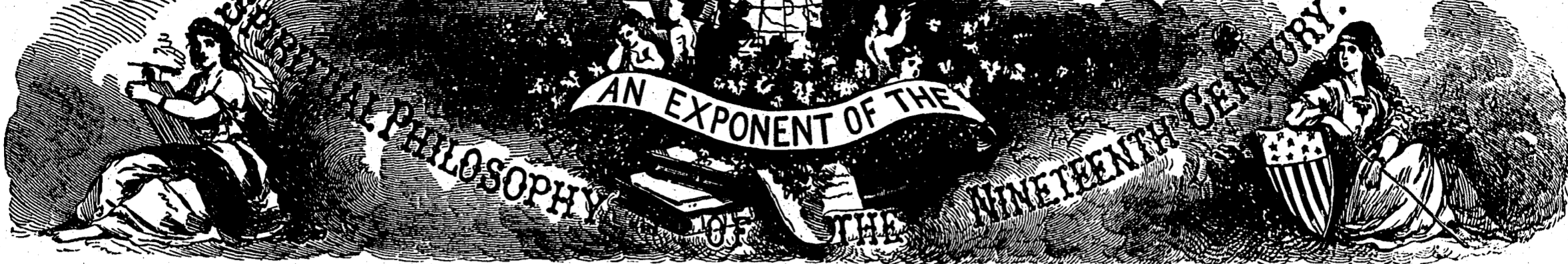


BANNER OF LIGHT.



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The Lecture Room.

The Law and Order of Spiritualism.

A LECTURE BY E. S. WHEELER,
In Music Hall, Boston, Sunday, March 5, 1871.

Reported for the Banner of Light.

INVOCATION.

Most holy angels, oh ye great and good and beautiful souls who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy, your love, your wisdom in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—all ye who have gone before us, understanding the experiences of the life in which we live, and the richer, riper wisdom of the life beyond, be unto us the angels of the Father whom we cannot comprehend, and bestow upon us your inspiration. From the deep ocean of your spiritual life, let flow upon us the waters of a celestial baptism. Reach down from the heaven above us the white hand of angel inspiration, and guide us through the scenes of earth-life to a heaven of restful labor evermore. Come to us, Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington Channing, Elizabeth Browning, Theodore Parker—all who have lived, all who have suffered, all who have inherited angelic life and passed into the inner court of the temple of the Infinite. Come to us, and bring to-day the holy shewbread of the sanctuary, and break it upon the curb-stone to feed the multitude of the present age. Hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen.

ADDRESS.

The apology of Brutus was, "I love not Cæsar less, but Rome the more." It is my apology, that I love not institutions the less, but the truth the more. When Christianity had made perfect her conquest of the "mistress of the world," when the temples of Rome had become closed to the worship of the gods, and devoted to the new faith, there still remained a mighty figure of Jupiter, looking down from his lofty abode upon the inner temple. On one occasion, a great mass of the people, animated by a common impulse, went forth, under the instigation of their Christian teachers, on a tour of destruction, and swept toward this temple. They entered it, and, filled with the fresh enthusiasm of a new fanaticism, became iconoclasts, throwing down and destroying all they had worshipped in the past. Here stood the shouting multitude, and there rose the sublime, grand old Jupiter, the marble, ivory and gold wrought by the hand of Phidias! He looked down upon them with his mighty eyes, as well as god might look—"Jupiter the Great"—so great, so high his godlike head, so near the soaring roof, that the sculptor must explain "there was no one temple, however great, which could fitly contain Jupiter." Looking upon that image sixty feet above them, the great crowd became all at once psychologized. Their old awe and fear returned. Had there been at the time a single voice to command them to their knees to worship, they would have involuntarily obeyed, and the history of the world would perchance have had a page of a different character in its record. But while they were thus looking on undecided, a drunken blacksmith, with his face and brawny arms sooty from the forge, reeled in among them, and, swinging his ponderous hammer around his head, hurled it at the statue. The sacrilegious missile struck the front of God; it shattered the marble brow of Jupiter, and out poured therefrom—a colony of rats! The doom of Paganism was settled forever.

Permit me—myself a blacksmith, a veritable graduate of the forge and machine shop, grim from contact with actual work, drunken, perhaps, with the wine of a new inspiration—to come among you, even as my prototype; for, trust me, no marble front of creed is broken that has not rats in the brainless skull! I love not the institution less, but truth the more; not less the order and the system of all that has been and is now around us, but more the essential truth that under each form forever exists, though still unseen. But while I make this my apology, while I solicit thus your forbearance, it is not to iconoclastic work that I would most devote myself; and, least of all, if I were an idol-breaker, would I stand upon this platform and essay the work here so thoroughly performed by others. Least of all would I think that the blow of my feeble hammer could vie with those whose ponderous strokes, ringing from this anvil of thought—the platform of Music Hall—have made the Orthodox world tremble. [Applause.] I remember where I stand. I know the influences that throng around us in this fitting hour. I know what words of fire have warmed this atmosphere; I know how fierce the blaze here centered upon the crucible in which antiquated errors have been dissipated to clouds of disappearing vapor. It is not here that I would work as an image-breaker, or for the overturning of the old. Looking back into the past as far as my experience runs, I need not summon before you the memory of all the mighty men whose voices once made these walls profoundly echo. Standing here, I do not forget that the floor beneath my feet is yet almost warm with the tread of those who have hurled Olympian destruction upon the embattled ranks of error and oppression. Following these, breathing an atmosphere made afire by the spirit of Theodore Parker, let me say his work was well, was completely done. [Applause.] To him I refer as the Alpha of this argument; for his Omega of a Denton—I affirm that his mission is being faithfully performed. [Applause.]

I stand here, then, to construct and not to overturn; to outline, at least, even if unable to build the new structure that is yet to be reared on earth, not ostensibly to God, but actually to humanity; to outline the grand, universal system of the future. Taking my stand as a Spiritualist and as an advocate and teacher of that system, however unworthy, it seems to me that the time has gone by for a work that is solely destructive; that the analyzer has almost established his perfect working—the iconoclast made a success of his vengeance. Not for one moment let it be thought that I consider the one or the other completely done. While sacred mysteries are audaciously defiled, the work of the critic is not ended; while an infernal theology endures, neither has the iconoclast fulfilled his duty; but I think the time has come for us, as Spiritualists, to look with a broad generalization over our experiences, and outline for ourselves and for the world the system that is to obtain in the immediate future. I hold this to be necessary. We are told that it matters not what men believe, but I understand that as man's theological and religious ideas are, so must be the life of the individual—of society; and as society may be, so must be the character of the government, reacting again—as it does—upon personal human happiness. I hold, therefore, that the systems of the past have been insufficient to meet the wants of the race, and incomplete as to their provisions. I need not go into the examination of that ground, for the fact has been already proved by human example. It only needs for me, in absolute demonstration, to proclaim that Christianity is a failure, to utter but two words: Paris! Berlin! It is the afternoon of the nineteenth Christian century, and two powerful and Christian nations are to-day tasking all their ingenuity of governmental activity and military skill to destroy each other in the quickest possible way. That is an example of the powerlessness of Christianity which the world can read.

"The time is ripe and rotten ripe for change. Then let it come."

I have no dread of that which is called for by the instincts of humankind. We need a new religion, a new theology, a new government, a new State, a new society, a new personal baptism, and a free and full development of individual character. This is the predicament. This necessity, by the universal law of supply and demand, we must recognize. I used to think, when I was younger, that all that was necessary was the discovery of the truth; and a correct and solid statement of the same, to ensure its reception. I thought all men had reason, and would make use of it for themselves in determining what is right. But it is not enough to discover truth—it is not enough to make it clear in statement; appreciation and the power to hold it when gained are involved in its successful propagation. Ralph Waldo Emerson writes:

"Whenever I see the man that has seen, I know the man that has seen. To him my speech I make."

But I was guilty of the folly of making my unappreciated speech before anybody; not as casting "pearls before swine," because I would not so degrade humanity by comparison, but because those whose throats of constitution was different from mine could not appreciate me. Your ideas cannot be mine, nor mine yours. You do not use my brain, you cannot think my thoughts. You may think grander and nobler ones than mine, or be unable, on the other hand, to come to my level; but, at all events, it is necessary that I discover truth myself, and then it is only my highest appreciation of it that the soul shall receive. This is the task of the teacher—to so place the truth before men that other souls shall see the jewel that he has found. We need the baptism of the spheres and the sympathy of love to give this truth; to call men and women, and fill them with our thought, till we energize the age and move the universe.

How few are fitted for the work of teachers. It is time that we crystallize our views; it is time we begin to define our thought. Spiritualism has had its hearing for a quarter of a century past, and has ever existed; it is time its teachings were fully elaborated. As one said, not long since: "Spiritualism has conquered a peace." But peace is more dangerous than war. Sometimes nations are stricken down upon the field of battle, but more often beneath the weight of sloth and luxury. We have conquered a peace, it is true, in all directions. The man is looked upon in the community as a fool who stands up before the people and declares Spiritualism not to be a fact. Its various phenomena are all acknowledged. Those who should deny them would be phenomenal themselves—they ought to be put on exhibition as curiosities. Prof. Phelps, of Andover, himself—even the stupid Elder Knapp believes in the existence of the phenomena; these men, who trust in the devil so freely and entirely, concede the whole ground; and Prof. Austin Phelps, D.D., in "The Advance," Chicago, Thursday, June 23, 1870, writes: "At this point candor requires some concessions to Spiritualists on the part of their opponents. We must concede to them a certain basis of phenomenal facts; * * * it is hardly worth while to spend much time upon any theory scientists have yet advanced; * * * elements and laws of Nature cannot create mind; * * * eyes, ears and fingers are tough witnesses to facts. * * * Spiritualism is apparently right in claiming that a residuum of fact remains which goes straight to the point of proving the presence and activity of extra-human intelligence. For one, I must concede this." &c.

But what is this D.D.'s conclusion? The dose of this Doctor of Divinity? "Oh lame and impotent conclusion!" the Devil! Strange that with "The Gates Ajar" beside his own hearthstone, he sees only hell through open doors to spirit-land! Hear this Orthodox "Daniel come to judgment." "Why should we not stand upon the admitted principle of philosophy, that we are not bound to go beyond a sufficient cause for a given effect? We may push

to the front, then, the old biblical doctrine of a personal devil. How stands the case now?" Dr. Hammond, of New York, provides bromide of potassium as a cure for mediumship, and Austin Phelps recommends, "Advance, June 10th, 1870," "protoxide of iron into their blood" for the same purpose, and for exercise to "push to the front * * * a personal devil." Alas, doctors and devils, mundane and supernal, M.D. and D.D., have all been too hard pushed already by the spirit of the age. This divinely quack declares, "Spiritualism is not a science, * * * not religion, not good morals, * * * not good sense."—(Ibid.)

We have more profitable business in hand than devil-pushing. If Prof. Phelps wishes to amuse the dotage of the Church in that way, "there is no law against it." But Phelps, Knapp, Hammond and the devil to the contrary notwithstanding, we build upon the facts he cannot deny, taking these phenomena for the basis of our logical superstructure.

But my friend, A. J. Davis, says also, "Spiritualism is not a religion—it is a significant fact, only." I am glad to see schism in this new church! My friend Davis and I disagree. Spiritualism, I affirm, is a fact—the world acknowledges; Spiritualism, I affirm, is a knowledge—the world hesitates; Spiritualism, I affirm, is essentially a science—the world grows tumultuous and denies; but Spiritualism, I further affirm, is naturally a philosophy, and Spiritualism I know is positively a religion. It is to elaborate, and as far as I may, demonstrate this thought, that I stand before you this afternoon. Some of you believe in missions; it seems to me to be my mission to give expression to this thought, and to demonstrate this view of Spiritualism as in harmony with Nature. In the past we have deductive dogmatic theology—in the present we have inductive scientific demonstration. It is too great an insult to humanity to say that all that has been believed in the past is untrue—that all which the world receives as religion has no actual basis in fact. I hold religion to be the perception of universal truth, goodness and beauty, and an appreciation of our relations to the same, with the consequent morality. To know the good, the true, the beautiful—to appreciate them, and to apprehend our relation to them, is, to my mind, to be religious; and out of that religion grow every possible conception of duty and development of moral excellence. Such a religion Spiritualism is.

In the past theology has been declared independent of science. The reasoning of religionists has been purely deductive. I acknowledge the truth of the idea of "the eye of faith;" it is the third degree of clairvoyance—the instinct, that is to say, the intuition of the human spirit. Here, in the faculty of the seer, the medium and prophet, we have the horizon of ideas. We live on planes, and grow through strata, and when we arise to the plane of an idea by progress through the strata of existence, the ideas and principles of that plane dawn upon our intuition as stars ascend across our material horizon. These ideas are the basis of our deductive speculations—the fixed stars of our spiritual astronomy! Well is it for us if no disease, no perversion, no prejudice displace the position, destroy the focus, and cloud the lens of this mighty telescope of reason, the intuition of the spirit.

Still that which we call God is invisible, incomprehensible. We may intuitively recognize "the Over-soul" as a truth; we can discover God as a fact only in the form of law; law is method. God is a Methodist; he "geometrizes." The facts and phenomena of Nature reveal the nature and form of law—the character of principle. This is the order of Infinite Life—the manner and movement of Deity. Method, manner, is the index of character. Thus natural law is a revelation from and of God; and so we may reason inductively from the granite to a God, and lay the stable foundation of our system in the dual method of reason, deductive and inductive.

Upon such a double basic wall we may build to the heaven of heavens, while angels come to us and aid with heart and hand the structure which we rear.

We have the assumption by the church of all spiritual power as exercised among men. Taught by the eyes of faith, prophets and seers proclaimed the glories of their vision; were told they did not need the demonstration which they so much asked for. The true priesthood stood above the populace in their spiritual dignity, and from that plane of intuition made their high statement as of absolute truth. Were they right or were they wrong? I affirm they were right. To him who has knowledge, demonstration is unnecessary. There are those—men and women—who are self-conscious of the existence of the Divine Soul; there is that within the spirit which echoes to the voice of truth, as one well attuned instrument vibrates to a kindred tone in another; and to those who are awakened to this experience, demonstration seems an impertinence. Speak a truth, and every attentive soul on the plane of that truth will answer back with the thrill of conviction—but all mankind will not respond. We live in strata; some of us are subterranean; some of us live on the surface, while a part are in the air. Those who are subterranean live on subterranean diet; those upon the surface have their peculiar material food, and those in the air, so to speak, have theirs. Each place has what is needed. There are truths beneath you and around you which you can appreciate and discern the bearing of, and there are truths above you yet to be revealed, and you cannot appreciate any revelation of those beyond your own capacity to receive. "The light shineth in darkness, and the darkness comprehendeth it not." And so you ascend through the stratifications of existence, and when you rise to the level of another truth, you shall hear its echo in your own soul.

To him who has intuition, demonstration is unnecessary; he who sees with spiritual vision

needs not the exterior eye to demonstrate to him that which he sees. And when the Church speaks of faith in God, intuition manifests its existence within every one who has attained to such a degree of spiritual development as to be unfolded into harmony with himself and universal truth, so as to be capable of musical vibrations to its voice. Is this doubted, denied? Are we told that the instinct of the brute is only an inherited habit, and that the intuitions of the human spirit are, with our conscience, but the result of past education and hereditary transmission of prejudice? Even so. But we are not ready yet to concede all that—it seems no more than a half truth at the most—while we seem to recognize that Nature, or, if you will, God, has implanted in the brute an instinct, as a constitutional part of their organization. This faculty awakens in the emergencies of their lives, and in danger and distress is their Providence, Saviour and Redeemer. It is the compass, sextant and quadrant—the whole science of navigation to the birds of passage; it is the home magnet of the carrier dove, the guide of the buffalo, antelope and horse of the plains. Slavery and artificial care may suppress its action for a time, as the poor abused beast of the horse-car loses the manners of the untamed steed of the wilderness; yet when this is past, and the animal reverts to Nature's wildness, the play of instinct returns—

"For Nature ever faithful
To those who trust her faithfulness;
When the forest shall decide me,
When night and morning lie—
When sea and land refuse to feed me,
It will be time enough to die!"

Shall we concede all this to the beast and bird, and deny a similar power to man—to that human kind, in whose make-up all the force and quality of every type and element is caught back and folded, embodied, compressed, condensed and incorporated, joined and amalgamated into its existence, as the symbol of the Infinite, the compendium of all that has been developed on any lower level of life. The element, the power remains, and the same law governs its action. The exigencies of the brute and bird are the exigencies of an animal life. Man has conquered the material—he forecasts the seasons, and by intelligent labor provides for himself and his dependents. The crucial experiences of his life are in connection with the spiritual. It is not a question of meat and drink, of seeds, sunshine and water, but interrogations as to right and destiny, of conscience, of immortality, or crime and death—problems that never vex the brains of brutes. Intellect, thought, is competent to manage the every-day affairs of life; but beside the pole of your mate, the grave of your child, at the funeral of your friend, the winter and starvation of your soul overtakes you; then it is spiritual intuition, the human instinct awakens, and by it we are led onward to the sunny lands of hope and trust, the deep equatorial seas of calm, serene certainty! "Death is swallowed up in victory!"

"The eye of faith" the Church speaks of, is really the third degree of clairvoyance. To take, by virtue of this spiritual vision, cognizance of things around us, is the function of the first degree. For instance: If I am here, and active in that degree, I can tell you about the furniture in your home, or about the children or the dog upon the hearthstone, in houses where I have never been, which are miles away. The second degree deals with something more ponderable in its nature. It is this second degree that is used in the diagnosing of diseases; but no person merely by use of the second degree ever made a perfect clairvoyant examination. Then there is the third or intuitional degree; and each of the degrees is to be divided into three phases, and these divisions are not fanciful. Thus in the first and second degrees we find simply the perception of that which is material, a cognition of form, substance, quality and condition, in relation to that which is in common consideration ponderable or imponderable, palpable or impalpable, as the case may be; but in the third degree the seer discerns thoughts, detects ideas and discovers principles, even as forms of beauty, outwrought from living marble on yonder wall, are visible to us now. This is a glimpse of the infinite arcana. The three degrees of clairvoyance may therefore be denominated perception, vision, intuition—the last akin to prophecy. It is this faculty of clairvoyance that leads men to realize new mental conceptions; "original" ideas (so-called) are born, and reasoning deductively upon these theories and systems are elaborated. Had we a perfect person, in perfect conditions, no more would be required. But neither exist outside of the imagination; hence every vision of the seer, every announcement of the prophet must be tested by reference to the actual, to the facts; and thus induction is discovered to be the indispensable adjunct of intuition and deduction. Either, an equal wing of the Spirit, moving toward Eternal Truth.

But as I look at yonder dial,
"I plainly see
Time is a thief,
And steals from me;"

so I will make my remarks on this point as brief as possible. I trust in the telescope, but I also believe in the microscope. If I would survey the heavens, and fix the parallax of the stars, I must view them through the telescopic tube; but if I would peer into the water-drops, to behold their countless animalcules, I must use the lens of the microscope. In times past men have thought it necessary only to look above and beyond for the fundamental principles of Nature and life—never into the domain of facts or below material surfaces; but only that which comes within the scope of our faculties, which satisfies our intuitions, and is demonstrated by reference to facts, as observed through the senses, can be relied on by an intelligent spirit.

I can say to this audience, this cushion is red, and all will agree with me. Having the same senses I have, I easily induce them to believe me. If I was speaking to the Institute for the Blind in South Boston, how could I do it, unless I could

reach them through a knowledge and experience common to the blind and myself? He who speaks in the clairvoyant condition too often talks to blind persons; hence the need of a common ground of science and of induction therefrom, as the basis of a common religion. It is not that the institutions of the past have been altogether the consequence and embodiment of error. Tear away from the enshrouded form of every creedal statement of any system that which is mythical, that which in the course of time has gathered over it, and beneath all disguises you will find the speaking countenance of truth and beauty. Every sectarian dogma entombs a truth as its "cave-brother."

I remember one day walking in your city, I saw a heavy-laden wagon passing. On it were vast planks, clamped together with iron. I saw the strong team stop, watched while the heavy planks were struck off—a wagon-load of matting and rags was removed and laid aside, and that which was left went up and up and up; and by-and-by, at the tip, more planking and matting was removed, and then quantities of plaster came tumbling down. If you wish to see the core idea of that dogma, there it stands to-day—Ceres—the statue on your Horticultural Hall, granite formed, glistening in the sunshine. [Applause.] So with all dogmas; their core ideas were born of the glory of the spirit, but the ambition or ignorance of their discoverers and teachers has enveloped and swathed them with the rags, plaster and planks of ecclesiastical assumption and arrogance. It is in our power to reveal them to the discerning gaze of the present. [Applause.]

I affirm, then, that all that Jesus has said to have taught; all that Paul preached; all that Mahomet wrote; all that Buddha spoke; all that Socrates and Plato gave forth. In essence, as regards the underlying principle, ignoring mere verbiage of expression, I earnestly affirm it all! I reach, as far as my hand may, down the centuries, and know the great minds of the past as fellow travelers along the road of progress which we tread to-day. They say: "We prophesied of the present time; we saw the truth of all time, and incorporated it, as far as the organic development of our age would allow." I believe in their honesty, and, with the qualification I have made, I believe in their intuitions, their sincerity, their institutions, their churches, their Bible—in everything that ever was believed, and when they have reached their climax and end, I believe in a great deal more than they ever even imagined! [Applause.] I am Catholic—not a Roman, though, nor a Christian Catholic, but a "humanitarian" Catholic, for it is ours to build in union for mankind. The churches work through the telescope, looking ever upward toward the Real; scientific investigation, through the microscope, scanning the Actual. The religious ideas of the past exist as the fossils in the ancient rocks—deposited one by one, and then after time, by the force of circumstances, not made in the rock at the first, at the command of any creative Jehovah. So these thoughts are deposited within the strata of moral history. But the conception of the clairvoyant, the visions of the seer, are the sources of truth; and, as we find our heads above the water and reaching into the fresh air of a heaven on earth, we are led to see new truths, and, thus stimulated, to reason still further in the path of induction.

The church uses a style of teaching which is natural and characteristic of it; but the expanding intellect of mankind has, to a great extent, outgrown its influence. I would not hastily tear down any church. I know the need of such organizations among certain classes of mankind. I know how many millions there are that need the holy water of the Catholic Church. If sacred soap were added to the holy water, it would be more beneficial to some. I know how many millions there are who never have any of the beauty of inspiration in their lives except they obtain it through this channel of church worship. I feel for the Catholic priest as I see him break the bread of life to his heterogeneous flock. I see the work he is doing amid the clouds of poverty and mental darkness, and I feel rather like lifting up his hands—as Aaron and Hur upheld those of Moses on the hill at Rephidim—than anger in hearing them down! I believe they and their followers are not totally depraved. Some of them may be better men than I. When free-thinkers will make the same sacrifices for what they hold as true as these churchmen, this will be a better and happier world! [Applause.]

"Do you remember the seer who, in one of his stellar researches, discovered a most remarkable constellation, which filled him with horror for the time being? This gentleman found, on examination, that a spider had swung himself across the tube of his telescope, and, dangling there before the lens, led the disciple of science to decry a mighty spider struggling over half the sky, and stretching out his long arms as if to claim the planets as his prey. So men look through the telescope of intuition by 'the eye of faith,' and there perceive—if they do not examine the glass beforehand, and see that no form of bigotry, no cloud of prejudice obstructs their outlight—a mighty spider of theological error—an angry, arbitrary God sitting astride the universe, ready to devour us all! We must examine the views offered us, and take the average of the observations made. No one spirit across the mental firmament can convince the self-balanced mind. Kepler, caught up into heaven, there heard a voice saying that the squares of the interstellar spaces were to each other as the intervals of musical notation; and, coming to earth out of his vision, he, after thirty years' labor, found his intuition to be truth, by proving it in the world of slow-moving scientific fact. This is a practical age. We come not so much to break the head of Jupiter as to prove the vitality of a faith that made such a statue possible. We come not to destroy that which is true and good, but to build, ourselves, upon the same basis. Many who endeavor to expound to us the conclusions of the prophet or seer fail to convince us, because they

teach dogmatically and not otherwise. Religion can no longer successfully shut out science. Science and religion go hand in hand in our day. That science that is not baptized in the glorious spirit of a natural religion must forever fall of full development and usefulness; and that religion which has not science as its basic foundation is incapable of arresting the attention or retaining the interest of the true thinker. The two must blend; and Spiritualism is the perfect system formed by the union. It puts forth the two grand ideas comprehended by positive science and natural religion; it is hospitable to the past and to the present; it unites the prophet and seer on the one side, and the modern scientist on the other.

Spiritualism is hospitable to all thought; to all fact, just as this continent is hospitable to all mankind. Spiritualism, not Christianity, is to be the continental religion. America is an excellent place to have the conceit taken out of one's self. It is an admirable place in which to dissolve creeds and pulverize sects. Eastward New York welcomes Europe. Westward San Francisco is invaded by Asia. "The star of empire" hangs over the great Rocky Mountains. Joss jostles Joss, and in the fierce friction of our democracy the superficial elements of thought and life "melt with a fervent heat," and the excrecences of character are worn away to roundness, while the obdurate materials of sectarianism are pulverized to form the soil of the future harvest. All the nations, all the thoughts of the world meet and mingle here, and comparison, criticism and selection are the order of the time and place. The conservation of the good, "the passing of the wrong and ill," becomes inevitable. Spiritualism is no modern invention, but in America alone it has found that cosmopolitan intelligence, that atmosphere of freedom in which its modern evolution became possible. As each science has its basis of facts, so the facts and phenomena of Spiritualism are the basis of inductive reason in relation to matters of religion, as found fundamentally in all the creeds upon our continent. Within all these dogmas is an eternal truth, and we must demonstrate it to the comprehension of all. We can only do so by referring to the absolute and actual. All truth must receive the support of the world of fact. Spiritualism is a perfect utilizer and cohesive agent among the many parts of the mighty whole. There is no God, in its ministrations, waiting to interfere with the actions of natural law—no devil watching to swallow the major part of humanity; all things move by unalterable and eternal laws; the grain of dust is held by the same law by which the planets march around the central sun, or the sun itself around the centre of attraction. That which we see yonder must coincide with what we see here. Geology and Genesis may contradict each other, but geology and truth must ever agree in declaring the verity of the same thing. [Applause.] It is said that Joshua commanded the sun and moon to stand still in the Valley of Ajalon, that his hosts might further pursue their barbarous work of slaughter; but we have it to consider whether they obeyed or not, in truth. We must see that the sun moves on its axis in obedience to law, and then think if indeed, in reason, the command of Joshua did stop its swift career. In reverse, as this biblical statement is, to the teachings of the science of astronomy, as to the movement of the earth and other planets, it yet exhibits a test by which men may estimate their powers of belief. But the true thinker, placing reason before faith, must reject it. There is truth on one side and dogmatic assertion on the other; as we examine the matter we shall discover the fact that the sun is all right and the dogma all wrong. [Applause.] The sun must move, and the dogma be laid aside.

Spiritualism bridges the gulf in the pathway which all the nations of the earth must tread, between dogmatic assertion and reasonableness in religious matters. Huxley, Tyndall, and all the rest of those men who flout in the clear air of intellectuality the banner of materialism, are, perhaps unwittingly, playing into our hands and fighting the battle of truth better than we can fight it. Says Mr. Huxley, in his grand way, substantially this: "We are looking into an illimitable gulf. Our faculties can only reach so far into the darkness that surrounds us. Before science can make any material advance, there must be something analogous to a new set of faculties provided in the mind." Spiritualism provides these faculties. Spiritualism presses against the forehead of certain susceptible subjects any fragment of humanity, or human labor, and lo! psychometry comes forth to claim its place, giving a correct delineation of the characteristics, or description of the circumstances involved. Exactly the witness that Mr. Huxley desires, we possess. We close our eyes and see wonders; we close our ears and listen to the music of the spheres. The labors of the scientist and the man of literature are akin—both depend upon the imagination. Without imagination no scientific discovery is ever made, says Mr. Youmans at the Dickens banquet. What is imagination? Mr. Tyndall asks the same thing. All the men in the front rank of science refer to imagination. We know that that which they mean by imagination is intuition; and that by their labors science is being gradually led to the appreciation of this fact, and is building up into spiritual truth "better than they knew."

Our system is a dual one. Looking out, with the eye of clairvoyance it discerns eternal things; looking down, with the eye of science it discovers material actualities. The system we advocate, by the eye of the senses discovers facts; these facts by observation become knowledge; by classification, knowledge becomes science; by the processes of reason, a philosophy becomes logically developed, and from the philosophy comes forth a new and glorious religion, as naturally as perfume rises up from the rose. But the rose gives not forth its fragrance without the dew and sun, and so we need the fruitifying influence of love and the nourishing power of sympathy to so develop this faith, led by whose sublime mandate we give forth the perfume of our earthly lives into the air of heaven. We stand upon the margin of two worlds—part of the world and part of the skies; we have at once intellect and intuition. Let us see that we make proper use of these instrumentalities, and the best, that even in the present life we may join in the song that the angels are singing, "Upward and Onward!"

BENEDICTION.

May sound physical health and good common sense, the inspirations of the angel world and the exercise of your own intellects, lead you through the pathways of science to the groves of philosophy, to the glorious temple of a natural religion, there to worship God in the only true ritual—the service of a common brotherhood. Amen.

Two young women, members of the next graduating class at Westfield Normal School, have been offered situations at a salary of \$1000 each, and all of them will have good situations ere the term closes.

He who marries a pretty face only is like a buyer of cheap furniture—the varnish that caught the eye will not endure the fireside blaze.

Free Thought.

RE-INCARNATION, OR PRE-EXISTENCE OF THE SOUL.

BY W. H. KING.

EDITORS BANNER OF LIGHT—Having never yet seen in print any argument upon this subject satisfactory to me, I make this attempt. Knowing my inability to do the matter justice, I will present my thoughts for what they are worth, hoping thereby to arrive at the truth.

As the majority of the race consider that the soul of man is eternal, and will, therefore, ever exist in some form, either as man or in some other individualized form unknown to this human condition, it would be useless to occupy space in its proof. But if the soul is ever to exist, reasoning from analogy, it must have ever existed, for all that we see in Nature has a beginning, and also has an end. We mark the same in all human conditions. The infant is born, expands to maturity, and, unless cut down by disease, ends its earthly life with old age. "Man cometh forth as a flower, and is cut down; he fleeth as a shadow, and continueth not." Hence we arrive at this conclusion: that the soul of man is the intelligent part of him, or the life-principle—that which manifests through the physical matter, out of which all human organizations are formed.

Every reflecting mind must concede that these human machines are moved by some power outside of and far above matter—some motive force that has intelligence, and by this intelligence has power to collect material, and from its knowledge of Nature's laws form it into human organisms, noble, grand and wonderful.

It being a philosophical truth that no matter can be lost to the earth, we at once arrive at the conclusion that all we see in Nature, either in vegetable or animal form of life, cannot be lost—cannot die, but only changes its condition, or the form in which it is presented to the mind, whether as the blade of grass, the beautiful flower, or the majestic symmetry of man. "Death is but another name for change." We change from one condition, that we may assume another.

When we consider Nature, and the laws which govern all material matter, it is impossible that an eternity can be an outgrowth of the human form, for this we know is material matter; that it will die or change, and resolve itself back into the native elements out of which it was originally composed. Can a rose be produced by planting a thorn bush? No—for that would be in violation of all the laws governing matter; neither can we, by planting a grain of mustard seed in the soil, produce a kernel of wheat or any other grain, except the same kind which was planted. The laws of Nature, which are immutable, must govern from the time of its germinating in matter until its maturity; and like must produce like in all of Nature's manifestations. Now if such are her laws—which cannot be questioned—how can it be possible for an eternal or immortal soul to be an outgrowth of the material, human form, which is as sure to die or change as any other form we see in Nature? Can the fruit of the mortal, or that which is produced from it, be eternal? Not without violating all we know of Nature's laws.

Hence the soul either existed previous to the human infant form, as an individualized intelligence, and knew what it was doing when it took advantage of Nature's laws, and entered an organism through which it could manifest itself, or at the time of its conception it was thrown off from the God of Nature, and individualized by some infinite power outside and independent of the soul. This last cannot be, for then the individual could not be made responsible for something, the production of which it had nothing to do with? It would also destroy the individuality of the soul, and throw upon God, or the Infinite Power, which created, the full responsibility of all acts or crimes, degrading humanity to a mere machine or agent through whom they were produced. If any one is to be punished for crime, it should be the author of the crime, and not the instrument used in committing it.

Again: If man was projected by God in the manner before stated, he must be a part of God himself, and must have existed as long as he has had an existence; and he being infinite, or without beginning, then the soul must be infinite also; and if any wrong has been done, it was an infinite wrong, because the act was performed by an infinite being; and as there are no limits to infinity, there can be no limits to the act or its consequences. Hence, the punishment must be infinite also; and as no finite being can suffer an infinite punishment, then there must be an infinite being to suffer for the law violated. This is the position of the theologians, who assert that God (or Christ) is the only being who is of sufficient magnitude to be able to bear the fearful consequences. His being, according to their theory, the author of everything in existence, is still another reason why he should suffer punishment of so vast a nature.

Being one of those who believe that the soul has ever existed, and will ever continue to do so, for the purpose of better conveying my thought, I will divide man, or his attributes and powers, into three distinct parts or manifestations, and thus define them: the soul eternal, the soul mortal, and the body physical.

The soul eternal is that infinite part of man which has ever existed as an individual intelligence, and which will ever continue to do so; and I will, for the better demonstration of my position, call it the "Father."

The soul mortal is the spirit of man as it is often seen by clairvoyant mediums, partaking of the form of the human organization, out of which it has grown; or, in other words, it is the purified or spiritualized matter consequent upon the refining furnace of human conditions, which we will call the "Son." It is this attribute of the soul that carries to spirit-life the earth-conditions, with much of the inharmonious which surrounded it in the human form. A spirit so circumstanced belongs to that class of influences known to our mediums as undeveloped spirits; and it is much to be regretted that so large a number of our media do not better understand them. They go to spirit-life with the same passions, desires and appetites that belonged to them in their earth-life; the only way they can throw them off is to return to the plane of humanity and leave them there, as it was there they found them. In this manner they can be lifted up and changed to higher conditions in spirit-life. Is it possible that a medium can be found, if properly understanding this condition of the soul, who would refuse to aid it in throwing off these inharmonious conditions? I hope not. It is this condition that the divine part has taken on for the good of our planet—for its development and progress. Let each reflect that he or she may perhaps require the same aid from some medium when the hour of change arrives.

The body physical is the human form in its earth-life—the casket which has been called together by the "Father," from material matter, to hold the jewel while it is doing what it can for the progress of the earth-planet, and may be called

the "Holy Ghost." Hence we have the soul eternal, soul mortal, and body physical, or "Father, Son and Holy Ghost"—or three in one.

With this definition of the soul, we arrive at the conclusion that in man is embodied all the attributes which theology has ever represented as being the composition of God. This eternal soul or father of our human form is the only individual God we shall ever know, in this or in the future state of existence, and is that divine part of man which, being also infinite, knows all that it can desire to know, not only of its own being, but of all other forms of life, after it has cast off the shackles of the soul mortal. It is through this infinite power of the soul eternal that it takes on human forms at will; and thus we have existed many times in human form, and will continue to do so as often as the divine in our nature sees an opportunity to do a good to this or any other planet to which it may be attracted. Nature's laws being immutable and unchangeable, it is only requisite that the soul, in order to form a human body, should produce such conditions as would enable it to take advantage of the law, and thus attract to itself matter, thereby forming a human body at will.

I am of the opinion that there is no such thing as progression for the soul eternal; and it is a question involving much doubt, when we are considering matter, as to whether it can be changed in its conditions; but if so, this change may not be progress, for all that composed the matter before the change is not lost or destroyed, but still exists in some form as matter. If the soul eternal could progress, it would not be divine or infinite, for then there would be a point to be obtained, which would at once destroy the infinite or eternal attributes of the soul, because it would find a limit or end of its powers. This spirit of man, or the soul mortal, is, as was stated above, the condition growing out of the human or earth-life, or the spiritual part of the human casket, being nothing more than matter refined or spiritualized. The refining of the material matter of the planet was one of the reasons, if not the only one, that induced the soul eternal to take on a human form.

When the soul has completed its work—or in other words done all it can for the planet, in its condition, as a soul mortal—then it will lay aside the spirit form in substantially the same manner that it did the human form. This will be the second death, or important change, to the eternal soul. Then it will stand out in its infinite or divine character. This spirit form must be matter, or it could not be seen; and if matter, it would make no difference how spiritual it becomes, it would be matter still, and if borne away from the earth by the soul to any other locality or planet, beyond the earth-sphere, then the earth would be robbed of that which belonged to it. Instead of its growing more refined and better, it would continually change to a more gross condition, if souls were constantly taking from it matter as fast as it could be refined or spiritualized.

But if this position be correct, you may ask, Who is the Controller of the universe of worlds? Is there no central head? Is there none to govern and guide the millions of worlds which surround us? I answer yes; and will try to explain. First, all eternal souls being divine and infinite in their individual character, are in perfect harmony with each other, but still retain their individuality. For instance, the highest conception of beauty to one soul, is to project the rose in its fragrance and beauty in the most perfect manner the material essence of the planet will permit. Another soul conceives in its modesty that the humble violet in its lowly condition would be more lovely and powerful to cheer some immortal soul, while looked in its human cage, and so manufactures that. Still another soul believes it can do more good by calling from the elements found in the mud and mire of the sluggish stream, the lily in all its purity, fragrance and beauty. But in order to project this lily, there must be a soul to manufacture the mud and mire in which the root is planted; still another to collect the water above which it shall rear its beautiful head; another to call forth the root with its fibres drawing its nourishment from this soil; another the storms and winds to buffet and sway it, almost at times engulfing it. Thus is produced this most beautiful of all flowers. Again, some other soul sees more usefulness in the mighty oak, in all its strength and grandeur; another sees greater beauty in the rippling brook, the majestic river, or the vast ocean. And so on, through all the varied stages of nature, either in the vegetable or animal form of life. Each is stamped with the individuality of some eternal soul, and seeks this or that mode to manifest itself in the matter of the planet. All these souls being divine, are in perfect harmony, thus making up the great Know-all-things, or the God-Head, and they in council are the rulers and controllers of all things belonging to the planet as long as they are individually attracted to it.

Huntington, L. I., 1871.

ARE WE LIKE THE FOOD WE EAT?

EDITORS BANNER OF LIGHT—In your issue of May 6th you give a lengthy extract from a pamphlet entitled, "Social Evils: Their Causes and Cure," by Mrs. Maria M. King, one of a series published by Wm. White & Co., with commendation; and you say "the subject is important and the author treats it philosophically." The burden of it is, that "people are like the food they eat," and the climax of the assertions is a terrific onslaught upon the use of swine's flesh, because "it fattens upon scrofulous elements, is a scavenger by nature, attracting from the atmosphere, soil, vegetation and water, the loathsome element, which, in the human system, develops itself as scrofula, and generates many other diseases. It wallows in the ditch, absorbing this element from the mire. It ranges the forests and fields in its wild state, as Nature's efficient agent for secreting this poison from the earth, air and vegetables. Man, in using it for food, eats what is Nature's effort to extract from the substances designed for his food before he takes them. Thus he defeats her benevolent design in the production of the swine." The author assigns to poisonous reptiles the same office, that of extracting poisons, &c., and to eat them would alike "defeat Nature's object in creating them."

This, you say, Messrs. Editors, is a "philosophical treatment of an important subject." That the subject is an important one none will deny, and hence its treatment should be so regarded; and I would say, in order that our philosophy may be commended, that such extraordinary propositions as these—that the office of the reptile is to absorb poisons from the surroundings; that the natural function of the swine is "only this and nothing more," that thereby the flesh becomes diseased and is unfit for human use, in that it imparts those poisons and diseases; that people that use it are or become low and swinish; and generally, that people become like what they eat—should be very strongly supported by evidence before they are promulgated from such a source.

I have observed for a long time that it is very common among Spiritualists, and among many others—vegetarians, water-courists and the like

particularly among those where some one monster idea swallows up all others, and where some well-nursed fantasy, yclept intuition, supplies the old method of reasoning from experience—to insist that people are like the food they eat; and, making every time a special adaptation of their assertion to the swine, they say if you eat the flesh you become swinish; and for this reason they hold swine's flesh, as food, in holy horror; and now we have a final clincher, (by way of assertion, at least, though it is given as a reason,) that the swine is a mere scavenger, whose office in Nature is to absorb the poisons and diseases, (much as they say of the mad-stone,) and bear them away from humanity, (as the scapegoat of the sins of the people,) and hence, if we eat him, we are swallowing not only the "poor beastie" proper, but also aggregated and concentrated poisons and diseases therewith.

From all my reading and observations I have seen no general truth in these propositions; but only this: That swine's flesh may, like any other one thing, be injurious to some few at all times; and, on account of its richness and in the manner and extent of its use, (too often gross, no doubt,) may be injurious to some others; while it is not injurious to the many, if properly used.

The human body is much like a steam engine. The power which propels it is to be derived chiefly from carbon, and the amount required bears a relation to the external cold and the burden that is to be carried, the labor that is to be done. Hence it is that you may take a man from the tropics, where he lives on thin vegetables, and carry him northward, and the further you go and the more he has to do, the more fat will he require, till he will desire and eat tallow and drink clear oil. In this latitude he requires the vegetables and meats to be mixed, and the fat and lean of his meat, according to the mode of his life and the quality and extent of his action—the more positive his energies, the more need of the richer aliment. This is but common science, supported by general facts and experiences, and if any fail to recognize it, I believe they are they who are living a negative, unpractical life, and who permit one favorite idea to overshadow all others, and disturb the balance and righteousness of their judgment.

Please to permit me to make a few suggestions as to these assertions, and the reasons adduced, and state what I deem to be logical deductions from the premises of the pamphleteer.

It is said that the swine absorbs poison from the surroundings, and is itself poisonous. What does the chemist say of this? Does he, in his analysis, find poison in pork which he does not find in other meats? I have never heard of it, and yet it should be so, if the assertion be true. The serpent is pointed at in support of this theory, as though no one would deny it, but I deny that there is any poison in the general system of the serpent. The flesh of the rattlesnake is as harmless as that of any animal. The poison from the tooth was not as such in the blood, and simply segregated from it; but it is a new combination of elements provided by Nature for self defence when in danger.

What does science say, on the other hand, about the surroundings being relieved of poison by the presence of serpents and swine? Does a purification succeed to this precipitation of poison upon them? But this would follow on this theory, and the presence of snakes and bugs should always be provided for as absorbents and vehicles of poison. The ancients, who kept serpents as playthings, and the Mexicans who domesticate hogs with their children, are wise, and the practice of killing snakes has been very foolish, for in every one we kill we remove a "poison extractor," greatly to our detriment, and thus "defeat Nature's object in his creation." We must have now, by this revelation of "medical science," much more respect for the worshipful regard of the ancients for the serpent as an embodiment of wisdom, for we now see that if he were not really very wise in himself, still he typified the wisdom and the benevolence of Nature in her tender provisions for man.

"The swine is a scavenger by nature." Well, what if he is? Does it follow that the product is no better, or is in the least infected? Look at Nature's other works. The city scavenger gathers and carries to the gardens, and the product therefrom is flowers, potatoes and grapes; and when men partake of them what have they to say about the low elements—for the lower the elements the better the fruit? There has been a reconstruction, but it is none the less perfect than has been done through the swine. Considering the swine as a scavenger indeed, and the use that we are able to make of his entire organism, from snout to hoof and bristle and blood, should we not say that really he is "an institution" most wonderfully well contrived in the divine economy of Nature to gather up the waste, the offal and the crumbs, now worthless, and reconstruct them into the useful and the valuable, at the cheapest rates, and on the shortest notice?

But what is it about men's feeding on low elements, (and the swine pointed at as being of low elements,) and hence that the partaker of swine's flesh will be low, vicious, and like unto it? That man may be affected by what he lives on is no doubt true, but is the effect such as is pointed out by this author? and is not the mode of living and of using of vastly greater import? The savage eats raw meat; it is said, but it is not so clearly a truth that the eating of raw meat makes him a savage, as that, being a savage, he eats his meat raw. What constitutes a "gross or low element"? Why is the hog pointed at especially as occupying a low plane—because he wallows in the mire? But the wheat that is so much commended has its roots permanently there, and, as to the swine's plane of being, it is vastly superior to that of wheat. If there is anything in the proposition that that which is low in the scale of being will, as food, produce a correspondingly low being, and vice versa, then any flesh is better than any vegetable. The hog is better than the oyster; the dog is better than the frog; the horse is better than the fish, and man is better than the bullock.

Still further it is averred that a low state of morals is a consequence of using swine's flesh, and that is the ground-work of the "social evil." (It is a good thing that the cause of this is at last discovered, and such excellent proof is furnished by that people who would not use swine's flesh, in that they were always so free from the afore-said vice and all other low propensities.) This proposition—that the partaker of swine's flesh, dead, is affected by his low propensities when alive—involves this also: that he is advantaged by his intellect and instincts, which are high as compared with the vegetable; and also, if we are like what we eat, if we wish to fly, we should live on birds; if to swim, on fishes; if to slay, on nightingales; if to be strong, on lions; if to be cunning, on foxes; if to be wise, on dogs, horses and elephants; but much better than all, on man himself; and the ultimate of the reasoning would be, that those who dined on Christian missionaries would be very plausibly inclined, and on the road of rapid improvement. And observe, also, that this would likewise be true: that those who should eat green corn in the milk would become to look and to be green and milky.

Now, Messrs. Editors, if Spiritualism stands on

any better basis than other religions (or phases of religion), it is because there is more of science in it, and it is for this feature that it has my love for the present, and my hope for the future. Although you have approved, I fall to see the "philosophy" of the assertions referred to. If such strange things can be proved, let the evidences be given, without needlessly assuming to elevate untenable theories, wild vagaries and transparent absurdities. Even tea and coffee come under the ban, and so might a thousand other things as well, for assertions that require only the propulsion of the quill, and a vivid imagination, may as well cover a thousand subjects as one. I have heard the like of these for years, and I am prompted to write not only on account of the pamphlet, but also on account of the reckless adoption of improved theories, and their unphilosophical advocacy or admission everywhere. This moment I think of a reason for it, and that is, that while we have advanced beyond the old landmarks of knowledge in our facts of the spiritual philosophy, we are inclined to give up all landmarks. But this is all wrong. "Prove all things, hold fast to that which is good," and let our religion stand on a scientific basis.

Down in the State of Hoggiana, a few years ago—and I think it was soon after our human but inhuman dwellings were brightened by the starry candle—early one morning, as they met, Dr. Barrow said to Squire Shoat, "Well, neighbor, have you heard the news?—we have become the light of the world!" "Yes," said Squire Shoat, "and a burning shame it is, too. Still, no doubt we shall receive some compensation in this, that now we shall have distinguished consideration with our master whom we so greatly and faithfully serve, in that we contribute to the enlightenment and culture of his mind, as well as the nurture and pungency of his body!" In view of such remarks—which it must be admitted were eminently just—it is proper that all propositions to depose the swine from his present high and real position in the kingdom of uses be philosophically considered before their adoption. E. S. HOLBROOK.

Chicago, May 24th, 1871.

Written for the Banner of Light.

LITTLE DARLING JENNIE TO MAMMA.

BY WILLIAM BRUNTON.

I know you love me, mamma dear,
You love your own sweet darling dear;
Come, let me kiss that falling tear,
For I can kiss and love you yet!
You've sown my little grave with grass,
And set the sweet white marble stone,
A scroll 'round which the lilies pass,
And words is writ, "I'm still your own!"
And there you come on sunny days,
And bring me bright and blooming flowers,
And sound again that soothing praise:
"Our little darling still is ours!"
Yes! then you think I stand close by,
Or run about with childish bound,
Or mount on silver wings and fly
In bird-like joyance round and round!
Then speed we home with heartfelt glee,
And there I greet and kiss you all,
And do so love myself to see
My little pleasure on the wall!
From cushion seat and lily leaves
I smile and show my little face,
I smile away the care that grieves,
And bring you comfort, hope and grace!
How sweet to live in heaven like this,
With home below and home above,
Two homes, yet one—two homes of bliss,
Of sweetest bliss and sweetest love!
Oh mamma dear, here, here I rest,
Till you and all of us shall be
In spirit-life, in spirit-bliss,
Amid the happy, pure and free!
Boston, 1871.

SUGGESTIONS.

1. There is one God. God is the animating principle of all matter.
2. God is the spirit of the universe.
3. Matter is the medium through which the spirit is made intelligible to intelligent beings.
4. Each form of matter is an expressive character, expressing the mind of the spirit.
5. Progression is the result of the refinement of matter.
6. Refinement of matter is the inevitable result of the action of spirit upon it.
7. The apparent progression of spirit is only the manifestation of spirit through more refined matter.
8. It is the law of matter that must be obeyed for the higher manifestations of spirit.
9. It is of material bodies that spiritual bodies are born.
10. The immortal spirit is clothed upon from refined matter drawn from our natural bodies.
11. As the bee extracts honey from the rose, so does the spirit extract the refined matter from our bodies.
12. If the law governing our material bodies be disregarded, where will our spirits be clothed?
13. It is the spirit and body that form the individual in this condition; also, it must be the spirit and body that constitute our individuality in the next condition.
14. Is there not danger of our individuality being lost in the next condition, by disregard of the spirit wants in this?
15. Is individual immortality a fixed fact, or is it something to be sought after through obedience to the law of mind and matter?
16. Does the fact of spirits surviving the dissolution of the earth-body establish the fact of their immortality?

Elmhurst, Ill.

B. F. FARLEY.

READING TOO MUCH.—Girls read too much and think too little. I will answer for it. There are few educated girls of eighteen who have not read more books than I have; and as to religious books, I could count upon my fingers in two minutes all I have ever read—but they are mine. Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant, whilst another's thought is poured in and runs through, a clear stream over unproductive gravel, on which not even mosses will grow. It is the idleness of all idleness, and leaves more of impotency than any other.—F. W. Robertson's *Life and Letters*.

The Earl of Effe, having unsuccessfully tried every approved way of preserving his game from poachers, at length told the people that they might shoot as much as they liked. From that day to this "not a gun was heard" over all his large estates. How much more effective is the course pursued by the Earl than was the law which made poaching a capital offence punishable with death!

"You are insane," said a father to his son when embracing Spiritualism. "Quite likely," was the reply; "honesty, benevolence and the free expression of religious convictions have come to index insanity, while hypocrisy, sailing on with the popular current, close-fisted, pinching penuriousness and downright dishonesty are considered proofs of sanity."

THE MOUNTAIN HEART'S EASE.

BY BRET HART.

By scattered rocks and turbid waters shifting,
By furrowed glade and dell,
To feverish men thy calm, sweet face uplifted,
Thou stayest them to tell:
The delicate thought, that cannot find expression,
For ruder speech too fair,
That, like the poet's love, in possession,
And scatters on the air.
The minor pauses in his rugged labor,
And leaning on his spade,
Laughingly calls into his comrade neighbor
To see thy charms displayed.
But in his eye a mild, unvoiced rise,
And for a moment clear,
Some sweet home-face his foolish thought surprises,
And pauses in a tear.
Some boyish vision of his Eastern village,
Of uneventful toil,
Where golden harvests followed quiet tillage,
Above a peaceful soil.
One moment, only, for the pick uplying,
Through the leaves,
On the muddy current slowly drifting
Are swept the bristled leaves.
And yet, oh poet, in thy homely fashion
Thy work thou dost fulfill;
For in the turbid current of his passion
Thy face is shining still.

INDIANA.

Annual Convention of State Spiritual Association.

Reported for the Banner of Light.

The Fifth Annual Convention of the Indiana State Spiritual Association assembled at Masonic Hall, in the city of Indianapolis, Ind., June 10th, 1871, pursuant to a call issued by the Board of Trustees. The President, Samuel Maxwell, not being present, Agnes Cook, of Richmond—Vice President—looked the chair, and called the Convention to order. Many of the delegates not having arrived, no business was attempted. After some general remarks and instructions pertaining to the accommodations of delegates, adjourned to meet at 11 o'clock p. m.

Afternoon Session.—After some little delay, the President arrived, and called the Convention to order. The minutes of last year were read for the information of delegates.

Upon motion of Eli F. Brown, the President appointed the following committees, viz.: a committee of five to take into consideration a change in the Constitution, as follows: Dr. J. W. Westerfield, Dr. J. L. Brattell, Eli F. Brown, Mrs. Esther Eldridge and Daniel W. Hull; five on Business and Finance, as follows: Jacob Eldridge, James Hook, Mrs. Hannah Evans, Della C. Owens and J. W. Westerfield; the following five on Resolutions: Kersey Graves, Adelle L. Ballou, Mrs. Mary A. Ellis, Mrs. Martha Hurlburt and Daniel W. Hull.

The following report was made by the Business Committee: evening service at 8; music by Warren Harris, after which, a lecture by Prof. E. Whipple. On Saturday, 17th, business meeting from 8 o'clock A. M. to 10; balance of time until noon to be devoted to conference.

Dr. J. W. Westerfield moved that a committee of nine be appointed by the Chair to nominate officers for the coming year, and also to nominate delegates for the next National Convention; to hold in Troy, N. Y., on the 12th of September, 1871. Adopted.

The rest of the session was devoted to conference. After music and song by Warren Harris, short speeches were made by D. W. Hull, Mr. Huddleston, James Hudson and Dr. J. L. Brattell. Another song and music, and Convention adjourned until 8 o'clock in the evening.

Evening Session.—Convention assembled at appointed time—President in the chair. Music by Bro. Harris. A motion of James Hook prevailed to appoint a Finance Committee of five, separate from the Business Committee.

Prof. E. Whipple, of Clyde, Ohio, then entertained the Convention by an interesting address on "The Conflict between Science and Theology;" after which, D. W. Hull, of Hobart, Ind., followed in a short but telling speech on the same subject.

The President then announced the following names as composing the committee to nominate officers and delegates: Dr. A. C. Hallock, Samuel Stratton, E. F. Brown, Dr. Garr, Allen Pence, Mrs. Martha Hurlburt, Mrs. Esther Eldridge and R. S. Tenney.

After music by Bro. Harris, Convention adjourned, to meet to-morrow, at 8 A. M.

Saturday Morning Session.—The Convention assembled at appointed time, and was called to order by the President. Minutes of previous day read and approved.

The President then announced the following names as constituting the Finance Committee during the Convention: Jacob Eldridge, Louisa Pence, Della C. Owens, Jonathan Bond and Daniel W. Hull.

The committee on Revision of the Constitution made their report, which was received, and the committee continued. The Constitution as amended was then read, article by article, and, after some changes, was adopted as follows:

PREAMBLE.

WE, the Spiritualists of Indiana, in Convention assembled, for the purpose of forming ourselves into an association for disseminating the truths of spirit communion, demonstrating the fact of the continued existence of men beyond the grave, and their power to still hold intercourse with those of earth, have no creed to offer other than that man should live in accordance with his highest intuitions. Believing, as we do, in the laws of progression, we regard all the avenues of knowledge, investigation and usefulness as the right of every individual, there being no absolute or universal standard of truth and right; and in religion, every person should rely upon his own private judgment. And, to effect such an organization, we do hereby adopt the following:

CONSTITUTION.

ART. 1. This Association shall be known as the Indiana State Association of Spiritualists.

ART. 2. The objects of this Association shall be to promote the organization of local societies of Spiritualists and children's Progressive Lyceums; the establishment of liberal schools of education and charitable and reform institutions, free from sectarian bias or influence; the promulgation of Spiritualism, the philosophy of life, and the collation and publication of statistical and other information upon the progress of the work and the cause of human disenthralment from every form and kind of slavery, dogmatism and error.

ART. 3. The officers of this Association shall consist of a President, two Vice Presidents, Secretary, Treasurer, and Finance Committee of six persons, who, together with the President, Secretary and Treasurer, shall constitute a Board of Trustees.

ART. 4. It shall be the duty of the President to preside over all meetings of the Society, to sign all orders on the Treasurer, under the Board of Trustees, and to perform such other duties as usually devolve upon his office.

ART. 5. It shall be the duty of the Vice Presidents to aid the President in the discharge of his duties, and, in his absence, to assume the duties of his office.

ART. 6. It shall be the duty of the Secretary to keep a record of the proceedings of the Association and Board of Trustees, and to draw up all calls and notices of meetings.

ART. 7. It shall be the duty of the Treasurer, after giving such bonds as the Trustees require, to receive and disburse the funds of the Association, under the direction of the Board of Trustees, upon orders signed by the President and Secretary, and to render to said Trustees semi-annually, or as often as may be desired, an account of all moneys received and disbursed for the Association.

ART. 8. It shall be the duty of the Trustees to call all meetings of the Association, to have in charge the property belonging to the Association, and to perform all other functions usually devolving upon such officers, and report their doings to the annual meetings of the Association. Five of the Board of Trustees shall constitute a quorum. The Trustees shall have power to fill all vacancies in office until the next annual meeting of the Association.

ART. 9. Any person who shall favor the objects of this Association, who lives within the State, or who is a member of some local society within the State, may become a member by signing the Constitution.

ART. 10. All officers shall be elected by ballot, by the members of this Association, by a majority vote. The President, Vice Presidents, Secretary and Treasurer for one year; the six members of the Finance Committee for three years; to be elected in such a manner that two vacancies shall occur every year. All nominations shall be in open convention. Not more than two members of the Board of Trustees shall be elected from any one county.

ART. 11. This Association shall hold annual meetings at such time and place as shall be designated by the Board of Trustees.

These Articles may be amended at any annual meeting of the Association, by a two-thirds vote of the members present, providing that all amendments shall be presented in writing at one meeting, and lie over until the next session of the meeting.

BY LAWS AS ENDED.

1. Each local liberal society and Children's Progressive Lyceum in the State shall be entitled to three delegates and one additional member for each of its members over twenty; and each county where no society exists, shall be entitled to three delegates to all the meetings of the Association.

2. It shall be the duty of the delegates to report the condition of the society and counties which they represent, and to bring up from local societies any suggestion in regard to the general work of the State.

3. The business of the Annual Convention shall be conducted by the delegates and members in attendance.

James Hook, of Terre Haute, then presented the following resolution, which was laid upon the table until afternoon:

"Resolved, That the late Robert Barnes, of the city of Evansville, in this State, has by his will left, for the purposes set forth in said will, an amount of property, moneys and effects, located in the city of Evansville and County of Vanderburgh; and to execute and carry out, in full, the will of the testator, so placed the property and effects in trust in the hands of this Association, to be by the Trustees duly executed in accordance with the provisions thereof; therefore,

Resolved, That the Indiana State Association of Spiritualists do hereby accept the trust; and in view of its magnitude, and the confidence imposed in us by the late Robert Barnes do hereby pledge the faith of this Association for the faithful execution of the same.

Several short speeches were made in regard to finance, while the committee were raising funds to defray expenses.

The Business Committee reported as follows: Saturday afternoon, from 11 to 12 o'clock, business; from 12 to 1 o'clock, conference and miscellaneous business; in the evening at 8, address from Adelle L. Ballou. Sunday morning, from 8 to 10 o'clock, conference; from 10 to 12 lecture; from 12 to 1 o'clock, conference and closing business. In the evening, lecture and songs by Miss Lizzie Keizer, of Cincinnati.

Afternoon Session.—Convention assembled according to adjournment, and went into an election of officers for the coming year, with the following result:

President—Samuel Maxwell, of Richmond.
Vice Presidents—Mary A. Ellis, of Indianapolis; Dr. F. M. Beck, of Delphi.

Secretary—J. R. Buell, of Indianapolis.
Treasurer—John W. Westerfield, of Anderson.

Finance Committee—R. S. Tenney, of Evansville; A. C. Hallock, of Evansville; James Hook, of Terre Haute; Jacob Eldridge, of Indianapolis; Agnes Cook, of Richmond; Margaret Hurlburt, of Kokomo.

The resolution pertaining to the Barnes will was then taken up, and after remarks from several members, was unanimously adopted.

The following resolution by Prof. Whipple was also adopted:

"Resolved, That we gratefully appreciate the noble and munificent spirit which prompted the late Robert Barnes to give his entire earthly possessions to the establishment of a school for the education of the children of the poor; and we not only hail this magnificent bequest as the greatest public blessing this State has ever received, but we also accept, with feelings of pride, the responsibility which Mr. Barnes has entrusted to the Trustees of the Indiana State Association of Spiritualists.

The Convention then adjourned, to meet at 8 o'clock in the evening, and listen to a lecture from Adelle L. Ballou, of Terre Haute.

At 8 p. m. a large audience assembled and listened attentively to a very interesting and able lecture from Adelle L. Ballou, upon "Evils of society and work of reformers."

Adjourned, to meet at 8 o'clock Sunday morning for conference, and lecture at 10 o'clock.

Sunday Morning Session.—Convention assembled at 8 o'clock, according to adjournment. President in the chair. Previous minutes read and approved.

After music and song by Bro. Harris, Kersey Graves, Chairman of Committee on Resolutions, presented the report of the Committee. The following are the Resolutions as adopted by the Convention:

1. Resolved, That we view modern Spiritualism, in its moral and practical sense, as containing every subject appertaining to the happiness, interest and destiny of man, both in this life and that which is to come.

2. Resolved, That we view the spiritual and moral training of the young as the surest way to eradicate crime and dissipation from our land, and that we, as radical reformers, feel it our duty to do all in our power to give such proper education to the children of the present day, as to be found in our Lyceums and our beautiful Philosophy.

3. Resolved, That the late attempt to suppress the labors of our mediums, by passing and enforcing laws subjecting them to arrest and imprisonment for the crime of fraud, is unjust and disgraceful, and one against which we earnestly protest.

4. Resolved, That any attempt to unite Church and State as a government, policy is arbitrary, and that we consider the present movement of certain individuals to inaugurate a God in the Constitution as subversive to the rights of community and liberty of worship, hence tyrannical and despotic, and that we feel it our duty to oppose such attempt with pen, speech and ballot any such attempt at the destruction of our liberties.

5. Resolved, That as reformers, it is our duty to observe closely the politics of our time, and to vote with no party, sect, and no man for any office whatsoever not known to be actuated by liberal and humanitarian principles.

The following report was made by the Nominating Committee: The meeting upon proper investigation decided that there were twenty-four active Local Societies and Lyceums in the State, and over one hundred members of the State Association, thereby entitling Indiana to a representation of twenty-seven delegates in the Convention of the American Association of Spiritualists, to be held in the city of Troy, N. Y., commencing the 18th day of September, 1871.

The meeting therefore appointed the following delegates: D. W. Hull, of Hobart; A. C. Hallock, of Evansville; J. R. Buell, of Terre Haute; R. S. Tenney, of Evansville; J. L. Brattell, of Richmond; Agnes Cook, of Richmond; Louisa Pence, of Richmond; Gardner Knapp, New Albany; Mary A. Ellis, Indianapolis; Sarah J. Gill and James Layton, Richmond; Jacob Eldridge and Maggie Morgan, Indianapolis; James Nixon, Salem; Dr. Garr, Franklin; Mr. and Mrs. James Hook, Terre Haute; Amelia H. Colby, Winchester; Mrs. M. Beck and Beth Hobbs, Delphi; Jas. Yeakle, Lafayette; Jas. H. Hudson, Terre Haute; Mrs. Esther Eldridge, Indianapolis; Joshua Trueblood, North Harrison; J. S. King, Indianapolis.

A resolution was passed requiring the Secretary to make out a certificate for all of the delegates, and send it to the Secretary of the National Convention, and authorize the delegates to attend the Convention of the State to fill any vacancies which may occur.

Further business was postponed until afternoon. Music by Warren Harris; after which the Convention was entertained by an address from Daniel W. Hull, of Hobart, on "Progression of Religion;" after which Convention adjourned, to meet at 2 p. m.

Convention met at the appointed time. The President being absent, Mary A. Ellis, Vice President, called to order, and the President, soon after, took the chair.

A short time was consumed in discussing the eligibility of one of the delegates chosen to the National Convention, which ended by withdrawal, and another was supplied to fill the place.

Prof. E. Whipple, of Clyde, O., then took the stand, and gave an able and eloquent lecture on "The Old and New Religion."

The Convention then passed the following resolution:

"Resolved, That the thanks of this Convention be given to the citizens of this place, the various papers of the city for their courtesy and lengthy reports of our proceedings; and also to such railroads as have extended the same courtesy of half fare to our delegates which they have been in the habit of according to more popular bodies.

The Secretary was instructed to publish the proceedings of the Convention in the various spiritual papers.

The business of the Convention being ended, it adjourned until 8 o'clock in the evening, at which time a séance was to be held by Miss Lizzie Keizer, of Cincinnati, Ohio.

Sunday evening—Between three and four hundred persons assembled to witness the séance of Miss Keizer. A short lecture was given by Adelle L. Ballou upon spiritual topics, after which the séance was given. The medium reported has no superior in his class.

A number of spirits (some forty or fifty) were described in various parts of the audience; the medium generally giving the full name. Nearly all of those described were recognized by persons in the audience. The séance was a success every way—professionally and pecuniarily.

After the séance, Adelle L. Ballou addressed the audience for a half hour, in a very able and eloquent appeal in behalf of the truths of our philosophy.

The President then, by a few words of thanks and adieu, declared the Convention adjourned to meet again at the call of the Board.

Receipts of Convention, \$148.54.
J. R. Buell, Sec. Ind. State Spiritual Association.
P. S.—The Convention as a whole was a very good one; everything passed off pleasantly. The speakers gave general satisfaction, and sufficient money was raised to pay all expenses.
J. R. Buell, Sec'y.
[Other Spiritualists papers please copy.]

Spiritual Phenomena.

REMARKABLE CASES OF CLAIRVOYANT SIGHT.

BY A. S. HAYWARD.

Some twelve years ago a young man left the town of R—, Vt., for the West, with the intention of making it his home. After selecting a farm he returned East for the funds necessary for its purchase—some fourteen hundred dollars. On his way back he made use of the railroad cars and stage coaches as far as public conveyance would carry him, and then was obliged to take private conveyance, or travel on foot to the location selected. He promised to write to his brother, who was left at home, as soon as he arrived, but that relative not hearing from him at the expiration of three weeks, became anxious as to his safety, and yielding to the desires of some of the friends, visited a person in the town who possessed the gift of "clear seeing," to consult with her as to the fate of his missing brother. This lady, who was a member of the Methodist church, and did not believe in Spiritualism, notwithstanding her mediumship, became unconsciously entranced, and while in that state described the road as far as the cars and coach went, and then pictured the absent brother's taking passage in a wagon with three other persons and the nature of the route, which was somewhat aside from the regular roads through a piece of woods. She said they killed him about the centre of the two mile journey through these woods, and threw his body between two fallen hemlock trees, and that a lock of his hair was now frozen into the ice where the body lay over one night. She said next day his body was thrown into a pond near by.

The remaining brother was so well satisfied in his mind as to the truth of something very serious having happened, that he determined to make the journey of some twelve hundred miles to ascertain the full nature of what had taken place. On arriving, he found everything as had been described. At the end of the public conveyance he hired a man to take him to the spot, and to his astonishment found the lock of his brother's hair as before mentioned. Having secured it, he went to look for the pond, and found its bottom to be covered with deep mud, in which it was impossible to reach the body. So perfect, however, was the description given him by the clairvoyant of the parties who wrought the deed, that he recognized the men as soon as he saw them. On his complaint they were arrested, and one of their number turning State's evidence, they were convicted, and sentenced to State Prison for life for the crime. One of the men has since died; the other still remains in prison.

The brother of the murdered man, the lady and many others acquainted with the facts, are still living witnesses to the truth of clairvoyance, in which they firmly believe. I am acquainted with the lady. Gaining a knowledge of these facts some time since, I thought they should be made public, as additional proofs with which to convince the minds of the skeptical. There was a revelation made by a person who did not believe in Spiritualism, to parties mostly Methodists.

Another case almost as wonderful as the above occurred nearly at the same time: A robbery was committed in a small village in the vicinity, and it was thought advisable to send for this medium and see if she could not detect the thief. She obeyed the summons, and was placed in a room in the hotel whither by common consent all the people came and passed before her, each taking her hand, that she might find the guilty one; and at last one person, who had always stood well in the estimation of the community, was accused by her as he was passing. She said: "You took the goods." He tried to ridicule the assertion, but she, under a powerful influence, seized hold of him and told him if he did not own the theft, she would detain him till he did. He finally confessed, and the goods were restored. Several other cases of a like nature have occurred in her experience. Clairvoyance is revealing the thoughts of many hearts, and murderers, robbers and hypocrites tremble at its revelation.

Banner Correspondence.

Massachusetts.

WINCHENDON.—"Lizzie" writes to us, under a recent date, giving her ideas on the vexed question of the marriage relations. From her letter we make the following extracts: "A great deal has been written upon this subject—much that is good, but not all sound. I have not time to say more. For one, I cannot feel the wisdom of the legal form of marriage is making a movement for the better. * * * I have known cases where after getting a divorce the same parties have rushed into the marriage relation again, thinking they had learned something by past experience, but found themselves in a worse condition than before. My opinion is that marriage should be both spiritually and legally married; it should be a solemn contract on both sides, and neither should expect perfection in this world. While some act in life from conscientious rules, our correspondent fears that the general mass of humanity cannot be trusted so fully as some reformers desire; such a step she thinks would be the floodgates of licentiousness, and bring darkness rather than added light to envelope our advancing civilization. She says: 'How necessary that husband and wife should live in harmony, bearing with one another's faults, and striving by love to overcome them, and not be left heart-broken, but for fault-finding, and for unhappiness, and bring the mind to bear upon the unborn child shall be stamped for a lifetime with these same feelings. I do not deny that there are marriages that should be annulled, the parties being in no way fitted for each other, and the responsibilities of married life never having been taught by them. I do not say our laws are the best we can have; I think they might be better, but some law we must have.' Our correspondent closes by advising all to bear with the troubles arising in married life, for experience mainly shows that imperfection exists in all, and a withdrawal from one relation will demonstrate a long the same or worse difficulties in the new partner, who was dreamed as the soul of perfection. 'This home in mind, love will be what it should be; all faults will be readily forgiven; then in harmony can the wedded work for the good of their own family, and all around them.'

Rhode Island.

PROVIDENCE.—Dr. Bascom writes, informing us that he has been a believer in and an advocate of spirit communion "from the first of what are called the 'Reverend' knockings." He sends an account of a vision which he saw about seven years since: "I seemed to be on the bank of a river about twenty rods wide. The bank on which I stood was but a few inches above the water, but the opposite had a gradual rise of about ten feet. The river was a turbid brown color; it had many angles; it rushed onward over and around many rocks, foaming and throwing spray in all directions, but as it approached it became more calm. As it passed me it had the appearance of a mirror. While occupied in my mind as to what this should mean, I perceived a commotion in the water below, and an Indian approached me paddling a canoe, which I entered at his invitation. As I looked, a branch appeared in the river bank a few rods above, about six inches wide, from which a stream flowed through what to me appeared an endless plain. I heard a voice saying, 'This little stream is to cover that plain, or in other words the whole world.' The Indian then shortly appeared on the river bank to oppose the running of the

small stream. One to me seemed a Catholic priest; the second an old school Presbyterian; the third a Baptist. The first approached with an armful of wood shavings, which he placed against the branch, and with a vim he applied his feet. One having after the other followed his brother ship, until the poor man found himself in the mud alone. With a long groan he retired from the contest. The stream was now given much wider and deeper. No 2 advanced; with a long face, a peculiar sigh, and undiluted vision, he placed his bundle of straw, to which he applied his boots until nature gave way, and he left with the same result as No 1. It was now laughable to see No 3. Off went his coat, up went his sleeves, and with fork in hand he applied the hay. He would stamp, then shake his fist, then stamp again, then take a rest. He continued till his clothing above the water was as wet as that within it. Thus he toiled on until his hay was mostly gone; he began to tremble, floating himself so deeply immersed that there was danger of losing himself or being consumed by the 'hulder' steam. He then made one grand effort, and reached the dry land in safety. All three, with uplifted hands, then offered up a short prayer. I then made an attempt to reason with them thus: 'Friends, if you wish to stop the flow of that stream you must first place brush in the breach, and on the brush pile stones; then fill in with gravel or clay. By thus doing you can make it as firm at that point as any other in the bank.' They responded: 'What do you know, sir? Have we not made it our lifelong study to understand in regard to the welfare of humanity? You, nothing but a waterman, take it on yourself to give us advice! Yes, friends, was my reply, 'Christ's disciples were but watermen.' They turned their backs, and started in pursuit of more straw, leaving the free stream triumphantly extending its borders and overflowing the plain, according to the prophecy of the voice."

Connecticut.

STAFFORD.—A correspondent, writing June 26th, informs us that F. P. Greenleaf, of Boston, the last of the great seers of England at this place, to the acceptance of all. On Sunday morning, June 25th, the services were omitted on account of the funeral of Hosea Phiney, late of New York City, held at the Universalist church. The rites on the occasion were performed by Rev. G. V. Maxham, Bro. Greenleaf being present. In the afternoon the spirits through his organism reviewed the discourse of the Reverend in the morning, who had spoken very liberally, but only based his remarks on imagination, having no knowledge or reality—the disciples of Spiritualism have for his ground work. The drift of the spirit's remarks—which lasted some two hours—was an exposition of the philosophy of death, and that exposition was complete. Many who had listened to both sermons, declared the contrast between the Reverend's imagination and the spirit's knowledge to be most striking and effectual. Mr. Greenleaf, while at the funeral, saw the spirit of the deceased standing beside his coffin, and said, "I saw Mr. Maxham, who he described so accurately that he was recognized as Rev. Hosea Ballou—for whom the deceased was named—who formerly preached in that church."

From the Toledo Blade.

BETSEY DESTROYS THE PAPER.

Sequel to "Betsey and I are Out."

BY HELEN HARRISON BOSTWICK.

I've brought back the paper, lawyer, and fetched the parson. To see that things are regular, settled up fair and clear; For I've been talking with Caleb, and Caleb has talked with me. And the 'mount of it, we're minded to try once more to clear.

So I came here on the business—only a word to say—(Caleb is asking parson, and couldn't come to-day.) Just to tell you and parson how that we changed our mind; 'I'll tear up the paper, lawyer—you see it was n't signed. And now, if parson is ready, I'll walk with him toward home;

I want to thank him for some things—'t was kind of him to come. He's showed the Christian spirit, stood by us firm and true; We might n't have changed our mind, 'squire, if he 'd been a lawyer too.

There! how good the sun feels, and the grass and blowin' breeze! Something about them lawyers makes me fit to freeze. I was n't bound to state particulars to that man, But I'll 'right you should know, parson, about our change of plan.

We 'd been some days a-wavin' a little—Caleb and me—And wished the hateful paper was at the bottom of the sea; But I guess 't was the prayer last evening, and the few words we said, That thawed the ice between us, and brought things to a head.

You see, when we come to division, there was things that we could n't divide— There was our twelve-year-old baby—she could n't be satisfied.

To go with one or the other, but just kept whimperin' low, 'I'll stay with papa and mamma, and where they go I'll go.' Then there was granddaddy's Bible—he died on our wedding-day; We could n't have the old Bible—and should it go, or stay? The sheets that was Caleb's mother's, her sampler on the wall.

With the sweet old names worked in—Tryphena and Eunice and Paul— It began to be hard then, parson, but I grow harder still, Talking of Caleb established down at Mottonsville; Three dollars a week 't would cost him—no mender 'nor mend.

And board at the Widow Meacham's—a woman that works false hair. Still we went on at talkin'; I agreed to knit some socks, And make a dozen striped shirts, and a pair of wa'mus trunks;

And he went out a doorway from the kitchen to the shed— 'Save you climbing steps much in frosty weather,' he said. He brought me the pen at last—I felt a sinkin'—and he looked as he did with the agur in the spring of sixty-three, 'T was then you dropped in, parson; 't wasn't much that was said.

'Little children, love one another'—but the thing was killed stone dead. I should like to make confession; not that I'm going to say The fault was all on my side—thats never was my way; But it may be true that women—though how 't is I can't see— Are a trifle more aggravatin' than men know how to be.

Then, parson, the neighbors' meddling, it was n't pourin' oil, And the church a laborin' with us, 't was worse than wasted toil. And I've thought, and so has Caleb, though maybe we're wrong, If they 'd kept to their own business we should ha' got along.

There was Deacon Amos Purdy, a good man, as we got along, And he'd change in my company with the sexton and the dog; Then a load came over in peach time from the Wilbur neighborhood— 'Season of prayer' they called it—did n't do an atom of good.

I'll tell you about the heifer, one of the kindest and best, I wish I had left her alone, and she'd all moved out West; I'm free to own it, it's true, that Caleb should think and say She died of convulsions—a cow that milked four gallons a day.

But I need n't have spoke of turnips, need n't have been so cross. And said hard things, and hinted as if 't was all my loss; And I'll take it all back, parson, that fire shan't ever break out. Though the cow was choked with a turnip, I never had a loss.

Then there are pinks of doctrine, and views of a future state, I'm willing to stop discussin'—we can both afford to wait; 'T won't bring the millennium sooner, disputin' when 't is due. Although I feel an assurance that mine's the Scriptural view.

But the blessedest truths of the Bible I've learned to think do n't lie In the texts we hunt with a candle to prove our doctrines by, But them that come to us in sorrow and when we're on our knees.

So if Caleb won't argue on free will I'll leave alone the doctrine. One notion of Caleb's, parson, seems rather misty and dim; If it 'd come convenient you 'd change a word with him. It do n't quite stand to reason, and for gospel is n't clear, That folks live better in heaven for having quarreled here.

I've no such an expectation. Why, parson, if that is so, You need n't have worked so faithful to reconcile folks below. I hold another opinion, and hold it straight and square, If we can't be peaceable here, we won't be peaceable there.

But there's the request he made, you know it, parson, about Bein' laid under the maples that his own hand set out. And me to be his heifer, and when the time comes to go, As he said, 'I don't mind me, but I want that ostrich me so. And now that some scales, as we think, have fallen from our eyes, And things brought so to a crisis have made us both more wise,

Why, I says, and so I say, till the Lord part him and me, We'll love each other better, and try our best to agree.

LETTERS FROM THE PEOPLE!

WHAT THEY THINK ABOUT DR. STORER'S VALUABLE MEDICINE, THE NUTRITIVE COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER, TONIC AND STRENGTHENING AGENT, GENERAL RESTORATIVE. POPULAR FAVOR.

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

MOST POPULAR REMEDY IN AMERICA!

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

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

"Last Fall I sent for a few packages of your 'NUTRITIVE COMPOUND,' which I used in my practice, and which I consider infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete panacea for all female complaints. I desire to get the medicine as low as possible, in accordance with my usual

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 otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JULY 15, 1871.

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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.

The Paris Commune.

The International—which is the name of the general workingmen's society of Europe, having its ramifications extended through all the chief towns and cities of the Continent, and likewise in England and the United States—has issued an address in vindication of the character and conduct of the defeated Paris Commune, which has been receiving the execrations of the civilized world. The explosion of passion in which that famous organization went out of visible existence has caused it to be associated with all that is incendiary, revengeful and detestable. It went down in a perfect wreck of public buildings and monuments, amid the conflagration of palaces, theatres and museums, the sack of churches, the massacre of human beings, and the smoke and uproar of the most terrible strife that was ever recorded. There were eighteen thousand persons killed in Paris during that historic battle of eight successive days. The streets were torn up, the walls were stained with gore, dead bodies of men and women were lying unburied on every side, fires were burning forth everywhere, and a pall of dun smoke settled down over the doomed city, as if in mercy to hide the horrors of that fratricidal strife from the pitying eye of Heaven itself. It was a terrible social convulsion, occurring at the close of a devastating war, out of which France came thoroughly conquered.

But there was reason in this madness, and that is the explanation of this Address from the Council of the organization that answers for the conduct of the Paris Commune. The purpose of the Commune was to bring up the working class of France to the level of those who claimed the exclusive right to political ascendancy. Its leaders, among whom were not a few men of the clearest intellect and unqualified philanthropy, believed that with the collapse of the empire had come the hour for boldly asserting the claim of labor to a place of influence and power. They sought to emancipate the elements which were struggling for birth in an old and effete society, and to combine them for effective service in the new social system. It was in the interest and name of labor that they put forth all their efforts and were ambitious. They thought the few had long enough appropriated the products of the many. They were weary of the servitude that practically accompanies the wages condition, when all exercise of political power is denied it. The second empire had cruelly disappointed their hopes, after it had been erected into a power by their assistance. Paris and its operatives had been exhausted of their riches to empty large fortunes into the laps of contractors and companies, and the great laboring class was working out the enormous pledge, without a rift in the clouds to let through a gleam of hope for its own condition. When, therefore, the nation went stumbling along without a head, its armies prisoners in a foreign country, and its self-appointed agents mortgaging its vast resources as security for the crushing indemnities laid on it by Prussia, the leaders of the Commune thought it was time to strike home a blow for freedom and authority.

This was what aroused the fears of the respectable and traditional who composed the Versailles party. Rather than witness a rising of the people in their own behalf, to establish and operate a government of their own, they struck hands with the conquerors of France to put down Frenchmen. Anything but emancipated labor as the new potentate of France. If neither Imperialism nor its cast-off rage were to be had, better far an alliance with the victor, though the disgrace of the alliance were ten times what it was. And so the army of the temporary Thiers government, aided by the Prussians, laid close siege to Paris, and kept in the democratic spirit it dared not suffer to run over into the provinces. It hoped to starve and bombard to death what it could not kill with reasoning and would not meet with concessions. The hostile batteries of Frenchmen opened fire on Paris and its population, being directed chiefly against the houses in which the inhabitants were quartered. The Commune was taught by the Prussians to retain prisoners as hostages, and held sixty-four priests, including the archbishop of Paris. Again and again did the leaders offer to Thiers an exchange of prisoners, expressing their readiness to exchange the archbishop and several priests besides for Blanqui alone, who was in the hands of the Versailles. But Thiers would never accede to the proposal; and the archbishop, with the rest, was shot in retaliation for the murder of the Commune leaders. The Address charges the massacre upon the government of Thiers, alleging that he would not exchange Blanqui because it would give the Commune a head, and preferred the corpse of the archbishop as a better card than his living body.

The conflagrations are defended on similar grounds—that the despair of the defenders was fitly signified by the outbreak of flame and the ruin of the public edifices. Was it worse, asks the Commune, for us to destroy brick and mortar than for Frenchmen outside the walls to make havoc of human lives? The leaders were determined that the restorers of the old Capital system, that had always held Labor in bondage, should enter Paris, if at all, to find it destitute of buildings for their official occupancy; and hence the firing of the Tuilleries, the Hotel de Ville, and the other public edifices that were wrecked in this common ruin. The Vendome column was pulled down to signify that there was no further need of pillars and monuments to commemorate triumphs whose day was gone forever. It is a terribly powerful proclamation the Communists make in this address, and their efforts at exaltation will create a profound impression on the civilized world.

The Music Hall lecture by Ed. S. Wheeler, and other articles in this issue of the Banner, will well repay perusal.

Resurrection and Recognition.

We do not take up an exchange of any wide reputation, in which we are not reminded of the change in the public sentiment that is going on all the time, and at a rapid rate, too, respecting the belief in the nearness of the two worlds. No religious address seems entirely free from allusions to it. The spiritualistic faith is more and more working itself, like heaven, into the body of men's thoughts and opinions, until now we find that a general relief is experienced when an assembly feel at liberty to express their emancipated belief in their own free way. We read with much interest and satisfaction a discourse on the Death, the Resurrection, and the Future Recognition of Friends, delivered in the Methodist Church, in Candor, N. Y., and reported in the Owego Gazette, on the occasion of the funeral of Judge Bangor. The speaker was I. V. Mapes, Esq. He discussed the nature and cause of death; the question of a literal, or fleshly, resurrection; and the problem of the recognition in another world. His treatment of each of these themes was so clear, calm and philosophical, and pervaded with so large an element of reason and humanity, and withal of so comprehensive a view of the grand problem of life, death and immortality, that it could not have been listened to without leaving a profound and lasting impression. We wish the same truths could everywhere be as lucidly and impressively presented.

On the subject of the recognition of friends in another sphere, the speaker maintained that all depended on the permanence of our sympathies. Like would attract like still. The old earthly bodies would be gone, and nothing but the spiritual attributes and qualities would be capable of recognition; hence, as he argued, "there must be some mutual relations, affinities and fitness to awaken the same emotions upon approaching each other's sphere, or we shall neither know nor be known." Again he reasoned, that we are made here to love and depend on each other. The longer, the more profoundly we know and admire the good, and the more our being becomes intertwined with theirs, the more intensely we desire to be with them always and the more awful is the agony of separation. This he receives as Nature's testimony, God's silent avowal that we are to meet in eternity. And he asks if the fearful anguish of bereavement can be gratuitous—If the yearning prophecies of the smitten heart can be all false. This belief in reunion is an instinctive faith of humanity. Therefore it may be accepted as divinely ordered and true. Think—said the speaker—of the unfathomable yearnings, the infinite ecstasies of desire and faith from age to age, swelling in the very heart of the world, all set on the one hope of future union, and who then can believe that God will coldly blast them all? They are innocent, holy, meritorious, and unspeakably dear.

In remarking on the particular office to which he was called in that time and place, Mr. Mapes proceeded to speak of the deceased as one who had for a long time been interested in the philosophy of Spiritualism, and had felt fully satisfied that the spirits of the departed have access to us, and strongly influence our feelings and our lives. This, he added, had also been the conviction of the Judge's whole family; and it was therefore their special desire that at his funeral that belief should find recognition. And he added, argumentatively, that there was no need of manifesting any great surprise at this belief, because it is taught throughout the Bible, from Genesis to Revelation, and a large proportion of the clergy of former years have taught the same theory. "John Wesley asserts it in all its fullness. So does Dr. Adam Clarke, Rev. John Fletcher, Henry Ward Beecher, and Harriet Beecher Stowe. Mrs. Stowe, in a long article published in the Phenological Journal, and elsewhere, asserts it as the common belief of the clergy of former times, and blames them for omitting its declaration in modern times." Thus do we fall in with sentiments of a truly spiritualistic character on every side. They are, as we have observed, fast working their way into the body of popular belief, because they are reasonable, humane and instinctive with the nature.

The Working of the Leaven.

From time to time we are encouraged to comment on the steady and visible growth of the liberal sentiments that are irresistibly changing the character of the popular religion. Unwittingly, but not the less effectually, the secular press is doing valuable service in this direction. It of course stands on the church-steps still, but its barks are of a different sound. We some time since felt a sense of refreshment at reading an article of this more open tendency in the columns of the Ohio State Journal, a leading paper in that powerful Commonwealth. It remarked that Jesus was severely criticized, while in the flesh, by the Scribes and Pharisees, who thought him a person of loose notions; but they had no actors in those days to be sent around the corner for burial, and the Rev. Mr. Sabine would have had occasion to lift his eyes in horror very frequently if he had lived at that time. Christ likewise was what people would now style loose in dispensing his charities. He did not stop to ask if a person was "evangelical." He did not perform the bread and fishes miracle for Jews more than Gentiles, Scribes more than Pharisees, Publicans and sinners. If he were to come to earth to-day, and find a starving crowd, he would not, like some dispensers of charity, pick out the Protestants from the Catholics, or ask if it was Sunday or some other day in the week.

The State Journal thinks he would be very likely to get into trouble with the Ministerial Association of Cincinnati, which will have young men feast on dry sermons or starve and go to hell. It may be in part the fault of the young man, but it tells the ministers they need not hope for the slightest success until they do something to make themselves actually interesting to sinners. They must preach to draw if they expect to accomplish anything. They are themselves mainly responsible, it holds, for the unregenerate condition of these young men about town, who are not to be all at once brought into sympathy with divine things by any number of measured-off sermons on justification by faith. Its description of the preaching of one of these sermons is amazing. "Once in a while," it adds, "comes a man who startles the congregation by talking to them," and that pays for all the noisy bell-ringing that has called them together. Now if the right sort of preaching is not to be had on Sundays, the Journal asks if it is not better than gambling and beer-drinking to entice them to a good Sunday library, stored with excellent books. Is not an exclusive diet of Theological Seminary rather too much? We should venture to answer in the affirmative, and to express the hope that this common-sense, human way of looking at serious matters may in good time lead to the development of a better style of character all round.

The Davenport Brothers are requested by their father to inform him where a letter will reach them. Address him at 196 Harrison avenue, Boston, Mass.

Great Gathering of Spiritualists.

On Thursday, June 28th, Dr. H. F. Gardner, of Boston, inaugurated the picnic season, as far as the Spiritualist fraternity is concerned, by a large and enthusiastic gathering—the attendance numbering its thousands—at this popular camping ground. The clouds in the morning, which alarmed some timid ones by signs of rain, gradually dispelled, and the people from the adjoining country turned out in large numbers, arriving at the grove on foot and in teams from considerable distances. The quadrille band discoursed music for those who desired to while the hours away in the dance; the pond—smooth as a mirror in the morning, and ruffled by a fresh, cool breeze in the afternoon—greeted many voyagers pleasantly as they sailed, rowed or "paddled" over its surface; the howling alley and "hall of refreshments" had a charm for some visitors; and the congregation at the speakers' stand was entertained by the remarks of many able lecturers.

In the morning, after some opening words by Dr. H. F. Gardner, in which he congratulated those assembled on the beauty of the day and the pleasures in store for them, M. V. Lincoln was introduced to preside over the meeting, and made a brief address. Mr. D. H. Hamden, Mrs. Helen Grover, of Hampshire Hall, Boston, and A. E. Giles, Esq., followed, his remarks touching on striking manifestations of unseen intelligence which he had witnessed.

Mr. Giles was followed by Dr. A. H. Richardson, of Charlestown, who made a brief speech, declaring that the "uses of adversity" were for the healing of the spiritual nature; that each trouble understood and profited by was another round mounted in the ladder of eternal progression.

Dr. H. P. Fairfield then addressed the audience to some length upon "Spiritual life and spiritual intercourse," taking for his text Hebrews viii: 10-11:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

This, to the mind of the lecturer, was a prophecy of the incoming era of spiritual communication, when all should know the Lord, needing not the voice of priest or church to tell of him. The knowledge of God's laws, written in our hearts to-day, was telling us that we came here on earth as naturally as a potato or a kernel of grain, and should go from thence just as naturally. It was telling us that each had the same element within—in degree—which God had; while he, being infinite, produced infinite results, we being finite, produce finite results proportioned to our state. The law of God, written in our hearts to-day, was teaching us the great lesson of individual independence. The reason the church is so poor and weak as she is to-day is that she has forgotten her own sake and does everything for Christ's sake. But we have learned that our sake is bad enough off and Christ's sake is well enough off, therefore we must work for the benefit of our own souls. In the coming time all should know God, "from the least to the greatest," because each would be a God unto himself. The knowledge of immortality given by Spiritualism could only have been furnished by those who had experienced the change called death; no mortal ever could have discovered it, and our faith, which is a natural one, is destined in years to come to give the world better men and women, better husbands and wives, better mothers and fathers—a natural God, natural parents, and a natural race of children without the mark of Cain!

John Wetherbee then addressed the assembly, though suffering from a bronchial difficulty, and said that he had lately given up public speaking, and taken to the pen, which was said to be "mightier than the sword." He referred facetiously to the trials and disciplinary experiences portrayed by Dr. Richardson, and said that, while they were no doubt good in their effects, yet he (Wetherbee) would "dodge" as many of them as he could. He was pleased with what Dr. Fairfield had said of the naturalness of Spiritualism. If our faith did not demonstrate its certainty, the natural course of reason would point to the existence of a future state which should right the wrongs of this. He spoke of the geologic periods of earth's history, and said man's religious progress reminded him of them—the fossil Saurians of the geologic system being the mighty cathedrals handed down to ours from the middle ages.

Dr. Gardner then gave the notices regarding the trains, and announced the exercises as closed till two o'clock, for dinner.

The company dispersed, some seeking the woods to spread their tables, some reparing to the refreshment hall. After some two hours passed in the quiet enjoyment of the scene and the satisfaction of the physical appetite, the audience again assembled at the stand, where Dr. Gardner, presiding, gave notice that he should arrange for a gathering at this grove on Sunday, August 6th, to be called a Grand Mass-Meeting of the Spiritualists of New England. He hoped to so arrange matters with the railroad companies that those desiring could come down on Saturday previous, and remain over till the following Monday (if necessary), at reduced rates. Prof. Denton and other able speakers would attend. A union excursion and clam-bake for the Spiritualists of Boston and vicinity, in company with those of Providence, R. I., at Rocky Point, he had found on inquiry, would be so expensive as to render it impracticable. The Doctor then closed with an earnest call for aid for the American Liberal Tract Society, referring, among other things in its history, to the recent refusal of the Massachusetts Legislature to incorporate it.

A. E. Carpenter, agent for said society, being introduced, exhibited the plan of action of the organization. He also referred to the refusal of the Massachusetts Legislature to incorporate the society, and hoped additional efforts would be put forth to increase the efficiency of the new movement. He spoke of the number of publications by the society—twelve in all—by some of the most talented advocates of liberal thought, and the success attending their distribution. He also referred to wonderful spiritual phenomena seen by him in his journeyings in New York State, to the recent Convention in Vermont, and the ascent of Mount Mansfield, and made some eulogistic remarks in memory of Henry C. Wright.

Miss Lizzie Doten was then presented by the chairman, and proceeded to address the large assembly with eloquence and power. When the Psalmist had said, "Lead me to the rock that is higher than I," he gave utterance to a want felt at some time in the history of every soul. We felt the want of strength in our weakness, of light in our darkness, and felt that it was not within ourselves or in the world around us; and this idea was the foundation of all the religious systems that ever existed among men. Spiritualism to her was a religion, whatever others might consider it; if it was not, she would be content to lie down in the grave, not only till the archangel

sounded his trumpet, but forever and forever. If it was not a religion, then life was a lie, and God a dream and delusion. She held to the necessity of each individual preserving an independent position in this regard. What was truth to her was perhaps not truth to any other mortal, and what was the truth of to-day might be the falsity of to-morrow. As individuals on earth must preserve their own centres of gravity, else they would topple over, be acted upon by the strong attraction of Mother Earth, and fall to the ground; and as no other person could preserve those centres or physical balances for them—for no two persons could stand on the same point at the same time—so the soul must preserve its own spiritual centre of gravity, or its spiritual balance, by a life in accordance with the highest laws of its being. Spiritualism taught this better than any other religion in the world. Not the wealth of the Indies could bring her back to the hanks on which the churches feed. Huxley, Tyndall and other scientific lights, while affecting to despise Spiritualism, were yet, insensibly to themselves, proving it to be true by their close-drawn material experiments in that world of the finer vibrations which they demonstrated as being beyond the ken of the mere unaided physical senses.

Dr. H. P. Fairfield continued the train of his remarks in the morning. Spiritualism was natural, practical and radical. The churches had made a mistake in their teachings, which commenced the alphabet of revelation, and went from a to x, y, z, and—! But there they stopped; they never thought of turning the leaf of God's text-book, and sliding on the next page syllables, and further on words of wisdom. The Bible to him was as a hickory nut. Those who worshipped it were likely to gain nothing by nibbling around the outside shell. He would crack it beneath the hammer of truth, and eat of the kernel within that shell.

Mrs. Sarah A. Floyd, of John A. Andrew Hall, Boston, next came forward. She referred to the present beautiful scene, and the lessons it imparted. The truths taught by the angels in their communion were for the elevation and purification of humanity, from the least to the greatest. Each soul must take that which seemed truth for itself, and not lean upon the statements of another.

Mr. E. Wilder, President of the Massachusetts State Spiritualist Association, gave notice that that body would meet in convention at Plymouth, some Saturday and Sunday in September next—particulars to be given hereafter.

Dr. Gardner, in a few pointed and earnest remarks, called attention to the fact that A. E. Carpenter, an agent for the Banner of Light, was on the ground, and ready to receive any names which might be banded him. The Doctor's remarks were heartily applauded, and as a result of his efforts we have to thank him for a handsome accession of new and renewed subscriptions.

J. Madison Allen thought it beneficial at times to trace what had been done for the advance of the race in times past. "Man, know thyself," to him was an important duty. His remarks closed with a poem.

Dean Clark read Lizzie Doten's poem: "Words of Cheer," after which he said he had for a time laid aside the robe of a public speaker, and was praying with his hands and feet for that physical strength which he had expended in labors for the advance of the spiritual cause. Whatever others might think, Spiritualism to him had always been a religion. He was inclined to ordain some of A. J. Davis's declarations in the "Fountain: with Jets of New Meanings." He urged a greater harmony in the teachings of the apostles of the new truth, and favored the smile of love in introducing our philosophy rather than the frown of combativeness.

Dr. Gardner also criticized the assertions of A. J. Davis, Judge Edmonds and others, that the spiritual phenomena would cease, or were ceasing now. Why, he had heard it prophesied some fifteen years ago that in five years they would cease, but through all these years there had been an increase instead of a diminution. There would be spiritual manifestations—physical or otherwise—as long as there was a necessity for such manifestations.

John Wetherbee, in one of his characteristic speeches, closed the meeting and the picnic. To him Spiritualism was a religion, just as much as Orthodox or Swedenborgianism were religions—it was one way for the expression of man's religious feelings—they were organized for the same purpose in another. He proclaimed his belief in the truthfulness of spirit phenomena. If such things seen, could not be believed, then the testimony of the human senses on any subject must be regarded as good for nothing.

The meeting then adjourned with a song; the cars for Plymouth and the Boston train started away, the heavily loaded wagons and express teams commenced to diverge from the ground, and evening, quiet and solitary, replaced the bustling crowd of the day.

Women as Justices of the Peace.

The appointments of Mrs. Julia Ward Howe, of Boston, and Mrs. Stevens, of Cambridge, as Justices of the Peace, being recommended by the Governor, exceptions were taken in the Executive Council, which led to the reference of the question to the Supreme Judicial Court of Massachusetts. The full bench of that body has declared that a woman cannot be a Justice of the Peace, using the following language:

"By the Constitution of the Commonwealth, the office of Justice of the Peace is a judicial office, and must be exercised by the officer in person, and a woman, whether married or unmarried, cannot be appointed to such office. The law of Massachusetts at the time of the adoption of the Constitution, the whole frame and purport of the instrument itself, and the universal understanding and unbroken practical construction for the greater part of a century afterward, all support this conclusion, and are inconsistent with any other. It follows that if a woman should be formally appointed and commissioned as a Justice of the Peace, she would have no constitutional or legal authority to exercise any of the functions appertaining to that office."

Mrs. Severance as a Psychometrist.

We have before spoken of the remarkable psychometric powers possessed by Mrs. A. B. Severance, and printed the testimony of others to the same effect, and below we add one more, from Judge O. S. Poston, who writes in a private note from Harrodsburg, Ky., as follows:

DEAR BANNER—During the past twenty years I have been interested in investigating the capacities of the human soul in clairvoyance and spiritual mediumship. In none have I felt more interested than in the psychometric delineation of character and clairvoyant reading of the future. No greater evidence of spiritual power is manifested than in the prophetic foreshadowing of the future of our lives. I have found psychometry useful in ascertaining the character and purpose of those with whom I have personal and business associations.

To those who are desirous of investigating such matters, I can recommend with confidence Mrs. A. B. Severance, of Whitewater, Wisconsin, as a reliable clairvoyant and psychometrist. A scrap of handwriting or lock of hair will suffice to procure a full delineation of character, &c.

"Astonishing Demonstration at Frankfort, Ill."

Under this head the daily press informs us that Frankfort, Franklin Co., Ill., is excited over the curious phenomenal exhibition witnessed in the conduct of two young ladies, daughters of James Williams, residing eight miles from that city. The manifestations commenced about April 1st. The young ladies are aged sixteen and eighteen years respectively. During the day they are represented as modest and quiet, conversing freely with any one. "They are fond of music, and play upon the dulcimer. The influence comes upon both at near the same time, generally between sundown and dark, and first manifests itself by both of them breaking into a run." They then seem to become excited, and execute "feats that the best acrobats could hardly perform. Scaling the house, they dance upon the comb of the building, apparently with perfect ease and impunity." They have a language which they use in conversing with each other, and which they seem to understand; but the spectators, of which there are said to be some fifty or one hundred every night, cannot fathom it. This, if true, is a remarkable case, but can easily be accounted for on the ground that the girls have become the mediums of two undeveloped spirits, who, ignorant of what their duty was in this world, have returned, and being met by no instructors, but merely by curiosity, are tempted to pander to it. The presence of a vital magnetizer, in cases of this kind, would act like a charm; the reason of the spirits' coming could be ascertained, the ends they seek to accomplish understood, and the difficulties removed.

A Vision.

A correspondent under the following paragraph from the New York Daily Times, and sends it to us, with the remark that, "if every case of spirit return and manifestation of its presence were collected, the world would be astonished at the array of facts establishing to every unprejudiced mind the reality of spirit existence. I append one of the latest authenticated statements concerning the brig 'Kentucky,' since known to have been lost at sea."

"In connection with the missing brig 'Kentucky,' Capt. Bryant, the San Francisco Chronicle tells a curious story of a dream which Capt. Bryant's father-in-law, Capt. Knipe, had about the time she is supposed to have been lost. It narrates that Mrs. Knipe awoke one night, and discovered her husband talking in his sleep, and his right arm extended as if to shake hands; and that he related to her that he saw Bryant at the bedside, shook hands with him, was astonished at his unexpected arrival, and asked: 'How is this, Bryant, that you are here? I was down at the Exchange this evening, and did not hear of your arrival or expect you so soon.' Bryant replied: 'Well, I am here, and there's a Louisa by her mother.' When Mrs. Knipe awoke the Captain, he exclaimed: 'Let me be! Oh, why did you awake me? I saw Bryant and Louisa here most vividly; I hope nothing has happened to them.'"

A Skeptic's Statement.

A writer in the Chongano American, published at Greene, N. Y., gives an account of a circle for physical manifestations, which he was induced to attend from mere curiosity. The room not being darkened, he had an opportunity of seeing what was going on. After relating many incidents, he closes thus:

"Now we witness another demonstration which we are informed by the principal medium, is to convince skeptics. The table commences to rise, slowly at first, but soon every leg is off from the floor. Higher, higher it rises, until the most skeptical person present was heard to say, 'there is something about it mysterious.' About this time it was announced that there were eight spirits present, and it was suggested that they might raise the table with a person on it, which was done, first with one, then two, then three, and finally four average-sized persons were raised while standing on the table at the same time, without any apparent physical aid in the least. This demonstration was considered sufficient to convince the most skeptical, after which the circle broke up, each one returning to the shade of his own vine and fig tree a wiser man."

"The Fountain: with Jets of New Meanings."

This book continues to attract universal attention, is known by reputation in many quarters where it has not even been seen, and is read by widely different classes of minds, with, of course, different conclusions. The best way to decide on the merits of any work is to read it carefully for one's self, for it is a matter of great certainty that what is truth or error to our friends may not be the same to us. The book will be sent from this office on receipt of price—\$1.00, postage 16 cents—to any address, and should be perused by all. A correspondent, Ira H. Curds, writing from Hartford, Ct., says of the writer of this work:

"Perhaps it would be but justice for me to state that A. J. Davis, the Harmonical Philosopher, while in Hartford, claimed to be a clairvoyant. That he sometimes saw and conversed with spirits is true, but his lectures were the result of clairvoyant perceptions. His 'Harmonical Philosophy' embraces and includes modern Spiritualism. I have not seen his late work, 'The Fountain: with Jets of New Meanings,' which would have to differ very much from the above in order to be a re-creation."

A Card from Mr. and Mrs. Austin Kent.

In publishing the following card, we will again remind our readers that Bro. Austin Kent is an entirely helpless invalid, and would be destitute were it not for the contribution of a few hundred dollars from generous souls during the past two years, which of course has only been sufficient to scantily supply his necessities from week to week. We trust he will not be forgotten during his sojourn with us. Read the following card, and contribute your mite:

EDITORS BANNER OF LIGHT—Will you permit Mrs. Kent and myself to renew our thanks to your patrons for their continued charity? We fear a few, like the widow in the Testament, give in their poverty. We beg them not now to do this. We hope and think it will not be necessary. If the good souls who can spare a little without robbing themselves will continue from time to time to remember us, we think it will make us temporarily comfortable. We trust these will not forget us during the year coming.

Truly and gratefully yours,
LOUISA AND AUSTIN KENT,
Stockholm, St. Lawrence Co., N. Y., June 27, 1871.

A Strong Picture.

The panio in "Rock Island" stock, which recently ruined so many speculators and convulsed Wall street, New York to such a degree, seems to have stirred up a "Reverend" of sufficient boldness to apply the correct terms in the case. The following—according to the daily press—is a summary of his discourse on Sunday, June 25th: "The Rev. H. D. Northrop, in the course of his sermon from the text, 'The way of the transgressor is hard,' referred in strong terms to the Rock Island stock transactions last week. He said that the 'cliques' and 'gangs' which stockbrokers engage are neither more nor less than gambling, and a man who 'bulls' or 'bears' the market for the purpose of robbing his fellows is no better than the man who robs his wife and children to try his fortune at cards. If by accident one of these monsters reached the New Jerusalem, there would be no such place in the sacred city he would go to hell rejoicing."

J. BURNS,
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Republican, a devoted follower of Graham, and believed implicitly that the millennium would come when the world stopped eating meat, and at that moment before. He was in many respects a vegetarian, and was a consistent Spiritualist, and he proved every opportunity to defend his faith.

Orders have been issued from the German headquarters forbidding officers of the army of occupation from entering Paris. All the German forces now in France are concentrated into one organization under Gen. Manteuffel.

The Wurtemberg troops made their triumphal entrance into Stuttgart, the capital, June 20th. The city, which was crowded with people from all parts of the kingdom, was splendidly decorated, and at night was brilliantly illuminated.

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Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Constant, while in an abnormal condition of the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Spiritual Notice.

The Banner of Light Public Free Circles closed Thursday, June 28th, in order to allow Mrs. Constant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Thou Beautiful Spirit, our God, who hath hallowed this day and this hour, and made them beautiful, may it please thee to bestow upon us that truth which shall make us free. May it please thee to inspire us, thy children, who are here—the living and the dead—with thy wisdom, which shall forever burn upon the altar of the soul, lighting it through eternity. May it please thee to baptize us with that love which shall own all men and women as of thee, and therefore very good. And unto thee be the spoken and unspoken praises of our souls forever. Amen. March 7.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, I am ready to hear.

Q.—God made man, and pronounced him good. Why did he repent him that he made man?

A.—We have no evidence that our God ever did repent of anything. The written opinions of men are nearly all valueless so far as this God is concerned, because, at most, they can but be of use to the writers, to the few who may stand spiritually upon their sphere of thought; and, furthermore, all that ever has been written concerning this God has been written by those who were in the confines of the flesh—who dwell in the shadow of mortality—who live in the fear of death—and who can see no further than the boundaries of their material senses permit them to see. Therefore whatever they may write concerning this God, can be, at best, only an approximation to the truth—an effort to obtain it; while the truth itself may be millions of leagues away.

Q.—(From a correspondent.) Is it probable this earth will ever cease to produce mortals as it does at the present time?

A.—Science teaches that this earth (and all other planets) is possessed of a soul and mortal part. It also teaches that the matter composing that which is apparent to physical sense is constantly growing. And what does this mean? Why, it means that it is leaving a crude material, and growing into the spiritual. Nature is a wonderful machine, and it is perpetually grinding matter finer and finer, finer and finer, until at last, reasoning from analogy, it must occur in the experience of this planet, as in those that have preceded it, that there will come a time when it can no longer give birth to animal life, when the spiritual only can be sustained upon its surface; and then it will pass out of its material orbit into a spiritual orbit, and be lost to scientific observation in the world.

Q.—Can the intelligence give us any sort of an account of the place, the manner and the cause of the death of Sir John Franklin?

A.—I can give you no better information than has already been given by Capt. Hall; that is reliable—absolutely so.

Q.—I, for one, don't know what is Capt. Hall's account.

A.—There are written records of his explorations. Doubtless you will find them in all your book shops.

Q.—One reason why I ask—I was at a certain place, and where a certain medium represented the death of Sir John Franklin. I thought I would like to know if it was correct.

A.—Since I was not present on that occasion, of course I could not, by any possibility, be a judge of the case.

Q.—It was there said that he got between two pieces of ice, and froze there.

A.—Which I think was not the case.

Lord Palmerston.

I am pressed back into this life by the call which ever returns through my own soul to confess the crime of murder; that I may wash from my soul's garments those horrible stains, that are apparent to every spirit, whether they be wise or ignorant, in the world I have entered. I have weighed my soul, so far as its deeds are concerned, in the balances of justice, and it has been found wanting.

Before passing to the spiritual side of life, I silenced my conscience by an abstract belief which is at present wholly unsatisfactory to me. It was this: I believed that my crime was justified of God because of the motive prompting to the act—because of those conditions and circumstances which would underlie the act; but here, in the clear light of heaven, I see my mistake, and forever my soul calls upon me to return, to confess my crime, and from the sphere of earth, where the crime was committed, seek pardon at the hands of my God—of my God, my highest sense of right and justice that I have outraged. I believed that the good of the nation demanded the course I took. I believed that he upon whose body I committed the crime was a great stumbling-block in the way of the nation—to its passage on to a higher and more popular place among the nations of the earth. So I silenced my conscience, and was the instigator of the plot which resulted in his death. I refer to Prince Albert, of England. Does it astonish you? He died, the world says, a natural death; but I say differently. He died by poison.

The highest good of our Queen demands this confession from me; it is her right, for the nation looks critically upon her in her seclusion, and wonders why she turns her back upon those who are considered England's best friends.

I have no intention of mapping out the precise circumstances leading to the death of this good man. I find it sufficient for me to say that I, Lord Palmerston, Prime Minister to England, was the chief instigator in the plot. And here, from the sacred soil of our common mother, I pray for forgiveness—for that pardon which I know can alone come from within, not from without. I have been long away, because the pressure forcing me back was not strong enough to overcome my prejudice of return; but, like a little child suing for pardon, I am here to day, confessing my crime, and hoping that I may from this hour live a new life, and do, under all circumstances of life, as the best instincts of my nature shall dictate.

March 7.

Patrick Foley.

[How do you do?] Faith! I am well, then. You know it is but a step from the throne to the

hovel. So, you see, it is very easy for the poor and ignorant of this life to occupy the places that have been occupied by those who, they think, stand a great deal higher than we do; and perhaps they do.

Well, sir, I am back here not to confess any crime at all, for I tried to live an honest life while I was here—I did the very best I could; and if I was mistaken in the way I did, why, there is a good God that never puts us down because we are mistaken, if we do the best we know how to.

I have a son and a daughter here on this side that I want to reach, if I can. My name was Patrick Foley. I have been gone from this earth a little better than two years. I died a Catholic, and I come back a Catholic, because I have not seen anything in the other life to make me to see that there is anything better for the soul to lean upon. Faith! there is not for mine, at all events. There is error in the church, but there is more good than there is bad, so I will hold on to it a while longer.

Now my son is about making a move, which, if he makes it as he has in his mind to do, it will be the very worst thing for him to do. He thinks of having it all his own way; but he will find out that it will not be so at all; it will be all somebody else's way, and he will come out every way worse off than he went in. So he had better remain as he is; and of all he does, do not break away from the Catholic Church, because he will not get anchored anywhere else to his satisfaction here in this life. He had better wait—hold on to it.

And to my daughter. She thinks of going to the old country for the sake of bringing out a favorite cousin, who is sick, as she thinks, to be doctored in this country. Now the truth of the thing is, the cousin is dead—is dead, and the brother, who is writing to my daughter and getting money from her all the time, do not let her know it, because he knows the money will stop. So he had better stop the money, and stop thinking about going there, too. And if she wants any information about these things, go to Father McCarty, and he will give it, not so as we who have been here ourselves, but he will give all she can take care of and understand. She knows him well.

(To the Chairman.) May the Lord bless ye, and the angels watch over ye! March 7.

Carrie Augusta Jackson.

[How do you do?] I am pretty well. [Whom do you want to send a message to?] To my father. [What is your father's name?] Jackson—James Jackson, of Boston. Mother and I are dead, and he thinks about us, and wishes he could know where we are. Mother could not come, and I thought I would. My name is Carrie Augusta Jackson. I was six years old; I died of sore throat and fever; mother died of consumption; little George, that is with us, he didn't live here at all, but he lives with us now. And we want father to know that we have a beautiful home where we live, and that it isn't anything like what grandfather used to say it was. [How is it different?] Well, it is different because we was n't taken up to God and judged, and the streets ain't paved with gold, and there is trees, and there is water and sunshine and birds, and there is everything we should have here, and a good deal more, and people do not sing all the time. Well, grandfather said they did; he told me so; he knows better now. [Is he with you?] No; he don't live with us, but he is dead, and I asked him, since I saw him here, what made him tell such a story, and he said it was the best he knew. I don't blame him, but I don't want father to believe it any more.

My father is a horse-shoer, and I don't want him to hurt horses when he does it. He must be awful careful. He loses his patience when they do not stand still. He mustn't do it, because it is wicked. Tell him I am there sometimes, and I don't like him to do it—it makes me feel bad. Tell him he will find the silver half-dollar he lost; he got it from a dead rebel, and lost it since he came home—since mother and me died. Tell him it is under the cushion in the old easy-chair—he will find it there. And he needn't think we took it and put it there, for we didn't. It slipped out of his pocket when he was asleep, and it went down behind. The cushion will come out, and he will find it there. And mother sends her love, and I want him to be good—never to swear nor do anything wicked, because we want him to live with us when he comes.

Dr. Sylvanus Brown.

I am told that my son is dissatisfied with the disposition that I made of my earthly means; that he is endeavoring to set aside my will and get an action from the court, which I return here to-day to tell him—if I am not greatly mistaken—he will fail in it. Then, if he should be successful, he will find that every dollar he obtains in that way will be so thoroughly oiled that it will slip easily through his fingers. He had better take my advice and let matters remain as they are. The will was my will, and, if he respects my memory, I ask that he will respect my will and seek no longer to set it aside. There is no justice in the movement he is making. Dr. Sylvanus Brown, of Derry, N. H. March 7.

Invocation.

Thou wondrous Whole, whose body Nature is, thou God, the Soul, we, thy children, have assembled here, the living and the dead, that we may worship and adore thee by studying the philosophy of life, by mounting the spiral staircase that leads to thee, that overcomes ignorance and sin, and makes the soul at one with thee. Thou Infinite Spirit, ever present, ever lovely, we may approach to perfect prayer and praise, but we understand our ignorance and our weakness, and we know that thou art beyond our comprehension. We may reach out toward thee in our prayers and in our praises, but that is all. But forever and forever thou wilt bless us; thy loving kindness, thy tender mercy will be forever our shield, and thou wilt forever fold us in the mantle of love and bear us onward, forever onward through eternity. May the loving angels gathered here be blessed in their endeavors. May they inspire anew those holy purposes and stronger reachings out toward thee. May they dispel the gloom that hovers around some of these human hearts, and show them the sun that is shining mid the clouds of earth. And to thee, oh beautiful Spirit of Love, be endless praises. March 9.

Questions and Answers.

Q.—What interpretation are we to put upon the word "dream," as mentioned in Matthew, in relation to Joseph feeling with the child Jesus for safety?

A.—To the enlightened Spiritualist of the present day, surely the word vision would answer better, for such it was.

Q.—(From the audience.) What availed prayer?

A.—Prayer is the lever by which we are raised to the condition whereby we may receive holy influences, blessings such as we seek for. It is

an effort of the soul to come nearer to God, and therefore it is of use, it avails as much, it brings us into a condition to be blessed, to be able to receive those things for which we ask. It does not change the purposes of God, of infinite law, but it changes our relationship to that law. It brings us into greater harmony with that law. All true prayer necessarily makes us better, and therefore it is of the highest use to the soul.

Q.—Is it necessary that it should find expression in words?

A.—Under some circumstances it is necessary, because the soul is dissatisfied with itself unless it can make vocal utterance of its prayer. It does not make the prayer any better; it does not bring the blessing sought for any quicker, but it satisfies the soul.

Q.—I should like to ask how Matthew, Mark, and Luke obtained their knowledge of what was said by our Saviour in the Garden of Gethsemane, on the eventful night of the betrayal, whereas John makes no record of it?

A.—It is a well-known fact to some biblical scholars—not to all—that these several books making up the New Testament are of uncertain parentage; and it is believed, and has been pretty thoroughly demonstrated, I believe, by some, that the writings credited to these various authors were such as the real writer could gather up from miscellaneous written narrations and records of the things relating to the man Jesus. His followers—those who believed on him, particularly the Essenes, who had the most faith in him, were in the habit of making records of that that they heard about him, and all that they witnessed of him, and those who gathered up the sum of them were credited with them—to Matthew, Mark, Luke and John—but it is a matter of doubt whether or either of those personages had anything, directly or indirectly, to do with those accounts.

Q.—The record claiming that he rose entirely alone, how came they to have any knowledge of what was said, or what transpired; of his prayer and of the sweating of blood? That is the question I wished to have answered.

A.—I think you are mistaken with reference to that record. I think he was not alone. Nor does it say so, if our memory of the earthly record serves us right.

Q.—The record, as I read it, is, he went away alone and prayed, and returned, and found his disciples asleep—again he went alone and prayed, and again returning, he found them asleep.

A.—And all the while it is supposed that they were in the garden with him and very near him.

Q.—About a stone's throw, the record says.

A.—It is possible that his prayer might have been a vocal one, and so distinct that they might have heard him; and again it is possible that they might have received their information from the hosts of angel attendants that were always in waiting upon him; but really it is not possible to get at the truth from any earthly record.

Q.—Does an individual's faith or belief here, affect his happiness eventually?

A.—Relatively it does, but otherwise it does not. If a man believes in eternal damnation here, he goes to the spirit-world, and he is relatively unhappy—he is related to that idea—the idea drags him down. Instead of expecting a blessing at the hands of infinite blessing, he expects curses at the hands of infinite evil. In this sense it affects him in the after life.

Q.—Will the time come when he will be just as happy as if he believed the other way?

A.—Yes.

Q.—Do the spirits have a greater knowledge of Deity than we have in the form?

A.—No, they do not.

Q.—One would naturally suppose that the advantages in the spirit-world were greater for searching and finding out God than here.

A.—Yes, the advantages of the soul are greater in all things in the spirit-world, and yet speaking in the absolute, the soul knows no more of God in the other life than here. Here the enlightened soul understands God to be the power that preserves it, in which it lives, moves and has its being; there it can understand no more, because forsooth it cannot analyze God; it may theorize concerning him, and philosophize and speculate, but that is all.

Q.—Was John the revelator a Spiritualist?

A.—If he was the author of the Book of Revelations, we should presume that he was both, and a medium also.

Q.—How are we to accept that communication if we accept him as a medium under spiritual control?

A.—How are you to accept it? As fallible, to be sure, containing much of good, much of truth, but somewhat of error.

Q.—What were his four and twenty beasts that he saw?

A.—The people who existed upon the earth at the time of his writing could be educated in no other way than by symbols, and therefore it is that these symbols are introduced into all the writings of the teachers. The spirit-world taught through media by symbols then, as they often do now. This is one of them—it is but a symbol containing the idea, and it is the business of those to whom the symbol is given to ascertain what the idea is.

Q.—Following that analogy, what are we to learn from the sea of glass mingled with fire?

A.—Simply the condition of the spirit-world and of mind in conjunction with matter, as he saw it clairvoyantly. March 9.

Samuel Morris Wain.

My chief mission in returning to earth to communicate is, first, to give a word of cheer to the members of the different Societies for the Prevention of Cruelty to Animals, who may be Spiritualists. I was President of the Society in Pennsylvania, and an honorary member, I believe, of the Massachusetts Society, and I rejoice to be able to return informing those who are interested in the grandest of all movements since the days of Jesus, that this movement was first inaugurated in the spirit-world, and was communicated to receptive minds on earth, and has been watched over and guarded with tender solicitude since its first inception here. Indeed, there has been no movement on earth that the angel world has watched over so tenderly and so anxiously since the days of Jesus as this movement; and there is no possibility of its losing ground, for its sheet anchor is in heaven, and it proposes not only to benefit our relations in the lower kingdom, but it proposes to benefit humanity; for one cannot establish kindly feelings toward the brute creation without establishing corresponding ones toward humanity. This movement is considered by the spirit-world as one of the great wings of reform which will urge you on nearer to God, and nearer to all goodness here and hereafter.

Some of my friends who were members of the Society in Pennsylvania, who were Spiritualists, used often to say to me: "Mr. Wain, don't you believe that the angel-world is in this movement with us?" I used to answer: "Indeed, I can't tell, but I believe God is with us." Now I can answer the question; and I want them to feel as something more than a belief, and to never for a

moment despond, fearing that their cause may die out for want of aid, for it never will. It can call to its aid a legion of angels, who can, if they wish, empty the pockets of those who have much of this world's goods, in order to sustain this great movement. When the first mind caught the strain on earth and began to send out vibrations, when this thought took shape and form in words, I am told that there was a grand celebration in heaven; that the benevolent minds of all the spheres congregated together and rejoiced over the birth of this idea on earth. Now, then, be of good cheer, and hand in hand with God and the angels, go forward fearing nothing. I am Samuel Morris Wain.

March 9.

Matthew Dougan.

[How do you do?] Faith, I don't know at all how I do.

Well, sir, the story I have to tell is very soon told. I am not happy in the other world because my two brothers that are left here are not willing to take care of their mother, an old lady nigh on to eighty. I took care of her while I was living, and they have managed all I left; it was n't much, to be sure—only about three hundred dollars—but they got it all, and now they won't do a thing for her. And I come back to say to the priest that he shall refuse to absolve them unless they will do what is right by their mother. I went away a year ago this month. My name was Matthew Dougan. I went from Boston. I do n't come back claiming to my brothers that I was always right myself; but I say this much: It will be better for them to do pretty near right here, because if they do n't they will be sorry for it in the world where I am. [You had better give their names.] James and Daniel; and I want the priest to refuse to absolve them when they come to him, because it is right. [Will the priest get your message?] Yes, I know he will. Good day, sir. March 9.

Annie Meyers.

[How do you do?] I am pretty well; I was sick when I was here. I had the lung fever, and that's why I died. My name was Annie Meyers. I lived in Philadelphia. My papa was an engineer. He ran an engine on a railroad; and he wants to know if I am alive. And I am; and I have seen old Aunt Sibley. She did n't tell me to get out of the way, as she used to here. Father used to say, if she ever went to heaven she would be obliged to have it all alone, because she would n't want anybody near her. [Did you find her living in a house alone?] Yes, she lives alone; and it is a horrid-looking place, too. She had a nice place here, but she would n't give anything to anybody, and she was cross to everybody, and when she died she found she had not got any place in the spirit-world, and she has been trying to get one, and she has got a poor-looking place. [It will take her some time to get a good one.] Yes, sir; because she is lazy. She did n't put forward her faculties to work for good. She is lazy. Papa always used to say she was a awful lazy, she was. He used to live with her, and he knows all about her; and I thought perhaps he would like to hear about her. But I do n't live with her; oh no, I do n't live with her. Nobody lives with her; and I do n't go near enough to her to have her tell me to get out of her way. [You will feel better, perhaps, if you try to help her up.] No, sir; she do n't want anybody to help her; she won't let anybody. When she was sick she did n't want anybody to come near her just as long as she could move. She did not like people near her; but tell father she has not got all heaven to herself. I have got a good share of it.

I am nine now. [How old were you when you passed away?] I was eight. March 9.

Séance conducted by Margaret Fuller Ossoli; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Monday, March 13.—Invocation: Questions and Answers: John Rogers—of London to his son: Lena Morris of New York City, to her parents, in Baltimore; Nancy Clark of Boston; Johnnie Jones.

Tuesday, March 14.—Invocation: Questions and Answers: Robert Jones, of Evansville, Ind.; James Whittle of East Boston, to his wife and children; Hattie Moore, of Boston, to her friends; Charles Scott.

Wednesday, March 15.—Invocation: Questions and Answers: Benjamin French, of Lowell, to his brother; Theron Hill, of Franklin, to his friends; William Hamilton, to Alice Vaughn Hamilton.

Thursday, March 16.—Invocation: Questions and Answers: Mary Talbot, of Boston, to her daughter; John N. Hatch, Jr. of Boston, to his wife; Jennie Jo Mason.

Friday, March 17.—Invocation: Questions and Answers: Abram James, to Mr. White; Clara Wilcox, of New York City, to her mother; Ellen M. Robinson, of Norwalk, Conn., to her friends; Edward Jones, of New York City, to his friends; William Hamilton, to Alice Vaughn Hamilton.

Saturday, March 18.—Invocation: Questions and Answers: John Randolph, of Hingham, N. H., to his mother; Emily Taylor, of New York City, to her sister; Margaret Humphreys, of Germantown, Penn., to her brother.

Sunday, March 19.—Invocation: Questions and Answers: Mrs. Smith, of Elliot, Massachusetts, to Mr. C. Samuel Brown, of Providence, R. I.; Adele Stuart, to her parents.

Monday, March 20.—Invocation: Questions and Answers: Charles G. of Gloucester, Mass., to his mother; William Henry, of Fall River, Mass.; William Thackeray, to Thomas Phillips; Alice Cook, died in New York City.

Married.

At the residence of the bride's father, Wednesday evening, June 14th, by the Rev. Adde L. Ballou, Annie S. Graham of Cincinnati to Oliver S. Garrison of Buffalo.

Passed to Spirit-Life.

From Grand Rapids, Mich., on the 19th of April, Eddie P., only son of Ebenezer W. and Caroline F. Barnes, aged 17 years. He passed from the earth to the spirit-world on the 19th of April, being crushed by the falling of a sand-bank beneath which he, in company with two of his little associates, was playing, and which fell suddenly upon them. We held tenderly away the form we had learned to love, a fair casket of a bright, pure spirit gem, and though full of sorrow and sympathy, we laid it to rest in the earth.

The blow that from its form of clay has wrenched the immortal part away. Throws back the shining gates that stand ajar, and the loved one enters the land. In which the disembodied earth Awakened at their second birth. Yes, there with more than mortal pain, The loving hearts that linger here, And cannot break—oh bleeding hearts—Live on to know you'll meet again. And spirits unto spirits here, Sweet tokens of the love they share, And not of form of clay and ear, Vision through those gates ajar.

From East Otto, Ottumwa Co., N. Y., April 29th, 1871, Thomas G. Larkin, aged 51 years and 10 months. He had been afflicted with paralysis of the lower limbs, caused by an accident which broke the back bone and crushed the spinal cord at the fracture. But amid all his sufferings, which were extreme at times, his mind was his only hope and consolation; and often when interlarded upon his bed he would say: "If all this suffering which I have endured had been necessary to bring me out from the old Orthodox views which I used to entertain, and convert me to the beautiful truths of Spiritualism, most gladly I would have suffered."

"And I sit and think, when the sunset's gold Is flitting river and hill and shore, I shall not be lonely when the water's cold, And I sit for the sound of the boatman's oar. I shall catch a gleam of the flapping sail, I shall hear the noise when it rains the strand, I shall pass from night with the boatman pale, To the better shores of the Summer—And I shall know the loved who have gone before, And joyfully sweet will the meeting be, When over the river, the beautiful river, The angel of death shall carry me." E. M. HIDDLESTON.

Spiritualists of Eaton Rapids and Windsor, Michigan.

The friends of Eternal Progression of Eaton Rapids and Windsor, Michigan, will hold their First Quarterly Meeting at the Cheney School-house, or at the grove in the neighborhood, on the 15th and 16th of July next. Mrs. L. A. Cheney will be present to address the meeting. Provision will be made for friends from a distance. Prof. Hall will be present to sing and play the organ. Come, friends, and we will have a good time, and keep the wheels of progress in motion. JAMES ASHLEY, President.

Windsor, Mich., June 8th, 1871. [The Present Age and its Journal please copy.]

A Two Days' Meeting at Albion, N. Y.

At an Assembly of the Spiritualists of Orleans County to be held at Albion, the 22nd and 23rd days of July, commencing at 10 o'clock A. M., and that J. G. Fish and Leo Miller be engaged as speakers. Entertainment for friends from a distance will be provided. Albion, June 25, 1871.

SPIRITUALIST MEETINGS.

PUBLISHED EVERY OTHER WEEK.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M., in Old Fellows' Hall, Main Street. Children's Progressive Lyeum meets at same place at 12 M. Mr. C. Case, President.

ALBANY, N. Y.—Children's Progressive Lyeum meets at Morley's Hall every Sunday at 11 A. M. J. S. Morley, President; Mrs. T. A. Napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Daykin, Secretary; Mrs. S. A. Morley, Treasurer.

BOSTON, MASS.—Eliot Hall.—The Children's Progressive Lyeum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Shattuck, Guardian. All letters should be addressed to 101½ West Street, Boston.

JOHN A. ANDREWS HALL (formerly Dr. Adams' Church).—The Circle in forenoon, at 10 o'clock, by Mrs. Mary Carleton, medium. Speaking in the afternoon at 2½ o'clock, by Mrs. S. A. Floyd; music by Miss Minnie Prouty. Seats free. Temple Church, 101½ West Street, Boston. Free progressive meetings, Sundays, at 3 P. M. Miss Helen Grover, Conductor.

BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Organization of Baltimore" hold regular meetings on Sunday and Wednesday evenings. Children's Progressive Lyeum meets every Sunday at 10 A. M.

LYRIC HALL, BALTIMORE, Md.—The "First Spiritualist Organization of Baltimore" hold regular meetings on Sunday and Wednesday evenings. Children's Progressive Lyeum meets every Sunday at 10 A. M. J. A. Wilson, Conductor; Mrs. C. Kipp, Assistant Conductor; Mrs. A. B. Cooley, Guardian of Groups. Meetings at 2 P. M. by Mrs. F. J. Bullene.

BRIDGEPORT, CONN.—Children's Progressive Lyeum meets every Sunday at 1 P. M. at Lyceum Hall, 101½ West Street. Conductor: Mrs. J. Wilson, Guardian; Dr. Porter, Librarian; Edgar G. Spinning, Musical Director.

BARTON, CONN.—The First Society of Spiritualists hold meetings at Barton, Conn., every Sunday, at 10 A. M. and 7 P. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

CHARLESTON, S. C.—The Children's Progressive Lyeum meets in Washington Hall, No. 16½ Main Street, at 10 A. M. every Sunday. Benj. A. Pleher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Mrs. F. C. Carter, Assistant do.; W. M. Dinmore, Musical Director; Miss Gertrude Carr, Assistant do.; John D. Abbott, Jr., Librarian; Charles Carter, Assistant do.; John D. Abbott, Jr., Librarian; Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Pleher, Secretary.

CAMBRIDGE, MASS.—Children's Progressive Lyeum meets every Sunday at 10 A. M. at Harmony Hall, Watson's Building, Main Street. W. H. Bottinson, Conductor; Miss A. R. Martineau, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 238 Superior Street, opposite the Post Office, morning and evening. At 10 A. M. and 7 P. M. O. C. Smith, President; J. C. Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gilson, Secretary. Children's Lyeum meets in the morning at 10 A. M. and 7 P. M. at the same place. Dr. M. C. Parker, Conductor; Emily Olds, Assistant Conductor; Mrs. M. M. Thompson, Guardian; Miss Sarah Fife, Assistant Guardian; George Wilkey, Librarian; Mr. Price, Musical Director; George Young, Secretary.

CINCINNATI, O.—The Society of Spiritualists hold meetings every Sunday morning at 10 A. M. at Thompson's Music Hall. G. W. Katus, P. O. box 558, Secretary.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in the hall corner of West Randolph and Jackson Streets. Meetings at 11 A. M. and 7 P. M. Conductor, J. C. Smith; Assistant, Mrs. Arnold; Musical Director, Mr. C. A. Binegar; Laura C. Smith lectures at present, commencing at 12 P. M.

CARTHAGE, MO.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. V. Keckler, Secretary.

DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

DECATUR, GA.—Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. A. Williams is engaged to speak until the first of March.

HAMMONT, N. J.—Meetings are held every Sunday at 10 A. M. at the Spiritualist Hall on Third Street. J. P. Parkhurst, President; Gerry Valentine, Secretary. Lyeum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peckles, Guardian.

HINOHAM, MASS.—Children's Lyeum meets every Sunday at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 26, Conductor; Ada C. Wilder, Secretary.

HOLISTON, MASS.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M. at the Lyceum Hall. J. S. Whitney, Corresponding Secretary; N. M. Greene, Treasurer. Children's Progressive Lyeum meets at 10 A. M. George B. Goodale, Conductor; Mrs. Caroline M. Smith, Guardian.

LONG LAKE, MINN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House, the fourth Sunday of every month, at 10 A. M. and 7 P. M. Mrs. J. Colburn, speaker.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at Huntington Hall, at 10 A. M. and 7
