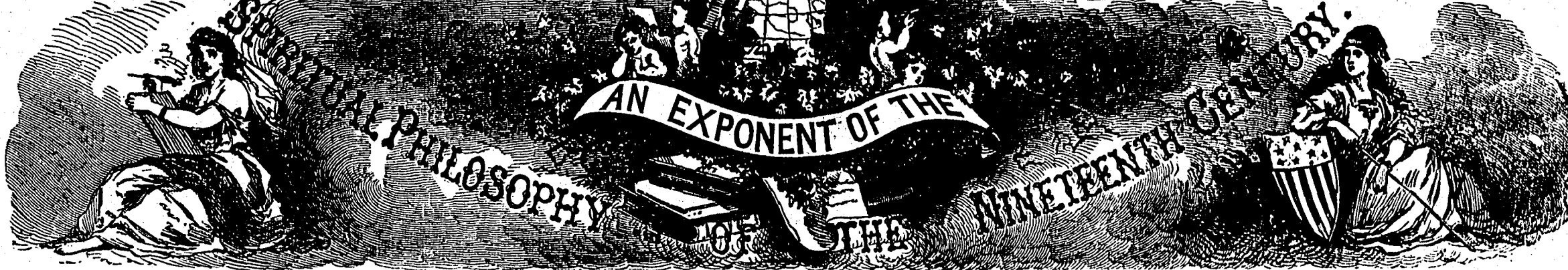


# BANNER OF LIGHT.



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NO. 22.

Written for the Banner of Light.  
THE TWILIGHT HOUR.

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

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

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

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

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

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

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

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

THE SINGER.

BY JOHN G. WHITTIER.

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

Years since (but names to me before)  
Two sisters sat at eve my door;  
Two song-birds wandering from their nest,  
A gray old farm-house in the West.

Timid and young, the elder had  
Even then a smile too sweetly sad;  
The crown of pain that all must wear  
Too early pressed her midnight hair.

Yet ere the summer eve grew long,  
Her modest lips were sweet with song;  
A memory haunted all her words  
Of clover-fields and singing birds.

Her dark, dilating eyes expressed  
The broad horizons of the West;  
Her speech dropped purple flowers; the gold  
Of harvest wheat about her rolled.

Fore-doomed to song she seemed to me;  
I queried not with destiny;  
I knew the trial and the need,  
Yet, all the more, I said, God speed!

What could I other than I did?  
Could I a singing bird forbid?  
Deny a wind-stirred leaf? Rebuke  
The music of the forest brook?

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

Years passed; through all the land her name  
A pleasant household word became;  
All felt behind the singer stood  
A sweet and gracious womanhood.

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

Unseen of her fair face grew,  
The good she did she rarely knew,  
Unconscious of her life the love  
That raised its tears her grave above.

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

Yet evermore an undertone  
Of loss to come within us wrought,  
And all the while we felt the strain  
Of the strong will that conquered pain.

God giveth quietness at last!  
The common way that all have passed  
She went, with mortal yearning fond,  
To fuller life and love beyond.

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

For only thus our own we find;  
The gone before, the left behind,  
All mortal voices die between;  
The unheard reaches the unseen.

What to shut eyes has God revealed?  
What hear the ears that death has sealed?  
What undreamed beauty passing show  
Reveals the loss of all we know?

Oh white soul! from that far-off shore  
Blow some sweet song the waters o'er,  
Our faith confirm, our fears dispel,  
With the old voice we loved so well.

[Atlantic Monthly for August.

Gotho said that the destiny of any nation at any given time depends on the opinions of its young men under the age of five and twenty.

## Original Essay.

### THE VITAL FORCE.

BY THOMAS H. MCLEOD.

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

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

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

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

them with special modes of structure and organization; in other words, a special origin.

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

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

Middlebury, Vt.

### "LATTER-DAY UNBELIEF."

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

"Spiritually, miracles are like flashes of lightning in a dark night; and they are 'signs' and glimpses of a world of certainty surrounding us, which would otherwise have been inconceivable, almost, and utterly incredible. There is nothing truer than that the philosophy of miracles is of the very essence of religion. I have said this before, and I wish now that somebody else would say it, and keep saying it. For, on the subject of miracles, the inertness of thought, which it is so desirable to have corrected, has been incurred mainly by the manner in which people, for the last hundred years, have kept on, and now even keep on saying senseless things, in a parrot-like way, some on one side and some on another, about a miracle being 'an arbitrary interference with eternal laws,' or 'an act suspending the laws of nature.' Is it, then, an interference with eternal laws, when a thunderbolt, notwithstanding the laws of cohesiveness, splits a tower mantled with ivy? Or is there an actual suspension of the law of gravitation by the hand of the Almighty, when, with a flash of lightning, an ox is flung, like a pebble, over a fence? Nor is there a miracle recorded in the Scriptures, by which, necessarily, any law of Nature was broken.

"But what a singular thing, and before high heaven, for persistency, what an audacious thing is that anti-supernaturalism which is of the school of David Hume, and which relies on his 'Essay

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

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

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

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

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

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

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

"Certainly a church may be well morally without any belief in the Spirit, or in miracles, and without any other belief as to Jesus than that he was a good man in the East, who came to a violent end after having made a deep impression on the minds of some people. And such a church also can be as beneficent as some remarkable heathen societies have been. But what can it be as to faith and as to joy in the Holy Ghost, when the leaders thereof do not know how to believe in miracles as being 'signs' of a higher, wider world than what suffices us as to food, clothes, and breath? And that question is answered by things as they are at present, the be-

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

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

"But oh! Such a vulgar belief, as that in ghosts! And so was Christianity itself a vulgar belief when it was the faith mainly of fishermen and publicans. And does not the Pope himself own that, when he uses what he calls the seal of the fisherman? And vulgar enough, too, have been many of the sources of that natural science, which some of its professors hold now, and exalt 'above all that is called God, or that is worshipped.' Precious are all the facts which illustrate the nature and the connections and susceptibilities of the soul. And ghost stories have their worth and their place, however lowly. And they certainly should not be disowned for a mere trifle!

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

"The theology of the day, however, has grown so wise and weak, as actually from some high places to plead for faith in a hereafter, mainly as being useful after the manner of a comfortable with his staff. Yet in the autumn there is not a thistle but is prophetic of a summer to come, by the way in which its blossoms turn to seed; and concerning the mortal as children of men would readily show himself wiser than scores of doctors in divinity and law, only that he cannot talk rationally.

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

"There are men with their instruments, who could sit at Rome, in the dome of St. Peter's, and tell in a moment of a great thunder-storm, though it were happening even in the Andes, or on the Himalayas. Let any man think of it well and willingly, and that scientific fact will soon begin to be prophetic for him in the spirit.

"The latent electricity of a cloud is probably more than half-way between our human dust, and those powers by which the angels flash with light, and are young and fresh forever.

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

"Religion kneels and prostrates herself for worship in churches and closets; but the angels, who know of her, and who hold the golden vials full of odors which are the prayers of saints, also witness that in academies, and alongside of great telescopes, science, not without a sense of blindness, cries, 'Lord, teach me, also, how to pray.'

"Our bodies are sensitive, in every particle, to every wind that blows, and to the sun and moon; and cannot, then, our souls be so dull for sensitivities as to the infinite and as to angels, and as to those outgoings of power from the Highest, by which worlds take form and prophets speak.

"Are angels, any of them, sensible in heaven of the repentance of a sinner on our earth? then, no doubt, there are ways and means by which the dwellers of earth may possibly, and at least occasionally, be rejoiced and helped by the angels of heaven.

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

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

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

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



## Free Thought.

## "THE STELLAR KEY" CRITICIZED.

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

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

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

Figuring from data given on page 150, the original heat of the sun must have been 12,712,000,000 centigrade, or 22,933,000,000° Fahr. Now on page 153 he says: "Spiritual development is regaining its lost heat." [?] Are we to understand from this that the spiritual matter developed in the solar system will in the end regain its twenty-three billion degrees of lost heat? If this statement be true, instead of its being a pleasant summer-land, I think it would answer all the purposes of the most fastidious Orthodox.

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

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

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

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

Matter exists co-eternally with space and co-eternal with time, and could not have been created.

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

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

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

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

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

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

finite principle can gain any new attribute, or develop itself out of its own identity; and Nature could not develop a result that would be permanent and co-eternal with her own laws, for that would be one infinitely creating another, which is absurd. And this would be precisely the case, if Nature or the powers of the universe should develop an immortal spirit organization which had no existence before.

And this points directly to the conclusion that that which has not been eternal in the past cannot be immortal in the future, for immortality would be an eternity with one end.

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

Green, Ill. G. T.

## THE PSYCHOPATHIC HOSPITAL.

MESSENGER, EDITOR—So far as I am aware, the contemplated institution for the relief of persons of disordered mind has been noticed in but one paper besides your own, viz.: in a very favorable and appreciative article communicated by our friend, E. S. Wheeler, to the American Spiritualist. No effort whatever has been made to give it publicity in any other direction. The effort to procure means to establish it was experimental, and confined to the one channel. It is true that, with your large circulation—adding to the regular subscribers the casual purchasers of occasional numbers, and the borrowers—it has, in the aggregate, been brought to the attention of a large number of readers. It was thought, time enough to advertise it to the world at large when its organization should have taken definite shape. Of its necessity, and its utility when ready for operation, no one seems to doubt. Of its practicability at this time, possibly there may have been exceptional opinions here and there; and it may be that this accounts for the tardiness in filling up the subscription lists. But this point is settled by the fact stated in a recent number of the Banner, that already, at that date, more applications had been received for the admission of patients than it was considered advisable to make provision for at the beginning; so that, if subscriptions had been received corresponding with this demonstrated need, the institution would have been opened, its apartments filled, and before this time a liberal percentage of patients who are still suffering from the terrible blight of intellect would have been restored to their right minds; and gone on their way rejoicing—triumphs of the successful working of a true humanitarian enterprise, which would, in its capabilities, prove itself second to none which has distinguished modern times.

The agitation of the question has brought forth good fruit, so far as expressions of sympathy, good-will and earnest hope of success are indicated in private correspondence. Hence, it is but a question of time when the projected plan shall be carried into operation on the scale suggested in my first communication, last spring, requiring an expenditure of one hundred thousand dollars. Although we may be able to inaugurate the movement on a limited scale within a short time, it must necessarily be in such a way as to make it self-sustaining, by receiving principally pay patients, in order to avoid its becoming burdensome to its best friends. There remain still the indigent to be provided for; and the work of charity, which is the grandest moralizer, has its claims, which Spiritualists cannot ignore, if they would. And why should they not emulate the sects and sectarians in a work of humanity? After all, the scheme on a large scale is not a very formidable one to utilize. The co-operation of a few, and in some instances single individuals, has accomplished greater deeds.

The hospital at Providence had its origin in a donation of forty thousand dollars by Mr. Butler, after whom it was named. A member of the society of Friends, by the name of Shepard, left a bequest of six hundred thousand dollars to found the new Hospital for the Insane near Baltimore. Members of the same society in and near Philadelphia freely supplied the means to establish the institution at West Philadelphia, nearly thirty years ago, the subscriptions reaching nearly three hundred thousand dollars. When further sums were needed—once of forty thousand dollars, and again of over three hundred thousand dollars for a second building, and more recently for an infirmary attached to the original building, now occupied by the female patients—its efficient superintendent, Dr. Kirkbride, had no difficulty in procuring the funds. The Appleton Ward, now a part of the McLean Asylum, in the vicinity of your own city, was founded by a first donation of ten thousand dollars. I recollect the fact being spoken of by my kind friend, the late Dr. Luther V. Bell, who said that when Mr. Appleton came to see the practical benefit of that feature, he remarked, "I perceive, Doctor, that this is going to be a permanent need," and concluded by making a second donation of, I think, fifty thousand dollars. Similar instances of enlightened munificence might be cited.

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

## CRITICISM.

EDITORS BANNER OF LIGHT—In your issue of June 31, appears an article from the gifted pen of Dyer D. Lum, in reply to some strictures of Cephas B. Lynn on a former article of his that appeared in the Index. Undoubtedly Mr. Lynn and Mr. Lum are capable of settling their own controversies, yet I feel like noticing one thought of Mr. Lum's, which he declares "A determined and manly self-reliance is imperatively more to be desired than even a belief in immortality."

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

Wherever the golden light of Spiritualism has fallen, the soul has become purified and self-reliant, battling manfully with the life of life, and striving to cultivate all that will make life desirable in the future. This has been the result of "spirit communion" in my history, and, undoubtedly, in thousands of others. Social intercourse

is a prime necessity of the soul, and when its loved treasures are withheld by the touch of the Death Angel, what more important fact is there to know than that they still live? And through the invisible channel they can yet make known to us that their affections are unbroken.

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

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

Fredericktown, Ohio. N. M. STRONG.

## FEMALE SUFFRAGE.

The right of suffrage has been granted to every adult white male citizen, without reference as to whether he earns his bread by the sweat of his brow or by his power or dexterity in appropriating to himself the earnings of others. If the right of a voter is questioned at the polls, it is not asked whether he draws his subsistence from a few paternal acres, luxuriates in inherited wealth, or earns his bread by his daily labor; nor do I think it should be, for the rights of all are equally sacred; and why should such distinctions be made in regard to women? A recent correspondent to your paper says: "Most women are dependent for support on the earnings of men—either on money produced by the exertions of living male relatives, or inherited from men now deceased, and earned by them while in the form." "Are such women entitled to the right of suffrage?" she asks. But while the industrious classes of men are earning a support for their families, what are "most women" doing who are related to them as wives? Are not the household duties which devolve on them as arduous as men's labor to those who perform it? I admit the pay for their joint labor comes into the hands of the husband. He stands between the wife and her earnings, for what man thinks of paying his wife for keeping his house and wardrobe in order, and preparing meals three times per day for himself and workmen, thus holding up the hands that guide the plow? Does she not support him as really as he does her? Is he not dependent on woman for support from the first germ of his existence to his latest breath? Do the physical sufferings, mental anguish, care and labor incident to that maternity which is so often forced upon her, weigh nothing in the scale against man's services? Are not the home comforts and supply of physical needs, resulting from her constant care and labor, just as essential to the welfare of families and society as the services? As for the "ladies" of whom she speaks, I think, like "gentlemen," they are superfluities which a more advanced civilization will dispense with.

It is for the present age to raise the standard of public opinion concerning the sphere of woman. Let the full development of the individuality of each determine her sphere. Man does not trust her with a voice in the formation of the laws which are to govern her; but God trusts her with the formation of the characters of law-makers, and will hold her responsible for the faithful performance of such duties, which are of too much importance to be performed by slaves. Woman's prayers have ascended to angels and to God for freedom; woman's voice has been raised to man, feebly and timidly, for equal rights—political, social and domestic. This voice shall grow stronger and clearer till the end is gained. And when she has an equal chance and equal encouragement for the exercise of her powers in all directions, she will redeem her character from the epithet "weaker vessel."

Yours for truth and freedom, B. E. Maynaka, Iowa.

## A Haunted Girl.

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

"Two weeks ago we published an account of a young lady visited by an unseen object, since which we have learned more in regard to the matter. The young lady's name is Miss Ella Hall. Her mother died about nine years ago, and Miss Ella claims that her mother has appeared to her in person, when alone, several different times in the past three years. 'We are informed by persons who have visited the house, where she resides with her grandfather, Mr. Deerpeter, that both night and day strange rappings, similar to rain falling upon a tin roof, are heard in different parts of the room which she occupies, and any question propounded by Miss Ella receives a prompt and correct answer by rapping, yes or no. Doors are bolted and unbolted in a very mysterious manner, and it is said her grandfather will look a door, put the key in his pocket, and upon turning away distinctly hear it unlock, and immediately examining the premises, can find nothing to justify a belief that deception has been practiced. A large acquaintance informs us that while visiting the girl a short time ago, and while seated in the room engaged in conversation, three loud knocks—louder than are usually heard when persons seek admittance—were heard at the door, when, upon opening it, no one could be seen near the house, and soon after, in all directions, loud rappings were heard. Miss Ella informed the lady that it was a common occurrence. The same lady—who we visited for information—says that one day last week the girl was employed in the kitchen alone, when she heard footsteps near her, and, looking around, could see no one, when she endeavored to fly from the room, but was seized and held fast by something unseen, and began shrieking for help. Her grandfather came to her assistance, and upon rolling up her sleeve she discovered blood trickling down her arm, oozing from three small deep holes in close proximity to each other, apparently about the size and resembling the prick of a pin."

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

Never fall at the altar of love just as we make it—We see not the flower if we sow not the seed; And as for ill luck, why, it's just as we take it—The heart that's in earnest no bars can impede. You cannot see the justice which governs man's fate, And say that the seeds for true friendship are laid; But remember, this world, though it be not the best, Is the next to the best we shall ever attain.

Nothing is more likely, when the mind is on the stretch after something supernatural, than that the imagination should supply the place with a chimera, while the over-excited feelings render it difficult to dispel the illusion.

## Spiritual Phenomena.

## SPIRIT-PHOTOGRAPHY IN LOS ANGELES, CAL.

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

Yours for the truth, THOS. A. GARREY.

## STATEMENT OF FRANCIS BAKER.

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

Yours truly, FRANCIS BAKER.

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

"To-day a number of well-known citizens repaired to the gallery, and a plate having been prepared with endeavoring to cover up and conceal fraud in relation to the mediumship of one Harry Bastian, who has been giving séances lately in this city, and knowing that the Banner has always been willing to hear all sides, as Spiritualists, in justice to ourselves and the cause, beg permission to make through your columns the following statement. We have attended the séances of the above-mentioned medium for a number of evenings in succession, and, being predisposed in favor of the young man, at first thought that all the manifestations produced were genuine; but after a little closer scrutiny of the medium's operations, and wishing to remove all doubt from our minds as to the privilege of testing the matter a little closer; and being bluntly refused all reasonable tests of the matter, (and there were no unreasonable tests asked for,) it naturally aroused the suspicion that 'all was not right.' But one of our number, taking the medium at his own word, 'that the committee might let him as they choose'—proceeded to the him with a number of feet of lining from pantaloons cloth, knowing that the medium could not untie himself. After sitting for about twenty minutes before any manifestations were produced, the bands were heard to break. The instruments were then placed upon a table, light called for, and the medium was seen sitting in his chair, and the lining lying on the floor, broken. As it was measured before being used, and the number of feet known, a re-measurement discovered the fact that a number of feet were missing—being that, as we had a right to suppose, which was broken in the shorter words, 'that the committee might let him as they choose'—proceeded to the him with a number of feet of lining from pantaloons cloth, knowing that the medium could not untie himself. After sitting for about twenty minutes before any manifestations were produced, the bands were heard to break. The instruments were then placed upon a table, light called for, and the medium was seen sitting in his chair, and the lining lying on the floor, broken. 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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 (contributed 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, AUGUST 12, 1871.

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### Beginning to See.

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

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

The girl, it appears, is at present in a deep state of trance for the third time. And the editor therefore thinks proper to give extracts from her account of what she saw and heard in the first instance. It is nothing more than the experience of almost every well-to-do under the influence of loud and long Methodist exhortations. It seems that she went forward with others to be "prayed for," when she suddenly felt her burden of guilt removed, and in another moment "all was light and glorious around" her. From that moment she became unconscious to the outer world. A bright and shining light, "whom"—she says—"I knew to be my Saviour," came and took her by the hand, and they walked together until they came to a river. Here she saw a ship, upon which the Saviour helped her, standing by her and holding her hand until they had safely crossed to the other side. "Now," said the Saviour, when they stepped off again, "you are on the evergreen shore." They continued by a narrow path, until they came to the gates of Heaven. They passed these, and went for a long distance down a "dark, dark path," at the end of which was written on a door in large letters—"Bottomless Pit." She could not see those who were tightly shut within, but she could hear them. They were smiting their breasts, cursing and swearing, and all in one voice cursing the day of their birth. They wrestled, wrangled, and made all manner of hideous noises. She ventured to ask the Saviour if she might tell her brother Henry, who was in the Universalist Church, (1) about the dreadful torments; to which the Saviour answered that she might tell him just once and no more, and "exhort him to leave the Universalist Church." And after that the Saviour led her by the hand to the gates of Heaven, which he opened, and they went in. She could see and hear everybody and everything, and to her eyes and ears it was nothing more than a Methodist meeting. There were the white garments, the inscriptions on the foreheads, and all that. And it so happened that she went straight to the spot—or else they were very near the door—where all those she had ever seen on earth or who had died as Christians were standing, whom she readily recognized. And, she added, "all the children were there that had died in our neighborhood without exception."

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

girl's coming back by the same "ship"—though common sense would put a ferry-boat in its place—and says he has given them "not to gratify an idle curiosity, but to furnish philosophic thinkers!" an additional chapter on which to construct theories respecting this department of our wonder world, and to wrest it from the perversions and bad uses to which it has been put by clairvoyants and spirit rappers." Doubtless he would allow a good use to be the turning trances to the account of Methodism. He is only getting an eye open, and he presumes to instruct all others by boasting of his own remarkable sight.

### Where they can Catch Them.

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

"One of the mothers of Dorchester, who was in her younger days blessed with a large number of male children, had a custom of visiting them after they had retired for the night, and administering them and there punishment for the sin of the day. When remonstrated with for the unsuitable hour chosen for the duty, she was wont to reply that 'it was the only time she was certain of catching them.' It is to be presumed that a well-known pastor of one of our liberal churches had a similar excuse for taking the time usually devoted to the morning discourse to set forth to his parishioners the financial advantages to be obtained by following the fashionable tide of removal to the Back Bay lands."

To begin with, we desire to file a caveat in semi-defence of the "liberal" pastor, as he merely followed out the regular ending of all those church establishments that are reared on pomp and show. The only trouble—or what gives the point to the joke from an Orthodox view—is the fact that it was a "liberal" pastor who did this remarkable piece of intended stock-jobbing. We are entirely ignorant of the party concerned—his name or that of the society is not in our possession—but to him and to the preachers not quite so liberal, the saying of their professed "Master," "By their fruits ye shall know them," applies with just as much force as when he used it so many years ago in the Sermon on the Mount as a guide to his disciples and the multitude for the fluting out of "false prophets." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . By their fruits ye shall know them."

The fruits of church discipline in history are to be traced in the long line of martyrs for truth scattered over the centuries; the fruits of church authority among the nations may be seen in the slavish ignorance which exists to its greatest degree where the Church has the most power; the fruits of church teachings in society are to be found in frightened children and self-satisfied saints; in well-fed priests and a morally-starving laity; the fruits of church financiering are to be found in all our cities in the "marble domes and gilded spires," from which clouds of the earthly incense of false adulation arise, without a heart in them, to the "great white throne" of an angry Jehovah—and in the seemingly God-forsaken hovels of the poor; and the rank and file of the Christian believers are hunted for, just as in the story above, and "caught," when they can be, for the clerical benefit—be they brothers or sisters. Coming each Sunday like mental sheep for the slaughter, what better time could a minister have for the urging of a pet speculation?

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

### The Squeezing of Circumstances.

Everything is to be allowed for the mesh of circumstances in which one is involved. It is certain that he did not make them, and it is equally certain that he cannot successfully break through their web. If he does, it is only to draw after him a part of the snare with which his feet are still bound. What it belongs to each one of us to do, when we see a brother or a sister the temporary victim of his or her surroundings, is to cherish a sincere pity for them, not of patronage but of real sympathy, which we may come to do by considering whether it would have been in our power to do differently if we had been thrown into their situation. It is this that is the touchstone finally. Look at the fallen man tenderly, how deep should be your gratitude at the thought that you have not been tempted as he was. Why do we thus attempt to sit in judgment one upon the other—who are every one of us so weak, so frail, so short-sighted, so entirely dependent on circumstances ourselves? We should have a far better society around us, and help to make it better ourselves, if, instead of occupying our time with judging, we gave it up to acts of sympathetic kindness, of charitable assistance, and of forgiving patience. We know how difficult it is at the moment, but there is a profoundly sweet satisfaction in remembering what we were allowed to do, after it is all over.

The innocent and confiding girl, who looks out upon the world through the eyes of the morning, is but too ready to trust the protests of him who addresses her in the passionate accents of love, and she gives up her honor without seriously thinking that she has parted with a jewel which no lover of real honor would have exacted. But much is to be allowed to circumstances still. Youth is the time of feeling, of sentiment, of dreams, of passion; sober reflection has not yet assumed power over the nature. Much is to be excused to this controlling fact—one to whose activity the parties themselves afterwards look back in romantic wonder. The girl wants guidance and sympathy from one who has safely passed through her own fierce trials; and it is because of the melancholy lack of these that she commits her error, for which an equally erring and far more deeply sinning society demands her eternal ostracism.

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

### Vermont Spiritualist Mass Convention.

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

### The Use of Sin and Sinners.

Upon this topic Miss Celia Barleigh delivered her first sermon, in presence of a numerous and highly respectable audience, at the Church of the Holy Unity, New York, on Sunday, July 30th. Her text was: "Choose ye this day whom ye will serve." The following extracts are of particular path and significance:

"Few things are harder than to get the Phariseism out of us. We are extremely loth to have anything to do with the sinner who has been found out. What is true of individuals is true of society. It has every door, blocks up every avenue. Only perfection can bear with imperfection. Society that is truly Christian will be more tender of its sinners than careful of its reputation. Want of faith is the only sin that is unpardonable. As this life is for education, is it not fair to suppose that God sends the proper teachers to discipline his pupils? 'The devil's arsenal is God's laboratory,' says the poet, and we are constantly discovering the truth of the idea. By sin I mean transgression of the law; but as the law is often an imperfect rule for rapidly changing conditions, breaking the law may be the only salvation. Only by perpetual revolt does the soul emancipate itself from the bondage of the past. Our work should be to show the sinner a way of deliverance—that, crushed as he is, he is not an exile from God's love; that he is still one of the world's workers. Every day comes to each one of us a new gift from God. Choose ye this day whom ye shall serve. That we have lived through so much tradition and superstition is owing in great measure to the sinners. Sin is like frost and storm, is one of God's dark angels bound upon his mission."

After referring to those "happy sinners," Adam and Eve, (?) who "might have remained in Eden to this day, had it not been for Eve's behavior," she says:

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

As right is stronger than wrong, the devil can only prevail if he is permitted to yield to the angels. It will be well to stay our faith with the thought that winter is just as necessary as the summer. The man who is the bond slave of his own equipage has had no development. He has not struggled in Gethsemane. He knows nothing of the uses of sin, and nothing of the privilege of the "happy sinner" who has been committed to blunder whose hearts were as dry as dust; and others, who have constantly transgressed, whose sympathies were as warm and quick as those of an angel. The soul that has felt the surging of strong passions knows how to be sympathetic. The lips that have faltered in the refusal to do evil, and have not been likely to curl at the suffering of another. As God is God, it is in the nature of things that no bondage shall be eternal. We hear much of what the individual owes to society. It is about time to begin to talk about what society owes the individual."

The state of mind which made us prompt to condemn and slow to forgive could never, to her mind, meet the exigencies of social life. Such action did not free us from responsibility:

"We may ignore the fellow in prison, the girl on the town; but they will not ignore us. They will breathe impurities into the faces of our sons and daughters. Only by reclaiming can we hope to be successful in our efforts. Hence we are instrumental in saving, we may not flatter ourselves with the idea that any special virtue attaches to us. Among them will be found angel souls, coming up from terrible temptations, hearing in their hands pearls of great price. The world cannot yet do without its sinners. The sinners of this world are more from its priests and Pharisees than from its devils and harlots. So long as laws are in advance of the comprehension of the lowest, there will be sin. If God is benevolent, his laws are beneficent; and if this be true, it is also true that he uses sin as the teacher of crude natures. This view of the subject demands that we men and women are to aid in the accomplishment of righteousness."

### The Plague in Buenos Ayres.

For years and years the soil under and about the populous South American city of Buenos Ayres has been honeycombed with cesspools, into which the collected filth of the city has been deliberately emptied. There is neither natural nor artificial drainage there. Hence the pestilence which commenced to rage in March, 1870, and came to an end only with June, 1871. It was only Nemesis, in quest of what really belonged to her. Few of us in this country have any idea of the ravages of the epidemic. The population was a trifle over 180,000 souls at the beginning of the present year; two-thirds fled with precipitation, over 20,000 perished, and at one time, when there were not more than 40,000 in the city, 7000 were sick at once, and the mortality averaged from four to six hundred per day. The city is described as reeking with filth; when the wind blew from the south, it set people vomiting; the effluvia from the scavenger's cart caused the city to steam like a dunghill in the hot sun after a rain. The water in the river Plate was poisoned, so that dead fish covered the roadstead. Yet this was the only water the citizens had to drink! After licking up the garbage and filth, the water ran back into the stagnant wells, or cesspools spoken of as honeycombing the city.

What should have prevented a ravaging pestilence, under such circumstances, in an almost tropical climate? It was literally courting death. At first, the plague showed itself in the lowest quarters of the city; but early last March it made its way into the more respectable localities, and by the middle of the month it became general. Three hundred and fifty died every day. Graves could not be dug, and coffins were entirely out of the question. People died for lack of attendance. Care was not taken to ascertain if those reported dead were really dead. The poorer and more ignorant became panic-stricken. The superstitious were in a frenzy. There were instances of heroic self-sacrifice on the part of female nurses, sisters of charity, priests and others; but on the other hand there were numerous instances of parents abandoning their children, and children their parents, in the indescribable panic that reigned. In the South Cemetery more than twenty-two thousand graves had been filled in the three months previous to the closing of its gates. Another cemetery was opened for hurried burials. The scenes, by night as well as by day, appalled the stoutest hearts. It was an invisible power that wrought this desolation, yet it was none the less fearfully complete.

### Rev. W. H. Endworth on "Heaven."

On Sunday evening, July 30th, this gentleman addressed the Unitarian "Young Men's Christian Union" on "Heaven—Is it a place or a condition?" He averred that the New Testament represented heaven as a place dependent upon a condition, and quoted the words of Jesus, from John xiv: "I go to prepare a place for you;" "the kingdom of heaven is within you," etc., in proof. Heaven, as a condition, depends upon our harmony with God; and if in harmony with God, we shall be satisfied with whatever place he requires us to occupy, with whatever lot he ordains us to endure. The tests of our fitness for heaven are our feelings toward our friends, our enemies and strangers, and the use we voluntarily make of our time, means and strength.

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

### "Poems of Progress."

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

"God of the Granite and the Rose!  
Soul of the Sparrow and the Bee!  
The mighty tide of Being flows  
Through countless channels, Lord, from thee.  
It leaps to life in grass and flowers,  
Through every grade of being runs,  
Till from Creation's radiant towers  
Its glory flames in stars and suns.

Oh, who can sit and gaze on life  
With folded hands and fettered will,  
Who only see, amid the strife,  
The dark supremacy of ill,  
Know that, like birds, and streams, and flowers,  
Thou that moves you is divine!  
Not time, nor space, nor human powers,  
Your Godlike spirit can confine."

The volume, now in press, and of which we have had the enjoyment of reading advanced sheets, is to be prefaced with a fine steel engraving of the author, by Stewart—an additional attraction which her admirers will not overlook. The book opens with an original article, radical in its character, as a prelude or preface, entitled "Declaration of Faith"—a raking review of the assumed criticisms of the empty heads who think they understand all the mysteries of the spirit-world, and have got them shut up tight in their tiny noddies. It is a welcome appetizer for the feast set forth in the pages that follow. In point of mechanical beauty and finish, this volume will be worthy of the author and of the thousands of readers who will make haste to have it upon their tables.

### The Silent Growth of Spiritualism.

A correspondent writes informing us of the steady increase of the power of our faith, which he finds wherever he has been led by his duties to travel. Spiritualism, he says, is moving surely though quietly on, and the people are becoming so imbued with its teachings that before they are aware their lips are giving vent to expressions in harmony with the new and natural philosophy, and they find themselves involuntarily contrasting the new light, which they feel to be rational, with the darkness of those creeds which once were their idols; and the difference is so great that a feeling of dissatisfaction with the old rises spontaneously in their minds. "Even the ministry feel the influence of the knowledge now given to men. I am credibly informed that not long since, in a Connecticut town, the evangelical ministers convened a private council among themselves, for the purpose of talking over the subject of Spiritualism. Its rapid spread and broad dimensions alarmed them lest it should become a more powerful force than their invisible 'devil,' therefore they met in secret to arrange for defence against the 'new danger' which threatened their creed."

### Calvinism Disappearing.

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

### An Example Worth Following.

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

### "The Inventors' Exhibition and Patent Right Association."

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

### Meetings at Abington and Walden Pond.

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

On Tuesday, Aug. 15th, will commence the Massachusetts State Spiritualist Camp Meeting, at Walden Pond, Concord, conducted by Messrs. Richardson and Dodge—particulars in another column. These gentlemen have spared no pains in their preparations for the comfort of those attending. Tents may be had of them for the entire six days, at from \$3 to \$6.50, according to their size. Families desiring, will have opportunities furnished them to prepare their own food during their stay. In case of rain, the high nature of the ground precludes the possibility of dampness, and the commodious speakers' stand has been roofed by the Fitchburg Railroad, so that the meetings will in no way be affected by the weather. The camp will be laid out on the ground of last year, in a circle, stretching to the rear from the main avenue of the former camp, and will be cool and commodious. Let all interested in Spiritualism, and their health as well, take a vacation and attend this meeting, where some of the best talent the cause affords is expected to be present to treat of the vital interests of the movement.

### Items from the London "Medium and Daybreak."

The July 14th issue of this trans-Atlantic advocate of our faith has come to hand. Mrs. Emma Hardinge's concluding discourse at Cleveland Hall, Sunday evening, July 9th, is given at length, subject, "What individual has most impressed humanity?" and considerable space is devoted to matters preparatory to a farewell testimonial to her at St. George's Hall, July 28th. We call also the following items of interest:

"Our old friend, J. M. Peabody, reached our sanctuary on Wednesday evening, July 12th, wearing quite a new and improved appearance. He was not expected for a few days, and his arrival was quite an agreeable surprise. How pleasantly familiar it is to see his cheerful face, hear his friendly voice, and talk over the weighty problems that underlie Spiritualism! Mr. Peabody is in excellent health and spirits, and must be put into the harness at once. He has some cheering messages to lay before those who attend Mrs. Hardinge's farewell."

"J. H. Powell and family have arrived in London."

"THE END OF A MIRACLE-WORKER.—The veracity of newspaper writers when reflecting upon Spiritualism, may be estimated from the following precious specimen of the truthful and gentlemanly bearing of the knights of the Fourth Estate. The Paris correspondent of the Echo writes: 'You may remember that some time ago a certain Zouave Jacob gained great notoriety in Paris by professing to cure all diseases with the simple touch of his finger, and that thousands of "the most civilized people in the world" patronized him. Figaro, to-day, tells us what became of this Arab-lumby. He joined the Army of the Loire, and was shot on November 28th, by his own comrades, for treachery and espionage. Truly a worthy end to such a career.'"

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

### Oreolal Incendiarism in Ashley, Ohio.

A. A. Wheelock, in a brief but fearless article in the American Spiritualist of July 25th, thus sets forth the last triumph of the spirit of persecution, which exists as truly to-day among Christians as in the past, and is restrained from a general exhibition only by the force of an elevated public opinion. Let all well-meaning citizens and friends of free speech read and ponder:

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

Spiritualists of Ohio and the world! This is not a blow at the Spiritualists of Ashley alone. It is a blow at Spiritualism! Let us meet it as such. The building was insured for enough to pay the debt on it and save the lot. It is desired to put another Hall (of brick) upon the same site—at once. The Spiritualists of Ashley are not numerous, but they are faithful and full of courage. They have \$800 pledged already, to build another Hall. And must we not aid them? If every Spiritualist in Ohio would contribute ten cents, it would build the hall."

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

Other Spiritualist papers please copy.

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

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

### "The Harbinger of Light."

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

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

### Progress in Vermont.

The corporation of the University of Vermont, on Tuesday, August 1st, decided, by an unanimous vote, to admit women to all the privileges of the institution on the same conditions as men, and directed the faculty to make preparations to carry the resolution immediately into effect. The reform has the support of the alumni and all the friends of the college. It is known that a number of ladies are prepared to enter at the next term.











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## ADVICE.

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

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

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

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

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

## PRE-EXISTENCE.

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

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

ing spirit state of existence, but we may develop a condition of spiritual powers before we leave the cycle of this globe-life, in which memory may reach back of this earthly life and knowledge and go forward to the stages beyond.

To us the cycles and changes from world to world, between the immensely long periods of spiritual unfoldment in the spiritual spheres of each world, are typified in our nights of rest and unconsciousness between the days of our normal and active life here. We lie down to forgetfulness and unconsciousness, with no fear, at the end of a day of wearying toil, but with a full expectation to arise to renewed consciousness and enjoyment on the morrow; and we do not see why a spirit may not lie down, at the end of its earthly cycle day, to awake, on a new world, in a new form, in which it can again slowly unfold its powers and enjoy its divine life to the full extent of its finite capacity. Taking on, living in, shutting off and escaping from the forms in which and through which we suffer and enjoy, may, for aught we know, constitute the work of our eternal life, and be better for us than wearing crowns, holding palms and praising God through the countless ages of the future.

We confess to knowing but very little, and believing nothing we cannot see as consistent with reason, but we are constantly learning, and many truths we once ignored are now made plain to us.

## OLD WINE IN NEW BOTTLES.

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

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

## A CALL FROM E. V. WILSON.

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

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

## "THE FUTURE GREAT CITY."

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

"The promise of God to the Israelites was, 'I will give you rain in due season'; and if we be Abraham's seed, and heirs according to the promise, these words are for us. To those who have no other reason for such faith they may stand as a Divine assurance that it always rains when it ought to rain, and never rains except when it ought to rain. Rainy Sundays are, therefore, by Divine appointment, and, as such, are not only to be acquiesced in, but to be well studied and prayerfully used."—*Universalist*.

"The promise of God—who was the God, and how was his promise made? If this God rains and relges, did then and does now, why say it rains? Who or what is it which rains? If it rains when it ought, and never when it ought not, who fixes the ought, or gives the authority involved in the determining word? We have often heard it said, 'The Lord relges'; and by this it seems the Jews had a Lord God that rained over them as well as ruled over them. But who would have ever suspected that the Universalists were 'Abraham's seed, and heirs according to the promise?' Abraham, if we recollect the scripture aright, was promised a large progeny and vast possessions of land and herds; but we do

not see any signs among the Universalists of our country that they are a part of this progeny, or 'heirs according to the promise.' We think this claim is not well established, although the rainy Sundays may be 'prayerfully used.'

JUNIOR HENRI BROWNE, in one of the best and ablest articles on "Women and Wives in America," published in the *Galaxy*, closes with the following pertinent and truthful remarks:

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

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

## Cape Cod Camp Meeting.

Nickerson's Grove, at Harwich, is already associated with many pleasant memories of intellectual and social enjoyment, experienced during the three successful camp meetings held at that place—the first two having been held at other localities.

This series of meetings upon Cape Cod was inaugurated five years since; and from that time to the present, the interest of the people has steadily increased, until the far-reaching influence of the radical ideas promulgated with such undeniable ability by the large corps of speakers in attendance, has become a moral and intellectual power, which frightens the timid creed-bound souls, awakens the indifferent to unaccustomed thought and interest, and fills the souls of all lovers of freedom and progress with new hopes and aspirations.

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

But the weather on Tuesday, at the time appointed for opening the meeting, was decidedly unpropitious; consequently few had assembled, and that few engaged in a social conference meeting during the evening. On Wednesday morning the meeting was formally organized, and the following officers elected for the ensuing year: President—Geo. W. Smalley, Harwich; Vice Presidents—Geo. A. Bacon, Boston, and Capt. Heman Snow, Dennisport; Secretary—Abby N. Burnham, Boston; Business Committee—Donne Kelly, Zabina H. Small, Watson B. Kelly, T. B. Baker, Heman Snow. The morning session was continued as a conference, which was participated in by Geo. A. Bacon, Capt. Smalley, Moses Hull, Wm. Brunton, Abby N. Burnham, Seth Shaw, Samuel N. Long and Sidney Howe. The speeches were short, pithy, hopeful, cheering, and altogether calculated to impress the hearers with the belief that "there was n't going to be much of a storm," and that it would be a difficult thing to dampen the ardor of this meeting, anyhow. The assembly adjourned for dinner, with high hopes that it would n't rain, and came together again for the afternoon session, at two o'clock. After invocation by Mrs. Abby N. Burnham, Rev. Wm. Brunton, recently from England, formerly a Unitarian clergyman, was introduced by the president. Mr. Brunton is a young man, of slight frame, sensitive, nervous organization, bright, clear eye and countenance indicating sincerity, intelligence and culture. His manner is easy and self-possessed, and with a clear and penetrating voice, he presents his scholarly thought, clothed with considerable poetic imagery, and with all the earnestness and fervor of immediate inspiration. The place, the occasion, and the purposes of the meeting, suggested the theme of his remarks, which were genial and inspiring, calculated to bring the audience into harmony with Nature; to appreciate the uses of all the varied conditions of life; to realize the privileges of the present hour—the necessity of radical thought and speech, and personal efforts to attain the highest degree of culture.

Wednesday Evening.—Moses Hull (who has recently advertised for sale his former title of "Nec") had been announced as the regular speaker of the evening, but owing to the inclemency of the weather no meeting was held at the stand. A large tent served the purpose of a conference, where the friends gathered to greet the new arrivals, and enjoy whatever spontaneous remarks might be made. Moses Hull, Dr. H. B. Storer, I. P. Greenleaf, Geo. A. Bacon, Miss Helen Grover, Abby N. Burnham and Samuel Long occupied the time with remarks. [Note.—Informal speeches among Spiritualists, at their social meetings, are quite different from the old style of "testimony" which prevails among the evangelical sects. Stagnation of thought, under the old theological system of repression, produced formalities of speech, that you were always sure of hearing the same old cut-and-dried phrases, without any sap of meaning or vitality of interest in those who uttered them. Spiritualists, on the contrary, influenced by new ideas and experiences, manifest great variety of thought and forms of expression, as well as spontaneity of feeling.]

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

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

Mr. Bacon, on being introduced, said he was prepared to read an essay, but, obedient to spirit whisperings, he would lay it aside, and attempt to utter the promptings of the hour. Preoccupation often proved as much a hindrance as a help, by preventing the ready flow of inspirational thought. After alluding in appropriate terms to the picturesqueness of the scene before him, he proceeded to dwell at length on "The Significance of Missions," referring to the emphasis which Spiritualism had given to certain words, terms, phrases, &c., and the new nomenclature as peculiar as it was original. His subject involved the mission of Spiritualism—as inexhaustible theme—which necessarily at first had to be disintegrative and aggressive. This was its primary stage. Other points were duly considered, when he concluded with an earnest word in behalf of its educational tendency, which was to liberate the thought, to clarify the vision, and to render entirely catholic the whole man and woman.

The evening session was conducted as a Conference, and closed with an hour's address by Isaac P. Greenleaf, of Boston. Bro. Greenleaf is a universal favorite on the Cape, and whenever his rich, mellow voice rolls out the deep base of his opening sentences, all ears are attentive. His style is peculiar, entirely inspirational, somewhat metaphysical, and always suggestive of the underlying significance and meaning of this external life. "What is the spiritual idea underlying all the subjects of our discussion?" was the theme of his remarks. "Spiritualism is God Almighty's sword, cutting its way through the world, producing a revolution in all the affairs of life, that the soul may be unfettered, and enabled to attain its high destiny."

On Friday morning, the meeting was opened with a song by Mr. Charles W. Sullivan, of Boston, followed by short addresses until eleven o'clock, when the regular address was given by Mrs. Abby N. Burnham, of Boston. "Our Conduct in Life" was the theme and her excellent practical suggestions were so wreathed about with poetic imagery, and made to sparkle in a pure spiritual light, that even commonplace duties and relations seemed glorified by the uses which they were shown to serve. This address was especially well received, and favorably introduced Mrs. Burnham as an inspirational speaker to the friends on the Cape.

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

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

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

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

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

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

Sunday Afternoon.—The choir sang, with fine effect, "The angels are coming," after which Moses Hull was introduced as the speaker for the afternoon. He selected a text from 2d Thessalonians 1: 11-12, containing that endearing exposition of the divine character where it is said that "God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth," etc., and commenced his discourse with a vigorous protest against any such damnable doctrine as being divine in character or worthy of belief. He spoke under great disadvantage, suffering from a cold and severe hoarseness, but gave outline to a grand and comprehensive discourse, which the failure of his voice alone prevented his fully unfolding, to the universal regret of his audience.

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

"Oh, the world is marching onward,  
With a grand, restless tread,  
While the anthems of the living  
Drown the mournings of the dead.  
Yes! humanity is waking,  
From error's gloomy night—  
Christian faith and shame are breaking,  
While the cause of truth grows bright!  
God and Man forever blending  
In the human form divine,  
Give us trust in life unending  
That must Christian hopes outshine."

Sunday Evening.—The closing session of this eminently successful meeting was called to order at 7 o'clock, the President stating that it was desired to have the time occupied by as many speakers as possible, limited to five minutes each, in a kind of spiritual love feast. The invitation was accepted by Miss Helen Grover, Sidney Howe, Samuel Long, Mr. Hall, Mr. Williams, I. P. Greenleaf, Mr. Baker, M. V. Lincoln, Amasa Robinson, Dean Clark, Dr. H. B. Storer, Capt. Gilbert Smith and Capt. Ephraim Doane, of Harwich, A. E. Carpenter, Moses Hull, George A. Bacon, Seth Hale, and A. A. Wheelock.

On motion of Dr. Storer, a unanimous vote of thanks was passed to Capt. George W. Smalley, for the able and impartial manner in which he has presided to the Committee of Arrangements, the Choir, and the friends whose houses have been opened to accommodate the visitors.

Thanks were also tendered, on motion of Capt. Zabina Small, to the speakers who have so ably fed the listening crowd during the various sessions.

Thus closed the Fifth Annual Camp Meeting on Cape Cod.

H. B. S.

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

## MICHIGAN.

### Meeting of the Friends of Eternal Progression.

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

Prof. O. B. Ingham, of Charlotte, Dr. George W. Lusk, of Eaton Rapids, Mrs. Macomber, of Delta, Levi Bolls, of Grand Lodge, and Hiram Morrill, of Windsor, were appointed as Committee on Resolutions. A severe shower occurred during the afternoon, an adjournment to the house of Jabez Ashley took place. The following preamble and resolutions were unanimously adopted:

"Whereas, We, as Spiritualists and friends of progress, desire to avail ourselves of every advantage in our advancement in the knowledge of truth, for the elevation of the mind and for progress in wisdom; and

"Whereas, We recognize the necessity of judging charitably the opinions honestly entertained by others, although we may consider such opinions erroneous; and

"Whereas, We believe it is the right of all to think and act freely, provided no injury is thereby offered to another; and

"We, therefore, do hereby look forward to the salvation of the human family from ignorance and its sad results, by free public discussion of the truth; therefore,  
Resolved, That any question pertaining to the condition and welfare of man, in this or the future state, is the legitimate subject of discussion, and that any question which will not bear honest, intelligent, critical, discussion is unworthy the attention of the enlightened mind."

Wm. M. Asbury, Secy.  
Present Age, Religio-Philosophical Journal and Crucible please copy.  
Windsor, Mich., July 17, 1871.

## Connecticut Association.

The Connecticut Association of Spiritualists will hold its Annual Meeting at the Spiritualist Convention in Williamstown on the 15th day of August, at 10 o'clock A. M., to elect officers for the year ensuing, to adopt ways and means to carry on its mission, to elect delegates to the National Convention, and to do any other business proper to be done at said meeting.  
Any person or persons wishing to be employed as missionary by the Association, and all Spiritualists desiring to aid in the cause of the cause in the State, are invited to be present.  
Persons attending this meeting can avail themselves of the reduction of fare on the railroad at this time, by buying Camp Meeting tickets at half price.  
D. B. ISHAM, President.  
GEORGE W. BURNHAM, Secretary.

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