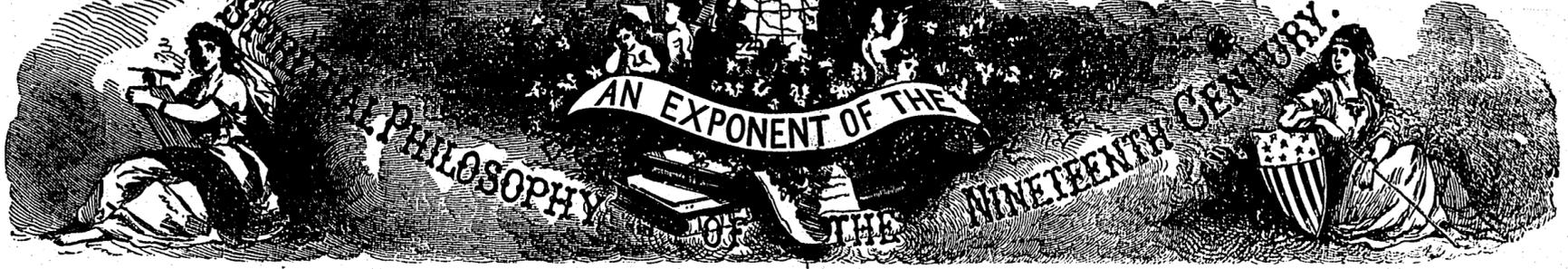


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The Lecture Boom.

THE LIVING WORD, OR THE BIBLE OF SPIRITUALISM.

A LECTURE BY MISS LIZZIE DOTEN.

Reported for the Banner of Light.

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

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

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

In the midst of all these absurd theories and wild speculations, the truly spiritual man ever has one consolation. He knows the world must inevitably outgrow these crudities, as a child does its garments. They are like the skins of beasts worn by savages. Man covered the nakedness of his soul with such externals because he could find nothing better, although the material lay all about him; but when in his aspirations after the more perfect and beautiful, he begins slowly to cast aside the old and make ready for the new, then will those faithful spirits, both in and out of the body, who watch with interest the course of human affairs, haste to offer him plain and simple garments, woven in the loom of everlasting Truth.

The world is in that changing condition to day. Man is slowly emerging from the chrysalis of old theology, and spreading the wings of reason and free investigation for a voyage of discovery into the realms of Natural Science and Religious Truth. He seeks for that form of faith which not only appeals to his spiritual need, but also addresses itself to his reason. If an old tradition conflicts with any known laws of Nature, he rejects it, no matter how old or sacred it may be. If Genesis and Geology are at variance, he goes over to Geology, and leaves the Bible-makers and ingenious commentators to extricate Genesis from its difficulties as best they may. God and Nature, Law and Order, are one and inseparable to him. The Living Word shadowed forth in the works of the Almighty Power, is worth more to him than any unsubstantiated claim to inspiration, or a "thus saith the Lord" from the lips of a spiritual autocrat, who furnished thousands of years since. His reason rejects the story of Noah's flood as it is given, and the wonderful preservation of the lower creations in the ark. He doubts that the sun stood still at the command of Joshua—that the whole swallowed Jonah—that Solomon was the wisest man, and that David was a man after God's own heart. And although both Jesus and Paul prophesied the speedy and calamitous ending to all sublimity, yet he sits quietly by his fireside, and reads Lyell and Darwin, Huxley and Tyndall, and comes to the philosophical conclusion that a work commenced on such a grand and extensive scale will not be shattered like a castle of cards, before it has reached its evident perfection, or be burned up like a child's paper fly-trap, for the sake of destroying the wicked imprisoned therein.

If, however, he at times feels the immediate necessity of having his ascension robe ready, and has ecstatic visions of saints in fiery chariots vanishing in clouds of glory, it is because the theological virus in his veins, inherited from his ancestors, is more active at certain seasons than at others; and when the psychological influence of a religious revival or protracted meeting is removed, he feels with Galileo that the world still moves, and is likely to move on in the same unerring course of harmony and beauty which she has pursued for the last six thousand years. The man-made theology of the past is to-day but a dead letter, and the only vitality in the churches at present is the Living Word—the natural, spontaneous expression of man's religious nature, which all the accumulated rubbish and filth of old tradition and sectarianism could not crush out of him. It throbs and swells in his heart as the sea does beneath the moon, and fills his whole being with the murmuring of a deep, inner consciousness. It may be at the risk of his calling and election—it may be in direct violation of the articles of his creed; that he listens to the low

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

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

With the Divine Word, as it was spoken through holy hearts of the past, or as it stands recorded in the Sacred Books of all nations, we have no controversy. Genuine spirituality, simple goodness, Divine Love and Eternal Truth, which commend themselves to Reason, never lose their beauty or efficacy. But against Bigotry, and Superstition, and Sectarianism, and mere Sentimental Piety, which, through psalm-singing and rhetorical prayers, robs the soul of its vitality and usefulness, and leaves it no strength wherewith to meet the sterner exigencies of life—against all these do we declare war—a war of utter extermination; in which no quarter will either be given or desired.

Let man still cling to all that is worthy or acceptable in the spirituality of the past, for never yet did Divine Wisdom set a strict dividing line between the truth of one age and that which succeeded it. The changes from the lower to the higher developments are no more abrupt in the spiritual than in the natural world, and he does well who begins with the lowest, in order to arrive safely at the highest. Under the Mosaic Dispensation, or in the writings of the Old Testament, aside from the assumption of supreme authority and infallibility, there was a moral vigor and a high tone of inspiration, which clearly predated the growth of the Living Word, until it should find a more perfect expression through the lives and teachings of more advanced minds; and even now, amid the rubbish and debris of Theology, in that which is termed the Christian church, there are, and ever have been, instances of sensible illumination, and angelic communion, and Divine inspiration, which point clearly to that period when man's spiritual capacity shall have so enlarged that he can take into his soul the wisdom of angels, and can stand as consciously in the brightness of their presence as in the light of noonday.

Truth is in itself a perpetual revelation, and he who lingers persistently in the Old, when the New is made ready, closes his eyes willfully to the light, whose blessed beams might enter in to gladden and illuminate his soul. Already the revelations of the coming age are making themselves apparent to man. The fearlessness with which the human mind "proves all things," even that which was considered most holy in the past, the absence of vitality in the old forms and observances, the waning power of the church and the priesthood, and the manifest inclination of the people for free inquiry and investigation, the hungering and thirsting after true righteousness experienced by earnest souls, the modern spiritual revelations, the presence of a numerous class of individuals known as mediums in our midst, and the fact that woman in her weakness, out of her social limitations, has been called to preach the truth, and ordained by a high spiritual synod, whose authority man cannot, if he would, resist, are all clear indications that the time is not far distant which was prophesied by Daniel, "when many shall run to and fro" with a healthy mental and moral activity, "and knowledge shall be increased." Yet man will ever reluctantly leave the Old, if he is not fully assured of the New—if his faith and hope have not increased in a corresponding ratio with the revelations and wants of his time.

"Why," he asks, "should I leave the rock upon which my fathers built their spiritual superstructures with perfect confidence, and worshiped in them, with grateful and earnest hearts, for many generations? Why should I leave this firm foundation, to build upon the shifting sands of time, or upon treacherous, unsubstantial soil, full of sloughs of despond, and quagmires of deception and infidelity?"

To such an one we would reply: Oh human brother, we do not ask you to forsake the broad, firm foundation of universal truth. All that which was grand, sublime and enduring in the spiritual temple which your fathers reared was derived from the immutable principles in which the foundation of their systems was laid; but, remember, they built for themselves and for their existing need. You now belong to the men of other times, and that old temple, which seemed so grand and spacious to your fathers, is too narrow and limited now for your expanded thought. Its pillars are tottering, its walls are crumbling, and the whole fabric will soon fall to ruin and decay. It stands merely as a representative of the outward form and expression which your

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

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

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

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

The development and progress of the present age demand a rational and consistent view of man's spiritual needs and divine possibilities, and in order to do this, man must transcend sectarian limitations, and take a broad and comprehensive view of all things by which he is surrounded. With all due reverence for the old, he must make for himself a new Bible, whose lessons of wisdom he can teach to his children, and which shall be

so practical, that in himself he can furnish the illustration of the spirit, while he is presenting the letter of the word.

The truly spiritual man (not to say Spiritualist, which is a term tending in some minds toward Sectarianism), asks where he shall find the highest instruction; what he shall teach to his children, and to his brothers in the human family. We answer, the new Bible, the Living Word, is yet to be compiled from all the wisdom of the past. The material lies in the history and hearts of men, and a sacred order of earnest souls, who will devote themselves unselfishly to righteousness and truth, will be inspired and ordained for the work.

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

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

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

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

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

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

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

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

For Psalms, we would have the glad, spontaneous utterances of souls baptized into the fullness of the Living Word, upon the altar of whose being the fire of inspiration is a Promethean flame, and who give it an expression, not for the sake of a name and fame in the midst of men, but because the great God within them must speak; because they have something to say, for which the heart of humanity is waiting. Their souls are surcharged with the electric forces of the celestial atmosphere which they have inhaled, and so they impart the quickening thrill to more negative souls, filling them with divine harmonies and sweet rhythmic measures, more elevating and inspiring than the melodies from the lute of Orpheus or the harp of Apollo.

For Proverbs, we would give you the axioms of truth derived from the experience of all time—aphorisms and maxims of wisdom which find an echo in the hearts and lives of men; which shall answer so closely to their need, and find such acceptance in their reason, that they shall inscribe them upon the walls of their dwellings, teach them to their children, and impress them upon their own memories, that they may bear them with them to the street, the market-place, the workshop and the field.

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

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

The New Testament for this age is not yet written, nor can it be. Its revelations lie far forward in time; but the light of the future is blending even now with the present, and men are looking hopefully forward to the advent of that great spiritual man who shall be the ripened fruit of the age, in whom the Living Word shall again "become flesh and dwell in the midst of men." He shall represent in himself the perfect trinity

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

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

Home's Manifestations.

The investigation into the mysteries of the spiritual phenomena continue in England, the scientific men referred to in a previous number being devoted to the study and faithful reporting of what is brought so palpably to their attention. We have already had Lord Adare's testimony in regard to the phenomena connected with Mr. Home, the celebrated medium, and now we are furnished with that of Lord Lindsay in corroboration.

It need not be said that a gentleman of such unquestioned social standing and admitted scientific attainments would require the verification of any statement which he may see fit to make, himself simply vouching for the truth of it. The fact that Mr. Home's body can be borne through the air, and at a perilous elevation from the ground, challenges everybody's attention at once. The first thing is to doubt and deny it. When that denial is satisfactorily set aside, as it certainly is by the voluntary statement of Lord Lindsay, there is of course nothing left but to set about a thorough and conscientious investigation of the circumstances. These are for scientific examination and study, and we hope they will receive it from beginning to end. Every one, in this progressive and inquiring age, is personally interested in the earliest discovery of the causes that operate to the production of such startling phenomena as are abundantly brought out through Mr. Home's organization.

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

"On the evening of the 11th July, I was showing some experiments in my laboratory to Lord Adare, Mr. Berghelm, Mr. Home and my brother-in-law. It occurred to me to try if Home was able to see a magnet in the dark. This is an experiment which I believe was made by Helmholtz and although like myself, he was never able to distinguish the light, yet he found a number of persons who did see it under test conditions. I asked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms which was totally dark a large permanent magnet, and having removed the furniture I placed it on the floor near the wall at a considerable distance from the door. Mr. Home was then brought into the room, and remained standing near the door for some moments. He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me, 'Give me your hand, and I will show you exactly where to see it.' He then returned to the room, and he was never able to distinguish the light, yet he found a number of persons who did see it under test conditions. I asked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms which was totally dark a large permanent magnet, and having removed the furniture I placed it on the floor near the wall at a considerable distance from the door. Mr. Home was then brought into the room, and remained standing near the door for some moments. He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me, 'Give me your hand, and I will show you exactly where to see it.' He then returned to the room, and he was never able to distinguish the light, yet he found a number of persons who did see it under test conditions. I asked Mr. Home, and he expressed himself willing to try the experiment. 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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 (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal, but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1871.

Office in the "Parker Building," No. 124 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH, LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT.

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

A Splendid New Story.

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

SPIRITE: A FANTASTIC TALE.

Translated from the French of Thophile Gautier, expressly for this paper.

By an English lady of great literary attainments, who appears to have been inspired by the genius of the author, so truthfully and faithfully has her work been accomplished.

Without arguing the Spiritual Philosophy, its natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tendency is harmonious and refining, free from popular theological taint, and its publication in the BANNER will, in our opinion, be fully appreciated by our host of readers.

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

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

Mr. Greeley on Marriage.

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

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

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

and make each essential to the happiness of the other. There is no dreaded servitude in this; on the contrary, it is a service in which lies a more perfect freedom. Would a man or a woman who had lived on earth after this style of experience for years, wish to think of the absent one as gone never to be reclaimed for the completer satisfaction of their souls?

"Presentiment."

This word—which Webster defines as "an antecedent impression or conviction of something about to happen, particularly of something unpleasant or distressing"—is beginning to figure largely in the press of to-day. Hardly can a paper be taken up, no matter from what section of the country it may emanate, which does not give in its columns "local" or "miscellaneous" articles headed like the following: "Strange presentiment," "singular fulfillment of a presentiment," etc., etc. Though in past years these "showings" have been sometimes "cast before" upon the minds of those receptive enough to detect them, yet it has been reserved for the civilizing influences of the present age to offer to the spirit-world the faculty of impressibility in a fuller and broader sense than before. It is indeed doubtful if among the victims of any recent accident of any magnitude, there has not been some individual strongly impressed with a sense of his impending doom. At least such seems the case, judging from the numberless paraphrased assurances of the fact which we perceive soon after duly vouchered for by "one of our most respectable citizens."

Not long since, the Boston Herald published an account of the death at his post of James Percival, brakeman on the Maine Central train which went through a broken bridge. A week previous he said to one of the employés on the train that "they would not run together much longer," and even specified the nature of the accident whereby he should meet his death; which forecasting, subsequent events proved correct.

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

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

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

The Woman Question.

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

Mason and Dixon's Line Spiritualist Camp Meeting.

As has been before announced, the Spiritualists of Philadelphia, Pa., Baltimore, Md., and the surrounding country will assemble at Havre de Grace on Wednesday, August 23d, the meeting continuing over Sunday, August 27th. Moses Hill, editor of the Crucible, Jas. Frist, A. P. McCombs and H. T. Child, M. D., have placed their names as prime movers in this heterodox scheme before the bigots of Maryland, and some of the best talent the spiritual cause affords will attend to give forth knowledge of the new faith among the people. On Friday, 25th, the third day of the encampment, it is announced that there will be an exhibition of the workings of the Children's Progressive Lyceum, in which several such organizations will participate. Let those desiring information on the all-important subjects of death and the after-life go to this camp meeting, and listen to what is there uttered. The Philadelphia, Wilmington & Baltimore Railroad Company have agreed to transport passengers to and from the camp meeting at reduced rates. Tickets for the round trip from Philadelphia, good till August 30th, \$2.50; Baltimore, \$1.50; and way stations in a similarly reduced degree.

New York City—Return to Apollo Hall.

The Society of Progressive Spiritualists of this city will recommence holding meetings at this beautiful hall, corner of Broadway and 23rd street, on the first Sunday in September. Lectures at 10½ and 7½ o'clock. P. B. Farnsworth, Secretary, P. O. Box 5670. Speakers engaged: Mr. Thomas Gales Forster for September, Rev. Moses Hill for October, Mrs. Emma Hardinge-Britton for November, and Mr. N. Frank White for December.

Emma Hardinge.

This noble worker for Spiritualism has closed her labors in England for the time, and embarked for this country, where she arrives early the present week. The announcement of her safe arrival will send a thrill of joy through thousands of human hearts. She is too well-known in the United States to lack for friends and admirers, nor are the thousands who hang on her syllables forgetful of the one through whom they are the recipients of such deep and lasting pleasure. Mrs. Hardinge was made the object of a warm and generous testimonial from the Spiritualists of London on the eve of leaving, a detailed account of which is to be found in another part of this week's Banner, from the pen of J. M. Peebles, now in London. We shall publish a fuller account from the London spiritual papers, when received. It was, as might have been anticipated, a perfect success. Gerald Massey, the well-known poet, presided at the reception, and among the speakers was Mr. J. M. Peebles. Mrs. Hardinge herself addressed the company with sincere fervor, and of course was the central figure of the assemblage and the hour. Numberless were the praises showered on her head, and uncounted the prayers that went up for her safety and happiness. The whole affair of the reception was conceived by Mr. J. Burns, the well-known publisher of spiritual literature in London, and he worked with enthusiastic energy to make it the full success it proved. His efforts cannot be too gratefully remembered by the tens of thousands of Mrs. Hardinge's friends on this side of the Atlantic.

Her departure from England has naturally excited much feeling, and given rise to many regrets. She was performing a service that no other person had undertaken there, and for which her qualifications were peculiar. She moves, it appears, not merely those who have with their own eyes seen her, but hundreds upon hundreds who have neither been entranced by her remarkable eloquence nor enjoyed the charm of her acquaintance in social life. It is publicly stated that everything connected with her late visit to England has been opportune, and singularly free from objection or regret. Her influence has been most happily and powerfully diffused over the whole country. In the metropolis, and the great centres of population at which she appeared, her efforts have powerfully invigorated the cause and promoted its advance among the people. Spiritualists in the remote districts have been stimulated, through the agency of the press reports and comments, by her beautiful teachings; and they have been equally enlightened and encouraged. A handsome purse was placed in her hands at parting, which is but a slight testimonial of her friends on behalf of her worth.

It had been proposed to offer her a public welcome on her arrival here; but as so many of the prominent and influential Spiritualists are absent on summer excursions, the affair will be postponed, no doubt, until she commences her lecturing engagements in this city. But in every heart she will find a secret and warm welcome at once. Since the receipt of Mr. Peebles's letter, we have received one from our correspondent, Mr. J. H. Powell, and below we give that portion referring to the ovation to Mrs. Hardinge, reserving the remainder of the letter, for want of room, until next week. Mr. Powell says:

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

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

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

"The speech of J. M. Peebles, who delivered greetings from American Spiritualists, was earnest and appropriate, and received, as it deserved to be, with warmth by the meeting.

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

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

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

Opening Sessions of the Massachusetts State Spiritualist Camp Meeting.

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

Apprehending that perhaps some of our skeptic readers may think our statements too replete with enthusiasm, we give below brief extracts from some of the daily press of Boston—the papers generally giving good notices thereof. Among others, the Advertiser (August 16th), in its opening paragraph, says:

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

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

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

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

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

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

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

The Springfield Picnic.

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

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

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

Movements of Lecturers and Mediums.

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

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

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

Mrs. M. S. Townsend Hoadley informs us that she has made engagements to speak in Lynn, Mass., during the months of September and October, and in Salem in November.

Mrs. Anna M. Middlebrook will lecture in Troy, N. Y., during September, and in Philadelphia during December. She will make further engagements for the Fall and Winter.

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

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

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

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

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

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

"Poems of Progress."

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

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

The Richmond (Va.) "State Journal."

This paper is issued weekly, on Friday, at the city above named—Edward Daniels, editor and manager. Miscellaneous, selected and original poetry, interesting items of news, agricultural, mechanical and scientific information, and political acumen grace its pages, a limited number of business announcements are admitted to its columns, and its whole appearance indicates energy and deserved success. Col. Daniels is a man of fine talents, capable of making a first-class journal that will command patronage.

Passed to the Higher Life.

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

The Willimantic Children's Lyceum

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

Thanks.

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

Removal.

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

The Banner of Light Free Circles

Will be resumed on the first Monday in September next. We invite everybody.

Dr. Wm. M. Wilson's advertisement in another column has particular reference to dyspepsia. He has for years made the treatment of diseases of the stomach a speciality.

Message Department.

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

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 26th, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends bear our warmest thanks: C. H. Matthews, \$2.00; W. J. Shackleton, \$2.00; B. S. Gruba, \$2.00; A. J. W. Evans, \$2.00; Mary H. Tucker, \$2.00; Wm. W. Flint, \$2.00; Hannah Ketchum, \$2.00; J. W. Mills, \$2.00; C. F. Lohy, \$2.00; W. J. Crosby, \$2.00; A Friend, \$2.00; W. J. W. Atwood, \$2.00.

Donations for Sending the Banner free to the Poor.

Friend, \$3.00; I. Sheldon, \$1.00.

Invocation.

Thou Supreme Good, whatever, wherever and whomever thou art, we praise thee; praise thee because we believe that we can see thee declaring thyself through every form of matter, through every thought, through every soul, and that thou wilt finally bring all things to thyself.

Question and Answer.

Ques.—It is said there are three degrees of clairvoyance; will the intelligence please explain somewhat their order or distinction? Ans.—And it might have been said that there are many more degrees of clairvoyance than three.

Annie Hammond.

[How do you do?] I don't know. I did not do very well when I got here. I did not expect to feel sick. [That is a natural result of the first return. You will feel better soon.] I am Annie Hammond. We used to live in Boston, but two years ago we moved to Cincinnati. I am eleven years old. I died of lung fever. And my mother says if she could only know she would ever meet me again, anywhere, she would be reconciled to my death.

James Alexander.

I know nothing of your faith when in the body, and do not know much about it now. But I have been told that it welcomes everybody, shuts its gates on nobody, and so far then it is good. My own name was James Alexander. I passed thirty-seven years here. I have been a little less than sixteen months in the spirit-world, or I have been out of the body. I do not know what is meant by the spirit-world, for I cannot realize that I am anywhere but on the earth.

harm, and he will get a great deal of truth, and a great deal of good, from the investigation. The last time we met on earth he said to me, "Brother, do you ever contemplate joining any church, or making any profession of religion at any time in life?" "No," I said, "I do not; I have no idea of ever being converted to any special faith."

James McCann.

I have been gone from this world about four months. My name was James McCann, and I lived in Manchester, N. H. I was a hand employed in the Stark Corporation. I was a wastewheeler, and took a fever. I did not know at all how I got it, and it went hard with me, and in fourteen days I was dead.

Baron Von Humboldt.

I have received a question from a number of students at one of your institutions of learning contiguous to Boston; and it is this: "Have we been rightly informed concerning the forming of a circle for scientific purposes? Are we not mistaken in supposing that one who was known here as Baron Von Humboldt will preside over these councils, and, if possible, impart knowledge to us?"

Invocation.

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

Questions and Answers.

Ques.—We find healing mediums making fifteen and twenty dollars per day. Is this not an abuse of the power which they receive from the spirit-land? The prices charged for a few minutes' time place this heavenly blessing beyond the reach of the poor. Ans.—You have a saying amongst you that contains much of wisdom. It is this: "The love of money is the root of all evil."

ever should be exercised by mortal media. Most of them are not so thoroughly developed that their guardian spirits can instruct them in these things as they would wish to. They make attempts in that direction, but they are but attempts, for the medium's spirit immediately meets them with opposition; the question is settled at once—they are obliged to retire.

Q.—Can the spirits tell us how to keep horses and cattle from being so cruelly bitten by flies and other insects when at work in our service? A.—Yes; and the process is very simple. Wash them twice a day in a solution of borax.

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time I shall be ahead.] Perhaps you will; but I hope not until all the army here, that is bagged for a chance, have reported themselves. How is journalism progressing? [After the same old style.] Up hill? I see you have made your journal an advocate of the unpopular side, and so of course 't will be more up hill for you, until it gets to be popular, than for any other journal; but I rather think you will succeed.

Well, I feel as though I was juggled. [You certainly are a little different from what you were when you came before; not so indefinite.] Clear-headed. Well, I then had three heads to take care of—my old one, a share in the head here, and my airy one. You could not expect me to be very clear under those circumstances.

Charles Sheldon.

I have a friend living in Alabama who is desirous of informing himself concerning the truth or falsity of this new religion; and as we were quite intimate when I was on earth, he desires me to come here answering in this way—which to me is rather a hard way, it perhaps will be satisfactory to him—some questions which he has prepared, and which he holds. But he beseeches me to withhold his name until he shall have satisfied himself that Spiritualism is a truth.

Invocation.

Oh thou Eternal One, who art the life of these flowers (referring to a bouquet on the table) and our souls, who art the aggregation of all wisdom, all love and all power, forever and forever would our souls worship and adore thee.

Questions and Answers.

Ques.—(From a correspondent.) Is it possible for one's own spirit to have the power to place itself in the condition called the trance state, and suppose it to be done by spirits? Ans.—Yes, it is in the power of some souls, under certain circumstances—perhaps of all—to so far disengage themselves from matter, from the body and its laws, as to pass into what is called the trance, or state unconscious to the influences of this world.

Charlie Clark.

I am Charlie Clark, of Bath, Me. I have been gone most three years. My father was drowned at sea; my mother died of consumption, and I died of diphtheria. They died before I did, and I lived with my aunt. I come back to tell her how happy we all are, and how we have got a nice place ready for her when she gets ready.

Thomas Gill.

I am puzzled. I do not understand it. I would be willing to take my oath that I never was in this place in my life before, and yet everything is just as familiar to me, and it seems as though I had been here. [Maybe you have in your wanderings when you were asleep.] It seems like a dream to me. I never was here in the body, and I do not remember of being here since I left it.

justice of Infinite Wisdom, we can come to no other conclusion. Q.—Do we understand that the spirit or spiritual body is formed from the material, physical body? A.—Yes, that is so. Q.—Is there a reflex action from previous insanity upon the spiritual body? A.—Yes; but the spiritual body being constructed of the imperponderable forces of the natural body, can by no possibility retain the reflex action of those diseases incident to the natural body for any great length of time, and certainly not, provided proper remedies are brought to bear upon the case, as they are sure to be in the spirit-world. April 27.

Johnnie Pell.

How do you do? Can you tell me why I am like a member of the press at the Boston Theatre? [I think not; I shall have to give that up.] Well, first, because I am a "dead-head;" and second, because I am first on the "dead-head" list. Some of my friends want unmistakable evidence of the truth of Spiritualism, "of the coming of ghosts"—using their term. So I have volunteered my services to occupy a few moments of your valuable time, and give them a little advice.

Emma Sylvester.

My friends wish to know if it is well with me in the other life, and if they could have done anything to have prevented me from taking the course I did to enter that life. It is well with me, for the justice of heaven is not measured as justice is measured here. I do not know that they could have changed my purpose, had they known what it was.

May Bristol.

[How do you do?] Pretty well. I want you to tell my mother I have got a beautiful garden, and I will bring her some beautiful flowers just as soon as I can. Tell her not to cry, and not to miss me, because I come home every day. I will bring her a lily, and I will bring her rosebuds. May Bristol. My papa and mamma live in Kansas. Tell her I am not sick any now; I am all well. I am four years old. April 27.

Gen. Felix Zollicoffer.

I met a party of my friends one evening during the last week in March, in Virginia, who had assembled for the purpose of investigating Spiritualism; and they wished me to come here and tell them why it was that on that occasion I was able thoroughly to identify myself by my speech, and by various acts, but was not able to give my name. Well, I do not know as I can make them understand my position, but I will try. The giving of names by us, and tests, are the hardest part of mortal control, and for this reason: We are obliged to first write them, impress them indelibly upon the brain of the medium, unconsciously to the medium, however; but we are first obliged to do this, ere we can utter them in speech, just as the poet in our life is obliged to engrave his poem upon the brain of the medium, ere he can make a success in giving it through human lips.

MESSAGES TO BE PUBLISHED.

Monday, May 1.—Invocation: Questions and Answers; Mary Ellen, wife of William Young, to Rev. Frederick Rowland Young, of England; Timothy Lynch, of East Boston, to his mother; Thomas Edgar French, to Mrs. L. B. Wilson; William Alderson, of New Jersey, to Nathan Shipley; Minnie Abbott, of Washington, D. C., to her parents. Tuesday, May 2.—Invocation: Questions and Answers; Edward Gardner, of Sacramento, Cal., to his mother; Mrs. Nancy French, of Eastport, Me., to friends. Thursday, May 4.—Invocation: Questions and Answers; John McIlvaine, of Edinburgh, Scotland, to his brother; Andrew Monton, of Concord, N. H., to his father; Charlotte Warren, to friends; John Lock, of Newcastle, N. H., to his grandson; James Crocker, of Boston, to his mother. A Grand Union Picnic at Galesburg, Ill., August 31st, 1871. All true Spiritualists, all Christian people, and all friends of truth and humanity everywhere, are cordially invited to a Grand Union Picnic, to be held at Spring Grove, in Galesburg, Ill., Thursday, August 31st, 1871. Good speakers will be present. All will be free to participate in the exercises, and bring their own refreshment. Those from a distance will be "refreshed" from some brother's basket in the grove. Pleasant grounds and boat-riding will add to the pleasures of the occasion. The C. B. & Q. R. R. has generously offered to return free, on all its lines, all those having full fare in going. If the above should prove unfavorable, the splendid "Concordia Hall" in the city can be had. A. HAMMOND, Galesburg, Ill., Committee. C. B. BROWN, Galesburg, Ill., Committee. CHARLES LADD, Ottumwa, Ill., Committee.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 61 North Fifth Street, St. Louis, Mo.

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

SPIRITUALISM AS A REVIVAL OF RELIGION.

That there has been one of the greatest (and probably the greatest) religious revivals in the advent and introduction of Spiritualism ever known in any enlightened age or country, has already gone irrevocably into history.

Some of its converts, like the Nicholases, Mrs. Adams and Mrs. Guthrie (two sisters of Northern Illinois), found a home and lodgment in the Roman Catholic Church. But these were few and with peculiar organizations. A few have also taken lodging in the Methodist and other Protestant churches.

Many for social advantages and private improvement have formed into little local societies or circles, and enjoy it much, and grow better and wiser under the arrangement. By far the greater number are standing out in "individual sovereignty" and battling right and left on their own hook, and not feared by the organized churches, nor much cared for by them, as they well know that any amount of soldiers without order and discipline fighting each on his own hook would be of little force or account against organic discipline.

Thus far the efforts at concentrated organic action by the great body of Spiritualists (or rather for them) have been failures. External opposition, internal inefficiency, with personal jealousies and petty ambition and rivalry, have done their share in the failures; but more than all these has been the prevailing fear—apparently shared in by spirits as well as mortals—that the efforts would ultimate in a sectarianism similar to other great revivals, out of which have sprung Christianity and nearly all its sects.

A new order of Quakers or Shakers is not needed, nor is a "New School" of Congregationalists, or of Unitarians. Creed bonds and creed bondage have had their day, and are played out, or soon will be, and if this great revival cannot become the basis of a church of humanity, that can take all in and act for the good of all, spirits and mortals will doubtless be able to check every attempt to organize with any specific articles of belief, by which persons are taken in or left out of a great central or national society.

Local organization, when on the most liberal platform—such as the Free Church at Sturgis, Mich.—prosper, while the narrow guages dry up, especially those that set themselves up as holier and purer than others, against whom they have prejudices and enmity. The lesson of liberality has been learned by societies, and will be in time by those who attempt a central effort, to control and direct the local societies, or to collect and direct their efforts.

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

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

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

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

ALVIN ADAMS.

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

KEEP COOL.

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

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

THE PUBLIC SCHOOLS.

Rev. J. Henry—Roman Catholic Priest of St. Louis—has entered the newspaper arena in a discussion with the editors of the Democrat, in advocacy of a division of the school money among the sects who will use it for educational purposes, under teachers who may be examined by the State if desired. St. Louis is the right place for this discussion, and for the efforts to ruin the public schools to be tried. Our city is strongly Catholic, and is dotted all over with Roman Catholic churches, and filled with their worshippers in every grade of society, many of whom were educated in their schools, and brought up under their discipline. Mr. Henry uses the general wickedness and corruption of society as an argument against our system of what he calls godless schools, or godless education; but, unfortunately for his argument, the proportion of criminals from the Catholic schools among the educated is fully up to, if not above, that of the godless schools, and the proportion of Christians, both Catholic and Protestant, among criminals, always exceeds that of infidels and Spiritualists when compared to the whole number; so his argument on this score amounts to nothing. His next great reason is that Catholics are taxed for free schools, and cannot send their children there because they do not teach Catholicism. If this argument had force, it would apply as well against public baths, which many families will not use who keep baths of their own, or against public hospitals, where many will not go when sick. The public schools are for those who have none of their own, and the argument has long since been exhausted and set aside for excusing any property from taxation for schools because the owner does not use the schools. Suppose, for instance, we were to divide the school money of St. Louis to the denominations on the number of children in each, the Catholic would get at least double the amount paid in by Catholics, while the others of course would thereby be taxed to support Catholic schools, and our Methodist and Unitarian brethren we opine would not submit long to that policy. It may be argued that the school fund belongs to the children, and is for them exclusively as designed in the appropriations. So it is, and not for the churches, and whatever is added by annual taxes is also for them, and the government without any interference of church must and will expend this money as the majority see fit, and the majority is not Catholic, nor is it likely to be, and certainly with the poor chances of Protestant denominations to get wealth or power by the division, they are not likely to aid this movement.

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

For one deeply interested in the future prosperity of our country, (having already eight promising grandchildren in it) we are utterly opposed to such systems of either government and education, or religion, as have been thoroughly tried in Europe, and found to demoralize and ruin the people, and as have been eminently the case under the civil and religious authority of the Pope in Rome, and under Catholic influence in Ireland. This reverend writer is very unfortunate in his allusions to Europe, especially to France, where the people have been under Catholic authority until it has culminated in the late destruction, of which Communism and its rebellion were only the legitimate outgrowth. The French people are naturally too ambitious and too elastic in their natures to be crushed down as the Irish, the Spanish, and the Italians have been by Popery. His reference, too, to Prussian and Austrian systems of education and discipline are not likely to meet favor in this country, as we are a very different people.

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

"NUTRITIVE COMPOUND."

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

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

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

A NEW DEPARTURE—THE PRESENT AGE.

Think of it, reader! You take up The Present Age, a paper devoted mainly to Spiritualism, and on one of its pages you see this heading: "The Universalist Department." Under this is the creed of the Universalist Church, as follows:

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

"We believe there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole human family of mankind to holiness and happiness.

"We believe that holiness and true happiness are inseparably connected, and that believers ought to maintain order, and practice good works, for these things are profitable and good unto men."

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

Rev. W. W. King, the editor of the department, in his "Salutatory," talks like this: "I do not know how long this arrangement [referring to his connection with The Present Age] will continue;" and then he says, "I do not think the Unitarians and Universalists ought to drop their distinctive organizations, or attempt to unite at present; they have a common battle to fight, and a common victory to win."

No reference is made to Spiritualists or Spiritualism, in "the Universalist Department" of The Present Age. We say this in no fault-finding spirit—we only make a plain statement of facts.

Mr. King calls for "denominational items." He gives the Rev. E. H. Chapin, of New York, a "puff," and tells us wherein that gentleman's excellence and superiority, as a preacher, lie; indeed, "The Universalist Department" of The Present Age smacks of Universalism, and nothing but that—as of course it should, to be true to itself.

Well; you turn to another page of The Present Age, and you see the first column of that page with this as an ornament: "The Liberal Christian Department, W. W. King, conductor." Herein we have all the Unitarian churches of Chicago advertised, also the Bible texts from which the Unitarian sect derives its faith. Denomination—denomination, is the spirit of almost every line on this page; but the articles are very interesting. They are principally quoted articles, however. M. D. Conway's account of Robert Collyer's first sermon in England, before the Unitarian Association, taken from the Cincinnati Commercial, is well worth reading.

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

F. L. H. Willis and his wife still edit "the Home and Abroad Department" of The Present Age, and there are other "departments" which we will not stop to mention.

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

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

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

We await further developments in this new movement of The Present Age. Let us see if there can be a union of the liberal sects with Spiritualism. We pray God that such a union may take place.

THE OHIO STATE CONVENTION.

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

When the Ohio Spiritualists meet together in State conventions they deal in plain talk about tangible facts, and they go to work to inaugurate measures whereby the light with which they have been blessed may be given unto others.

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

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

TOLEDO, O.

The faithful few keep the light of Spiritualism at the meridian in this city. Lectures have been

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

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

Levi Dinkelspiel has been lecturing with success in the northern part of Illinois. At present he is in Rockford. He will attend the National Convention at Troy, N. Y., in September. Societies, give him a call.

Many—oh how many—are anxiously awaiting the appearance of the work on Mrs. Conant's mediumship. Messrs. Editors, can't you tell us what time that publication will appear?

Mrs. Kelgwin, of Jeffersonville, Ind., is a remarkable medium for physical manifestations. Hundreds flock to her house. The slate-writing is really wonderful. God bless and preserve our media!

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

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

"One of the most singular occurrences connected with Spiritualism is the present action of some of its believers, in repudiating mediumship, by which the entire system has been revealed, and on which it absolutely rests. We, as Spiritualists, claim a religion which is scientific, based on fact and not on faith. We look to the manifestations for evidence. They are the sheet anchor of our philosophy. Without mediumship, Spiritualism would never have existed; without the manifestations, it has no support; without the communications, it has no system of philosophy. Say what we will, and in false pride and dignity attempt to place the intellectual phase above the rational and the moving of physical objects by unseen hands, cast the latter aside, and we are lost in the same wilderness of uncertainty through which mankind had wandered in past ages.

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

We regret to learn that the elegant Spiritualist Hall in Ashley, Ohio, has been destroyed by fire—the work of an incendiary. Another hall is to be erected; over eight hundred dollars are already pledged for that purpose. A. A. Wheelock, of Cleveland, Ohio, is authorized to receive donations to aid in this enterprise. Friends, everywhere, send in your mite. They do say—we hope it is not true—that the destruction of this hall is directly referable to "Christian hate and malice against Spiritualism." Can this be a fact? Correspondents will please address us at Sturgis, Mich., for the present. CEPHAS B. LYNN.

A Word to the Spiritualists of the West.

As my intention to travel westward to lecture has been announced in the Banner, I desire to say, with respect to the matter, that this will be done in compliance with various invitations I have been receiving for years, from Illinois, Iowa and Wisconsin, to lecture in those States. There are many brothers and sisters in those States—fellow-laborers in the spiritual vineyard—with whose names I have been familiar for years, whose faces I want to see, and whose hands I want to grasp in the love of the New Gospel; and I earnestly desire that our spiritual and liberal friends in those States shall write to me without delay, furnishing me with their address and a statement of the condition of the cause in their locality. It will cost but three cents, as I shall not require a stamp to prepay the answer—though my postage in reply to letters is at times rather onerous. Do not delay writing, friends, because you have no time to spare, and therefore feel that you are not able to hire a lecturer. Write, whatever may be your condition, and good will grow out of it. This you will acknowledge in the end.

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

K. GRAVES.

Richmond, Ind., Box 830.

Mr. D.—Those two lectures went off in Union County, and a glorious time we had.

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