifty years of age, and wins one's confidence by the sincerity of his manner. The room into which we were conducted was a comfortable sitting-room, with windows, at which flowers and creepers were growing, opening to the street. The walls were hung with pictures, some of which were spirit photographs, while on the tables were numerous knick-knacks and quaint ornaments. Near one of the windows there was a long writing-table, at which Mr. Mansfield was seated; and having explained our wish that he would give us an opportunity of testing his mediumship, he placed us so that, by extending our hands and feet, we were formed a circle. More than once he changed our positions, like men on a chess-board. This being settled apparently to his satisfaction, those of us who desired to do so were invited to go to the table and write a message to, or make inquiry of, any spirit with whom we wished to correspond. While one of us was particularly engaged, Mr. Mansfield remained in conversation with the others at the end of the room furthest from the writing-table, so that he could not possibly, even if he desired, see what was written. He appeared quite indifferent as to the proceeding of the writer until he was informed the message was complete, when he then opened the paper, might be folded up, so that the contents could be seen on no one. The paper was in long slips, such as are used for printer's copy; and when rolled up, the writing was hid in a dozen folds of paper. Then the ends were fastened down with gum; and, without any address or writing on the outside, the letter was allowed to remain on the table. This was done in the usual manner, and Mansfield resumed his seat, and for a few moments gently rubbed the letter with his fingers, without moving it from the table. He then took a sheet of paper, such as that on which the letter had been written, passed the gum-brush over the upper end of it, and attached the folded-up letter to it. Then he held the paper up to the light, while the hand was allowed to rest lightly on his left hand side. For some minutes he sat thus, talking to us on any subject that was started, until presently we heard a gentle and even click on the table, and saw the index finger of his left hand move up and down, each time giving a click, and then he said, "The letter is finished, and I have written through him. He might call it—as it was frequently named—the 'spirit-telegraph'; and in his case its presence was so infallible, he would stake his existence on it." He was convinced the spirit to whom the message had been addressed was in the letter, though his name was not written. We watched with the most intense interest, and remarked that when the finger tapped regularly and with an unbroken movement, the pencil held in the medium's right hand began to move, and then pass rapidly over the paper, line after line, the medium unheeding what he was writing, until the answer to the message was entirely completed. We were then asked to read the letter, and the reply to the original message and the reply together, and handed the paper to our friend, and resumed the conversation then going on. Curiosity at once prompted the opening of the roll of paper, to see the nature of its contents. It was a letter of many lines, written in a free hand, and bore at the end the name of the departed spirit, and the end with the name of the departed spirit whose message it purported to be. We then opened the letter our friend had written, and which had been so carefully fastened up, and found it was addressed to a person whose Christian name only was written, while the message was in full. Then we read the letter and the reply to matters of a family nature, which I need not repeat; but as to the answer, it was so complete, entered so fully into the particulars on which information had been sought, and was so satisfactory, that no living being could have given a more rational and correct answer. We were assured at first, which seems to be the case; yet it is no romance. Nor was this the only instance we had of Mr. Mansfield's mediumship. During our interview, six or seven letters were written by ourselves, and each was folded and sealed, put into double envelopes, or otherwise secured, so that inspection of their contents was impossible.  
The medium, as I have said, saw nothing of the writing, knew nothing of what had been written, or the names of the writers, or those of the dead to whom the messages were addressed; and yet the replies were as perfect in every respect as if he had known all these, was every word in the family history, and the names of the departed spirits, which we knew he did not possess. It then, again, in one particular case, an inquiry was written to a dead sister by the most skeptical of our party, requesting an expression of opinion on some important family subject. The letter was folded and sealed as before, and a reply was sent, occupying a long sheet of paper, signed with the Christian name and surname of the spirit, and so entirely satisfactory and to the point as to be marvelous. The medium could not have replied of his own knowledge; he had no help from any human being; and the conclusion was forced upon us that the message in this and in other trials could not have been communicated without supernatural agency.  
It is not necessary to visit Mr. Mansfield to obtain these spirit replies. He receives from all parts of the world letters enclosing communications to the departed, from their living relations or friends, and having obtained, in the manner I have indicated, a written reply to the messages or inquiries contained in the letters, they returned unopened to the senders, accompanied by the spirit's reply. Many such letters were lying before him at the time of our visit; some were fastened up in tin, or wax cloth, or linen; or were tied up with string or ribbon, and sealed in a dozen places; indeed, every sort of device that ingenuity could invent seemed to have been resorted to, to prevent the contents of the letters being tampered with."  
But of all mediums visited by our author, none seems to have left on his mind so vivid an impression as Miss Kate Fox, the first medium for the rappings, in 1848, then but a child, the youngest in the family. We give Mr. Whitten's description of

**A SEANCE WITH MISS KATE FOX.**  
"Tuesday, June 1st.—As I have to describe today the most remarkable circumstances in regard to Spiritualism that we have yet witnessed, it will be well, perhaps, to inform you more particularly concerning the uses of mediums, or those persons, male or female, in whom the actions of other beings are manifested and transmitted.  
The spirits assert that there is a certain emanation or effluvia possessed by mediums which they, the spirits, can condense, and with it form a temporary material covering for their spirits, which they can then draw, write, knock, and convey tables and other objects about the room. This temporary covering, however, does not last long, and hence it is that hands and figures are seen only for a brief space and then vanish. Mediums have this effluvia, if I may so call it, in a greater or less degree. When the power is strong in the medium, the more distinctly perfect are the spirit-forms; and, in some cases, not hands only, but the full figure of the spirit-form becomes visible to mortals. The spirits also assert that their spirit-forms are like, but of a less gross nature than the bodies they left in this world; and hence it is that Mumbler, the photographer, produces spirit-photographs, and in some of these pictures, and in some of the features are quite perfect; in others it is a mere shade of no definite form; and this arises from the medium not always being in 'good power,' the term used by Mr. Foster when we visited him. It is not always the best educated persons who possess the greatest amount of power, and to such extent. Spiritualism has been ridiculed, because of the medium's want of good breeding and gentle manners; and from this circumstance and others equally untenable, the skeptical have attempted to explain the phenomena by reference to some law of 'Nature' or 'wild theory,' compared with which the laws of Nature, or code of figures or scientific theory, can account for the messages communicated through mediums, conveying from the departed comfort and hope to the bereaved on earth, certainty to the doubters of the truth of the future state, and giving truthful information, with a view to the ends, of which the mediums positively know nothing, as we previously mentioned in interviews with Mr. Foster and Mr. Mansfield.  
Miss Kate Fox is the most powerful medium in the world, so far as is known. There is jealousy even among mediums, but all give the palm to her. She is quite young—three or four and twenty, at the outside—of a fine, elegant figure, and entirely free from affectation and pretence. We obtained an introduction to her, through Mr. Livermore, a retired banker of New York, and we were invited to a seance at the private residence of Mr. Townsend, a member of the legal profession, in Madison Avenue. Our party consisted of Mr. Townsend, Mr. Livermore, and ourselves, and three selves. We proceeded upstairs, to the second floor, and entered a furnished room, lighted with gas—the windows, on account of the heat, being wide open. In the middle of the room was a round table, in two parts, apparently a dining table, with the inner parts removed. There were seated, on the table, a few chairs, a sofa, a book-case, ornaments, pictures, &c., and on the round table was a musical box, with a small handle on the top for turning the mechanism within; it was about as large as a bound volume of 'London Society,' and weighed three or four pounds. We took our seats at the table, and Mr. Townsend, after some sitting where he liked, when the rappings commenced, and he took a seat on the sofa, and then a few of our hands on the table so that they touched those of our neighbors, and thus formed a 'circle.' The object of this was that all might be convinced that whatever might happen, it would be produced without the agency of any one present. We were bareheaded, when the rappings commenced, and Mr. Townsend, who was seated with his feet by an inanimate object—by a rapping, by a soft, yet firm hand. Various questions were asked aloud by Miss Fox, as if addressed to living beings, and replies came to all in raps, 'yes' or 'no,' according to the question put.  
All long and important messages or replies were written on the table, and the paper which when required was called for by the spirits by knocking in some peculiar manner, which from practice was familiar to the medium, who several times during the seance, on hearing a knock, would say inquiringly, 'The alphabet?' or 'You want the alphabet?' and the words were written on the table, and the medium, without producing any written or printed characters, repeated the letters of the alphabet—A, B, C, &c.—until stopped by three quick raps; the letter last spoken was then written down, and she recommenced from the beginning, until again we were interrupted by three raps, and then she wrote down, and so on, until a word, and then a whole sentence, was spelled out. The process, though seemingly slow, is not so, for, from practice, the medium, when two or three letters are given, anticipates the word intended, and speaks it aloud, and if correct, 'Yes' is indicated by three raps, and 'No' by one. The words were spelled out, and the spirits having intimated that, if possible, they would make their presence visible to us, the gas was lowered without being actually put out. In a few moments the musical box began playing regularly, as if turned by the fingers of a child, and the lights were visible to us, and the room was darkened, so that the luminous lights might be the better seen. The table was slightly opened, and we completed the 'circle' by each touching the hands of the persons seated on his right and left, and so we awaited the appearance of the spirit lights. They soon came rapidly, sometimes appearing as if from the table, and near the side of the medium, and then—these were the most satisfactory—they came from the ground, and rose through the opening in the table, and ascended above our heads, moving toward us and then retreating, until they finally floated away and dissolved from view. These spirit lights were precisely such as we saw before, and were of a bluish-grey color, and were not at all opaque. We saw no hand, nor the lineament of any human features, but we could not for a moment doubt the reality of the vision, and we were equally confident that they were neither produced by any one of the party present, nor by unseen confederacy.  
After these manifestations having ceased, our lady friend exclaimed: 'Something has touched my eye; and in another moment.' They have put the picture in my hand' and at the same instant Mr. C—cried out: 'They have given me the pencil; they have put it in my mouth!' This was the case; the picture had been gently slipped into her hands, which were on the table, and the pencil was attached to him in the manner indicated; and finally the spirits gave us this message: 'God bless you all! We will be with you on your journey.' The gas was again lighted, and the seance was at an end."—London Spiritual Magazine.

ble, the head of one of our party being gently touched by it as it passed. We then heard it reach the table, brought there by no human hands."  
The day before his departure from America, Mr. Whitten had  
**ANOTHER SEANCE WITH MISS KATE FOX.**  
"Tuesday, July 5th.—It had been arranged that we should be present at another seance with Miss Fox, the celebrated medium, and we were invited to meet her as before, at the house of our friend, Mr. Townsend, in Madison Avenue. Our party consisted of our host and hostess, Miss Fox, and our three selves.  
We met at about eight o'clock in the evening, and proceeded to the back drawing room on the second floor, which was furnished as we had seen it, and as I described it on the previous occasion; the windows were wide open, and the gas was burning brightly. We had no sooner taken our seats round the table, and placed our hands lightly upon it, than the spirits manifested themselves by rappings, as at first so gentle and distant as to be scarcely perceptible, and then proceeded from an inanimate object, or by machinery; it was the touch of a soft and pliable hand, and at the same time the other members of the party felt the pressure quite as distinctly as I did.  
We were all at liberty to look beneath the table as often as we pleased, but at no time, not even when we felt the spirit-hand touching us, could we see anything moving. The medium was the least interested in the manifestations, neither expressing surprise, anxiety, or being even concerned at the phenomena, which we could not but consider as marvelous.  
A flow of conversation was kept up on general subjects during the seance, and approaching toward England, of passing events in America, and such like, and during the whole time there would be rappings somewhere or other in the room—sometimes delicate and gentle, then bold and loud, and occasionally positively startling from their violence. The rappings were not confined to one spot, but sometimes round the walls of the room, up at the ceiling, near the door, at one side, and under and on the table at which we were seated; neither were the raps heard at one spot at a time only, but in a dozen places at once; and, let it be remembered, there were two bright jets of gas burning all the while in the room. The rappings and extraordinary messages continued for some time, when a message was rapped out to the medium to produce writing materials, and accordingly three or four sheets of paper and a pencil were placed upon the table, and, not knowing what might transpire or be communicated, I was requested to mark each sheet, with my own name, so that they might afterwards be recognized. This was done, and presently a message came that Mr. C—should give a sheet of paper and pencil to the spirits; but before doing so, he was required to cover his hand, and one of the party bound a white cambric handkerchief round his right hand, and securely fastened it to his wrist. The fingers, although covered, were visible from inside the handkerchief, and he then took a sheet of paper and held it just beneath the table, and in a few moments he exclaimed: 'They are pulling it out of my hand! they have taken it away!' at the same time exhibiting his hand empty. Next he took a pencil, held it in a similar manner, but quite tightly, and then he said: 'They are pulling it out of my hand! they have got it!' As a further test of the spirit power, and to facilitate their writing, it was suggested that something with a hard and flat surface should be given them, and one of the party took from the mantelpiece a large photograph mounted on thick card-board with glass in front, and held it up to the table, and the spirits, as if by an inanimate object—by a rapping, by a soft, yet firm hand. Various questions were asked aloud by Miss Fox, as if addressed to living beings, and replies came to all in raps, 'yes' or 'no,' according to the question put.  
All long and important messages or replies were written on the table, and the paper which when required was called for by the spirits by knocking in some peculiar manner, which from practice was familiar to the medium, who several times during the seance, on hearing a knock, would say inquiringly, 'The alphabet?' or 'You want the alphabet?' and the words were written on the table, and the medium, without producing any written or printed characters, repeated the letters of the alphabet—A, B, C, &c.—until stopped by three quick raps; the letter last spoken was then written down, and she recommenced from the beginning, until again we were interrupted by three raps, and then she wrote down, and so on, until a word, and then a whole sentence, was spelled out. The process, though seemingly slow, is not so, for, from practice, the medium, when two or three letters are given, anticipates the word intended, and speaks it aloud, and if correct, 'Yes' is indicated by three raps, and 'No' by one. The words were spelled out, and the spirits having intimated that, if possible, they would make their presence visible to us, the gas was lowered without being actually put out. In a few moments the musical box began playing regularly, as if turned by the fingers of a child, and the lights were visible to us, and the room was darkened, so that the luminous lights might be the better seen. The table was slightly opened, and we completed the 'circle' by each touching the hands of the persons seated on his right and left, and so we awaited the appearance of the spirit lights. They soon came rapidly, sometimes appearing as if from the table, and near the side of the medium, and then—these were the most satisfactory—they came from the ground, and rose through the opening in the table, and ascended above our heads, moving toward us and then retreating, until they finally floated away and dissolved from view. These spirit lights were precisely such as we saw before, and were of a bluish-grey color, and were not at all opaque. We saw no hand, nor the lineament of any human features, but we could not for a moment doubt the reality of the vision, and we were equally confident that they were neither produced by any one of the party present, nor by unseen confederacy.  
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**BIOLOGY OF THOMAS PAINE.**  
PRONOUNCED AT THE PAINÉ BANQUET IN SAN FRANCISCO, CAL., JAN. 20TH, 1871.  
BY L. W. RANSOM.  
Mr. President, Ladies and Gentlemen—The day we are met to honor might, with just propriety, be regarded in these United States, and in every other land where civilized men dwell, as the "Day of Liberty" par excellence. The Fourth of July marks an important epoch in our nation's history, and we properly commemorate each return, as the day when the political bonds that held three millions of people in thralldom to a foreign power were finally riven asunder, and we became a free and independent nation, politically and civilly. On the 25th day of January, 1737, (one hundred and thirty-four years ago to-day) was born the man, who, while being a chief and indispensable helper in breaking these mere political bonds, and freeing a continent, superadded to the work, great as it was, the immeasurably greater of breaking down the bars of priestly rule, and of ecclesiastical dogmatism and domination; thus freeing a whole world from a bondage more cruel and crushing than any form of physical slavery or serfdom the world has ever known, because it dwarfs and shrivels the souls as well as the bodies of men and women, and converts beings made in God's image into mannikins and machines to be manipulated by wickedly designing men.  
In the long list of noble men—amplifiers and helpers of the race—whose names deserve to be held in everlasting reverence by all good men, none on the glowing page stand out in such bold relief, none so encircled and surrounded in God's own living light of un fading glory, as are those of Thomas Paine, Franklin, Ethan Allen, Putnam, Jefferson, and others, their compatriots and coadjutors in field and cabinet, and who sympathized, in part at least, with him in religious faith and practice, in the "times that tried men's souls," acted well, did nobly. In freedom and liberality of sentiment on a subject where the right of private judgment was and is denied, they earned a rich meed of praise and commendation from all free men everywhere, and in all times. But it was reserved to Thomas Paine to eclipse them all in fearlessness of word and act. His "Rights of Man," his bold advocacy of the freedom of speech and action on all subjects, won a name, and made for himself a record that won no eternity can wipe out or dim, while a spark of love of true liberty dwells in the hearts of men or angels. While his compeers (whom I have named in part) hesitated in cutting entirely the ties that held them to the popular institutions and the sacredness of the past, and while they shrank from the dark forbidding waters of "Indefiniteness," hesitated in taking the final step that would make them the "fixed figures for the finger of scorn to point their slow unmoving finger at"; that would render them a hissing and a by-word in all the land, Thomas Paine hesitated not, halted not, in duty. True as he was to the principles of the Declaration in the God of Truth he placed his foot upon the burning plowshare, and with a clear apprehension of the tremendous consequences to follow, resolved to pass the "fiery ordeal." He did pass, and to-day, I tell you, Thomas Paine stands in the sight of heaven and earth, of angels and men, who have come to glorify in the work of his life, and to honor his memory, and to thank him for the noblest Roman of them all!  
We who to-day are under the blighting ban of "infidelity," as understood and used in the interest of "our church," "best society," their "blowers and strikers," "hunkies and tonies," (including the venerable and ever venerated Mr. Ransom, who has been a member of the "best society" for the truth that our great and good friend lived, worked and died for. Had he lived and worked in our day, how different would have been his fate, how fewer his sufferings, his sorrows and sacrifices! With the "inner eye" I see that great presence enter this hall, and as he sweeps his eagle eye to the right, that terror quail before the fiercest of us, as he looks at the "best society" (in any shape) how it glows with satisfaction and joy to witness the rich, ripe fruitage of the TREE OF LIBERTY, planted by his own right hand on this one little branch in our Pacific City!  
In view of the sturdy biology of Thomas Paine dealt upon the bloated, dropsical, and infidel church of the day, and the "best society" of the day, and his in his death, thus setting the seal irrevocably to the truth of his past work—I wonder not at the vituperation, the black and monstrous lies she has and still continues, in a small measure, to heap upon his memory, (which otherwise hath neither scar nor blemish). They have been and are now in the hands of the "best society" of the day, in their death-throes from the wounds inflicted by him, and from which she must die and be buried so deep that even Elder Grant's trumpet of the resurrection will never wake her to life, and clothe her in her aforetime habiliments, to go forth to plague and persecute the votaries and workers for the truth.  
I have been, as you are, my pride, to have passed many years of the sunrise of my life in high proximity to the last home, the place where he lived, and where he quietly breathed out his great spirit into the hands of his God, on the homestead three miles out of New Rochelle, Westchester County, New York.—That was presented to him only a few days before he died, and he was in the old labors and friends the simple story of his sunset of life; of its trials and troubles; his persecutions for opinion's sake; the resignation and quiet that attended his dying bed, although his bodily agonies were excruciating beyond the power of language to express. My feet have trodden the sacred soil of that old homestead, once a day, and I have seen many a "best society" stand by the plain granite obelisk which simply tells in green lines of his birth and death, dates, etc. Underneath is graven his religious creed: "I believe in one God—no more—and hope for happiness beyond this life; I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to give peace to all fellow-creatures happy." Would that this creed of religious faith were written on all hearts, and that its precepts would mold and control the lives of all as it did that of this great disciple of truth! My friend, Thomas Paine, "though dead, yet speaketh." Let not his proud and haughty priestly pose, when "we have the plus work of revamping and starting afresh the stale, worn-out lies of a besotted life, and of a recanting death-bed—lay the flattering unctious to their souls that he "sleeps in dull, cold marble." I tell them that to-day, wherever truth grapples in deadly conflict with error, whether upon the ensanguined plain where hosts meet, or in the arena of the "best society," and in the "best society," that shake the "firm-est earth," or in the forum, on the rostrum, or behind the "sacred desk"—there gleams the sharp sword of truth in his hand, brighter than any other. His clarion voice is heard above the shout and clamor of strife, as he directs the fierce onset against the crumbling fossilized bastion and breastwork of superstition and error that even now reel and totter to their fall.  
No man, in our age at least, has done the work that Thomas Paine has wrought for man; and none but he will dare to wear the jewels that will be in his crown of rejoicing when the Great Master gives unto each the fruits of their labor.

**PUT YOURSELF IN HIS PLACE.**

It is a very good rule in all things of life,  
When judging a friend or brother,  
Not to look at the question alone on one side,  
But always to turn to the other.  
We are apt to be selfish in all our views,  
In the jostling, headlong race;  
And so to be sure you ensure a man,  
Just "put yourself in his place."  
It is very hard to be just, and to know  
The reason another may give—  
How much he has struggled and fought and striven,  
How honestly he tried to live,  
How much he has cheated, how sorely tried,  
Ere the wrong he was forced to embrace;  
And if you would learn these things, the way  
Is to "put yourself in his place."  
There's many a man crushed down by shame,  
Who blameless stands before God,  
But when his fellows have utterly scorned  
And made to pass under the rod.  
Whose soul is pained by the thought of sin,  
Who will yet find saving grace,  
And who would be praised where you now condemn,  
If you "put yourself in his place."

Greenlanders having all become converted, the question arises, What shall be done with the hymn, "From Greenland's joy mountains?"

Free Thought.

PROTECTION OF MEDIUMS—DISCUSSION, ETC.

DEAR BANNER—I learn through your last issue that the "doctors' law" in Wisconsin—fining and imprisoning persons for curing maladies after the manner practiced and commanded by the great healer, Jesus of Nazareth—has been repealed. I hope and trust that Spiritualists will not always be obliged to act on the negative side of the questions involved in this now defunct law, but that they may soon be able to procure enactments in the State Legislatures, making it a crime of the very first magnitude for any M. D. to enter into conspiracy with an apothecary, whereby the patients of the former are subjected to prolonged torture, sickness and death, through the administration of the nauseous drugs and poisons vended by the latter, that these two pests of society may divide between them the profits. So far as my observation extends, I am led to believe that the more advanced and cultured classes now regard the priest and the doctor in very much the same light, viz.: as necessary evils; the former being useful in repressing, with the aid of the devil, the suggestive symptoms of the soul, and the latter, with the aid of the apothecary, the health-giving symptoms of the body, and thus relieving parents and friends of all responsibility, both as regards the future and present life. Whether or not the priest pays over the share of profits due to his fellow-conspirator in this or the next world may be a mooted question; but I am satisfied, from all I can learn, that many a poor patient is made to undergo intolerable nausea and torture that the profits of his tormentors—the M. D. and apothecary—may be increased, and that this is regularly divided between the two wretches, and, in some instances, even before the breath of life has entirely left their poor victim's body. As before hinted, it may be very soothing to the feelings and responsibilities to society and Mother Grundy to call in a regular-bred M. D. in case of the sickness of friends; but I put it to the distorted consciences of both D. D. and M. D.-ridden mortals whether even Mother Grundy requires that a new batch of life-destroying drugs and poisons should be forced down the throats of their poor, suffering children, because it is to the interest of the doctor and apothecary that the symptoms of the patient should, at each and every visit of the tormentor, so change as to require a daily five or ten dollar new prescription, written in a hand and language that no one can understand or interpret but the precise (indicated) druggist who is to go snacking with the doctor who swindled it. It is high time that the damnable practices of both the D. D.s and M. D.s were done away with; and I thank God that the day is already dawning when every human being will be his own priest and doctor, and the two death-dealing professions will be numbered with the things that existed and could only exist in dark ages of the world.

As I have before said in the Banner, I am totally opposed to any creed or church organization; but still I do think an association of some kind should be entered into by Spiritualists and Liberals to protect non-sectarians, both as regards Church and State, against persecution. I have been staying some weeks in this city, and am cognizant of a case that has just arisen, that shows the necessity of some such action. A poor woman (a good trance medium) by the name of M. Laughlin, residing at No. 1069 Federal street, was in great affliction on account of the loss of a brother, who had just died at Brooklyn, N. Y. On the day she received the tidings of his death, and while preparing for the duties pertaining to the event, she was called upon by a well-dressed but dissipated-looking man, who stated that he was in great trouble, and wanted some advice, saying that he was very poor, and had but half a dollar in the world, which he offered to pay her for a sitting, in lieu of the dollar, her usual fee. Her first impression was not to sit with him on any terms; but this she finally reasoned away, and gave him the desired session. She being unconscious, knew not what had been communicated; but, on leaving, he said that he had "trouble with a woman," without indicating who. The same afternoon, an officer entered her house with a warrant for her apprehension, issued by an alderman under a statute of the State making it an offence punishable with fine and imprisonment to "foretell future events" in any way whatever. (This of course not only makes our Smithsonian foretellers of the weather liable to fine and imprisonment by the laws of the Quaker State, but all the prophets of the Old and New Testaments, and even those of the present day, including such as threaten their hearers from the pulpit with a coming fire and brimstone hell.) The poor woman says she was terribly frightened, and in her distress besought her spirit-friends to send some one to her aid. Just at the moment, the door-bell rang, and Mr. S.—, a friend of the writer, entered the house and asked for a sitting. He was entirely unknown to the medium; but, upon learning her situation, he offered to accompany her to the alderman's. When arrived there, her heart sank on discovering that the complainant was present, and no other than the man she had sat for but a few hours before. The alderman would scarcely suffer her (as she states) to open her mouth in his presence, whilst her persecutor continued abusing her and threatening that she and the other mediums should get enough of it, as he was determined to break them all up. (I hear that other mediums have been complained of in a like way.) Mrs. McLaughlin was quickly ordered to prison, in default of bail for eight hundred dollars, which she would have been unable to procure were it not for the seemingly providential presence of Mr. S., who is a well-known citizen of Philadelphia, of long and well-known high reputation and standing, and worth some hundred thousand dollars. The alderman, who seemed to be of the same kidney as the complainant, refused, in a rough manner, to accept his proffered bond, unless he would produce a deed of some real estate. This he offered to do; but no sooner had he left to obtain it than the constable sought to compel Mrs. McLaughlin to go with him to jail, and would probably have succeeded in getting her out of the office had it not been that a lady friend happened to come in by accident, and joined her in pleading to be spared until the gentleman (whose name was still unknown to Mrs. McLaughlin) returned. He did return with a deed, and gave the required bonds; and here the case now rests until the first of May, when she is to be tried by a higher court. There is but little doubt that the intention was to extort money from the poor woman, as I learn has been done in some other instances here of late—in one to the amount of one hundred dollars, although the woman who in her fright paid it does not to this day know whether the two men who entered her house and received it were robbers at large on their own private account, or acting in the same vocation under the law.

I hope the case I have adverted to will be tried, and that the Spiritualists of Philadelphia will see that justice is done, and the poor woman held

harmless. The Constitution of Pennsylvania guarantees entire freedom of conscience, and I should be glad to see the case tested on that principle alone, and that the medium was simply conforming in her practice to that of Jesus and his early disciples, and following in their footsteps. With able counsel an argument might be made, on this ground, that would bring at least a blush into the cheek of every (so called) Christian persecutor.

Come what will, our mediums should be sustained from all attacks, whether from foes in our own ranks who seem disposed to crush them that they in their self-conceit may be exalted, or from the less dangerous enemies without, for the phenomena and communications that proceed and come to us through their mediumship, constitute the rock and foundation of Spiritualism. We already have, it is true, hundreds of able writers and exponents of Spiritualism, but I am satisfied that all these put together have never conferred as much consolation on inquirers after spiritual truth, nor made as many converts to the faith, as almost any one out of the thousands of our mediums in humble and untrumpeted life have done. As an instance, I would adduce that of Mrs. Katie B. Robinson, No. 2123 Broadway street, in this city, who, I am inclined to believe, from all I have seen and heard, within the four years that she has been endowed with "the power from on high," has converted to the faith many thousands of seekers after truth, and made them not only believers in but knowers of the great fact that life does exist beyond the grave, and that our spirit-friends do return to earth and communicate with us and thousands of other grand and consoling truths to their friends on earth, and to all who, in the childlike spirit inhaled by Jesus of Nazareth, are willing and ready and desirous and longing to know the truth, irrespective of early education, dogmas and creeds.

Mrs. Nellie Brigham has been lecturing here to full houses for several weeks past, and is to continue to do so until the close of the season. Mrs. B. is a most eloquent speaker, and the truly divine truths communicated through her mediumship exert a greater influence from the circumstance of the personal simplicity and beauty and grace of their deliverer and delivery.

The biblical warrior, Moses Hull, has been engaged several evenings in discussion with a talented clerical opponent, (whose name has gone from me at this moment,) at the hall corner of 11th and Wood streets. The subject is, substantially, whether the religion of the New Testament or that of Spiritualism is the best for the world (or society). I attended the first evening. The discussion was conducted on both sides with courtesy, and, considering his materials, with some dexterity by the New Testament advocate; but still his position reminded me of an allusion I once heard Webster make in his great anti nullification speech to his opponent, Calhoun, whom he likened to a strong horse strutting in a morass, into which he seemed sinking deeper and deeper at every effort he made to extricate himself from the treacherous quagmire.

Two evenings ago I went to the hall again. The discussion had then continued for several evenings. The strong horse had begun to spout mud, and was still struggling to keep his head above the mire in which he was floundering and fast sinking. I think of going again to night, which to have been the last of the battle. I am inclined, however, to think, from the symptoms I before witnessed, that ere this the New Testament steed must be utterly demoralized if not defeated. It is a pity that the opponent of Moses would not (as I understand) put the discussion on the merits of the New Testament religion as expounded in the churches.

For myself, I believe that modern Spiritualism is very similar, or the same in its purity, as that taught by Jesus of Nazareth; however, the latter may have been falsely recorded and misinterpreted, both in the ancient record and modern teachings, by the priestly element.

Yours truly, THOMAS R. HAZARD. Philadelphia, April 23, 1871.

SPIRITUALISM A SCIENCE SOLELY.

MESSRS. EDITORS—The article of Emma Harding on marriage, in your issue of the 29th ult., is good. Let all who have not read it, do so. As many of your readers are aware, I am a non-resistant, having no special reverence for laws propped up by bayonets, and, as a class, we do not vote; yet we are not so bigoted, I trust, as to discard or disregard a law that is not evil in its operation. Marriage is an important question, and as society is at present organized with developed and undeveloped humanity, it is well that the rites and ceremonies of marriage and moderate laws regulating the institution should exist; but what has marriage or any other social or moral question to do with Spiritualism? Spiritualists, it is said, number in this country some seven millions. Is it surprising that among this great mass of people there should be many "isms" and opinions, many social and moral reforms tacked on to Spiritualism by this and that body of Spiritualists scattered here and there over the country, since they are not united in any one point of belief save spirit communion? and is it probable that a creed or articles of belief can ever be drawn to meet the acceptance of Spiritualists, whose opinions upon spiritual or religious matters are as varied as the habits of the people inhabiting our globe? Just as probable, perhaps, as for the Unitarian, the Trinitarian and the Roman Catholic to unite as Christians in some form of spiritual belief and become one Christian sect. Both are not only improbable, but impossible, while individuality is the prominent trait in the character of the thinking man.

Recognizing the impossibility, then, as Spiritualists, in agreeing upon any form of religious or spiritual faith, let us settle down to the simple scientific fact of spirit communion between the two worlds—a phenomenon which belongs to the sciences just as much as electricity, magnetism, chemistry, geology and astronomy. What has the electrician to do with the marriage question? the astronomer to do with "free love" or punishment after death, in the light of his department of science? And yet electricity is an important element in the transmission of messages from the world beyond, and the abode of spirits departed in the interplanetary space above has something to do with the realms of the astronomer's gaze; but each is confined to the department of science he specially espouses, and the best student or follower is he who devotes his energies in developing the phenomena in the establishment of facts that will convince unbelievers that the science he advocates is true beyond a doubt. What is there to prevent the Unitarian or the Universalist being at the same time a Spiritualist, any more than an astronomer, the electrician or geologist in enjoying his special science and at the same time enjoy his Unitarian or Universalist belief? or, if you please, the Orthodox or the Roman Catholic in believing the scientific phenomena of Spiritualism and worship at his altar as his pleasure? There are some facts connected with geology and other popular sciences that are inharmonious and diametrically opposed to religious education,

and are doing more in their several departments to revolutionize the superstition of the age, than all the spiritual and religious teachings in the land. What matters it, then, whether or no the Spiritualist attends the Unitarian, the Orthodox or Roman Catholic church, so long as he is a believer in the phenomena of Spiritualism? If we adopt it as a science solely, we shall be dissociated with the drags and pests attached to Spiritualism. If a man or woman chooses to break the bond of matrimony, or seek affluities by spirit direction, or become absorbed in the doctrine of free love, why associate with Spiritualism their peculiar notions? If one accepts the Bible as the true path to righteousness; another rejects it; another accepting the world as a six-day offering; another that it is full-grown, with some two hundred and fifty million years behind it; another that the Great Spirit is a God of love; another that he is a God of wrath; another that Christ is our Saviour, while another pronounces him a fanatic—what matters it? Such questions on the platform are proper and attractive, but let them stand on their own merits, with all moral, social and religious issues.

An earnest supporter of temperance, woman's suffrage, peace and other radical reforms, I have full faith in the success of each on its own separate basis; and one thing is certain, that the most rapid success in the cause we have espoused lies in confining Spiritualism to science alone, upon which it rests. A movement inaugurated by Spiritualists throughout the land to settle this question once for all, would be at present opportune. Something should be done. Let a national or world's convention be called. Place the science in the correlation of forces by the side of electricity, magnetism and motion, make the facts and laws regulating the phenomena clear and familiar to the people, and leave not a stone unturned until Spiritualism is acknowledged by all classes of society the equal of any science familiar to mankind. L. S. RICHARDS. Boston, Mass.

Spiritual Phenomena.

DR. HENRY SLADE'S MANIFESTATIONS—LIGHT AND DARK SEANCES—THEN AND NOW.

DEAR BANNER—During a business trip to New York City in February last, I very gladly embraced an opportunity to renew my acquaintance with Dr. Henry Slade, who resides at 207 West 23d street. During an experience of twenty years, I never before had a sitting so perfectly satisfactory as the one on this occasion, which occurred at noonday. He conducted me to his back parlor, and placed a small black-walnut table in the centre of the room, at which we took seats opposite each other. He then took a slate, and placed upon it a bit of slate-pencil of about the size of an ordinary kernel of wheat, and asked the spirits if they would write for us. The question was answered by three distinct raps on the table. He then placed the slate under the table-top, and requested me to take hold of one end of it. I did so, and immediately a strong force or influence well nigh wrenched the slate from our hands. In a moment thereafter we both heard and felt the process of writing upon the slate, which we held tightly up against the table-top, the writing having been performed in a space of about one-eighth of an inch, between the slate and the table leaf. This was repeated nearly a dozen times, and in each case the communication was written in plain English. They also moved me in my chair some eight or ten inches away from the table, and as soon as I could look about and satisfy myself that it could not possibly be the result of a trick, they moved me back again. And here let me state, Messrs. Editors, that I weigh one hundred and forty-eight pounds, and it will require something more than imagination to move that amount of avoirdupois in a chair on a carpeted floor. If it was "oddy force," as some wiseacres claim, let me ask if "oddy force" can think and write a plain English communication independent of mind or spirit?

The Doctor next took an accordion in his right hand, holding it by the bottom, the remotest point from the keys, and placing it by his side, near the floor, with the keys downward, the spirit at his request played "Home, Sweet Home" in a most artistic manner. During this manifestation I held the Doctor's left hand on the table, and was in a position where I could see the bellows of the instrument move up and down while the music was being executed. At the Doctor's request they then suspended the table something like eight inches from the floor for about thirty seconds. Other equally interesting manifestations occurred, but enough has been detailed to answer my purpose, which is to add my testimony to that of others who have reported similar demonstrations of spirit power. It must be remembered that the Doctor and myself were alone in the room, (excepting always our disembodied friends, or "ministering spirits"), and that this sitting occurred at noonday. People who desire an ocular demonstration of the immortality of the soul should by all means visit Dr. Slade, whom I regard as the best medium I ever sat with. Those especially who harp eternally against manifestations in the dark, should embrace an opportunity to sit with him in the daytime, and be convinced that the spiritual world moves as well as the physical.

The Doctor is genial hearted and social, and a gentleman of refined tastes and sensibilities, and the intelligences daily controlling him prefer daylight to darkness. But why should people who have never investigated the phenomena make such a hue and cry regarding "dark circles" and manifestations in the dark? What could we know of the geography of the heavens, or of the stellar orbs that wheel in the illimitable fields of space, but for the darkness of night? Even the photographer, who preserves "the human face divine," requires a dark room to eliminate the pictures of our loved ones. Bible believers should be the last to object to "dark seances," for nearly all the grand demonstrations narrated in the Old and New Testaments, many of which they regard as supernatural, transpired in the dark. How strange that the angel could not wrestle with Jacob after daybreak! Strange that Moses should require the people to "stand afar off," while he ascends Sinai and goes "into the thick darkness" (yes—that's the language) to obtain the ten commandments! What a pity that he did not procure them at noonday, and in the presence of the assembled hosts of Israel as eye-witnesses, so that the world might have believed the story! Strange that the angels or spirits should have rolled away the stone from the door of the sepulchre, and have let Paul and Silas out of prison at night, when there were no eye-witnesses to corroborate the story—for the soldiers on guard at the sepulchre "slumbered and slept," and to shield themselves, reported that "the disciples stole away the body of Jesus." "Oh, but," says the objector, "those were the days of miracles." Not so. Science has fully demonstrated that there never was a day of miracles, and that the manifestations of that age, as of this, can be

traced from cause to effect. They were produced through the operation of natural laws, which are immutable and universal in their application. When I hear people say "the day of miracles has gone by," and speak of the Bible as "a futility," or the ultimatum of God's inspirations to mortals, I like to recite in their hearing the following lines from the "Lyric of the Golden Age," by Harris:

"Is God asleep, that he should cease to be? All that he was to prophets of the past, All that he was to poets of old time, All that he was to hero souls, who clad Their sun-bright minds in adamant and mail Of constancy, and walked the world with him, And spoke with his deep music on their tongue, And acted with his pulse within the heart, And died, or seem'd to outward sight to die, Everlasting in light, as if the sun Gather'd its magic back into itself? In God less real now than when he sang And smote with his right hand the harp of space, And all the stars from his electric breath, In golden galaxies of harmony, Went choring out, heart-bush'd with life from him?"

When the above is given with a good degree of earnestness, and "under influence" of a "divine afflatus," I never knew a clergyman or layman to have a syllable to offer in reply. It appears to be "the end of all controversy," and to completely disarm the opponents of a philosophical religion or a religious philosophy.

Being your pardon for intruding upon your space at such length, I am, Truly and fraternally, C. G. FOSTER. Kansas City, Mo., April, 1871.

MR. MANSFIELD'S MEDIUMSHIP.

MESSRS. EDITORS—Believing that as atoms make up the aggregate, and infinitesimals the ultimatum, so the testimony of one earnest and grateful acceptor of the gospel of angel ministry must have its bearing upon the general interest of all worlds, we feel impelled to solicit space in your valuable columns, to present our witness as to the remarkable power evinced through the mediumship of that kind and courteous gentleman, Mr. James V. Mansfield, 361 Sixth avenue, N.-w York City. Recently addressing a letter to an honored friend in spirit-life, and securing it from all possibility of an opening, without leaving traces thereof, we had the pleasure of soon welcoming a lengthy epistle, containing answers to all the questions propounded, interspersed with most admirable tests.

Having carefully abstained from mention of any names other than that of the dear spirit whose counsel was desired, we were astonished and delighted at receiving not only the names of relatives and friends, but in one instance the full appellation of a person who had been an associate of one of the friends mentioned, long ere we had formed the acquaintance. Instigating inquiry, the name and intimacy was verified amid expressions of astonishment from the Orthodox relative of our accented friend, as to the method of knowledge. What a glorious mission is that of our brother! More potent for the welfare of the human family are the telegraphic signals of his finger, than the click of all the wires conveying earthly intelligence combined. For how puerile appear the rise and fall of stocks and kindred topics, in comparison with evidence of the certainty of man's continuous existence and enlightenment as to that "dread unknown" toward which earth's children are all tending. The spirit communication of which we have treated, depicts most beautifully the naturalness of the associations and employments of the higher life, showing conclusively that we remain individualized entities. Thank God for so clear a channel for messages from the dwellers "within the veil." Long may Bro. Mansfield remain in the form, and continue the worthy instrument he now is for the touch of the angels. The blessed evangel of the new dispensation is gaining in interest, even in this stronghold of churlish power and influence. Mediums for proof of spirit presence and identity are eagerly and increasingly sought after. Among the number, we know of none more satisfactory than Mrs. A. Reynolds, No. 1013 Parish street, whose mediumistic gift is indeed "a pearl of great price." Another agency in the economy of the angel world—the Lyceum—has presented three avenues the past winter for the promulgation of its truths. Lyceum No. 1 has just adjourned for the summer season, closing somewhat earlier than usual, in consequence of the expiration of the lease of the hall where its sessions have been held, the use of which was kindly granted by the First Association of Spiritualists. It was deemed inexpedient to rent another, as in a few weeks the annual period for suspension will have arrived. Two Lyceums will remain open, one in the northern and another in the southern section of the city, so that the cause will be represented. May each prove a rich blessing in its respective field of labor! Prosperity attend all pure instrumentalities for the dissemination of our divine Redeemer, is ever the prayer of Faithfully, true, CAROLINE A. GRIMES. Philadelphia, May 7th, 1871.

SPIRITUALIST "REVIVAL" IN ROCKLAND, ME.

A subscriber—George Smith—who says that though he is in his eighty-first year, he is yet a constant supporter of the Banner—writes us, under date of April 10th, 1871, giving an account of a remarkable case of mediumistic development, which has awakened a wide-spread and peculiar interest in that city. He says that though "eight theological machines" have been running "with all the steam power they possess to make one proselyte," yet Spiritualism has lived through all their opposition, and hundreds are flocking to listen to the revelations from the world of spirits through the organism of the new medium. The facts in the case are as follows: Mr. and Mrs. Levi Cummings, who are well known in the community where they live as persons of truth and veracity, and up to the present time as unflinching unbelievers of the doctrine of spirit communion—have become convinced, through the mediumistic powers evinced by their youngest son, Willie, that at least the phenomena are not of the devil, judging by their fruits. This young lad, of fourteen years of age, was injured by an accident during the summer of 1870, by which his knee was sprained so badly that he was obliged to keep at home most of the time. Doctors were called, but gave no relief. He moved about the house with the help of a cane till about the 18th of January last, when he began to complain to his mother that his head felt strangely, and then immediately told her that old Doctor Robin was coming to cure his knee. She asked him when. He replied: "In about four weeks." The physician in question had been deceased nearly forty years.

But little attention was paid to the subject by his parents, but on or about the 18th of February last, (in the evening) the boy told his people that they must not be alarmed if they should hear him scream in the night, for the old Doctor was coming to operate on his knee. All the family retired, and about midnight they were aroused by the cries of the boy, who said the Doctor was working upon him. In the morning he dressed himself and came out of his room, walking without a cane, and said his leg was well as the other.

He spent two hours of the same day in skating upon a pond with other boys. The cure was permanent—or at least he has had no recurrence of his trouble.

Our correspondent informs us that since this rapid cure by spirit treatment the boy has been developed into a trance medium, through whom the old Doctor above mentioned is able to successfully prescribe for disease—also an Indian doctor is in the habit of doing the same. He also gives tests—our correspondent having received several convincing ones. Raps are also heard in various parts of the house, and on the boy's mother singing they will beat time perfectly to the music. At one time when the servant-girl and the boy-medium were in the dining-room alone, they saw a spirit-hand in motion in the looking-glass.

As remarked above, these things are creating great interest in Spiritualism in the vicinity, owing to the high standing of the parties concerned in the opinion of their neighbors.

Missionary Report.

DEAR BANNER—My report for April is as follows: Places visited—Winona, Minnesota City, Minnesota, Beaver, Washburn, Lead's Landing and Zako City; number of lectures given, twenty-five; amount received in collections, \$30.00; expenses, \$3.55; number joining association, 22. At Minnesota City, Mr. Pike challenged me to a public discussion, presenting the following as the basis upon which we should rest the issue: "The Bible contains the teachings of Spiritualism?" My friend worried through three evenings, using most of his time in reading the Bible to prove there was a personal devil, self-exaltation and all-powerful as God. At the close of his attack, after expending most of his thirty minutes in reading his blessed Bible, he thanked the audience for their kind attention and liberal patronage, and then coolly informed them that this closed the discussion so far as he was concerned. This ended my first conflict.

Friend Harris, at Washburn, had urgent business at Duluth, and could not meet his challenge; as I would regular lectures and passed on, ready, however, to meet my Orthodox in public discussion at any time, and settle the thorny question—Spiritualism. All of which is respectfully submitted to the Spiritualists of Minnesota. J. L. PORTER. Lake City, Minn., May 1, 1871.

N. B.—Mrs. C. H. Rand, of Milford, Mass.—now Mrs. Nelson, of Alton, Ill.—has again been called to say good-by to all that she mortal. A loving husband, who she loved with upward flight with guardian friends that led him through the gates ajar Pch. 6th. He left this message for his Sunday school class: "Tell them I shall be hovering near them, and will watch over them, and will be with them when they were the last words of a devoted Christian. Spiritualists know they are true."

Indiana State Spiritual Association.

The Spiritualists of Indiana, feeling it would an honor to the friends of the harmonical philosophy throughout the State, and elsewhere, that the fifth annual Convention of the Indiana State Spiritual Association, should be held at the City of Indianapolis, commencing Friday, June 16th, 1871, at 10 o'clock A. M., and continue in session over Saturday. Each local Liberal Society is invited to send one delegate, to be entitled to vote, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to send one delegate. The friends of the cause generally are cordially invited to be present, and assist in making this Convention a pleasant and profitable one.

Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention. Half fare arrangements will be effected with the railroads, as far as possible. Good board has been arranged for at one dollar per day for all who may attend the Convention, provided they remain three full days. By order of the Board of Trustees. A. H. BULL. Sec'y of Indiana State Spiritual Association. Indianapolis, Ind., April, 1871.

Notice.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will meet at Farmington, Dakota County, Minn., June 20, 21 and 22. It is respectfully requested that all intending to attend the following rules of Railroad Companies: On St. Paul and Northern Pacific Railroad, excursion tickets will be sold by agents at the various stations (return tickets included) for full fare one way, on Milwaukee and St. Paul Railroad, Milwaukee delegates will be entitled to first class, and full fare one way, on Lake Superior and Mississippi Railroad, Stillwater delegates will be entitled to first class, and full fare one way, on the certificate of Secretary of Convention that they paid full fare over that road when going to Convention, on St. Paul and Northern Pacific Railroad, excursion tickets in the hands of the conductors on the train only. Delegates can get board at the hotels in Farmington for one day. It is expected that the Convention will be present. HANNAH E. POPE, Sec'y of Association. Morrisston, Rice County, Minn., April 18th, 1871.

Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North-Western Spiritualists' Association, I have the honor to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Ill., on the 20, 21 and 22 days of June, 1871, to commence their first session on Friday, June 20, at 10 A. M., and continue them for the three days, as directed by the Convention. This Convention is called to continue the progressive work of the Association; to establish the order and love of the angels of heaven among the people of the earth; to extend the Kingdom of God on earth; to give to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. Persons wishing special notice in the program of entertainment of speakers and others will address the Secretary of the Committee of Reception, Hon. H. Richter, box 229, Decatur, Ill. By request of Mrs. J. W. Wilcoxson, Moses Hall, D. W. Hill, Harvey A. Jones, Jr., Samuel Underhill, and Adelle L. Ballou. H. S. HAYMON, M. D., Chairman.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers and others of the Western New York will be held at the following places, Saturday and Sunday, May 26th and 27th, commencing at 10 o'clock each day. The place of meeting is on the flower-embowered Ridge Road, three miles north of the railroad station at Medina, from whence friends engage to convey attendants to and from the Convention; also to entertain at the hotel. Thus, with temporary needs supplied, and an atmosphere of harmony and perfume by flowers and overabundance of the healing heavens, night and day, we trust, may we not confidently anticipate a glorious reunion? A cordial invitation to attend is extended to all truth-seekers. J. W. S. BROWN, Sec'y. GEORGE W. TAYLOR, J. Committee. April 27, 1871. A. E. TILDEN.

Three Days' Meeting in Sturgis, Mich.

The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th days of June, at the Free Church, in the village of Sturgis, commencing at 10 o'clock A. M., on Friday the 16th, and continuing until Sunday evening. Free speakers from all parts will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad who attend the meeting. A general invitation is extended to all who are in any way interested in the progress of our humanly at large. In order of Executive Committee. Sturgis, Mich., May 8th, 1871.

Grove Meeting.

The Spiritualists of Oregon will hold a four days' meeting at Halcyon Station, on the A. C. & P. R. R., on Thursday, Friday, Saturday and Sunday, June 2nd, 3rd, 4th and 5th, 1871. A general invitation is extended to all, especially speakers and mediums. JOHN S. HARRIS, Sec'y. By order of Executive Committee.

Passed to Spirit-Life.

From Fort Plain, N. Y., May 24, Herman A. Foster, aged 27 years 3 months and 1 day. He saw the "little white sphinx" approaching from the underworld to earth's shore. Full well he knew its mission, and greeted its approach, saying to his friends as it drew near to waft him away over the portals of the "bright world of my life." He had suffered long, but at last passed gently away—so gently that a sweet smile lingered upon his face until the last moment. Arrangements for every arrangement for his journey, he had his friends and relatives not to be sad or mourn for him, for he was truly happy. His one of the best elevating and healthful of his friends ever witnessed. He departed in the firm faith of the immortality of the soul and of spirit communion. Funeral services were conducted by the Rev. Mr. Ballou, of Utica, N. Y., whose text was selected by the deceased: "If a man die, shall he live again?" and his own words of inspiration gave sweet consolation to the mourning friends, many of whom have not yet come to believe in the beautiful faith of spirit communion. Mrs. S. FABRIC T. LISK.

From Berea, Ohio, April 23rd, Dudley S. Fracker, aged 45 years.

Funeral services were held at his residence on Wednesday, the 23rd, and were conducted by Mrs. S. A. Thompson, of Cleveland, whose inspirations were as sweet consolation to the bereaved widow and friends, and as a baptism into life to the many other attentive listeners who might be in the shadow of doubt and fear. A short address then followed, by Mr. James L. Fracker, of Cleveland, after which Mrs. T., addressing the father of the deceased, who was present, described a vision, in which she saw his home in distant Iowa, where three loving hearts—wife, daughter and child—were waiting to hear words of cheer from "father."

From Leocania, N. H., May 8th, Benjamin G. Catef, of Richmond, McHenry County, Ill., aged 43 years 6 months.

Friend Catef has been for twenty years a thoughtful and ardent spiritualist. His disease was a cancer, by which he suffered much until he came under the magnetic treatment of Bro J. F. Cummings, after which he endured no pain, although the heavy gradually wasted away until the blessed spirit entered the freedom of spirit-life. The funeral was held at Leocania, N. H., on May 8th. Wheeler being the speaker.

From Sterling, Ill., April 26th, Van J. Adams, Esq., aged 60 years.

Mr. Adams was an old and highly respected citizen of Sterling. His creed was: "Do good, and help those in need; leave the world better for your having lived in it." He lived his creed. At his burial Mrs. H. F. M. Brown spoke to a large congregation of friends. "Death hath made no breach In love and sympathy, in hope and trust, No fear of night or sound or sight can reach; But there's an inward, spiritual speech, That greets us still, though mortal tongues be dumb."

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

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

# Banner of Light.

BOSTON, SATURDAY, MAY 27, 1871.

Office in the "Parker Building," No. 188 WASHINGTON STREET, ROOM No. 3, UP STAIRS, A CORNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

### Terrible in Theory.

A self-selected champion of Orthodoxy, and accuser of Spiritualism in the Providence Herald, in a column of as carefully-considered assertion as he could with all his industry and resources put together, undertakes once for all to "settle" the faith that is recognized in the single expressive word "Spiritualism," by accusing it of being responsible for pretty much all the insanity that peopled our asylums and fills our graveyards, while assuring the world that its laws are perfectly well understood, and that mesmerism covers the whole case, not excepting the control over mediums themselves. He has fallen in with "a man of rare intelligence, sterling good sense, varied experience, and (we thought as much) a thorough theologian within;" and from that wonderful man he says he "received the most satisfactory solution of the mysterious manifestations which have surprised the opposers as well as the advocates of Spiritualism, that we have ever heard." This man had seen it all—table-moving, chair-walking—and had himself been violently unseated by invisible power from a table on which he had placed himself. He had likewise enjoyed an "extensive and interesting experience with the mediums." And the conclusion he had finally reached was this: that the "so-called spiritual manifestations are the result of a law of electricity which man does not understand." He says it is "a sort of mesmeric influence which the mind of one human being exercises over another in some mysterious way, and which so far has proved past finding out."

Very well, then; but if, as he distinctly states, the spirit manifestations are "the result of a law of electricity which man does not understand"—and again, if they are "a sort of mesmeric influence which the mind of one human being exercises over another in some mysterious way, and which so far has proved past finding out"—how in the name of the commonest kind of common sense can this "thorough theologian," etc., claim to have understood or found out anything? That is the way with these astute discoverers, who find nothing at all but just what they are looking for. And the writer in the Providence Herald, who sets out to stigmatize Spiritualism as responsible for nearly all the cases of insanity that occur in the country, himself confesses that he knows nothing more about it than what his friend, who admits that he understands and can find out nothing, has so eagerly told him! It revises the old story of the Hindoo superstition—that the earth rested on men of supernatural strength; that they stood on the backs of huge elephants; that the elephants stood on immense tortoises; that the tortoises stood on mountains of rocks. But what do the rocks rest on?—that is the question. Well, not to be too inquisitive, "it is rocks all the way down."

The Providence gentleman who hastens to expose the low and evil effects of Spiritualism to the world finds a friend, a "thorough theologian," who knows all about it; and that willing friend assures him it is the product of a law of electricity which is not understood, and the result of a sort of mesmeric influence which so far has proved past finding out. Of this, now, has something like richness in it. Of course, both of these gentlemen, so "learned in the law" of electricity and "a sort of mesmeric influence," would like to have that law and that influence understood. Yet it is in the very act of trying to understand it and find it out that such a multitude of innocent people are rendered insane. Would these gentlemen wish to have the world pursue an investigation, marvelous as its result promises to be by their own admission, when it can lead only to insanity? They cannot say in reply that it is something else connected with it that makes people insane, if they indeed are rendered so by Spiritualism; for believers in it all recognize the "law," and if they are superstitious in that, it cannot be half so hurtful to mental sanity as to be superstitious about something that they cannot see any law or justice in, like hell, the atonement, the Trinity, and other kindred dogmas. Let these two elucidating gentlemen have it as they will, then; in either case they will have to admit that it cannot be faith in a recognized law, nor any degree of superstitious belief under it, that is likely to induce insanity; whereas, we assert, on the contrary, that it is the superstition which scours all law, which cramps, bends, darkens and shuts up the human mind, refusing to let it see or search for the law at all, that causes insanity and makes such unsatisfactory progress in the elevation, civilization and true advancement of the human race.

The illustration cited by the writer referred to, to demonstrate the baleful operation of belief in spirit manifestations, is only a dollar-and-cent affair, nor does he deign to hint that there may have been other causes for a credulity that certainly showed a lack of sound, healthy judgment. On the subject of money-making, under similar advice and circumstances, we should fairly presume that the writer would himself succumb to very similar influences.

We should lay the blame at the door where it belongs. A good cause, a holy faith, an elevating influence ought to be the last to be made the pack-horse for fallings, inheritances, sins and ignorance, which it only comes to clear up and wholly cure. It is in a spirit like this that we recommend the writer in the Herald to go forward with his investigation, and not to rest satisfied with blank and hollow assertions, made evidently to keep his own moral courage up, that what a wise Creator has in part concealed from human knowledge and vision, he does not intend ever to reveal. We cannot credit the two Providence gentlemen with "knowing the mind of God" quite equal to that.

### The Speakers' Mass Convention

Is to be held in Smith's Opera House, Decatur, Ill., on Friday, Saturday and Sunday, June 1st, 2d and 3d. It will be an interesting occasion, and large numbers will undoubtedly be attracted hither.

### The Fine Art Museum.

On Thursday evening, May 11th, a meeting was held at the store of Jordan, Marsh & Co., Washington street, Boston, for the purpose of giving the friends of this project an opportunity of addressing the employers of that large establishment and their friends, with a view to assist in raising funds to forward the work. The store (the use of which had been kindly volunteered by Messrs. Jordan, Marsh & Co.) was finely decorated interiorly with flags and streamers, chairs were placed between the counters, and at the end furthest from Washington street, on a raised dais carpeted with green, was placed the speaker's chair, behind and above which was displayed a banner inscribed "Knowledge is Power."

At about eight o'clock, the store being filled with an audience of about six hundred, Eben D. Jordan, Esq., introduced as Chairman of the meeting the Hon. William Gray, who proceeded to lay before the people assembled the idea contained in the establishment of the Art Museum, the necessity of pecuniary aid, the vast character of the enterprise, the general interest felt among the most educated and influential men in the State, and its claims to the favorable consideration of all classes of society. The Fine Art Museum was incorporated last year. It was an institution without a parallel in this country, though similar ones had been established with great success in the older countries of Europe. In Great Britain, in 1852, an institution similar in character to the projected one was started in South Kensington, and had continued with so much success, especially in its inculcation of knowledge in the manufacture of certain textile fabrics, that the jury of the French Exposition had credited it in their report as being the cause of a very marked improvement in British manufactures during the last ten years.

The speaker did not believe that Boston should be behind in such a work. The plan was to get original works of art, where possible; if not, copies in plaster or otherwise from the old countries—paintings, photographs, books, curiosities, &c., &c., to be placed in a building, which it was proposed to erect near the site of the former Coliseum of Music in Boston, to be secured to the people forever as a free place of visit, subject to the rules and orders of the Trustees from time to time chosen. The Boston Athenaeum, the Public Library and Harvard College stood ready, as soon as a proper building was arranged, to give valuable collections of paintings, statuary, etc., to the movement. Mrs. T. Bigelow Lawrence had given it \$25,000 and a fine collection of curiosities; Mr. Appleton had also remembered it; and up to the present time the speaker was satisfied that property to the amount of \$500,000 was ready for deposit as soon as a suitable building was ready to receive it. The Trustees desired to raise \$300,000 to commence the building, which was to cost \$1,000,000 when completed. He hoped that this the first organization which appealed in its freedom to all classes, would be voluntarily sustained. Those of the Old World were kept up by rich men, or the various governments—that at South Kensington and the British Museum costing the English government 50,000 pounds sterling a year for increase and sustenance.

The speaker then reverted to the wealth of Massachusetts, which he pronounced to be the richest commonwealth in the world in proportion to its size. There was wealth enough in the State to pay the national debt to the last dollar; and, according to his calculation, one day's productions of the State—the yearly productions of value amounting to one thousand millions—would put the Museum on a firm basis.

The speaker referred to the imperishable effect which the Museum would have on the rising generation, opening the doors of knowledge to so many who otherwise could never attain it, and stimulating genius to additional efforts, and then spoke of Thomas Dowse, leather dresser, of Cambridge, Mass., who, though up to his twenty-fifth year never received more than twenty-five dollars per month, yet accumulated a library (now the property of the Massachusetts Historical Society) worth forty thousand dollars. This example showed that opportunities for development were given to the people of the United States such as were given to no other people. Such an institution as the one proposed would be a blessing to thousands yet unborn, and when once started would never go back; for the people, having learned its value, would sustain and extend it through all time. The remarks of Mr. Gray were attentively listened to and frequently applauded.

Rev. Gilbert Haven, being introduced, gave in his full adhesion to the movement, and at the same time shook the "dry bones" of King Capital by declaring in his royal presence that the American people did not have holidays enough, and that the old Wednesday and Saturday afternoon rest which childhood had, ought never to have been taken from manhood, and should by right be restored. [Great applause among the clerks.] He traced the history of art, and said it followed the steps of liberty, from Athens, its first home, to Florence, with its Michael Angelo; to Venice, which showed what commerce and freedom could do for refinement; to the Eternal City, where its chief glories were attained while the legions fought under the old, free banner which bore the inscription, "The Senate and People of Rome!" To-day in Rome the most celebrated sculptors were Americans; and the influence of the Fine Art Museum on the rising generation could not fall of increasing the faculty of creation or appreciation among the people.

Hon. E. R. Mudge spoke of the Free Museum in its effects upon the tastes of the working classes, and the encouragement it would give to the manufacture of textile fabrics.

Rev. Dr. Lothrop said the universe was one grand work of art—the embodiment in material form of the Divine power, wisdom and love. We are material and spiritual; but though the material has the power to stimulate the spiritual, yet it is the spiritual that gives value to the material. He believed one of the greatest incentives to purity of heart and life was the cultivation of æsthetic tastes among the people. The old Puritans and Quakers, cutting loose from the Episcopal Church and its forms, and making their meeting-houses as much like barns as possible, themselves became subscribers to a system of "forms" from which all the beautiful symbolization of spiritual life was excluded. Religion, to them, had nothing to do with making life on earth happy or enjoyable, which is one of its chief ends. A project like the present one was destined to be a great blessing to the people. A work of art, once seen, became engraved upon the memory of the soul appreciating it, and belonged to that soul forever!

Hon. P. A. Collins endorsed what Rev. Mr. Haven had said about the Wednesday and Saturday afternoon holiday. He also hoped, if the institution was established, that no prudish feeling would prevent its doors from being open for the people on any and all days when the people desired or were in position to enter it. [Did our Friday mean Sunday, too?] This sentiment was heartily applauded.

E. A. Whipple then read a finished paper eulo-

gizing the enterprise. To his mind, the connection between the fine arts and labor is indissoluble. The awakening of one mind alone would be worth all the cost of the structure.

Chas. W. Slack, Esq., editor of the Commonwealth, then made a stirring speech; after which, Mr. Gray exhibited plans of the proposed building, and the meeting dispersed. The colossal magnitude of the enterprise will of course make its establishment a labor of many years; but it is in the hands of earnest workers, and promises to become one of the highest ornaments of free America.

A meeting of the workmen in the employ of Messrs. Chickering & Sons was held in the warehouses of the factory of that firm, on Tremont street, for the same purpose as the one above, on Monday afternoon, May 15th. Hon. Wm. Gray and Mr. George Chickering addressed the assembly.

### The Radical Club.

The last regular meeting of this Club was held at the house of Dr. Bartol, 17 Chestnut street, Boston, Monday morning, May 15th. The attendance was more than usually large, says the Post, many being drawn thither by the announcement on the cards of invitation that Rev. Samuel Longfellow would read the essay. The reading of Mr. Longfellow's paper occupied about an hour. His subject was "The Law of the Divine Providence," and he treated it ably, looking at it from the ground he occupies. He evidently does not believe in special interpositions in behalf of individuals, but thinks that everything that is done is owing to the action of certain natural laws, and is good or evil, according as these laws are regarded or disregarded. He specially did not believe in miracles as being Divine workings—they must, like everything else, be traced to natural causes. After he had finished, quite an animated discussion followed, participated in by Rev. Mr. Weiss, Dr. Bartol, Mr. Sargent, Mrs. Howe, Mrs. Cheney, Mrs. Livermore, Miss Peabody, Mrs. Stone, Mr. Clary McCauley, Mr. Morse and Mr. Blake. Mrs. Livermore insisted that there was no such thing as accident in God's economy. Whatever happened to a person individually, or to the world at large, was a part of God's plan toward the individual or the world. Looking back over her own life, she could see that all the most important events in it had been the result of what at the time she had called accident. God's plans never varied, and we could not change them—try as we might to the uttermost of our human strength. His care was over us the more we needed him; the deeper the sin the lower he bent toward us with his love; our ways must in the end be his ways; we could not make it otherwise. Mrs. Stone thought that "accident" so-called, was one of God's ways of teaching the world the difference between right and wrong. Mrs. Howe advanced the same idea. Dr. Bartol thought that the old idea that had been advanced was the true one and the noblest, that in any afflictive stroke, so-called, of a Divine Providence, the strongest person and the most devoted was not the one who simply "submitted" to the affliction, but the one who sided with God and sublimely declared that it was right, "because the Lord had done it." This was a spirit nobler than resignation, said the speaker; it was adoration and a firm trust and belief. While the discussion was yet at its height, the hour for adjournment came and passed, and it was nearly half-past one o'clock before the conversation ceased. It then adjourned to meet next autumn. Probably the meetings will be resumed in October, as usual.

### "Father Cleveland" and Son.

We had the pleasure of a call from J. T. Cleveland, Esq., of Texas, a few days since—the son of the venerable Father Cleveland, of this city, "Missionary." He is seventy-three years of age, and as well preserved as a man can possibly be at that period of life. His conversation is remarkable for its interest, and he bears his part vivaciously and well. His honored father, known to all our citizens, writes a note to the Salem Register concerning his "boy," accompanying a notice of the latter's arrival in town on a visit, from one of our city dailies. The old gentleman is obviously much gratified with his son's visit, as one might reasonably suppose. It is twenty long years since they met, and the Texas resident is now the old man's only child living on earth. The venerable Father Cleveland himself is ninety-eight years of age, and in the language of Scripture, "his eye is not dim, and his natural force is not abated." He complementarily remarks of his "boy," that "my son is now in his seventy-third year, highly respected for his upright moral character—but he is a Spiritualist!" Alas! for the ineradicable prejudices of Orthodoxy! The good old man is now so very near the other shore that he will scarcely heed the passage when he makes it; and then his eyes will open to the same immortal truth that keeps the heart of his son so happy in its certain trust.

### A Remarkable Medical Examination.

By appointment of Governor Hoffman, of New York, Drs. Gray and Vanderpool, two physicians of large experience with all forms of mental disorder and disease, visited Wednesday, May 10th, in his cell, and made a thorough examination of the bodily and mental condition of Edward H. Ruloff, the condemned murderer, whose remarkable persistence in maintaining certain views with respect to the origin of language had given rise to doubts respecting his sanity. The interview was protracted. Ruloff stated that for thirty years he had been impressed with the fact that he was to make an important discovery in language. He knew Latin and Greek, and could read all the European languages. The Greek was the common source of all the others. The fictions of Greek and Roman mythology covered great philological truths. He adduced examples, and explained his theory at length. Homer's phraseology was perfect, but he did not believe such a person as Homer ever existed. Shakspeare's adaptations were really originalities. His earnest wish was that the Governor might fully appreciate this new philological system, and that his book might be placed in proper hands to be developed and published; he did not care what became of himself. The commission submitted a report that in their judgment Ruloff was in sound physical health and entirely sane.

### Music Hall Free Spiritual Meetings.

The committee of arrangements has yielded to the just and reasonable demand that subscribers who pay the expenses of free meetings should have reserved seats. Subscriptions are coming in freely, and the project of free admission will not be abandoned. Subscription books can be found at Mr. Gay's, 1142 Washington street, Geo. Hosmer's, 47 Federal street, and with Mr. Wilson, at the Banner of Light office, 158 Washington street, and others of the committee. Prompt action should be taken.

We hear indirectly that it is probable the next National Convention of Spiritualists will be held in Baltimore.

### "Infidelity" at the Antipodes.

It seems by the recent foreign files that the light of coming freedom in religious matters has pierced even to far Australia, but that it is welcomed as usual, wherever the Church has the courage or power to show its old characteristics, by persecution and intolerance. The particular case at this time is that of Mr. William Lurando Jones, a sculptor, and a member of the Royal Academy of Arts, who has been sentenced to two years' imprisonment and to pay a fine of \$500 for blasphemy. Mr. Jones lives in the town of Parramatta, sixteen miles from Sydney. At an open air religious meeting in a park near the former Government House, in January last, the preacher on the occasion got into an argument with Mr. Jones. The latter contended that the Old Testament was not a fit book for women and children, and spoke of Moses as "a robber" and "murderer" and "a cruel old wretch." Other characters of the Old Testament were denounced with equally outspoken terms. The learned divine being, as usual, unable to answer the charges, the Church through the arm of civil law took up the case to "hush the infidel," and based its ground of prosecution on the expression of the above views. Although there was testimony that Jones had spoken of God with reverence and of Jesus Christ as "a good man," the jury without a moment's hesitation returned a verdict of "guilty," and the unfortunate "blasphemer" was then sentenced as above stated. The prisoner has been cropped, compelled to don the prison dress with the prison brand, and associate with the worst criminals of Australia. And to their shame be it said, this is English law!

Here we have evidence of the existence of the old spirit which armed the Inquisition with its terrors, and lit the fires of Smithfield. A cultivated, refined gentleman, for the mere expression of opinion in a controversy into which he was probably provoked, is obliged, cropped and branded, to associate with what are called "the worst criminals of Australia," and the world knows what they are! Much public indignation was aroused in the neighborhood, and one Unitarian clergyman declared to his people that he held the same opinions as the condemned man, and asked pointedly "why he himself was at liberty, while Mr. Jones was in jail?"

In commenting on the above, the Boston Daily Advertiser uses the following language:

"Our own General Statutes contain a section which would condemn every person who openly promulgates such views to the same punishment as Mr. Jones is suffering; but it would be difficult to find twelve men in the Commonwealth, however strongly they might reprobate his opinions, who would vote him worthy of such a sentence."

### No Prospect of an Indian Outbreak.

Jonathan Richards, Indian agent at Cochoitla, Indian Territory, writes to Washington, April 29, that representatives from all the tribes are there and appear friendly, and he thinks they are disposed to form a peaceful alliance. The Kiowas, Comanches, Cheyennes, Arapahoes and Apaches are represented by some of their head men who are behaving very well, and there are hopes that their visit and the influence of friendly Indians will exert a marked benefit over them. Heavy rains have delayed the meeting of the council. He heard a great deal more of Indian deceptions and proposed hostilities from the newspapers and sensationalists than from the Indians and other reliable sources, and thinks there is no cause of fear of a general outbreak among the wild tribes. If such should occur it will be the result of improper influence of designing and bad men.

### Mr. Home at St. Petersburg.

The readers of Human Nature, says that magazine, do not require to be told who Mr. Home is. He has just returned from St. Petersburg, where he was so much occupied that he sometimes had four sittings daily. He sat several times with the Czar, and constantly with the highest society in the Empire. He gave a lecture on Spiritualism in the French language, which was so popular that he realized \$165, after paying all expenses. It would appear that the influential classes in Russia are those who become Spiritualists. Mr. Home is about to be married to a Russian lady. We have seen the miniature of this lady—a cousin of our correspondent, M. Aksakof. The marriage will take place in England this summer.

### A New Book—Mrs. J. H. Conant's Mediumship.

We intend publishing a book of five hundred pages early in September next, giving a full history of Mrs. Conant's mediumship, from the time of her birth to the present. This work will contain much interesting matter never before in print, as well as copious selections from the Message Department of the Banner of Light, both in prose and poetry. The book will also contain a fine engraving of Mrs. Conant. The price of the work and other particulars will be given to our readers in due time.

### Spiritualists in Baltimore and Troy.

It is quite noticeable that, in many of our large cities, the more influential portion of the press make it a point to report the lectures on Spiritualism with the same impartiality they accord to other denominations. The Daily American, the most popular paper in Baltimore, contains a lengthy report of J. M. Peabody's lecture in that city, May 7th. The Troy (N. Y.) Daily Times of May 1st also reports one of Thomas Gales Foster's lectures recently delivered in that city.

### The Spiritual Analyst and Scientific Record.

It will be seen by the advertisement of the publishers in another column that the first number of a monthly bearing the above title will appear on or about the first of June next. It will be under the editorial charge of Prof. J. H. V. Tooby, of Providence; and, judging from the published list of contents, this new candidate for public favor will doubtless be well received. W. F. Brown & Co., No. 50 Bromfield street, are the publishers.

### We Hope Not.

Wendell Phillips, in a speech before the Labor League, at New York, compared the social and political demoralization of New York City to the mobocracy now holding sway in Paris, and made the fearful prediction that the same New York mob which in 1863 killed negroes in the streets and burned a negro orphan asylum, will in 1883 kill rich men and burn their palatial mansions, in the spirit of diabolical license.

### The Labor Question.

A call has been issued by the Committee, Mr. E. R. Place and Eleanor D. Rockwood, for a mass convention for the consideration of the labor question, to be held under the auspices of the "Boston Eight Hour League," at Horticultural Hall, Boston, on Wednesday, May 31st, forenoon, afternoon and evening, commencing at 10 1/2 A. M.

### The Gift of Mediumship.

Among the varied phases of spirit mediumship vouchsafed to mortals, no one seems to us so desirable, so universally useful as the gift of healing. This wonderful faculty of insight into the mysterious functional activities of the human organism, added to the accompanying and still keener perceptive power of intelligent selection and combination of original and startling specifics in the materia medica, merits chief rank and the most cherished regard among the bountiful legacies bestowed upon us from the spirit-world. We mean the genuine gift, like poetic inspiration—a rare possession, and not easily counterfeited. When a true physician becomes developed by spirit agency, we gladly recognize his or her claim, bid them welcome to the rank of the world's benefactors, and God-speed on their noble mission.

We believe that we hazard no conviction of an erroneous or partial judgment in classing among that higher order of healers to which we have alluded, the good name of Mrs. A. C. Latham, of this city. We have full reason to entertain a high estimate of this lady's clairvoyant and healing powers, as have the very large number of those afflicted by severe disease, from this vicinity outward to all and remotest parts of our country, who have been blessed by her valuable treatment. For twenty years past, Mrs. L. has been a reliable and successful medium for spirit intervention; and for twelve years past she has been a devoted practitioner in the noble art of ministering to the ills of the flesh and imparting the consolation of prolonged and useful lives to those who were once sorely beset with physical infirmities, and despondent of ever regaining the seeming "lost cause" of impaired vitality.

Mrs. Latham claims that a VOICE, as distinct as that said to have arrested Paul in his unholy journey, announced unto her her intuitive possession, enjoined upon her emphatically to put to immediate and constant use her precious gift, bid her "Go forth and heal the sick, comfort the sorrowful and despairing, from physical or whatever disease"; and she at once dutifully responded, and has continued to conscientiously labor all these years in her blessed mission. While properly and legitimately making her calling a means of livelihood, she has not degraded her powers to the service of a mere mercenary profession; but she cheerfully and bountifully dispenses her best attentions, and care as well, where no hope of pecuniary compensation may instigate her.

Mrs. L.'s specialty is the treatment of chronic and hereditary diseases, and she is eminently successful in eradicating their tenaciously-rooted seeds and lingering infirmities. Her fine perceptive faculties enable her to combine, with a singular degree of adaptiveness, the varied elements for specific remedies, until she numbers in her list of medical preparations some two hundred distinct and choice remedial combinations. Her husband, Mr. J. Latham, being an experienced and skillful pharmacist, finely prepares in his laboratory her intuitively-composed recipes, and the materials employed may be relied upon to contain no injurious ingredients whatever.

While we would disparage no other worthy physicians in the spiritual field of practice, we would heartily commend to our own friends and acquaintances requiring the services of a reliable clairvoyant physician, as well as any strangers who may need a hint of advice in the right direction, and who may deem our suggestions worth heeding.

An abundance of entirely unsolicited testimonials to the success and value of Mrs. Latham's treatment, and demonstrating its efficiency and superiority to time-honored systems of poisoning life to heal its maladies, may be found at her office, and the evidences of her popularity obtained from her printed circulars.

### A Golden Wedding.

Mr. Charles F. and Mrs. Susan W. Crosby celebrated their Golden Wedding at their home in Ashby, Mass., on Wednesday evening, May 3d. The guests were numerous, the presents many, varied, beautiful, appropriate, and valuable, the collation abundant, the flowers profuse and fragrant, and the music—performed by a pupil of the Institution for the Blind at South Boston—sweet and harmonious.

The affair was a surprise to Mr. and Mrs. Crosby, the party having been arranged by their daughters and son, aided by their partners and other relatives.

Among the many more valuable presents bestowed was a receipt for the Banner of Light to Mrs. Crosby from her daughter, Mrs. Sarah E. Paul, of Chelsea.

In the absence of the brother of the golden bridegroom, (Rev. Josiah Crosby, of Ashburnham) a lady guest presented the gifts, closing with an original poem of eighteen verses, but of too personal a nature for the general reader.

### "One of the Chosen."

This is the title of an engraving by Sartain, of which the artist's proof is before us. It is done in that practiced artist's best style. The idea or sentiment conveyed is, that of a young child, whose little life is visibly fading away, and of whom a mother thinks only to believe the more profoundly in heaven. The attitude is suggestive of the silent yearnings of the young spirit, and we doubt not that on the wall of the chamber, over the little empty crib of the departed one, it will keep alive many a dear memory, and make it a continual power as an ideal in the daily life. It is a beautiful picture. It has been issued for and published by subscription, under direction of the National Art Association, by R. H. Curran, Rochester, N. Y. Canvasers ought to make a ready and wide sale with it.

### Another Physical Medium Developed.

The New York Daily Standard gives an account of physical manifestations which occur in the presence of Miss Wood, a respectable young lady at South Haven, who is, undoubtedly, the medium, having recently become developed as such. The Standard says, every effort has been made to discover the cause of the raps and other singular disturbances, [outside of the spiritual hypothesis, of course,] but to no effect.

THE RELIGIOUS FREE PRESS, is the title of a new and neatly printed quarto sheet, issued monthly at Cincinnati, Ohio, by Dr. D. Winder, who has always been a progressive man, and filled the pulpit of various denominations, and has not yet stopped growing. In his introductory he says:

"Although the editor of this paper is, from the most profound conviction, a Christian, the paper is intended to be neither a Religious nor a Christian journal, as its columns will be open to all classes of religious writers, including Jews, Christians of all schools, 'orthodox' and 'heterodox,' Spiritualists, Free Religionists, Deists, and Atheists, if free any. If Christianity cannot endure the ordeal of free and fair investigation, it does not deserve our veneration; and a disposition to avoid open discussion of its claims, indicates a want of confidence in the evidence on which it rests. This is equally true of all the doctrinalistic religions. Truth becomes clearer the more it is discussed. The exact opposite effect will follow the discussion of a false theory."







Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth Street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

SALE OF SPIRITUAL LITERATURE.

The American Booksellers' Guide gives Spiritualism credit for the sale of one hundred thousand volumes annually, and says that Andrew Jackson Davis's works alone have an annual sale of twenty thousand volumes. The twenty-three volumes by Mr. Davis should be in every public library and every family library that is owned by a Spiritualist and worth fifty dollars. These books are worth more than all the novels and all the secular works in print. NATURE'S DIVINE REVELATIONS cannot be equaled by any work on moral philosophy in print; and no book can be found that will so effectually expand the mind of a student or a thinker. Many of our learned men and women have read it, and more will when they learn what it is, and all will be benefited by it. Not all, however, will recommend it, because it leads out of superstition and sectarian bondage. The five volumes of HARMONIA in practical value rank next to this great work, and every young person should read them, as their truths are of inestimable value. The PENTATEUCH is a work of great value to Spiritualists, and no person who can read should be without the HARBINGER OF HEALTH. More interesting than any novel, and better than a score of them, is the MAGIC STAFF; and no minister should preach without a copy of the ARABULA. The other works are eminently and some equally deserving, and all worthy their place in the literature of the New Dispensation. Beside these valuable works should be those of our talented young brother, Hudson Tuttle. No better history of the results incident to the rise, progress and changes on our earth, including the living kingdoms, can be found in so few words as in the two volumes of ARCAICA and PHYSICAL MAN. HIS GOD-IDEA AND CHRIST-IDEA IN HISTORY are both full of facts, truths of history and arguments that entitle them to a front rank in American literature. HIS ARCAICA OF SPIRITUALISM we have not yet read; but, judging from a few glances and what we know of the author, we feel sure of its great merit, and safely recommend it for what its title implies. No Spiritualist should be without these works and many others; but also as specialties would we recommend the works of Mrs. Maria King, especially the REAL LIFE IN THE SPIRIT-LAND and her series of pamphlets, all of which are worthy a place on every reading room table. We would not have anybody overlook PLANCHETTE, OR THE DESPAIR OF SCIENCE, by Epeas Sargent; or IT SHOULD NOT ONLY BE PUT IN EVERY LIBRARY, BUT INTO THE POCKET OF EVERY SKEPTIC. Nor would we forget to write our most hearty recommendation of the works of Wm. Denton, which we are glad to say are gaining a wide notoriety and large sale. There are many other books which we put in the first class in our recommendations to general readers, and none oftener or sooner than the GOSPEL OF GOD AND EVIL, by Silver, the SEERS OF THE AGES, MODERN AMERICAN SPIRITUALISM, and STRANGE VISITORS; and let us, in closing this brief and imperfect notice of a few of the many books that deserve more than we can say for them, advise no man or woman to take a long journey or short ride in the cars without a copy of THE VOICES, by W. S. Barlow. As fun is "better than physic," so this is better than both, and delicious in any weather.

ANOTHER BROTHER GONE.

THOMAS G. CHASE, M.D., of Philadelphia, to us long known and most highly esteemed, not only by us but by those who know him better—aged seventy-eight, lacking one day—left his body March 23, calmly and peacefully as a babe falls to sleep, as his companion assures us, and as we would expect of one so intellectual, so good, and so long and firmly convinced of the spiritual truths of our philosophy. For many years the spirit-life was to him as much a reality as this, and his intellect made him a practical religionist, but not a Christian. His mind was clear from all superstitions, and hence he has no burdens to work off in the spirit-life. He was the inventor of the best lung medicine we ever used, (Balsam of Lungwort) and also of a condensed eye, and had in many ways made his life useful, never losing any time by idleness. Dr. Chase has led a long and useful life here, and gone at a ripe age to enjoy and realize the brightest hopes that can hang upon a human mind in this state of existence. Bro. H. T. Child, M.D., who was with him, and long and intimately acquainted with him, gave his memory a well-deserved notice in the Religio-Philosophical Journal; and his lonely companion in life, long afflicted with severe illness, writes us that she realizes his presence and influence and affectionate sympathy, which are almost as real as while he was in his form. The blessings of Spiritualism are becoming daily more precious.

AMONG THE BERRIES.

Required by the rapid ripening of strawberries, and the sickness of those on whom we depended for help, to abandon our trip to Michigan, and postpone the anticipated pleasure of nesting among four little grandchildren in that State, we turned to Egypt, which sent us ripe strawberries on the first day of May, and on the third of May we were among the vines, plucking the delicious fruit with our own clumsy fingers. Several acres were literally covered with the sparkling fruit, but the weather was wet and cool and pickers slow. Prospects of fruit in Southern Illinois are excellent, when compared to the past few years, which have been partial failures from incidental causes. The season is very early, though wet and cool. Those who want good farms for prices that are sure to double in ten or twelve years with good care, can find them on the new railroad from St. Louis to Du Quoin, or on the Illinois Central, below Centralia. South of Du Quoin the land is mostly timbered, or was before improved, and above that flourishing little city it is mostly prairie, and both good soil.

The Chicago Times is looking after Henry Ward Beecher, and makes the following points on his progress: "It was not very long ago that Henry Ward Beecher issued a proclamation abolishing hellfire, and now he deserts the doctrine of bodily resurrection. If Mr. Beecher only lives long enough, which will depend largely upon his increase of salary, he will reduce Orthodoxy to a very comfortable and satisfactory condition of things."

Dr. Parsons, who has been spending the winter in Chicago, gave us a call May 9th. He is not advertising, nor making any efforts to secure patients for treatment, but had several on his

arrival here, as he has all the time. He is very successful in his treatment, and cannot well escape from using the powers he possesses for the benefit of the suffering.

Mrs. C. A. Gould, long and extensively known as a successful clairvoyant and magnetic physician, is now permanently located in St. Louis and doing a good business, and her many friends can see or hear from her at 727 North-11th street, St. Louis, Mo.

ASTONISHING MANIFESTATIONS.

From the Wooster (O.) Republican. If the Rev. Cotton Mather, of witchcraft memory, were living in these degenerate days, he would have his hands full of business in this city, at the house of Mr. David Hoffman, near the corner of Pittsburgh avenue and J. Subba's lane. The family is said to be haunted by malignant spirits, who are unaccountably rampant in their evil doings, and in their transactions and mysterious in their ways. The family consists of five persons: Mr. Hoffman, who is about fifty-five years of age; his wife, about fifty; two daughters, respectively aged about seventeen and twenty, and a son, probably fifteen years old. They formerly lived in Holmes County, Mr. Hoffman being employed as a millwright, and having a mill on the banks of the Ohio, near Sharp's mill, two miles south of Millersburg, where the family were regarded as respectable, intelligent and Christian people. He stated that he was doing well at the mill, had a good salary and a good home, and in every way in comfortable circumstances, until disorder, in a mysterious way, visited his family. It first commenced a year or two ago, when by his missing two dollars from his pocket-book, after which he privately hid his money; but that, too, disappeared in the most unaccountable manner. Articles of food and clothing, in daily increasing quantities, went the same way. Crockery ware fell from shelves and broke to pieces; stones and gravel were thrown about the house, and thrown about the house, apparently without human agency, the business seemingly having headquarters in the cellar. The family, from being annoyed, at length became frightened, and, imagining that change of abode might bring relief from the spirits, removed to Wooster last summer. Mr. Hoffman remaining at the mill, where he was unmolested by any evil visitation. But his family, who lived in Mr. Shook's house, West Liberty street, was not so fortunate. The clothing of the mother and eldest daughter was taken, some returned—from whence, no one could tell—all cut to pieces as if with shears, and some found secreted in out of the way places. In fact, all their underclothing was found stuffed into the mouth of the cellar drain, a silk dress hid under a wood pile in the cellar, and skirts, etc., buried in sand. Many written notes were thrown, apparently from the cellar, bearing all kinds of messages. One was, that if Mrs. Hoffman would come down to the cellar, she would be rewarded with a certain specified day and hour, and would there find a box containing two thousand dollars. Prior to this, the family had become afraid to enter the cellar; and as she could only go down the steps backward on her knees, Mrs. Hoffman, afraid of bodily injury, was dissuaded by neighbors from making the hazardous attempt. But she went to the cellar, and brought her husband to Wooster, hoping he could get the money, and by his presence abate the "spirits," or it, as she calls the evil agents of her distress. Another note was received, stating that no one could get the money but herself. It has not been secured up to the present time.

Some of the manifestations of Spiritualism at Wooster, learning of these transactions, held a circle meeting, but received no signs from that other "bourne." The troubles raged on. Mr. Hoffman, at a sacrifice, was compelled to give up his situation at the mill, and join his family in Wooster. A few weeks after he moved to where they now reside, followed by it. By request of the family, a clergyman of Wooster visited them and offered prayer. Shortly after he left a scrap of paper dropped strangely to the floor, upon which was written, that as they (the family) had "prayed to God," the spirits would be "brought away." All was quiet for a few days. Then more clothes were taken, which, after absence of one or two days, would be found in the house or yard, cut to pieces. About ten days ago, while another reverend gentleman was there, a piece of new calico, sufficient for three dresses, disappeared. A neighbor lady next day found it under a pile of straw, and also a blanket shawl, under a box of potatoes, in the cellar.

Frequently at night there are soundings on the walls, stones, from pebbles to those as large as a man's fist, thrown in the rooms and a general rumpus created, as if by the agency of high machinery. One evening Mr. Hoffman called upon it to cease, without avail; whereupon he indulged in a little lat swearing, when all became serene. A young man who called there last Friday evening, said if the spirits could cut up his hat or handkerchief, they were welcome. A small stone dropped from the ceiling, when he looked up; he found it hot, and upon taking out his handkerchief, discovered it cut to pieces. As another instance very peculiar, a young gentleman, a confirmed skeptic in Spiritualism, with other persons visited the house on last Sabbath afternoon, and on his return to his brother's residence, to the amazement of all, at least twenty holes were found in his hat. He had a pocket not been out of his pocket at the haunted house. Mr. Hoffman answered one of the spirit-voices, placed his reply quietly in the cellar, but just as he got up stairs into the room, his own note dropped on the floor at his side—all his family present.

Until last Friday, nothing of Mr. Hoffman's clothing had been touched. That night his two pairs of boots—all he had—were taken, and also the table knives, but the boots were mysteriously returned next day. On last Saturday all his clothing, excepting an old working suit, was taken, and words written on the side of the house to the effect that they would be returned. Mr. and Mrs. Hoffman, and the eldest daughter, have no clothing but that on their backs, while in the house are piles of cut-up garments of all descriptions, of good quality—a dozen dresses, silk, delaine, calico, &c., cloth saques, four shawls, underclothing, and any quantity of lesser articles.

The whole matter is confounding. There are, however, several plausible theories for the cause of the seemingly marvelous transactions. Careful watch has been kept, yet no clue to the perpetrators of the outrages has been discovered. Hundreds of men and women have visited the premises, and held meetings at the members of the circle to see if anything can be developed. We will keep our readers posted upon the subject.

Note from F. L. Wadsworth.

EDITORS BANNER OF LIGHT—Gentlemen: Will you please remove my name from the list of lecturers in your columns. I was not aware that it still remained there until I hunted up the cause of continued calls to lecture on Spiritualism, sent to my address of three years ago. My business pursuits at present utterly prohibit my devotion of any time to outside lecturing, therefore I am "out of the field." Wishing you and the principles of spiritual philosophy success, I am, as ever, F. L. WADSWORTH, 183 Superior Street, Chicago, Ill., May 9th, 1871.

Matters in Vermont.

DEAR BANNER—Our next State Convention will be held in Stowe the last of June, and a visit to Mt. Mansfield, the highest mountain in the State, is contemplated by the members of the Convention. Reduced terms will be given by rail, stage and at the hotel; and as two good tentacles will be combined, we hope for a full attendance. Full arrangements will soon be made, and due notice given. I shall speak at East Calais, Vt., the 28th inst. Fraternally and truly, GEORGE DUTTON, Sec'y Vermont State Spiritual Association, West Randolph, Vt., May 15th, 1871.

M. Auber, the renowned musical composer, died in Paris, May 14th, at the age of eighty-nine.

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

THE DECATUR (ILL.) CONVENTION.

The call for a "Speakers' and Mass Convention," to be held at Smith's Opera House, Decatur, appeared a few weeks ago, in the Banner of Light. We prophesy a large attendance at this meeting. Souls alive with tender sympathies for the race, and baptized with genuine inspirational fire, will gather there. The topics of a "Speakers' Fraternity," of some kind, will be made a prominent theme. Truly, the day of unity among the public teachers of the Spiritual Philosophy, at least, has come. The public mind is continually making new demands upon us. Doctrine—doctrines; the people want it. "Tell us what you believe, and why you believe it! Elaborate your theology"—so say the waiting thousands. Some writers claim that the people have had "doctrine" enough. So they have, of the old-fashioned kind. But, thank God, Spiritualism introduces a New Theology into the world. And this New Theology, based upon divine principles, is susceptible of progress—of everlasting unfoldment. Its teachings will resurrect millions into the higher plane of spiritual life. Belief in God, a demonstrated immortality, and the saving virtues of a pure and holy life, are among its fundamental ideas.

The world needs doctrinal Spiritualism. Let the work of order go on. Let us prepare beautifully furnished houses for the spirit of man. Let speakers unite in fraternal love, and a deep spiritual trust in the goodness of God. Let schools be established wherein young media suited for the rostrum can receive that mental discipline and culture so essential to success. Spiritual colleges will come in the future. Let us be satisfied with small beginnings.

Spiritualism must take its stand with the historic religions. The Liberal Christian was right in affirming that Spiritualism ranks as a type of the religious idea. The Decatur Convention commences its first session on Friday, June 23, 1871, and continues for three days. Sisters Wilcoxson, Ballou, and brothers Moses and Daniel Hull, and other earnest workers, will be present to present the living truths of Spiritualism to the people.

LIZZIE KEYSER IN LOUISVILLE. May 5, Miss Keyser, of Cincinnati, of whose marvelous powers as a medium we have written heretofore, made her first appearance before a Louisville audience. Nearly four hundred people were present in Weisiger Hall. Marked attention was given Miss Keyser throughout the séance. Many remarkable tests were given. The Spiritualists gave Sister Keyser a hearty greeting, and the Spiritualist Society discontinued its Sunday evening services in order that all might attend the second séance, which was given on Sunday night (7th) to a large audience. Blessings on our media!

The Louisville Commercial contains the following candid report of the first séance. (After referring to the introduction of Miss Keyser to the audience, the reporter of the Commercial says: "Miss Keyser, an earnest, self-possessed lady of refinement and culture, came forward and proceeded to pick out and describe the forms of spirits, standing and sitting in the room with the audience. In nearly every instance the gentleman addressed, and that he had as common now-days) appropriated the funds for his own use. The circumstance was corroborated by the gentleman referred to in the descriptions of the deceased embalmers was of a mild type, to say the least."

SPIRITUALISM AND FREE RELIGION.

George Lynn and Dyer D. Lum are both Spiritualists—that is to say, they believe that human beings once living in the flesh who have passed through the change called death, can and do communicate with the inhabitants of this planet. Of course these brothers read the Banner of Light, and, like sensible persons, they also read Mr. Abbot's sterling paper, The Index. Taking up a back number of The Index not long since, we noticed the following paragraph—an extract from a correspondent, with no name attached:

"Your efforts to awaken Spiritualists out of their dreamy life, to bring them back to active individual life, and to show them that to grow is the object of life, and not to slumbering torpor, the luxury of spirit-isms, will also succeed, if I have a shadow of doubt, that you should touch that chord, and show them the danger of giving up their brains to unknown spirits, be they in or out of the body."

Reading the paragraph over several times, we came to the conclusion that it was an unwarrantable and wholesale aspersion upon Spiritualists, and Spiritualism; and so we proceeded to show, to the best of our ability, in this column, (1) that Spiritualism did not lead an individual into a dreamy life; (2) that Spiritualism gave human beings active individual life; (3) that the doctrine of growth or progress is nowhere so brilliant and potential as in Spiritualism; and (4) that media give up their individuality to the spirits temporarily, as an experiment—to demonstrate immortality.

We are in receipt of several letters commending our course. Mr. Abbot reproduced our article in his paper, and in an editorial note stated that "Mr. Lynn writes with kindness"; also that he "would reciprocate" in that direction. Next to the Banner of Light and the Religio-Philosophical Journal, we consider The Index essential to our spiritual welfare.

In the issue of The Index dated April 29th, we find a well-written article by Mr. George Lynn, and also a brief note from Dyer D. Lum, whose learned essays so frequently appear in the Banner. Mr. George Lynn writes admirably. His sentences are indicative of a calm, self-possessed, unprejudiced mind. He has the following good word for Spiritualism: "Spiritualism has done and is doing much good. Its phenomena have convinced vast numbers of the truth of continued life after the spirit 'shuffles off this mortal coil.' It has been and still is a constant balm of consolation to the afflicted in mind and body; its promises are rational and (as we think) natural, inasmuch as they are in harmony with our purest emotions, and do not violate what seems to us the working of natural law."

Again, he says: "The simple fact that spirit communion is such an essential with us is no reason why we should declaim against Free Religion, which is working heartily with us to eradicate the tyranny of all authority that cramps the mind in its aspirations for the highest good."

Near the close of his letter we find the following: "Now, it is very clear to my mind that, previous to the rappings and other phenomena connected with Spiritualism, the various reforms had prepared the way for what by us is termed the Rational Philosophy; and therefore, for these reasons, as well as others of similar import, I take exception to the use of the term 'Spiritualism' by the Spiritualists who have traveled over the ground of Free Religion years ago. The simple truth is, that Free Religion is the last phase in religious reform, and is the natural outgrowth of progressive tendencies."

We have been a student of Free Religion for

some time. Since the publication of The Index, we have been a constant reader of that journal. We have read The Radical attentively. The Examiner we hailed with delight. We have sat at the feet of the wisest and most radical of the Radicals in Horticultural Hall, Boston. And we have nourished the idea that we were, in reality, an appreciative admirer of the free religious movement.

We usually write with care; and when making strictures on The Index correspondent, whose slur at Spiritualists is presented in this article, we stated our honest conviction in saying that many of the believers in Spiritualism had already traversed the domain which Free Religionists are now cultivating. This is not "declaiming against Free Religion"—far from it. We stated, most emphatically, that Spiritualists, as a class, appreciated, loved, honored and respected the scholarly Radicals of the present day. We have said heretofore, in this column, that "Spiritualists and Free Religionists should labor together, side by side."

We try hard to keep out of bigotry. We hope we possess broad fraternal loves. We desire to be humble and teachable. But still, at the same time, we are determined to have our say, to affirm our convictions. Of course the charge of "egotism" will come. But what of it? Abbot, Towne, Frothingham and the rest are egotists—so say bigoted Christians and bigoted Nothingarians and, perhaps, a very few bigoted Spiritualists.

We take great pleasure in again affirming that many Spiritualists have, in the days gone by, traversed the domain now occupied by Free Religion. And here are our reasons for this statement: Free Religion, as revealed to our consciousness, affirms (1) the resurrection of the individual into spiritual freedom; (2) the necessity of an organized warfare on church dogmas; (3) a recognition of the great possibilities incarnated in every human being. Thousands of Spiritualists will declare that they occupied similar ground "years ago," and that they welcomed Spiritualism as something new, thus confirming our utterance that "Spiritualists believe all that Free Religionists do, and more besides."

Can Mr. George Lynn find in Free Religion enough to satisfy his aspirations for immortality? It is evident that he cannot, else he would not write as he does about the utility of the facts of Spiritualism. And now, because we say that Free Religion cannot satisfy George Lynn, so far as the great question of immortality is concerned, it does not follow that we are bigoted, or that we are full of egotism, or that we do not appreciate the free religious movement.

We do appreciate Free Religion! Its fast convincing masses that the destruction of Christian idols is a most respectable pursuit to follow. Free Religion beautifies with scholarship and analysis and pure spiritual light the domain of negation. To deny is now not a sin; to doubt is now regarded as a sign of brains, and does not call forth anathemas; to interrogate is now significant evidence of a teachable spirit, and not, as of yore, attributed to brazen effrontery.

In our humble opinion Free Religion is not, as Mr. George Lynn asserts, "the last phase in religious reform." That Free Religion is a phase, a type of the religious idea, we question. To our mind the activities of Free Religion are but the right and the evolution of the religious idea, viz., Spiritualism. And why do we say this? Because most of what we read under the head of Free Religion seems to be incidental with the Spiritual Philosophy.

The work of the iconoclast has ceased with the Spiritualist. He goes on to build anew. Liberal Christians and Free Religionists are withholding their instrumentalities of rationalism against popular superstitions, formerly used by the spiritualistic fraternity. The work of the iconoclast was incidental with the Spiritualist. His primary purpose is to prepare a home for the spirit; to present new centres for aspiration to the dissatisfied Christians; and to give to the world a new ideal, philanthropy to those who no longer desire to see Christianity control the public charities; to demonstrate the existence of loftier spiritual graces in Spiritualism than those laid down in any of the old systems, upon which the love and adoration of mankind should be lavished.

The work of the iconoclast of a New Religion in Free Religion has not Spiritualism will live forever. Free Religion will pass away. And why will Free Religion cease to exist? Because it has no special element from which to elaborate a system of theology—no special element tangible enough to satisfy the yearnings of man's spirit. Christian and Free Religionists are withholding their instrumentalities of rationalism against popular superstitions, formerly used by the spiritualistic fraternity. The work of the iconoclast was incidental with the Spiritualist. His primary purpose is to prepare a home for the spirit; to present new centres for aspiration to the dissatisfied Christians; and to give to the world a new ideal, philanthropy to those who no longer desire to see Christianity control the public charities; to demonstrate the existence of loftier spiritual graces in Spiritualism than those laid down in any of the old systems, upon which the love and adoration of mankind should be lavished.

The Christian has the "Christ idea." It becomes to the believer something definite, concrete, tangible and substantial. The Spiritualist has the "spirit" affirmation of spirit-communion, and the startling facts of mediumship, in all its varied forms, to corroborate his declaration. The physical senses can take cognizance of these facts. Here is a special element more definite and concrete and tangible than the "Christ idea" of the Christian; consequently Spiritualism stands before the world as a religion with a special element, the significance of which is a guarantee that Spiritualism will come up into organic life as one of the religious movements of the day. And it is rational to assume that Spiritualism will become the universal religion. And why? Because its special element is susceptible of universal application.

But why should we not adaptability for becoming the universal religion with any degree of consistency. And why not? Because the other systems stand before the world as theories, and you come to a belief in them in consequence of activities of the intellect to a greater or less degree. Now, intellectually, all mankind can never agree; but in the case of the spiritualistic system, the character and fulfill certain missions to certain types of civilization.

Spiritualism is based on tangible facts—phenomena that transpire to-day. Observation will lead a man into Spiritualism; hence the Malayans, the Caucasians, all races can believe in the special element of Spiritualism—mediumship—and thus Spiritualism becomes the Universal Religion.

These are our ideas, and we present them in all candor and sincerity. Convinced of our error, we shall most cheerfully adopt new grounds of thought.

WHAT DYER D. LUM SAYS. Here is the first paragraph of Mr. Lum's brief note to Mr. Abbot: "Dear Sir—The unnecessary sensitiveness shown by Mr. Cophas B. Lynn prompts me to send a word of encouragement to the able manner in which you have conducted your paper. As a Spiritualist, and one well-known to the readers of various Spiritualist papers during the past five years, I would emphatically endorse and reiterate the sentiment of your correspondent, who unconsciously stirred up Mr. Lynn."

We think that Mr. Lum must have had a slight touch of "unnecessary sensitiveness," else he never would have felt it incumbent upon himself to write "a word of encouragement" to Mr. Abbot. We found no fault with the management of The Index. We only regretted that the name of The Index correspondent, whose ideas we criticized, was not appended to his letter.

Mr. Lum endorses the ideas of The Index correspondent. (Reader, please repress that quotation.) Spiritualism, according to that statement, must be a very uninteresting thing for Mr. Lum. Closing his note, Mr. Lum stirs our traces speakers, and talks about their "frothy eloquence." We have heard all that before; indeed, it is quite stale. "Frothy eloquence" is not confined to trance speakers. Normal speakers, not Spiritualists, frequently grow incoherent, and many of them are very uninteresting speakers for some length of time, and would gladly accept even the "frothy" kind.

We are no sensationalist. Our Spiritualism neither begins nor ends in the abnormal or the marvelous. We love science, but we also love inspiration. The two should be united.

CEPHAS B. LYNN.

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