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### Original Essay.

INSPIRATION OR INFLUX: The question of its existence, and the answer of An-

thropology—Its three fund mental forms their philosophy and physiology—Their position in the brain—Its probable position in the cosmic evolution and the future of humanity. BY DR. J. R. BUCHANAN.

Is there any possible relation of the human to the Divine or to the celestial, by which we may be inspired from the Infinite, and may draw thence an influx of wisdom and of power?

If it occurs anywhere, or ever has occurred, as many believe, in the largest sense, it may occur again, or may be in daily progress, according to definite laws; and, if so, a true Anthropology should show the fact, the method and the law. Inspiration or influx from any source must be

by means of faculties which establish communication with that source. If these faculties exist: if messages have been delivered or are in progress, we need but to examine history or the facts of the present day for the communication, and look within ourselves for the faculties.

There is a direct message to humanity. The infinite volume of Divine will or utterance is the expression of the divine in the limitless volume of creation. This volume is divine beyond all question. No portion of it can even be imitated by man; and, while its mysteries surpass his comprehension, it is not because of their absurdity or unintelligibility, but because of their magnitude and intricacy in comparison with his limited

It is by constant influx, through man's perceptive faculties, from this vast volume, that all his knowledge and all his soul-powers are developed. Out off in infancy from this boundless source of wisdom and of soul, his nature remains an undeveloped germ. All we can effect of education is but to increase and perfect this contact and this influx; to place the subject where the flood of intelligence can pour in without obstruction.

We may then properly say that EDUCATION is INSPIRATION, and our whole life is an educational growth-development by influx from Nature, and from that highest department of Nature, human society. The latter is a development hy influx from human souls, as from lenses that concentrate upon us the diffused light of the Infinite.

He, then, is, in one sense, the most highly inspired and fullest of the Divine, who has most assiduously and most widely opened his soul to all sources of knowledge, and most faithfully received and cherished the influx. In this sense, they are not very near to the Divine, or full of the Divine spirit, who are content to pore over a few old manuscripts with fragments of linguistic or historic knowledge, while the grandeur of the universe and the vast circle of the sciences is as remote from their knowledge as from the vision of cavern-haunting bats. Nor can we say much for the dignity of those would be philosophers of the cavern, keep their eyes resolutely fixed on the brain the organs of all the capacities of huence-and never look up to the conjunction of the material and the spiritual, in which are to be guidance, and its final purposes-mole eyed philosophers indeed, who can see nothing remote from their own little sphere, and to whom the knowledge of millions who have seen the sun and the stars is as nothing, because it is not in their nature to look upward.

But it may be asked, Is this all there is of inhumanity, the reception of truth, the growth of from the ocean of infinite wisdom and power in which we live and move and have our being-a growth by educational and social processes which are of daily familiarity?

Is there not some other inspiration—some sudden and thrilling influx from infinite depths, great intensity, there will be some sensation in which may lift the blessed recipient to heights of wisdom not before imagined, and may fill the soul lies, which will be sufficient, if properly observed, with a divine power that shall be felt in the world's progress?

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That such an inspiration may occur; that it may be the source of noble utterances or noble deeds, and that they who are thus favored may become the benefactors of humanity, has long been a favorite belief of many nations-a belief, however, so exaggerated in its character, and superstitious | not only the modus operandi of inspiration, but its in its manifestations, that the cultivated intellect | relation to the whole physical and spiritual man, of modern times is disposed to deny all facts and and its relation also to the progress of humanity. ignore all pretensions which involve the least of inspiration. Sudden inspiration, as a possibility ordinary and extraordinary inspiration—the senof human nature, has come to be regarded by the suous inspiration of daily life, which, though not majority as a violation of natural law, which recognizes no other inspiration than through the grandest and broadest inspiration that we know external senses and the intellectual growth of humanity. And this is recognized in a prosaic, inflowing life, cut off from which we fall back materialistic way, forgetful that it is, equally | toward nonentity-and the extraordinary or spirwith the most marvelous forms of inspiration, an itual inspiration, which has been so much less influx from the Infinite—apart from which influx, conspicuous as to leave its very existence in doubt the light of life is instantly extinguished. Influx-among those who have not felt or witnessed its is indeed the grandest fact of which we have any higher manifestations. knowledge. It is an ever-present process of creation, or rather, we should say, of evolution, which tellectual organs, is the channel of the ordinary is the name that we give to so much of creation or educational and social inspiration or influx, as we are permitted to observe.

This is a momentous question. If sensuous inspiration, or education through the external kind of inspiration, and hence a narrow philososenses, be all that is possible to man, the state- phy ignores it. ment would seem to give a prosaic reality to life, and to banish from our horizon the vague yet brilliant hopes that hover along the margin of confine ourselves to the study of the latter would the dawning future. A cold and hard realism be as wise as to refuse to look upon the stars befreezes out from history much that is both mysterious and charming, and banishes from society much of the mystic charms of religion, poetry and love, from which the finer interior nature of the mighty source of its light and life. The ocman draws its richest sustenance.

Yet, if this realism be scientific truth, we should not hesitate to adopt it because it interferes with

the sweet fancies of romantic youth. The claims of science are paramount; and when it expels a cherished fiction, we must yield a prompt obedience to its flat.

Is it, then, unscientific to recognize this transcendental inspiration as a fact or a possibility? Is sensuous inspiration all that is possible, and the direct inspiration of the soul a mere delusion of an excited imagination or of ungovernable

There are two methods of answering this question: the historical and the anthropological. If we look through the history of nations and the biographies of remarkable men and women, we discover that there is much which cannot be satisfactorily accounted for by any sensuous philosophy. The entire physiology and materialistic philosophy of modern times fails in a thousand instances to explain the wonderful facts which we are compelled to receive by indubitable testimony; and we are compelled to lay down many historic and biographic volumes with a vague feeling that the prosaic realities of ordinary life do not include all of man's capacities; that there is something beyond all science and philosophy which defies all explanation—something which has appeared in all ages, and still appears, in spite of all the opposition it meets, to bewilder mankind.

History and biography, studied in the spirit of inductive philosophy, would lead us, as candid inquirers, to very clear and practical opinions as to what man's capabilities care, and whether he has the capacity for any other inspiration than the sensuous growth of education. The lives of Swedenborg, Davis, and many other departed and cotemporary seers, might be quoted, but the record would be too voluminous for an essay, and the induction from so vast an array of facts would be voluminous itself. I do not, therefore, propose to speak of the facts of history or biography, as they have been collated by other pens, in numerous volumes, but to perform a task which has not yet been executed by any one, in giving the answer of Anthropology to this great question:

Is such a thing as inspiration of the soul, which may be distinguished asspiriTUAL INSPIRATION, among the possibilities of the constitution of man? To this question my answer, though rational or scientific, may seem somewhat dogmatic; at least it will not be conjectural for speculative. As the founder of a science of ANTHROPOLOGY based upon the experimental excitement of the organs of the brain, and the psychometric investigation of each convolution and its connate psychological power, I must state that which I know as the result of experimental science.

Accustomed as I have been, from a date thirty vears since, to teach cerebral science, and verify my teachings by experiment, without encountering any fact or experiment to induce me to doubt the correctness of my inductions, I must speak of that which I know as positive science though may be unfamiliar to many of my readers.

To return—the answer of Anthropology to this the medical profession who, having come out of great question is clear and explicit. We find in the ground—on the facts of purely physical sci- manity, and if inspiration is, or ever has been, a capacity of man, its physical instrumentality may be found in the brain, and, being found, it may, found all the grandeur of the universe, its occult | under proper circumstances, be brought into play and all its laws and circumstances made obvious; for all the organs and faculties of man are more or less under the control of his will and of surrounding circumstances. The well disciplined mind brings its faculties into play with an ease proportioned to the perfection of its discipline, and, in the impressible individual, any organ spiration? Is it nothing more than the growth of may be excited to the active display of its function. We may study our faculties by their conscious intellect and soul, which grow only by reception and voluntary exercise, or we may study them as manifested in the impressible upon whom we make our analytical experiments.\*

The study of consciousness may also assume an organic and craniological character, for whenever we exercise any faculty and its organ with that portion of the cranium at which the organ to teach us its locality.

ANTHROPOLOGY, a triune science, which embraces soul, brain, and body, and which in the brain finds the common centre of the three-the common apparatus of both physiological and psychological phenomena, which interact and blend in the brain-anthropology comprehends

Anthropology recognizes the apparatus of both usually called inspiration, is nevertheless the -an inspiration truly from the Infinite, a wave of

The front lobe of the brain, containing the inwhich is familiar to all. The majority of mankind make no conspicuous display of any other

But the human constitution has its rare and occult phenomena as well as its daily routine. To cause they are inaccessible, and fancy our knowledge complete when we have surveyed the earth, without knowing its position in the universe, or

Inspiration is one of those rarer phenomena, which are not morbid or abnormal, but as much a regular evolution of the human constitution as the flower is of the vegetable kingdom. If there are plants on which the naked eye sees no flowers, or on which they appear only at intervals of all are visible, we do not pronounce them abnormal growths, or doubt their existence, because they are not at all times visible on every form of

Inspiration is the very flower of humanity, and (like other flowers and fruits of plants transferred from their cold wildwood home to bloom in the garden) it is destined to be transplanted from the sphere of warlike barbarism, social contest and freezing selfishners, to be cultivated in a higher civilization, until we shall almost forget its feeble rudimental condition in the barbaric ages of humanity, now beginning to pass away? WE may through those pobler ages and the earth will not be too deep in shadow for us-to behold its inner

The cerebral organism of inspiration is more occult than that of ordinary intellect. The organs of the external perceptions, and of the memory and reason based upon them are developed in the forehead, and their exterior growth and expansion may be seen at a glance. But the more occult faculties concerned in inspiration have more occult organs. They lie upon the median line. timated externally.

This interior region of the brain, extending from occupy an interior position, belong also to the most interior nature of man. These are the organs of those spiritual faculties which are not dependent upon the ordinary channels of sense, which are the least physiological and most psy-chological of all our endowments.

In a comprehensive way it may be said that the intellectual function of these organs is INTUI-TION—the direct apprehension of-truth; which is seized without any process of external sensuous perception and reasoning, by which the exterior organs give rise to opinions.

tuitive functions, we find in this region a remark- | preponderating mass of gray matter in the brain ble group of semi-emotional and volitionary fac- shows its great power and activity, and would ulties which have through the will relations to have prompted medical men to determine all its the body as well as the mind. This is the central functions by a course of observation and experiinitary region of the brain, corresponding to the central unitary nature of our spiritual existence, colleges been taught a system of what may prop-Being thus central and unitary as to the brain erly be called acephalous physiology, which ex-(for it is here that the commissures of union form plores minutely the whole body, and turns back the hemispheres into one unitary organ) it is also in blank-unconscious stupidity from the study of a central unitary region between mind and mat- the peculiar functions of the brain. This acephater, inasmuch as it is the centre of consciousness.\* and is at the same time the highest point of core- litles, is not destined to a very long life. bral development—the most remote from simply physiological functions-high enough to be the high psychological functions is especially observapoint of contact or entrance for that spiritual subtlety (if I may so term it) which from one central have been speaking-a region of the functions of point irradiates the whole structure, or which being darkened or obstructed, leaves the whole in darkness. As the brain is to the body, so is this spiritual centre to the brain; and ascending to that which is above the brain, there is still an ascending interiority of which the science of future

I speak of this region as the summit of development, for it was shown by Tiedemann's elaborate researches in Embryology (which have been overlooked by the phrenological school) that the entire lower half of the brain is first formed, and that it is not until after the Pptic Thalami, the Corpora Striata and all the parts below them are formed and distinctly developed, that the germi-nal membrane begins to grow, which ultimates in the formation of the convolutions, and that the last formation from the germinal membrane in which the rudimentary convolutions appear, is the uni-tary structures on the median line, which are finally known as the corpus callosum, the gyrus fornicatus, and its associate convolutions.

In this unitary structure we find the concentrating fibres from the Ideal and Spiritual portions (the lateral surface) of the front lobe (nearly corresponding to Spurzheim's Ideality) which unite in the anterior margin of the Corpus Callosum, while the fibres of subtle intellectuality from the seat of clairvoyance and consciousness, not only connect with the corpus callogum in which the hemispheres are united, but also in and through such uninterrupted fibrous channels exist,) but the gyrus fornicatus, connect with the organs of simply that the cerebral intelligence from the vital inspiration and will.

'I am aware that in alluding to these cerebral arrangements which the brief space of this essay does not allow me fully to explain, and which could not be fully elucidated without several engravings and some physiological disquisition, I may not be fully satisfactory to my readers; but intuition, manifest in their lower auterior portion it may be sufficient to present distinctly the broad proposition irrespective of anatomical details that there is a central unitary region in the brain, and that in that region the higher intuitional and spiritual phenomena have their location—that As the lower organs manifest clairvoyance and there is a region of later development in the individual, and of a higher subtler organization for autographic psychometry is to place the manuthe higher functions it assumes. And if it be of script upon the forehead, above the root of the higher character and later development in the nose, extending up to the middle of the forehead. plan of the animal kingdom-well developed only When we wish to elicit the clairvoyant power, it in man, and in him preceded by the lower facul- may be promoted by holding the fingers over this ties and lower structures, may we not analogi-

O The organ of Consciousness is located exactly in the centre of the forehead, and Memory extends laterally on each side of it, where Gall and Syurzheim located Eventual-

the explanation of its mysteries, and of its rela- will also be later in the history of humanity, retions to a higher world. Somnambulism, in- serving its glories for a later age in that progressanity, fleep, dreams, visions, trance, clairvoy- sive evolution and advancement of this planet ance, disease, obsession, &c., give us glimpses of which is still gold on? We recognize this evolumuch that is not revealed in the ordinary routine | tion in the interminable vista of the dark pastbut fail to mark its future course because the hour hand of the dial of the ages does not visibly move at present. But the philosophic eye can discern that it is and has been moving upward on a vast circle, and that the nervous system of man, which assumes in gestation the types of the amorphous, the fish, the reptile, the bird and the years-or if there are seasons when no flowers at | quadruped, having advanced above the highest mammalian and simian forms, is destined to assume that higher development, of which the many seers and sages who have appeared are at once a prophecy and a demonstration-a higher development in which it shall come into conjunction with the next highest sphere in the scale of being -the now invisible realm of anthropoid life, and thus connecting the broken link which leads from the material to the spiritual and divine, develop the full harmony of the Divine plan.

Man is becoming more and more a being of nerve and brain-the spiritual is advancing into a more complete domination of the material, and not be there in physical form, but we shall live the region of conjunction between the material and spiritual, would naturally become the domi nant region of the brain; and they who, as seers or clairvoyants, or mediums; are cultivating these higher faculties now, are directly aiding the progress of humanity in its higher evolution.

Nature offers a coarser structure for coarser duties, and a more refined one for subtler functions, The ganglion globules of the upper region of the brain are very different from the coarser and often multipolar structures of the base. The nerve fibre exhibits an ascending refinement of structure where each hemisphere of the brain confronts the from that which performs the coarser muscular other, and thus have an interior development functions to that which has the more spiritual against the falx cerebri, which can scarcely be es. functions of the anterior lobe. Anatomists, without any preconceived theories, are struck with this fact, and find a difference of size, even as the forehead back on the median line, is the occult great in extenses as one to ten, between the highregion of the more occult faculties, which, as they est cerebral fibres and those of the cerebro-animal system, which are devoted to muscular motion.

Moreover, at every great centre or source of nerve power, we find additional oxygenation and circulation to sustain the additional power. Thus wherever in the animal kingdom higher vital or spiritual powers are required, we find an additional development of what is called the gray matter of the nervous substance, in which the higher vascularity indicates that it makes larger drafts upon the atmosphere through the blood. The gray enlargements at the origins of nerves, increased wherever they supply especially vigor-But in addition to the purely intellectual or in- ous muscles, are familiar to all physiologists. The ment, if they had not in all or nearly all their lous physiology, like other acephalous monstros-

But to return: This powerful organization for ble in this interhomispherical region of whi !! I which even Gall and Spurzheim knew but little. The gray substance of this region is more highly organized than in the other portions of the brain. There is a larger amount of gray matter in the convolutions, and a greater number of lamina or strata forming their faces. The white and gray matter form layers on the exterior of the convolutions, which amount to as many as six layers in the interhemispherical region—a sufficient proof to the physiologist of the important functions of this region-functions which the most rigid experimental science of the scalpel proves to be psychological; for when we cut out the convolutions above the tuber annulare, mind alone is lost, as every experimental physiologist knows. Those mental functions, thus proved to belong to the convolutions, I have traced up by experiment on the living man to their central seat in the interhemispherical region in a complex structure, energized by abundant circulation, supplied by the anterior branches of the internal carotid arteries, which swell and throb as mental activity increases, and connected by myriads of fibres with the medulla oblongata, from which they command the entire body in instantaneous communication with every organ. I do not say this communication can be traced by continuous fibres from the convolutions, either through the decussating corpora pyramidalia, or through the fasciculi teretes, to the various muscles, (for I do not believe that interhemispherical region communicates promptly with the entire body with all its organs of sense through its subordinate executive offices or ganglionic masses in the lower half of the encephalon, with which the fibrous connection is complete.

The organs which are broadly styled organs of physical clairvoyance and appreciation of character or mind, and in the upper region the faculty of presentiment or foresight, which may be regarded as the noblest endowment of the intellect. psychometric power, the best method of exercising

brings man into relation with the Infinite, and I restrial and supernal.

any historic fiction, any superstition, or any of | cult phenomena of the human constitution reveal | cally infer that its full development and power | which further back connects with the region of Will. In fact, the conjunction of Wisdom, Love and Will is here found in this superior interior region of the brain, the progressively higher development of which will constitute the progress of a true civilization.

That these intuitive powers exist-the power of perceiving at a distance without the material eyethe power of recognizing spiritual beings-the world's history attests; and the connection of these faculties with their cerebral organs I demonstrated in 1842-proving that by the plan of the human constitution man is accessible to truths or knowledge not coming through the eyes.

But is this Inspiration? If not, what shall we call it? If, in addition to the senses and reasoning faculties, we have other faculties by which we draw in knowledge from remote or unknown sources, when the external senses are closed, is not this process a spiritual inspiration-a direct influx of truth-not only of practical and benevolent utility, but often of a profound, beautiful and sacred character? When the physician fails with his external science, the seer reveals what will heal the patient; when the best intelligence has been at a loss what course to pursue in the difficult responsibilities of life how often has this inspiration come to reveal the future and point out the course of wisdom!

It may be questioned whether the revelations thus made are the product of the intuitive and previsional power of the seer, or whether they come as a gift from the inhabitants of the spiritual world. The question will often be debated without decision; for, as the power of perception belongs to the seer, and it is equally certain that he may derive his knowledge from spiritual beings, its origin is seldom known; for in this intuitional sphere, truth is like a common property, which it would be as difficult to circumscribe and to trace to any individual ownership, as the free air we breathe, or the diffused light of day. The seer enters freely the vast common wealth of truth and wisdom, and brings thence whatever his own faculties enable him to appropriate. He drinks in wisdom from subtler sources than any that are known or suspected by the man whose ideas are limited to external sensation, and it is impossible in this life for us to understand fully the sphere from which he is inspired

But we may be asked, Why, if man can thus he inspired from the invisible realm-why are not all men thus inspired? Is it not contrary to the laws of Nature for faculties to be manifested by some, while others, with similar brains, with the same constitution, or even the same parentage, are destitute of such powers? Nature works by uniform laws-not by caprice or accident.

True, Nature's laws are uniform, but capacities vary in degree. Can every man be a good musician? Can every man be eloquent? Can every man be a mathematician, or a painter, or a poet? It is not strange that every man cannot be a seer, in the present imperfect development of humanity. The time will come, however, when men shall be fully developed.

But there is a glimmer of the intuitional faculty in every mind, but for which our social intercourse would be blind and blundering, and our associations calamitous. The psychometric faculty seems marvelous when exercised upon a plece of manuscript; but all mankind exercise an intuitive, psychometric power in determining character at a glance, and forming opinious of persons, for which they can give no reason, because they are instantaneous and intuitive. A vast amount of the business of daily life is guided unconsciously by intuitive impressions.

We may say, then, without fear, that inspiration is an ever-present and guiding faculty with mankind. Neglected or despised or misunderstood heretofore, it will be cultivated, in the future, more and more, until it shall surpass, in its benevolent results and scientific achievements, that which has been achieved heretofore by the external intellect. Not that it can have even so strong and definite a grasp of knowledge as the working day faculties of realism, which guide us in the sledge-hammer contacts of this life but that it moves with wider range, on soaring wings, in a clearer atmosphere. It looks down on a wider landscape, and, though its perceptions may be hazy and dim on the confines of the broad horizon, it is not destitute of telescopic accuracy for special investigations.

But there is something more than all this implied by the word inspiration, to which the imagination attaches a grand and limitless meaningsomething more than the sensuous influx of education and the spiritual influx of the seer. These do not exhaust the full significance of that word.

But, whatever else there may be, it is not a lawess mystery. Whatever appertains to man is the subject of a grand organic and mathematical law which governs alike the material and the spiritual world. It can be comprehended only by the profoundest study of the anatomy and functions of the brain, and its method of correlation through the soul with the supernal and divine, in which certain mathematical laws prevail, to which I have not yet alluded. This theme, being more extensive than that which has just been reviewed, must be postponed to a future ocasion.

It cannot be adequately discussed without reference to those grand mathematical laws which govern the material and spiritual universe in their correlation, and which give us a key to mysteries otherwise impenetrable. These laws were not known to any of my predecessors, though partially observed, in a phenomenal way, by Dr. Gall. The writings of Swedenborg I have avoided reading, but the doctrine of correspondences, as expressed by Swedenborgians, indicates that Swedenborg was looking in the right direction; but spot, touching it lightly, and gently withdrawing.
This intuitive region connects posteriorly and superiorly with a region of spirituality and religion, or veneration as it has been called, which ligher, or veneration as it has been called, which forms the connecting bond of the ter-

#### IMMORTALITY PROVED

TESTIMONY OF SENSE which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS. [Conqlusion]

MISCELLANEOUS REFLECTIONS. Two inferences naturally arise from this topic:

one is that of caution. "Judge not, that ye be not judged." The above witnesses are exhibited not for the want of more, (for more than a hundred have

seen the Spectre, or have heard her words) but because repetition is tedious. Our opponents now, we expect, will admit our inquiry of what they have to say against these attestations, whether anything false - whether

anything even wearing a deceptive color has

been presented to public notice. It would have been my peculiar pleasure to have given more satisfaction with regard to the superior ends of the messages, subservient, no doubt, to still greater ends, if it had been lawful. But for the present, they are immediately interesting only to a few persons. The knowledge which many would improve, others would abuse. If the answer of the oracle intended for the personal safety of David and his men is immediate-

ly published, Saul will know it. When a creature professedly brings us a message from God, be this message ever so small, ever so strange, ever so unexpected - yet, if it does not oppose his word, we have not the least evidence that the profession is counterfeit, unless we obtain it by other means-because we are, as yet, ignorant of its connections, and God's thoughts and plans are not like ours.

Some say, if the message appear not in the Scriptures, that will sufficiently condemn it and the messenger, too, whatever be-the credentials, "I will obey nothing but what I see in the Scriptures.". But may I not say, with Doctor Owen. that they unwarrantably limit the Holy One of Israel? In absolute monarchies, the people dare not say, "I will obey no precept from the king, unless I find it in the public code." Such language would breathe rebellion. And dare we treat thus the King of kings, who is an absolute monarch, and by his propriety in the universe has a right to be such? Will the Scriptures themselves warrant this behavior? Can we despise the message and those who heard it, and those who obeyed it, and the angel who brought it, and yet stand guiltless before him who sent it?-until we obtain proof that he did not send it, and that the credentials are forgery? And are we one inchnearer to this point than we were twenty-sixyears ago? Do we perceive now, any more than twenty-six years ago, how the deceiver talked in open space by a voice inimitable, clearly understood by some, and not at all by others, with means of intelligence every way equal? Our blessed Lord, to prove that he was not a Spectre, said, " Handle me and see." That is implicitly to say: if you handle me and find no substance, then you may conclude that I am a spirit. Our Spectre said, "Handle me and see," and earneatly insisted on this experiment time after time. Can we tell now why that very argument and mode of evidence which Christ himself used, is not valid and genuine, any more than we could twenty six years ago? If not, let me he cautions, whatever be the conduct of this enlightened age, how I accuse my neighbors of folly or villainy, merely because they enjoyed interviews. with a departed friend-lest I be found among those who speak evil of the things which they understand not,

The Jews, besides their public code of revolation, had their Urim and Thummilm for the particulars of duty. Is it certain-is it even rational to suppose that the few answers of that oracle mentioned in the Scriptures are the only ones over communicated? Prophets, too, were sent to manifest the particulars of duty; and angels some of whom might be the spirits of just men. And we have no reason to doubt but Moses was a Spectre when he conversed with Christ on the holy Mount, notwithstanding that old fiction of his resurrection, which has dishonored the antiq-

uitles of Josephus. Now the question is, what person ever yet demonstrated that no such occasional revelation was ever wanted in any hour since the completion of the Scriptures? Certainly this completion never precluded spectral missions in the view of the Christian fathers. And their continuntion has been the constant faith of Christians in general, down to this day of deism. And the war of the delete against this opinion is easily accounted for, because the admission of spectres is the admission of miracle; and the admission of occasional revelation brings a question to their door which would be a troublesome neighbor. Why, then, should not a revelation be needful for the public? Great is their obligation to modern Christians for their assistance in this warfare. It may be asked, If these missions have been thus continued, why have they generally been attended with so few witnesses? But if there be evidence enough for him or those who are interested in the messago, it is sufficient for their purpose, whether others believe it or not.

When David was told by the Urim that the men of Keilah-would deliver him into the hand of Saul, no person appears to have been present but Abiather; but if the oracle was attended with the evidence described by Josephus, there was evidence enough for the purpose of David and his men, whether five other persons in the whole pation believed it or not.

After, all, it is not our duty to expect apparitions, for they never come to gratify curiosity; nor to pray for their coming, unless our case be peculiar as that of Manoah; nor to entertain theidea that their speaking to us would make a more durable impression than the preaching of the living. Such conduct and apprehensions are erroneous, and expose us to greater delusion. Our Lord has expressly taught us that, if we believe not Moses and the prophets, neither shall we be persuaded, though one rose from the dead. And accordingly the affectionate and persuasive addresses of the Spectre in this place, which drew tears from every eye, had no happy, durable influence on the unregenerate character in a single instance.

It was necessary that religion should appear in all her conduct and conversation, otherwise her profession would have been justly suspected. But on that Lord's day morning, mentioned in several testimonies, she did not say to the people, Tarry and hear me. No; but "Retire to your homes, read the Bible, pray and keep the day holy." i That is to say, attend to those ample and most suitable means of grace which God has

appointed for you in his Written Word. The preaching of the Gospel was not her de-

Whatever message enlarges or diminishes their doctrine worship must undoubtedly be rejected, and the messen-r, too. But beware of extremes.

i There was no preacher in the town that day.

sign; but she had other designs which appropriate the sentence, "I'am not to be trifled with."

In some old-fashioned minds, her familiar conversation may excite the suspicion of necromancy and divination by a familiar spirit, so plainly and perhaps the very names of particular perforbidden in the law of Moses-and then, doubt- sons, after our bodies are turned to dust. less, Mrs. Butler must bear the accusation. But there is no evidence that this angel conversed | who say that the Spectre knew and told them more familiarly with her than with others who their thoughts past, present or future, or all three; were never suspected. She conversed familiarly and such thoughts as she could not have known with all those who had much conversation with or conjectured by ordinary means. To one of

sation of any person with a spirit, (though some- ing her messages. times the inquirer might be deceived by the artinicial resemblance of it) but from the opinion that months after the prediction his mind at first, as certain persons had a spirit foreign to their own he informed me, was calm as usual. To disturb residing in them, and uttering oracles from their him he saw nothing, expected nething, and was bodies." These persons were a sort of ventrile- about to reject the prediction as nothing. Inquists. Their conduct is described by Rollin in stantly he was surprised by a new train of ideas. his account of the Grecian Oracles. The speech The evil of his conduct was set in order before of their familiar spirit was imagined to proceed, him, and his distress was apparent to others, as not from the lips of any person, but from a part some of them, whose witness cannot for a moof their own bodies, in some manner artificially ment be suspected, informed me. swollen. This is confirmed by their very name, Abgirth, in the Hebrew language, which has the yet, when connected with ten or twelve others of familiar spirit, which was imagined to reside in it, is certainly worthy of some consideration. had one name. "Divine unto me by the Afeb," said Saul [I Sam., xxviii:8]. Divine unto me by our thoughts, so may others. That uncorporeal the swelling, and bring me up whom I shall name spirits are witnesses of the conduct of this world, unto thee. But it does not appear that the wo- appears not only from that of Spectres, but from man had any time for divination. She saw Sam- the Scriptures, as in Dan. viii:13; Rev. vi:10; uel unexpectedly, and cried out for fear; t and Eccl. v:6; I Tim. v:21. No reason can be assign-Samuel, instead of being familiar with her, never ed why our conduct may not be as visible to a spake a single word to her. Now it is not even saint made perfect, as to an angel; for neither of pretended that any such token of Afeb, or necromancy, has appeared among us.

was for the most part legerdemain, and their for as their knowledge of our external conduct. predictions always uncertain, as appears not only The spirits of just men, when they leave this from their ambiguity, but from the public estima- world, are made perfect. "But when that which tion of some oracles in preference to others, and is perfect is come, then that which is in part shall

of the Delphic oracle above all the rest. is no essential difference between them.

crime. How presumptuously criminal, then, are shall know other souls intuitively, as Christ knows they who counterfelt the royal seal of heaven | me; indeed, what idea can we have of mere spirits -the certificate of divine revelation! Such is the seeing each other, and being present with each conduct of every mountebank, while the specta- other, but that of the mutual intuition of thoughts? tor is left ignorant of his art. His false miracles guilty of far greater evil than the great evil of lng to them. wasting time and property. But such behavior is the food of infidelity. No wonder it is so common at the present day.

Whether the writer is one who gives such countenance and encouragement, is for the next writer on the subject of these pages to show, § not by any person may easily do-but by presenting to the public a complete, satisfactory analysis of this whole mystery.

To his particular notice I ask leave to offer a few cautionary observations; if needless for him, they may assist another.

Among so many of us who have heard and the course of twenty-six years past, no one should have deviated from the straight line of perfect rectitude. If imperfection should be found first stone.

less our conduct be such as invalidates our evi- friends that ever they had in the world; such as dence? for we are liable to evil every day. But had counseled and warned them - had experi-How has the Spectre conducted? and who could she enced the most cordial and warmest zeal for their ple at a distance from this scene, for more than places. Thus mankind will be judged by their twenty years, that the whole business was an ar- peers. Their quarrel with God and with each titice, and fairly proved to be such. We who believe the existence of the Spectre, have thought Father judgeth no man, but hath committed all that this inaccurate ou dit has had currency long | judgment to the Son"-in union with his spiritenough. Our respondent, therefore, will not fail ual members, and there must be knowledge in to show our mistake, by demonstrating-that-this them for this purpose. And what better method report is indeed correct. Suppose then (no mat- of acquiring it can we conceive, so easy and natter how distant the supposition is from what has ural, as that of their contemplating the moral really happened)-suppose, then, I say, that, in | conduct of mankind through all ages of the world. the course of his zealous inquiries, our respond. May we, then, indulge the idea that, when the ent should find that he who pretends to have dis- humble and afflicted leave this body of sin and covered the plot is a witness in favor of the Spectre, and that his testimony was connected with a solemn and public profession of his firm belief that the Spectre was really such as she professed dom to know as you are known. Great is the to be; suppose, further, that in contemplating the work for which you are ordained. You have dates of these events, our respondent should find been faithful over a few things, I will make you that the discovery preceded that testimony, and ruler over many things. You must judge the that solemn, public profession-to say nothing of world with me. Henceforth watch their conduct. the numerous other witnesses who might contradict.him. In such a case I should imagine that a discerning, wary and unprejudiced reader would give but a cold assent to his process of demon- but to the watchers-his holy ones. With them

stration. It is my earnest desire that the renly may honor ridicule and reasoning, the distinction is eternal. brate thy love forever. ALLELUIA. The most important and solemn truths have been the subject of both. The sober school of Socrates furnished a comedy for the Athenian stage. And Voltaire could tell us, from the Apocalypse, how incommodious their situation will be who shall inhabit the upper story of New Jerusalem.

Unhappy man! thy fruits of genius furnished a feast of intellectual dainties; but the figs of Cleopatra covered the basilisk, and a world was ruined by the tree of knowledge. The termination of Satyre was horror; and the pure day of awful truth now glaring upon thee from every point has impressed sobriety eternal.

ment, and To have a dem n, as expressed in the New-Seem to be phrases of the same import, and the idea of it was that of criminality. But we flud no person in the New Test-

oniacs were of another description. They were esteemed innocent, and pitled as being afflicted by the do Possibly this in part was the true evil which aglicted par

of our land in 1602, and which our plous ancestors unhap-

pily mistook for witcheraft. † The original of verses 11-12, is strictly thus: "And he said, bring me up Samuel. And the woman saw Samuel, and cried out." This strongly infiniates that Bamuel came unexpectedly and without any previous divination. The word when, in our translation, has no responsive in the

Not altogether such, why else should the oracles cease at the time of our Saviour's birth? Legerdemain found no more difficulty afterwards than before. God did. in his righteous judgment, choose the delusions which they had chosen for themselves. He sometimes fulfilled their prediccaosen for themselves. In sometimes faithled their predictions [Deut xill:1, 2, 3; Ezek, xxi:22-25]; and might sometimes, though very seldom, suffer such miracles as were either vain or injurious, but never those of benevolence. Compare the magic of Egypt with Rev. xvi:14. The demons drowned the swine, but nover gave rain [Isaiah]. For Satan must not oppose Satan.

is Should they appear worthy of such painful notice.

The result of this whole inquiry is that of consolation. Our death will not be total; our souls will survive our bodies; we shall think and reason and know the moral conduct of this world,

Among us are a considerable number of people them, whose veracity is doubted by none, she The ancient idea of a familiar spirit appears not | foretold the time, before several witnesses, when to have been obtained from the familiar conver- his mind would be struck with horror for oppos-

When the time was come-which was about six

signification of swelling. The familiar spirit it undoubted credibility, attesting the same kind of self was called A/tb, which is the same noun in experience, while they have no visible combinathe singular number. The swollen part, and the tion by kindred, employment, age or interest, it

If one departed saint is capable of knowing them can know us by bodily organs, such as we now possess, and their knowledge of our thoughts Doubtless this wickedness among the ancients | without these organs is just as easily accounted be done away. Now I know in part; but then From the observations now made, we learn the shall I know, even as also I am known." This criminality of witcheraft or legerdemain, for there | cannot mean that I shall know other souls, and even Christ himself, as perfectly as he knows me; To counterfeit the royal seal was ever a capital but I shall know them in the same manner; I

We have therefore great reason to believe that spread a cloud of uncertainty over the minds of departed saints contemplate our moral conduct men, so that many are at loss how to distinguish (external and internal) not as God does, who the true miracle-the true seal of the King of knows all hearts at once, but as they attend to heaven - from its counterfeit. And they who our minds from one time to another, even as we countenance and encourage such persons, are know the countenances of each other by attend-

> This-their knowledge of our moral conductqualifies them, above all things else within the reach of our conception, for that great honor of judging the world at the last day.

If that day should find the saints as ignorant of human character as they are at the hour of pointing out inaccuracies here and there-for this death, their judgment will be of small account for their own satisfaction or that of others.

And should evasion tell us that Christ and his angels will then reveal to the saints the character of this world, still, this character would be only the object of faith, not of sight, and Satan and his adherents could say that the saints had condemned them for the most part by hearsay, and that seen the Spectre, it would be very strange if, in of those who had always opposed them from the beginning.

Now it does not seem probable that the enemies of Christ will A br find occasion for such a among us, and the publicity of it will cast any plea as this. Every month will be stopped. And light upon this subject, by all means let it come the mouths of wicked men will be stopped, not forth; if not, let him who is without sin cast the merely by the testimony of foreign angels, but by witnesses taken from their own family, and such. The question is not, How have we conducted, un- | too, as have been the greatest and most constant It has been frequently reported among peo- salvation, and had often wept for them in secret other will be decided in their own family. "The death, they hear the voice of the Beloved, saying, Come, ye blessed of my Father"-possess in perfection my spirit of holiness and unerring wis-Know their character, and prepare for it.

Hence it follows that we do nothing in secret. All our behavior is known, not only to Christ,

is the book of God's remembrance. Oh, gracious Redeemer, shed abroad thy love the author by the expressions of candor, philan- in our hearts. May faith and patience have their throny and grand thought. If his talent be that perfect work. Beautify us with thy moral likeof a Swift or a Juvenal, his temptation will be ness, that we may be fair in thine eyes, and in the great to adopt the loose style of the infidel. Let eyes of our kindred who dwell with thee. With not compliance deceive the unwary. Between them at last may we behold thy glory, and cele-

### Concerning Ann Cole's Message.

DEAR BANNER-I received a letter from D. B. Hale, Esq., calling my attention to a communication in the Banner of Light of July 20, from one Ann Cole, of Hartford, stating she was hung for witchcraft in that place in 1662, two hundred and ten years ago, April 1st, and requesting me to examine the records for a verification of the communication. I have complied with the request, and obtained the facts as follows:

Ann Cole did live in Hartford, and was bewitched in 1662, (see Increase Mather's "Remark-O To have a familiar spirit, as expressed in the Old Testa- able Providences," Boston, 1684, also London, 1856, for full account.) She was still living (he says) in 1684.

Another woman, Greensmith and her husband were hung here for witchcraft in Jan. 1662, they being discovered by the "demon" that possessed Ann Cole. (See Cotton Mather's "Magnolia Christo Americana," p. 389, for a chapter on Ann Cole.) Our records say that she married after 1662 a

man by the name of Benton, of this city, and their descendants still occupy a portion of the property belonging to said Benton to day, and are among our most respectable citizens.

I should be glad to have this statement published with the verifications, that the whole truth may be known in regard to the case. Yours in the cause of truth, D. NORTON.

Hartford, Conn., July 22, 1872.

One of the most important rules of the science of manners is an almost absolute silence in regard

to yourself.—Balzac.

### Financial.

#### FINANCIAL FALLACIES.

To the Editors of the Banner of Light : Under a false system of national finance we should naturally expect not only much disorderly action, but a multitude of equally disorderly the-

It is seriously proposed by the editor of the New York Mercantile Journal, (a leading labor reformer,) and men like Benjamin F. Butler, in Congress. that there shall be created a national currency, convertible into bonds, bearing interest at the rate of three and one-half per cent, per annum, in order to reduce the amount now paid, which the editor of the journal referred to assumes is excessive, because it is greater than the rate at which our population and property valuation increase.

These persons seem not to-have learned yet that a borrower of capital does not graduate the rate at which he can pay rent or interest, by the amount which remains after supplying the required expense for consumption, but by the whole amount which the loan enables him to pro-

He may prefer to consume his entire product and be justified in doing so; and be able all the time to pay even ten per cent, interest on his loan. At any rate, it is his right to determine this question, as well as to fix the rent of the house or store he occupies, and in my judgment there is no legislation more impertment than that which attempts to control the rate of interest, or the price of any service rendered by one person to another. It is to be remembered constantly that all loans relate to the use of one of two kinds of prop-

We either hire real estate or fixed property of which we have limited control in form of a lease, or we borrow merchandise, giving a note or obligation agreeing to return at a specified future date an equal amount or value.

Paradoxical as it may seem to some, we do not borrow money. There is no money in the question, save as a standard, for even gold and silver in the form of coin, when used representatively. only serve as currency, as paper generally does and should always.

We give a note payable at a future date, and receive in return a bank note, check, or bill of exchange payable on demand, and thus obtain immediate possession of what was previously the property of the holder of our note, which is for the time it runs, practically, a mortgage on the property we purchase with the currency.

We do not borrow the currency, but the property, and on this we pay rent or interest, at such a rate as the varying conditions in each case will justify, precisely as we should for the house or shop, we hold under the lease, or mortgage.

The amount of currency, or paper in some form it will be seen, must be proportioned to the amount and price of property to be exchanged.

The property or real wealth is the cause, and the currency created by its proprietors is the effect, or instrument used.

The creation of a currency cannot increase the amount or price of commodities, These are produced by labor; and that, coupled with the demand for use, determines their relative or exchangeable value; while the relation of cach to gold, as the common money standard, determines the price .... We say that a day's labor is worth a dollar:

and-it-is found that, on the average, it requires a day to produce the amount of gold called by that term, and having a certain weight and fineness.

But if, by the discovery of new mines and improved modes in working, the same labor will produce twice as much, sooner or later the price of a day's labor will be two dollars, just as surely as if the old dollar had been divided in halves, or reduced in value by the introduction of alloy.

Now, so long as the gold dollar, or standard, money price of other products will be more or less uniform, depending upon supply and demand; and, so long as all paper used as currency is kept up to the gold standard, and made to purchase and pay upon the same terms, so long there will be no occasion to use coin as currency, nor will-there be any inflation of prices, or any danger of over-issue of notes.

The duty of all governments is to supply, first a money standard which has a well-known and considerably uniform intrinsic value commer cially, and then provide for the free issue of bank-notes by such and only such agents as can afford to pay a portion of the profit on their circulation into the treasury, and deposit in the hands of the proper officer an amount of valuable securities, in addition to the working capital of the bank, sufficient to insure prompt par redemption in funds as good as gold at the clearing houses so that government officers, and all others, can dispense with the use of coin, and always' have just the right quantity of just the right kind of paper, each kind doing duty in its own field, perfectly. That this desirable result whole soul and heart and life, you cannot join can be reached we may be quite certain, as all we need is to recognize the principle upon which the many times have I been excommunicated! With New England or Suffolk Bank system was foundpoint supply the funds required for their redemp

This being done, all commercial paper would partake of the same true character, because it is tion. through the banks, as our agents, that all business transactions are directly or indirectly effect-

We therefore insist that banking, as such, shall be left free from legislation, like other business, and that notes may be issued like checks, by all and all, in every chapter, and in almost every who can comply with our terms as to their redemption at the clearing houses and the payment, ples of Arabula. Under this sovereign Pontiff I of the tax on their circulation.

of redemption should be so arranged that the sev- and in for the good fight. Without compromise I eral local centres should find a common one for proclaim man and him crucified; I convince the the whole country, and thus make all notes equal to specie anywhere.

And, in addition to all this, we should expect that eventually, after securing international coinage, there would be provision made, by which the

perdition, so that the wicked may see that their

constructions that the wicked may see that their the central institution, in each country, should be redeemed at a common commercial centre for the whole world, such as London is at present, and thus enable us to enjoy the same facilities everywhere which belonged to New England along under the system already reported. land alone under the system already mentioned

There is no good reason why there should be such a diversity of coinage, and so much confusion in our exchanges with other nations, and it is to be hoped that the political revolution, now evidently about to take place, may lead to some improvement in our national finances, and finally afford opportunity for an international arrangement, which shall go simplify the arrestional ment, which shall so simplify the questions of finance, banking, and currency, that all who have ordinary intelligence can understand them readi-

ly, as but few appear to do at present.
In a future communication something will be said in regard to the public debt and its payment, and also suggestions made as to a system of simple, equitable taxation.

And also suggestions made as to a system of simple, equitable taxation.

And shall press forward to other truth, which is beyond all price.

And shall press forward to other truth, which is beyond all price.

### Written for the Banner of Light.

THE STILL, SMALL VOICE.

BY THE OLD COLONY BARD. The weary spirit sinks in sweet repose: Naught but unconsciousness that spirit knows; Shrinking from loudest calls, annoyed, in dread, It e'en would crave the slumbers of the dead,

ories, which result from a want of knowledge of Now, speak as soft as summer evening's airtrue principles, and a general tendency to take The spirit hears, as Heaven hears silent prayer: superficial views of facts, and mistake effects for The heavy eyelids open; friends rejoice— 'T was a congenial tone, that still, small voice.

The spirit, though before in slumber deep, It heard the call, repulsed, sought deeper sleep; No sympathy the louder summons gives: The still, small voice shows that the loved one lives,

THE CHURCH OF ARABULA.

PHILADELPHIA, July 9, 1872, A. J. DAVIS—Dear Sir. An impression to write you and to ask you a few questions has been laid upon me for some weeks. At last I yield, and inquire, first, whether you believe in any kind or quire, first, whether you believe in any kind or form of church organization? and, second, whether you do not think the time has arrived for an organization wherein good will and good faith shall be the platform of a church of openness, justice, brotherhood, and love? \* \* \* Hoping to hear soon from you, through the Banner,

I remain faithfully, GEO. W. MUNSON.

ANSWER BY A. J. DAVIS.

ORANGE, N. J., July 24, 1872. ESTEEMED SIR-For many years I have not only believed in, but have in reality been a member of a Church, with a foundation inconceivably more firm than the everlasting hills, and governed by principles as unchangeable as the vital processes of the Universal Mind. This religious organization is called "THE CHURCH OF ARABU-LA." Structurally and provisionally it is adapted to meet the wants of the twelve billions now inhabiting the earth; and, like a great, loving heart, it is susceptible and capable of an indefinite expansion, so that all the millions yet unborn may find shelter and hospitable accommodations within its ample bosom. In this Church we recognize no worldly distinctions, no sex, no race, no poverty, no riches, and this is the reason why "it does not prosper "-that is, when contemplated from the popular point of observation. Sunday after Sunday I have entered this universal sanctuary, and found scattered through its broad passages only "here and there a worshiper." The world's multitudes had rolled in their coaches to the fashionable religious temples. Robed in royal purple and fine linen, they were kneeling before altars sacred to "unknown gods." So that there is never a thronging of hosts within the CHURCH OF ARABULA.

And yet this is no "broad church." Its righteousness is positive, and it is prompt and uncompromising at resistance. Your eye cannot quicker reject a grain of sand, neither do you more resolutely cough and strangle when you suddenly swallow anything the wrong way. It is an exclusive church," because, like you, it cannot eat those solids which refuse to be chewed, nor drink those fluids which defy the laws of harmonious assimilation. It is a "dogmatic church," because it cannot refuse to affirm with positiveness what is known, any more than you can deem as "open questions" the actual weight or height of your body, or the color of your hair and eyes. It is also a "close communion church," because, like you, it can accept and associate with only that which is adapted to its spirit by affinity, and which is thus naturally a part of itself. In shorter phrase, and notwithstanding the seeming paradox, this Church is not broad, because it is absolutely universal; it is exclusive, because it is boundlessly inclusive; it is dogmatic, because it is opulent with real knowledge; it is close communion, because its principles commune with everything that lives anywhere in the universe.

The platform of principles, or rather the articles of the creed of the Church of ARABULA, are most easy of comprehension-but alas! who can adopt them? A thousand times I have tried, striven, prayed, worked to make them one with my own life, and with mortification I confess that in hundreds of instances I have "come short of the glory of God." Still do I labor with my crosses up the bill of execution, striving with all my soul and mind and strength to attain the summit of the beautiful mountain. I said the articles constituting the foundation and creed of this Church are easily comprehended. They are as follows:

1. Love, seek, and speak the Truth.
2. Abhor, expose and overcome Error.
3. Under all circumstances, keep an even mind.
4. Live for others, bestowing yourself and performing your duties for the good of the whole.
5. Obey your highest convictions of right under all circumstances, and at whatever cost or inconvenience to yourself.

ell.

6. Health, industry, cheorfulness.

7. Worship and obey now, henceforth and forever, these its principles—Love, Wisdom, Goodness, Justice, Braurr and Truth.

What more simple, or more easily understood? Not above the intellectual capacities of a little child; not inferior to the celestial endowments of the highest angel. But, unless you adapt these seven articles in the ceeed, and especially unless you strive to make them masters of your the CHURCH OF ARABULA, Oh! how manysorrow of heart, and with my whole spirit bowed ed, and apply that to all institutions throughout down with regretful disappointment, the authorithe country, compelling each one to follow its ties within the sanctuary have reported unfavornotes to their natural trade centre, and at that ably in my case, and handed me my letter of fellowship! But my dismissal from the presence of the living God has been often made the steppingstone to my subsequent repentance and redemp-

My esteemed correspondent is aware, doubtless, that I have written and published many volumes against the popular doctrines which ministers proclaim from altars dedicated to the unknown God;" but these same volumes, each sentence, contain and explain the cardinal princiam "a minister of the gospel." Judged by this And we should require further that the system tribunal I am strictly Orthodox and dogmatic, enemies of truth that their evils, errors and hypocrisy and uncharitableness shall perish; I open wickedness shall be destroyed; I draw aside the bridal veil which hides the beautiful face of Paradise, so that the just and loving and faithful canbehold their great reward in the bright lands of the immortals; I destroy the small gods of popular superstition, and awaken in every impressible heart, as in every prepared intellect, the never-failing consciousness and conception of the infinite Mother and Father.

And yet must I confess that, while I believe in this religious organization and am a member of this Universal Church, it is not often that I find myself acceptable "in good and regular standing." But I have perfect faith-infinite hopeand shall press forward to obtain the whole

ANDREW JACKSON DAVIS.

THE ANCHOR OF HOPE.

BY ELIZABETH L. WATSON. Hold fast to the anchor of Hope, faint heart, While the waves of sorrow roll high, For the storm-king shall hear Faith's voice and

depart, Leaving once more a cloudless sky.
And thy ship shall sail on the billows free, That beat on the sunset shore.
Where many loved ones are waiting for thee,
And "farewell" is heard nevermore.

E'en now pale iris tints shine on the clouds, And the tossing waves blossom out white,
As daisy-blooms smile from the bosom of shrouds,
Or star-blooms embroider the night!
For love-thoughts lost on the echoless air, And prayers that seem uttered in vain, Are caught in the clasp of our Father's care,

And answered again and again: Answered with love that is boundless and true, with a wisdom far higher than ours: A patience that soon will create us anew, And deck all life's deserts with flowers. Then hold to the anchor of Hope, faint heart

Whatever thy sorrows may be, For the day is at hand when the storms shall de

And love's sunlight laugh over the sea!

—The Western Star.

### Banner Correspondence.

New York.

WAVERLY.—N. Kinney writes, July 8, thus: The Spiritualists of the village of Waverly, N. Y., completed an organization in February last, and engaged a hall in which to hold meetings. We then engaged Mrs. A. E. Mossop, of Sturgle, Mich., to lecture for us through the month of March. She is a very attractive speaker, with March. She is a very attractive speaker, with great electrifying power over an audience, and consequently drew large audiences, and aroused a deep and wholesome interest in the cause. We had then but an occasional discourse until in June, when our rostrum was again occupied for the month by Warren Woolson, of Parish, Oswe-go Co., N. Y. Mr. Woolson is a faithful worker in the cause he represents, and what he may lack in tyle of appearance he makes up in true, honest devotion to his inspirations, and the reliable powers that direct and control him. Like many others in the same field of labor, he is poor, and should be kept steadily in the service for the good of the cause, as well as his own good. We have now suspended our public meetings until the first of September, when our rostrum will again be honored by Mrs. Mossop.

The cause is not dormant during the suspension

The cause is not dormant during the suspension of our public meetings. We have a healer in our midst by the name of M. B. Weaver, who is doing a great work by performing wonderful cures entirely through spirit control. He has two guides—one for magnetism, and one for examinations and prescribing, both of whom are far advanced in intelligence, and are, in all respects, very reliable. The medium was mostly developed in our midst, making us thereby familiar with his characteristics and qualifications. The narration, in detail, of some of the wonderful cures he has performed, would be astounding even to the readers of the Banner.

Its members gave their first picnic of the season on the afternoon and evening of July 17th. The on the afternoon and evening of July 17th. The exercises were short, but excellent, consisting of singing by the children, addresses, recitations, and reading by Dr. Torrey, Mr. Barlow and Mrs. Prosch and others. The New York Lyceum met with them in goodly numbers, adding much to the pleasure of the day, which proved a success socially and financially.

The Brooklyn Lyceum visited her sister Lyceum at Apollo Hall, New York, on the first Sunday of July. They were received by a delegation from the New York Lyceum at Fulton Ferry, and united their forces together in entertaining, a large number of visitors and friends with their interesting exercises at their elegant hall.

The New York Lyceum will visit her Brooklyn sister on the first Sunday in August—the session to be held at two o'clock in the afternoon. And it is of this occasion I would most especially speak, as it is to be a season of rare enjoyment to the lovers of harmonious re-unions, and especially to the friends and constant viettors of each Lyceub and constant viettors of

the lovers of harmonious re-unions, and especially to the friends and constant visitors of each Lyceum. The exercises will be of an order of a highly interesting character, and, with the assistance of some prominent Spiritualists, the children and leaders of both Lyceums are working hard, with a determination to make this forth-

of two, and all friends of progression are cordially invited to be present.

BROOKLYN .- A correspondent writes, July 1st, that he is only an investigator as yet, and, so far as he has got, he is much surprised to find embraced in the ranks of the supporters of Spiritualism a class by no means insignificant, who seem dism a class by noments insignificant, who seem determined to practice all the cant and other bad practices of many of the sects, and to possess a manifest unwillingness to see any good in any of the sects—to treat them in a spirit that smacks of persecution and kidicule, and even to take fire at the word "religion." "Is Spiritualism ever to have the Mormoos went so far in their respect as to allow the use of their Tabernacle for the funeral services, conducted according to Spiritualist notions by Amasa Lyman, formerly one of the healthy rises of the services and the services are services. Twelve Amasa Lyman, formerly one of the services are services. a healthy, vigorous growth by decrying and ridi culing any creed or society or institution, the existence of which manifestly tends to make man kind better than they would be without it? Are Spiritualists to become a sect, and is practical religion (which every Spiritualist ought to have) to be put to shame?" So writes this correspondent, and remarks, furthur, that "that sort of aggres-siveness which brings believers into reproach as immoral in their associations, cannot be profitable

### Missouri.

MARTINSTOWN .- Sealed Letter Answered Correctly.—Mary Munroe says, Jaly 13th: "I wish to thank Bro. J. V. Mansfield for his kindness to me. A short time ago, I sent him a sealed letter. answered by my spirit friends. I have received an answer to my questions—every question answered correctly. I also received a few tion answered correctly. I also received a few lines from him, bearing the impress of noble and brotherly feelings. Such kindness is not looked for, only from the intellectual and good. His principles show that he communes with the good and true of the spirit-world; and I feel confident that from that source he will receive his reward. What I rec ived makes me rejoice, and removes a burden from my mind. Now, I would ask Bro Mansfield to receive my sincere thanks; and may the holy angels continue to attend him through this life and the next, is the sincere wish of a true friend and sister."

KANSAS CITY.-At the close of a series of RANSAS CITY.—At the close of a series of lectures by Mrs. M J. Wilcoxson for the First Society of Spiritualists of Kansas City, the following resolutions were unanimously adopted:

Resolved, That Sister Wilcoxson is entitled to our sincere thanks and warm gratitude for the able and lucid manner in which she presented all her subjects, they being treated from a philosophcal and scientific standpoint.

Resolved, That her lectures have been to us as the oasis in the desert to the weary and thirsty traveler, a fountain of truth, pure and invigorat-ing; and that we shall joyfully anticipate her

Resolved, That a copy of these resolutions be forwarded to the Banner of Light and Religio-Philosophical Journal for publication.

MRS. S. J. CRAWFORD, Sec.

### Vermont.

MIDDLEBURY .- Death of Dr. Steele-He conveys the intelligence to his parents-Bigotry and its results.—Since I came to Middlebury, dear Ban-ner, I have learned an interesting incident con-nected with the transition of Dr. Joseph H. Steele, late of Middlebury, which may be of interest to

Dr. Steele was for several years previous to his death an earnest advocate of Spiritualism. His last sickness was of several months duration, and as he drew near the river, he saw and conversed with his spirit guides and friends, receiving

great consolation and pleasure. For a few days before his transition he had ap-

peared better, the relatives and friends entertaining hopes of his ultimate recovery, and so in-formed his parents, who were residing for the winter in Mobile, Ala., at the residence of Charles

Hopkins.
On the morning of Feb. 21, between 12 and 1 A.

On the morning of Feb. 21, between 12 and 1 A. M., a reliable colored woman residing in the family of Mr. Hopkins, dreamed that Dr. Steele came to her and said, "Your name is Eliza. You live with Mr. Charles Hopkins. My name is Joseph H. Steele. Tell my father and mother I am blrough. My way is all bright; they need have no more trouble about me."

In the morning Eliza informed Mr. and Mrs. Steele that their son was dead, describing him accurately. They could not believe her, as the latest news had been so favorable. But before 12 M. Feb. 2d, a telegram arrived, stating that their son had died at 11:30 P. M. Feb. 1st, he having appeared to the colored woman within an hour after he left the form in Middlebury. But the parents and friends, instead of receiving the facts as a beautiful demonstration of immortality. the parents and friends, instead of receiving the facts as a beautiful demonstration of immortality, and the presence of their son, denounced the medium as "possessed with a devil" and advised her to attend Baptist meetings in the place. The excitement attendant upon the manifestation, and the prejudices of Orthodoxy, confused and frightened the medium, and within three days after the telegram was received she had become a maniac, and was sent to an asylum.

Could some kind friend have explained the beauties of the angel-philosophy, instead of de-

beauties of the angel-philosophy, instead of de-nouncing her as "possessed with a devil," her mind might have retained its equilibrium, and greater truths and tests have been given to the world through her organism. Yours for truth, MARY L. JEWETT, M. D.

#### Maine.

Maine.

CORNVILLE,—A Glorious Month—Miss Nellic L Davis.—Seward Mitchell writes, July 12th, thus: Knowing, dear Banner, your willingness to do justice to every noble worker, I ask a small space in your valuable paper to give some account of a glorious month we have just passed under the ministration of the lady whose name I have placed at the head of this letter. Miss Davis came to this State last winter, gave some very profitable lectures, and returned to Massachusetts. Being engaged for the month of June, she returned and commenced her labors. She has given, in all, fifteen lectures; and it is no exaggeration to say they are not excelled by any one, no matter what their name or, fame may be. Truly can we say that the month of June has been the grandest month of all our lives. Whoever travels one hundred miles to hear Miss Davis's lecture, will feel it a profitable journey, and the money well spent. Every lecture was good, every sentence a telling one, and not a waste word at any time. For grand, noble, radical utterances, Miss D. is not excelled by any one, and it is safe to say she has but few equals. Of all the lecturers that ever came celled by any one, and it is safe to say she has but few equals. Of all the lecturers that ever came to this State, no one has equaled Miss Davis, in her intense earnestness in the spread of truth. Grammatical in every word, perfect in pronunciation and eloquent in the most beautiful sonse of eloquence, she carries her hearers up to a sublime

height by the grand truths she utters.

Three of her lectures deserve especial mention.

"The Irrepressible Conflict," "The World's Saviours," and "What shall I do to be saved?" were the three grandest lectures I ever had the pleasure. the three grandest lectures I ever had the pleasure of listening to in all my life. In attempting to do justice to those masterly productions, I feel my very great poverty of language. To know their real value they must be heard. Miss Davis ance with your kind invitation, dear Banner, to Lyceums for reports, I send you a few items from the Children's Progressive Lyceum, of Brooklyn, which still flourishes like a green bay tree.

Its members gave their first plonic of the sage on the afternoon and countries of the sage on the afternoon and countries of the sage of ordinary capacity to do their holy work. While speaking, her countenance is lighted by a radiance beautiful to behold. Every moment during the delivery of her sermons, there is an intense earnestness that no words can describe. I know of no better description of this powerful speaker than a terrible cannonading of a man-of-war in the hottest of an engagement. In the labors of Miss Davis our glorious cause has been carried forward with rapid strides.

#### Utah.

OGDEN.—Mrs. I. E. Brown, formerly of Pal-myra, Wis, writes thus: We arrived in this beau-tiful place—our future home—a few days since. I was somewhat surprised to find the believers in our philosophy so numerous in this place—in-deed, in this territory Spiritualists in numbers will doubtless rank next to the Mormons. In Salt Lake City, Ogden, and other cities our socie-ties are in a flourishing condition, and have meet ties are in a flourishing condition, and have meetings once or twice every Sunday, and occasionally during the week. During the last month or two Mrs. H. F. M. Brown, of Chicago, and Mrs. Stevens, of California, (a sister of E. V. Wilson,) both first class mediums, have each spent several days, and gave many public and private scances, which were very well attended. A large number of the Mormons who were present had such tests given them as to compal them. hard, with a determination to make this forthcoming day one to be remembered by all who
witness or participate in the meeting of these two
successful Lyceums.

The exercises will commence precisely at the result. Our Society is now raising the means for employing Bro. Stevens, of Janesville, Wis., as a permanent speaker. Mrs. Lizzie Duncan was taken to the other side of the veil a few days. since. For the past two years she has been our medium for conversing with those whom now she is among. She was a most estimable lady and a very fine medium, and her loss is sincerely fel Twelve Apostles, but now a sterling worker in our field, endeavoring to weed out some of the evil he sowed while a Mormon.

### Indiana.

RICHMOND -J. M. W. writes a detailed account of the rise and progress of the thriving city of Richmond, from which we take the following extract:

extract:

A majority of the most influential and wealthy of the citizens of Richmond are of the Society of Friends (by some called Quakers). Though there is much declension and falling off in numbers in that once prolific sect, yet much of the tone of society is shaped from their customs. Here, in this locality, the majority of those who are Spiritualists are an outgrowth from the Friends, yet no religious organization is more antagonistic to the philosophy of Spiritualism than the Friends In view of the excellent municipal regulations and healthfulness of the place, and all conve-niences requisite for the comforts of life, there is no more desirable location for liberal-minded neople to come to than Richmond, Indiana, which is no mushroom town liable to burst as a bubble but will be as lasting as the hills that surround her. It is not claimed that Richmond will develop to be a Chicago, but capable of austaining a population of double its present inhabitants. The Association of Spiritualists meets every Sunday in their large hall, and is well attended by members and others of liberal views. Those who are mediumistic in the art of healing are much sought after, giving evidence that the old allopathic treatment of disease is losing prestige among the intelligent masses of the people, as it does in the stereotyped theology of the day.

### Texas.

LINDEN.—Alex King writes: From various quarters I hear of the progress of Spiritualism among the people of the South. The editors of the Democratic Statesman, published at Austin, in this State, have proffered the use of their columns to Miss Lydia H. Baker, to make public the meetings of the Spiritualists of this State, and I notice that the papers of the South generally are getting more liberal toward Spiritualists than they formerly were. The Constitution, of Atlan-ta, Ga., recently published an account of the mediumship of Mrs. Charles Rice, of New Orleans. I am glad to hear of the progress of Spiritualism in my native State.

### Illinois.

STERLING .- J. C. Hunt writes, July 9th: A few of your papers find their way here. Last De-cember there were a few Spiritualists here who decided to hold a conference each Sunday at a private house. Some twenty met at the com-mencement, and kept increasing until we were obliged to remove to a public hall, which was soon well filled. In May Mrs. H. F. M. Brown gave us one of her good lectures. During June Dr. E. O. Dunn spoke for us, and, after the first Sunday, we were under the necessity of removing to the largest hall in the city, which was filled to its ut-

most capacity with the most respectable citizens of the place. Of course we have received the abuse of some of the Orthodox clergy. The Rev. Mr. Smith, of the M. E. Church, preached a sermon against Spiritualists and Spiritualism, too low and vulgar to be noticed; but it defeated itself with all the better portion of the community. Spiritualism stands now before the people, not in a new light, but presented in such a captivating manner that hundreds will see it and possibly receive it.

#### New Hampshire.

EAST WESTMORELAND.—E. Wyman writes, July 22, as follows: We are still favored with lectures once in four weeks, by that able speaker, Austen E. Simmons, of Wookstock, Vt. If any one can sit and hear his discourses, (the subject for which being generally selected by any one from the audience at the time) without pronouncing the best of the very best type being so from the audience at the time) without pronouncing them to be of the very best type, being so well seasoned with eloquent language, forcible argument and deep common sense reasoning, then the fault, I think, must be in the hearer, and not in the speaker. But there are some of the church-members who do not come in to hear him, but stay away, after the example of their pastor, who perhaps advises them not to go, lest in the comparison his own preaching might not be so highly prized, or even be accounted worth the cost." But all honor to so many liberal free-thinkers, who will not consent to have their intellects held in chains, and be compelled to swallow such preaching as their judgment and reason cannot digest, but will come to a good intellectual feast. But none need think that they can extinguish the light by veiling their own eyes, for it is just as useless as it would be for one to close his own eyes and thereby think to exclude the is just as useless as it would be for one to close the sown eyes and thereby think to exclude the light of the sun from the rest of mankind, for the light of truth does shine, and the wise will avail themselves of its glorious influence.

### Spiritual Phenomena.

MANIFESTATIONS IN LOUISVILLE, KY

DEAR BANNER-Desiring to add my testimony to what has already been said in relation to Mrs. Hollis, the celebrated medium, of this city, I called upon her a few days ago, at her residence, 971 Portland avenue, to test her powers as a medium. Mrs. Hollis, since her return from Cincinnati, where she recently gave some wonderful manifestations, has had placed in her house a cabinet. In company with three others, a few days ago, we appeared before this cabinet: No sooner had the medium taken her seat and closed. dozen or more persons. This was followed by an exhibition of hands and arms, exposed to the shoulders; one instance, an adult hand and two of a child, at one view. I was then told, in an audible voice, that a daughter-M. E.-and a lady friend - E. R. - would show their faces; which was done, in rapid succession, several times at the aperture. Some flowers which had been placed in the cabinet were then tossed out. I then inquired if a dear sister-Mary Ann-who had passed to the Summer-Land some two years ago, was present; when the response came, "Yes," and she exhibited an arm. She then requested a slate, which I placed in her hands, and saw her write on the slate, the hand and arm in full view: "My dear brother John - I am here. - MARY ANN."-After this, spirit flowers were exhibited. when the séance closed. Mrs. Hollis is a refined, intelligent lady, and stands high in this community. Demands are constantly made upon her by the public, at home and abroad, far beyond her ability to comply with.

Another powerful medium is being developed here, in the person of Mrs. Craig, Jefferson street, between 12th and 13th streets. Mrs. Craig, although it has only been about four months since she began to develop, is attracting much attention before the public. She is a powerful clairvoyant and slate-writing medium; and, in a sitting with her on yesterday, she became entranced, and presented in a sad but truthful light the present suffering condition of a well-known sister medium at the East-Mrs. H. J. F.-and recommended a course of policy for her to pursue for her restoration to health. As a test medium, we can cheerfully recommend Mrs. Craig to the public.

Our spirit-friends are promising greater things shall shortly be developed here than are now witnessed. Spiritualism is rapidly extending here among all classes. The demand of the public is deep thinkers .- Ohio Democrat. for the highest phase of physical manifestations; and, while thousands would not show themselves at the lecture halls, Nicodemus-like, they can be seen going in and out, day and night, from before these mediums. The illiterate and unwise shall confound the wise and mighty; and it-is through these mediums we are to rely principally for the spread of the new gospel dispensation. Hence all mediums should be tenderly cared for and charitably construed.

Yours in the truth. Louisville, Ky., July 15, 1872.

### MANIFESTATIONS IN SPRINGFIELD, O

The Daily Advertiser of July 13, published in the above named city contains an impartial account of the manifestations witnessed at a spiritual scance held by Mr. R. M. Sherman, the physical and test medium. The editor says among

"Most of the persons present were of a practical turn, and very little time was spent in pre-liminaries. The medium with his coat on, and his hands tightly tied behind him with linen handkerchiefs, the ends of which were sewed to-gether after the knots were tied, was seated in a chair and asked to lean back, and the rungs of the back of the chair were snugly inserted under his arm pits; the light was then removed, and instantly the coat was taken off and thrown across

the room.

Voices being heard, an egg was placed in the medium's mouth, and the writer took a seat im-mediately in his front, placed his feet upon the medium's, took hold of his knees with his hands, and expressed a wish to know what was up. A voice at his side at once called him by his profes sional title, expressed pleasure at seeing him, asked him to observe closely that there might be no room to aver deception, and asked that the medium receive proper credit if all were satisfied after thorough examination."

### Opposers of Spiritualism.

The strongest opposers of Spiritualism are per sons who worship the imaginary "God of Israel." They believe that their God killed cattle in Egypt, that he met a person in the inn, "and sought to kill him," that he brought frogs and lice upon the land of Egypt, that he hardened Pharach's heart, that he "troubled the Egyp tians, and took off their chariot wheels," and that he sent bears to kill little children! They believe that their God turned a woman into a pillar of that their God turned a woman into a pillar of salt, that he gave the Israelites permission to sell the potsoned meal of "anything" that died "of itself" to aliens, that he was an angry, jealous and revengeful God, that he put a lying spirit in the mouths of profilets, and that he repented until he "was wears with repenting." They claim that the God of Irrael, the God that "could not drive out the inhabitants of the valley, because they had charlots of iron." was more powerful they had charlots of iron," was more powerful than any other Gol worshiped in ancient times. They claim that Digon fell before the ark of the Lord; they proudly boast that the God of Israel was successful in conflict with Dagon, a Philistine idol! How can men, in this enlightened age, worship the fabulus God of Israel? We should worship the Infinite God. J. W. C.

#### LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn, And thought, with a nervous dread, Of the piles of clothes to be washed, and more Than a dozen mouths to be fed. There were the meals to get for the men in the

fields.

And the children to fix away To school, and the milk to be skimmed and churned-And all to be done that day.

It had rained in the night, and all the wood Was as wet as wet could be;
There were puddings and pies to bake, besides A loaf of cake for tea;
And the day was hot, and her aching head
Throbbed wearily, as she said,
"If maidens but knew whit good wives know,
They would be in no haste to wed!"

Jennie, what do you think I told Ben Brown?" Called the farmer from the well;
And a flush crept up to his bronzel brow,
And his eye half bashfully fell;
"It was this," he said—and, coming near,
He smiled, and, stooping down,
Klased her clock—"'T was this: that you were

the best And the dearest wife in town!

The farmer went to the field, and the wife, In a smiling and absent way, Sang snatches of tender little songs She'd not sung for many a day.

And the pain in her head was gone, and the

clothes

Were white as the foam of the sea;
Her bread was light, and butter was sweet,
And as golden as it could be.

Just think!" the children all called in a breath, "Tom Wood has run off, to sea! He would n't, I know, if he only had As happy a home as we."
The night came down, and the good wife smiled To herself, as she softly said,
'T is so sweet to labor for those we love,
It's not strange that maldens will wed!"

### Mew Publications.

NATURE'S LAWS IN HUMAN LIFE is the title of another book by the author of "Vital Magnetic Cure"—Wm. White & Co., publishers. Its real purpose (not clearly indicated by the title) is to place before the reader the facts and phenomena of what is called Spiritualism; and, in doing so, gives a pre-try impartial statement of the different views respecting the asserted spiritual manifestations. He quotes from those who treat the whole matter as a deception, the mediums as jugglers, and their doings as a new phase of legerdemain. the doors, than loud pounding was heard against and their doings as a new phase of legerdemain. He gives the views of those like Ehler Knapp, who admit the phenomena as of spiritual origin. but attribute them all to the cumning and power of the devil. He quotes from those who occupy the scientific standpoint, and refer the phenomena to some not yet understood laws of mind and mat-ter, to the exclusion of the spirit theory. On the affirmative side—that spirits work the

On the affirmative side—that spirits work the results—the author thinks he finds much proof in the Bible and in the strange experience of Swedenborg. The book is, of course, for the most part, made up of the wonderful things done through the mediums, which he claims there is no accounting for, in reason, except as being by spirit agency. The favorable opinion of great annexes a given to correlevate that where any the names is given to corroborate that view, and reader is left to judge for himself, and decide as

the proof may seem to demand.

There is so much in this question of Spiritualism that cannot be scouted, but demands honest and earnest inquiry, that a book so full and so impartial on the subject as the one under consid-eration, is cutitled to be cordially received and Mt. Vernon, N. Y.,-July 7, 1872.

R. Gaffrey, of McGregor, Iowa, in a brief note Pilgrim' and 'Looking Beyond, and more note asys: "L have just finished reading the 'Spiritual Pilgrim' and 'Looking Beyond, and must say they have given me an everlasting treat. Mr. Peebles is a true brother of mercy as well as light to humanity."

We are in receipt of a new book from the publishing house of William White & Co., entitled "Flashes of Light from the Spirit Land." It is compiled by Allen Putnam, and is intended to convey a fair and ample compendium of the teachings of the spirits upon every subject of general interest, which had been discussed at the "Banner of Light" circles, during a period of over four years. The subjects treated of embrace a wide range of thought—coëxtensive with the universe. These Flashes are given through the mediumship of Mrs. J. H. Conant, who is said to possess no intellectual or literary abilities to possess no intellectual or literary abilities above the common average of females; yet the contents of the book, if not accepted for what they purport to be, would indicate her to be a most talented authoress. The book will interest all

"THE MENTAL CURE," 364 pp. 12mo, published by William White & Co., Boston. The author, Rev. W. F. Evans, gives facts illustrating the in-fluence of the mind on the body, both in health and disease, proposing what he denominates the psychological method of treatment, meaning the operating upon them by agencies going out from his mind, one mind. acting on another mind. The author is said to be able to exceptions by sitting down beside them, operating upon them by agencies going out from his mind to theirs. A great many curious facts are stated, and theories broached, and specularity with the control of the con tions indulged in. His neighbors at Claremont, N. H., say many good and flattering things of him. If he had kept on his own side of the fence, and spent the whole force of his mind and heart in the cure of souls, and left us doctors to our selves, to cultivate our own little truck patches to earn a decent living, it would have seemed more generous; but he is adding field to field, like the balance of us. But it is better to cure the soul than the body, and all good people and all wise men regret at any time to see an efficient clergy-man go at something else; there are too few such already; and those who do step aside, for any purpose whatever, generally come out at the little end of the horn. The Master does not like it, and be sends blasting and blight and mildew after them very often; and when he does not, it's in mercy.—Hall's Journal of Health.

OLD THEOLOGY TURNED UPSIDE DOWN Right Side Up: by a Methodist preacher. Nine lectures: Six on the Resurrection of the Dead, one on the Second Coming of Christ, and one on one on the Second Coming of Office, and once the Last Day — Judgment — showing from the standpoint of Common Sense, Reason, Science, Philosophy and the Bible, the utter folly there is in the doctrine of a literal resurrection of the body, a literal coming of Christ at the end of the world, and a literal judgment to follow; supplemented by the ninth lecture, on the Magnetic Forces of the Universe, explaining the phenomenon of conversion, etc. By Rev. T. B. Taylor, A. M., M. D., author of "The Inchriste," "Death on the Plains," and one anonymous work.

on the Plains, and one anonymous work.

The extended title-page of this book explains fully its contents and meaning. The author takes a wide sweep at the fanatical heresies of the day, and deals with them in an off-hand and summary manner that is quite refreshing. Speaking of a conversation he held with one of the fanatical sect termed Second Adventists, he states that the man fold him, in answer to a question, that Jesus was soon to come and start a temporal rule on earth, and that it was the general belief among them that his headquarters will be in St. Louis. The author remarks that, if Frank Blair should ippen to be there, he would contend with Jesus for the supremacy, or at least demand that he should be made Secretary of State. There will have to be a good many changes in St. Louis be-fore the meek and pure Nazarene would stay there long in any form.—Enterprise, Rocheport, Mo.

THE VOICES. By Warren S. Barlow. Boston: Wm. Wnite & Co., publishers. The author of this volume, is not well known to literary fame; nevertheless he has produced a poem of 184 pages, which has the merit of a rhyth-mical composition classified under three head-ings—the Voice of Superstition, the Voice of Nature, the Voice of a Pebble—and partakes of the nature of a criticism upon things held sacred, and is not exactly Orthodox in its theology. We have never considered it profitable to read skeptical works; for, at best, our ideas of the Christian faith are too loosely regarded, as a general rule.— Scientific American.

The Annual Spiritualists' Picnic of Central and Western Connecticut. The annual Spiritualists' picnic of Central and Western Connecticut took place at Compounce Pond, July 5th, according to advertisement. The pond is about two miles from Bristol, and is a deservedly popular place for piculcing. Mr. Gad Norton, the gentlemanly proprietor, is an old and stanch Spiritualist, and exerted bimself in every way to promote the enjoyment of the company. His grounds are becoming every year more noted as a place of resort for pleasure parties, especially since the buildings have been put in good repair, with the addition of some new ones which are ample enough to furnish shelter for all in case of ample enough to furnish shelter for all in case of sudden showers, plenty of stable room for horses; excellent boats are provided for sailing parties, and last, but not least, an excellent boulevarde on-circles the pend, which I am told is one and a half miles around. This beautiful drive constihalf miles around. This beautiful drive consti-tutes one of the chief attractions of these grounds. Our company numbered between three and four hundred, convened from different towns' in the western and central part of the State, viz. Hart-ford, Plainville, Waterbury, Collinsville, Canton, Unionville, Winsted, Plymouth, &c., &c. Two tables were loaded with the fruits and luxuries of the season. Speaking was announced in the grove, A.A. Wheelock as speaker. While tables were being cleared, the President called the Com-

wore being cleared, the President called the Committees together to arrange for another year, and the following officers were elected:

President, A. T. Robinson, Bristol; Secretary, George L. Smith, Plainville; Treasurer, Alfonso Barnes, Bristol; Committee of Arrangement—Bristol, A. T. Robinson, E-ther Mattheys; Foresteelle, Rollin A. Douglass, Mrs. Hiram Orshan; Plainville, George L. Smith, Hiram Hamilton; Southington, Bolomon Finch, Gad Norton; New Britain, Mrs. Henry Richards, Mr. Capin; Waterbury, Benjamin Abbott, Mrs. Asa Rogers; Hartford, Frank Bolls, Dr. Daniel Norton; Collinsville, E. P. Hall, Mr. Balley; Unionvile, Mrs. Jostah Hinckley, James Hall; Plymouth, Lyman Joh son, Eli McKee; Winsted, Mr. E. B. Parsons, Mrs. E. E. Grant; New Hartford, Oyrus Ransom; Windson, Mrs. Flavia Trall. Mrs. Flavia Trail.

The business meeting closed, and the President invited all speakers and mediums to the stand.

The exercises were opened by singing by the choir of the Spiritualist Society, of Bristel, from the Spiritual Harp. Our State agent, Miss E.A. Hinman, was introduced as first speaker. She was entranced, and made a short address on the subject of Spiritualism. The world she said, had all along depended upon a religion that was experimental and emotional; there was great need of a philosophical one, and Spiritualism affered to the world the only philosophical religion it had ever known. She spoke of the deficiency of the moral element in society, and said Spiritualism inoral element in society, and haid Spiritualism had a tendency to strengthen and build up the moral status of society. Another rong by the choir, and A. A. Wheelock was introduced. Ho side Spiritualism had been reported exploded, dend, annihilated, but, like these great rocks, (pointing to an enormous ledge behind him, impresses us with the fact that it has come be to stay; and, in spite of all opposition; it is a hecoming the religion of the times. All minfestations of intelligence, he reasoned, were spit manifestations, and that spirit was not dependent upon physical organism for its existence. Me manifestations, and that spirit was not depende upon physical organism for its existence. Mr. Bolls, of Hattford, spoke briefly of the uses of Spiritualism; also gave an account of what he saw at Moravia. Dr. Riggs, of Hartford, gave a brief history of his personal experience as an Episcopalian, and stated low a course of reasoning stranded him on the "barren plains" of infidelity and materialism, until the light of "spiritual revelation," had seek its until at least we with itual revelation." had set his mind at ease with regard to the mystery of life here and the certain-ty of that beyond. Other short speeches were made by Mrs. Dr. Watte Bros. Calender and Ca-pin. After a little consideration, an appointment was announced for a grove meeting to be held the following Sunday, at the same place. Another song from the choir, and the meeting ad-Journed to meet again on the second Wednesday of August, 1873 GEORGE L. SMITH Sec. Plainville, Conn., July 17, 1872

#### BANNER OF LIGHT: AN EXPONENT SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY. PUBLISHED WEEKLY

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EDITORIAL DEPARTMENT. - Subjects of

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### The Wonders at Morabia.

From the Hartford Times of July 20th.

Moravia and its Spirit Visitants. WHAT IS SEEN IN THE LIGHT.

For some time past, accounts have appeared in of norms time past, accounts have appeared at the house of a Mr Keeler, in Moravia, N. Y. One of our old citizens, Mr Franklin Bolles, recently took the trouble to go on there, in order to have the more setisfactory evidence of his own eves and ears concerning the Moravia mysteries. He arrived there the 4th of Juce. At the first reauce at Mr. Keeler's house which he attended, there were eighteen persons present. Full per mission is given for all to examine the dark closet and the room in which the appearance

We sat in two semi-circles-nine persons in each. We joined bands, and the light was extip guished, the medium-Mrs. Andrews-sitting out gnished, the cabinet (which is merely a part of the room partitioned off) in the room with us. A young lady at the plano played and sing "Beautiful River," all of us who could sing joining her. I sat at the end of the circle next the plano, my side resting against it. After singing one verse the plano was sbaken violently, and the end next to me lifted two inches from the floor and dropped ngain, but without force enough to injure the in-strument. This is one of the common occurrences, which with the sprinkling of water, the efectric lights, the parting of spirit-bands, the fan-nings, the perfume of roses, the vibration of the floor and the cabinet partition, take place at every dark scarce. After this the spirit called for a light, and an accompaniment to the piano and guitar was played by invisible hands. Spirit voices male and female, joined in the singingone male voice in particular sang so loud as to be distinctly heard above all the rest. They changed whole luces or verses even, so as to make them more marked! On one occasion, several person in the circle were beating time with their feet when the presiding spirit spoke out sharply; Sing with your month, and not with your feet; Your feet on the floor.'

A boy in the circle being sick, was quite un-easy, when the presiding spirit said, in distinct voice, "Remove the boy; the magnetism of the room is too a rong for him."

The medium (Mrs. Andrews) now entered the cabinet, the room being light. Music was called for, and a neale and several female spirit voices were distinctly heard, joining in as we sang "helps Brown's March." The strength of these voices is indicated by the fact that, at another circle I attended where forty five were present and two-thirds of them singing, these votces were heard above all the rest.

When we had thished singing "John Brown," a spirit voice said, "Our voices are not hushed; we come back to sing with you; there are persons here for a purpose which will be fulfilled." A young Indian seriaw by the name of Honto

then caine to the lady playing the plane, stood by her side, and saug and beat time on her shoulder. An Indian Thief said. "White Equaw sing good." Hands and arms were shown at the aperture over the doors of the cabinet, with fingers in motion to show us that they were not masks or cheats. Some of these were pre-ented with one or more fingers gone, and one deformed hand appeared. Mands of both children and adults appeared. The face of an old man, with long, white flowing heard, and an old lady, with old-fashloned cap, presented themselves; but I think neither of them were recognized. Oliver Grace, of Rochester, recogized the face of Dr. Darius Shaw, of Lewiston lagara Co He said: "The heat is so oppressive that it is difficult to materialize the magnetism of the room. I was a Spiritualist while on the earth, which has aided me much in the present

Black Bet," a former slave in the family of a lady present, showed her face, with a colored tur-ban on her head. She said: "I spees you white folks want white folks to come; but Black Bet must come; bless de Lord, Missis, dat Black Bet can come." She appeared plainly in the light on

nine different occasions.

A gentleman and wife from New York, whose name I will call Bond, were present. They had a son who died of consumption. He had just commenced preaching as an Episcopal glergyman at the West. He showed his face at this circle, and was fully recognized by the parents, although he could not speak, as is often the case for some time after death with those who die of consumption. The presiding spirit, in that case, speaks for such. He said: "There stands by my side a spirit who says his name is William Bond, and says he has put aside his Enlscopal robes and put on the spir When the face melted away, an arm with a white surplice sleeve appeared, the hand hold-ing a prayer book. This was a very beautiful-manifestation, clear and distinct. He dictated a communication to his wife Allie, still living.

A party from Utica and neighboring towns were

esent, and with them a man named Joseph She visited the Keeler family a short time before she died, and said, "when I pass away, I will come here and show myself if possible." And true to her promise shedid. She appeared to Mrs. Keeler and held a conversation with her, and at one of the reances at which her husband was present she appeared. He, before her death, had bee living with a woman not his wife, and was still living with her. And the wife now appeared and said: "Joseph, dest thou know me?" Joseph recognized her. She said: "Spiritualism is a glorious truth. Free love is a curse to the earth, and has no part in Spiritualism. It is as I told thee, Joseph, she is a demon. Oh, that we could atone for the past. Gold give thee strength to do thy part. I will do mine, I tell thee 2. This hot shot from the wife was too much for doe. And though he came to stay with the party, he did not venture to sit again. An Indian chief alluded to this at hext sesure, by saying, "Long arrow shoot sight. White chief no come again,"

straight. White chief no come again."

One of the ladies had the fringe of her shawl
tied into knots, and an another had her ears
slightly pulled. At one time, while the plane was playing a lively tune a spirit dance was carried on. The steps—fifteen or twenty—were distinctly heard. And one of the spirit dancers other occasion, we had a war-dance by the In-

Robert Dale Owen came, in company with Dr. Henry T. Child, of Philadelphia. And has days, I had sittings with these gentlemen. [Mr. Bolles here gives extracts from Dr . Child's account; taken down in short hand at the scance, and originally published at length in the Religio-Philosophical Journal for June 29th and July 6th

light was shaded so as to throw the light on the cabinet, and screen the eyes of the sitters. On the cannet, and screen the eyes of the sitters. We were requested to sing, and spirit voices joined in several of the songs. Two hand, appeared through the curtain. After this, the curtain was arawn aside, and a man's head presented, with very white hair. He pointed to us, and coming further, and bawing, we recognized him as Father Pierpont. He said, 'Thank God, we live again.' Afterwards he said, 'Thank God, we live again.' Afterwards he said, 'Shariff Con. we live again. Afterwards he said, 'Sing "Car old acquaintance be forgot?" At the second old acquaintance be forgot?" At the second circle, at ten o'clock, the first half hour it was a dark circle, and similar to the former. There were breezes and sprinkling with water. After singing the song entitled 'The Bunch of Roses,' the perfume of roses was very perceptible. The spirit called for a light, and Mrs. Andrews went into the cabinet. In a short time a face appeared with a large black patch over the eye and cheek It was recognized by a.Mrs. Brown, of Port Huron, Mich., as that of Dr. Noble, of that place, who died of cancer of the face. He was also recognized by a Mrs. Barou, and her husband and son, of St. Chair, Mich. He presented his and son, of St. Clair, Mich. He presented his face several times. At one time, he appeared at one side of the curtain, and his wife, Maria, at the other, both faces being visible at once. After this, a female figure presented itself, with a pistol in the hand. Her face was recognized as Mrs in the hand. Her face was recognized as Mrs Mary Beach, of Syracuse, who had committed sucide. 'Black Bet' appeared again, with tire-ban on. Shortly, after, one of the controlling spirits came, and, holding the curtain aside, addressed the circle as follows:

'Extends it is a glorious thought that when

'Friends, it is a glorious thought, that, when you leave this life, you are going immediately to your triends who have gone before you. We are glad to see you, Dr Child; it will do you much good to be here. We will take some of the disease out of your blood'—[alluding to polsoning received in dissecting a dead body, and revere sickness that followed]. Then, turning to Mrs. C. lvin, of Syracure, he raid, 'I speak to you for Friends, it is a glorious thought that when

children. There is no kind word or thought that an be lost; all will be stored up in eternity Help the poor, the needy and the orphan, and all Help the poor, the needy and the orphan, and any who need your aid, and you will receive your reward both on earth and in eternity.' This lady was connected with the orphan asylum at our home. Another spirit said, 'Doctor, when once you know conditions, as you will when you cast off the mortal coil and enter this state, you will product the definition of the way of understand the difficulties that are in the way of these manifestations. Friends, go on sowing the sord. It is spreading throughout the earth, and will bud and blossom, and bring forth much

After presenting the spirit-lights, the voice said, Let us have a light? said, Let us have a light. A light was then placed on the end of the place; the medium took her seat in the cabinet, and the doors were closed and booked, as usual, or our side, but were immediately thrown open, and we left them so. After singing a song entitled, 'The Bunch of Roses,' there came a little-baby hand with three beautiful rose-bads, presenting their at one of the small apertures over the door of the cabinet. There are little apertures (ventilators) over the door of the cabinet, and at these baby hands; with rose bads, frequently appear. And it is a

very beautiful sight. A spirit addressing Mr Baron said: 'William, this is worth all the riches that man can pile up.' fter a few moments, the controlling spirit spoke

On friends. I love to return to earth and helr

humanity, for there are many, many I see, cast down and in need of our encouragement. Charity, friends, is the most beautiful flower that blossoms. Judge not that ye be not judged. Weel the garden of your own hearts, before you weed those of others. You will all meet here before long. Friends, it is much better to say nothing unless you can say something good. You will all be sorry if you have injured any one, but never for the good you/have done. Be not ashamed, friends, to proclaim this truth to the world. There is nothing to be ashamed of in it, or that you are a Spiritualist and love this truth The time is approaching/when you will be proud of it, friends. Ob, how I long to speak to the hearts that are crushed/when their loved ones are taken from them, and they think they have laid

them in the ground. I long to say, "Rejoice! they are all free. Be glad! they are all happy in the spirit-land." And, friends, it is but a short time before you will meet them: Got bless you all, and enable you to show the light in the darkness that is around you, and help you to build this mighty building, Spiritualism, which is to protect and gather in all mankind.

While speaking the above, he put his head out so that we could see his features. He had dark hair and heard, and wore gold spectacles. He gave the name of Jackson. At the second circle gave the name of Jackson. At the second circle a hand was presented, the arm covered with a white sleeve. In response to the question of a lady, it indicated that it was her mother. Then our own mother appeared. We recognized her very distinctly; much more so than at Dr. Slade's Others present recognized her. She said, 'Thank. live again. There are many difficulties to be overcome in presenting ourselves

At another sitting there were about eighty perabus, formed into four circles. The manifestations were not very satisfactory, the circle not very harmonious. In singing, the spirits have modified a verse of John Brown as follows:

'Now three cheers, for the good time has come, [Repeated three times.] When truth shall be proclaimed.

We could hear them sing portions of 'Home, Sweet Home' and 'Beautiful River.' We sat nearly an hour in the dark circle, and when the light was called for and the medium sat in the cabinet, a hand and arm were thrust out, and, after a pause, two faces appeared, but were not recognized. In response to the rose song a bunch recognized. In response to the rose song a butter of four or five half-blown roses was put out of the aperture four times. Father Pierpont came again, and said, 'Friends, it is a consolation to know that man lives again'—then gave his name and the pierpont. We recognized his familiar face, but no one spoke the name till he didn't We when his the pierpont. nace, but no one spoke the name fill he did." We asked him if we had better leave to day. 'I Do as you are impressed; you have done a good work by coming here; we would like you to get plantain tea-and-take some, night and morning; it you about these trings."

Dr. Child then gives a communication received.

from Mr. Pierpont, on the conditions necessary to be observed in order to have a harmonious sitting and satisfactory manifestations, concluding by quoting this text of Scripture: "When thou bring-

their reances, where it was promised them that if they would follow directions strictly, spirits would step out into the room and show themselves full size in the light. A lady medium at one of these seinces, had her hair taken down and all the braids separated completely by spiritands.—She was also carried about the room-hod ily. A man who had committed suicate, in stock via, showed himself and gave his name as Aleck. He commenced by saying, "It is wrong to take your own life. I did that."

He reyour own life. I did that."
Some one asked him if he was happy? He re-

plied, "No, I am not happy; but I have not found the Orthodox hell." This man had been there before my arrival at Moravia, and told them where to find his hody hanging in the woods. "He told them it had been hanging there three weeks, and stated the condi-tion in which they would find it. They found it just as he said, with the flesh dropping from the bones. A nephew present recognized the face. His name was Aleck Royce.

Spiritualist Lyceums and Lectures. MEETINGS IN WOSTON.—Eliot Hall, corner Eliot and Tremont streets.—The Boston Spiritualists Union hold their regular meetings every Thursday evening at 13 of clock. The public are cordially invited to attend. Dr. II F. Gardner, President; Mrs. L. F. Kittredge, Secretary —The Children's Progressive Lyceum meets at 103 A. M. every Sunday.

John A. Andrew Hall, corner of, Chauncy and Essex streets,— lecture by Mrs B. A. Floyd, at 24 and 1½ p. M. The audierce privileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited

Temple Hall, 18 Bajuston street - At 10 A. M., test circle, Mrs. Relle Bowditch, medium; 2% F. M., circle, open to all mediums; 75 F. M., conference. Children's Lyceum meets at 1 F. M.

ROSTON.-Eliot Hall. - A well-attended session of the Children's Progressive Lycoum meeting at this place, oc curred on the morning of Sunday, July 28th-the regular exercises being varied with declamations and singing by the

John A. Andrew Hall -On Sunday, July 28th, Mrs. S. A Floyd lectured to quite a full house in the afternoon, and answered many questions and scaled letters. The subject of her evening discourse was: "Spiritualism the basis of happiness in this life and the life to come." It was treated n an interesting manner. Good singing by the quartette Birthday Party. - The friends of Mrs. Rose Collins magnetic healing medium), met at her residence 9 East Canton street, on the evening of Monday, July 29th, to

elebrate the recurrence of her birthday. Original poetic offusions were read by Dr. Samuel Grover, Boston, and Miss Delia H. Rice, of Mariboro'; remarks made by Dr Grover, Mrs. Roundy (entranced), and Mrs. Collins; and music (vocal and instrumental), furnished by various members of the party. After partaking of a bountiful collation. the guests, full of good wishes for their host, retired to their

HARWICH PORT .- Social Hall .- A correspondent, writing under date of July 29th, informs us that" " on Sunday after noon, July 28th, the Children's Progressive Lyceum met at the regular hour, the session being diversified by speaking some box where responsible and perfectly disinby Miss Cors Dosne and E. Baker; the answering of questions, and remarks by Mr. Franklin Robinson, Charles Jonkins, and Henry Anson, of Millord. The grand banner march, in which fifty took part, closed the meeting. This Lyceum was organized about one year ago. An average attendance of seventy-five speaks for the interest of its ses sions. George D. Smalley officiates as Conductor; Mrs. Charles Jenkins as Guardian; W. B Kelley as Musical Director; R. H. Robinson as Recording Secretary."

Live, energetic, liberal men, advertise. Such a sickness that followed]. Then, turning to Mrs.
C. lvin, of Syracuse, he said, 'I speak to you for your husband. Your mission is for the orphan is in the West.—Rockford Gazette.

Contents of this Number of the Banner.

First Page: "Inspiration or Influx," by Dr. J. R. Buchanan. Second: Conclusion of "Immortality Proved by the Testimony of Sense;" "Concerning Ann Cole's Message;" "Financial Fallacies;" "The Still, Small Voice," by the Old Colony Bard; "The Church of Arabula," by Andrew Jackson Davis. Third: Poem-"The Anchor of Hope," by Elizabeth L. Watson; Banner Correspondence; "Manifestations in Louisville, Ky.;" "Manifestations in Springfield, O.;" "Opposers of Spiritualism;" Poem-" Love Lightens Labor;" New Publications; "The Annual Spiritualists' Picnic of Central and Western Connecticut." Fourth and Fifth: "The Wonders at Moravia," Editorials, etc., etc. Sixth: Message Department; List of Spiritualist Lecturers; Convention Notices; Obituaries. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren: Chase; Western Locals," by Cephas B. Lynn; " North-West Peboles," by J. O. Barrett.

In quoting from the Banner of Light, eare should be taken to distinguish between editorial articles and the formunications (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 corresponding give utterance. compondents give utterance.

This paper is issued every Saturday Morn-

For Spirit Message Department see Sixth Page.

## Banner of Light.

BOSTON, SATURDAY, AUGUST 10, 1872.

Office in the Parker Building,"
No 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW YORK,

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#### Another Volume.

The last numbers of the present volume of the BANNER are slipping by, and having got into the twenties again, it suggests to us the remarks which belong to the event that is approaching. Number twenty-six closes the volume—a fact of which we hope our readers will take due notice. It affords us sincere pleasure to state that we shall open the new volume with an entire fresh suit of type of improved clearness and beauty, that will not fail to bring a sparkle of pleasure to the eyes of the Banner's thousands and thousands of readers. It is not to be denied that the expense of an improvement in typography on such a scale is very large, but that cannot unsettle the fact that it is one which it is time to incur for the sake of subscribers like those who sustain the Banner. We should not commit ourselves to it unless we rested firmly in our faith that all our old patrons, endeared to us by the close as ociations of many years, are ready to day to renew their subscriptions voluntarily-that is, those whose time expires with the current volume.

But in addition to this, and what establishes our faith in the prudence of what we have undertaken for our readers, we believe that every one of our old friends and patrons is equally ready to will take the polson out of the blood; your hand is better since you came here. In response to a question about our publishing a sketch of subscriber for their favorite paper. If each one his life, he gave an affirmative answer. Then looking around the circle he said. 'May God bless you all and lead you in the paths of light and truth.' As we came away from the house he said: 'I shall have something to say to at least as good a paper as the BANNER has been in the past, besides bringing to its columns such improvements as the times suggest and require. In short, our earnest and conscientious effort will be to make as much better a paper than est thy gift to the altar, and there bearest aught against thy brother, go and be reconciled to him, and then come and offer thy gift."

Mr. Bolles says: Several ladies in Moravia are formance. We therefore appeal to the readers of the cause of their favorite spiritual paper and make it for a time their own. Canvassing of this sort will have a large element of love in it, and that will bring sure triumph in everything.

> Treatment of Insanc-Insanity Cureda The problem of the proper care of the insane can never be solved until investigation is called in to show what insatity really is. There are thousands of cases of mere obsession that are ignorantly and persistently treated in such a way as to make the suffering patients insane after a time. Of the abuses of the mystery of insanity as a disease, by persons selfishly interested in confining others against their will, enough is known in this country to start the public to their very teet in horror and indignation. It is this phase of the subject that appeals with the greatest impressiveness to every intelligent person not yet wrongfully restrained of his or her liberty. Every little while there will be a spirt of public excitement over some case of flagrant wrong that comes out into view in spite of the efforts to suppress it, and then the feeling subsides again without any tangible result. We have incersantly made war in these columns on the system that deprives innocent persons of liberty and life to gratify old hatreds and revenge or remove obstructions to the enjoyment of an accumulated fortune. And we intend to wage that war to the end.

> In Belgium, which is a compact little country with a good government, the treatment of the insane is reduced to a perfect science, so much so that there is almost an entire city of lunatics, so called, existing as peacefully as any other on the continent. We have recently read that in one of the insane asylums of Beigium, a box is conveniently placed where the inmates are at liberty to deposit any written complaints which they wish to make known to the managers, and these are regularly taken out once a week. Were so simple an arrangement to go into operation in any of our well-known Asylums, we fear the managers and keepers would be so thoroughly canvassed that those reading the criticisms of the imprisoned ones would hardly credit the abuses to which they have been subjected by combined ignorance and chicanery. If everything is designed for the henefit of the asylum innate, what possible objection to giving him an apportunity to free his mind whenever he likes by dropping a letter into terested outside persons can get hold of its contents and give them due consideration.

> Our American insane hospitals were not modeled after any theory in which humanity had a controlling influence, but rather after the Old Bedlam of London founded over three hundred years ago; and people are content, all but the insiders to let these institutions prolong their existence on that dark code for a basis. Dr. Bemis, just resigned from his twenty years' Superintendence of the State Asylum at Worcester, had been convinced of the superior sanitary methods followed in Bel-

gium, and in his very last annual report urged his new plan of living in families for the milder insane as the most rational mode of treating them. To a certain degree his scheme is being carried really is, to overthrow the old methods of 'treat- | tracts from the same. ment, which are practically of violence. Rigid people to turn it to their selfish advantage.

Dr. Bemis, of the Worcester State Asylum, taken with them; and hence he argues for a comparatively small and separate building for the immediate needs of the more violent class, while life of freedom that is watched but not limited. A New York daily journal takes this whole matter up from the sensible side. It says that, "insanitybeing a disease of the mental faculties, it can only be effectually treated through methods which exert a direct influence upon the mind." What more rational or humane method, then, than that different from the bungling guess-work and stupid cruelty of the present management, based on violence and capable of being turned at all times to the selfish and cruel purposes of those who stand ready to avail themselves of the profitable result?

It gives us pleasure to repeat the announcement heretofore made in these columns, that Dr. Edward Mead-a gentleman of large experience in the treatment of the insane, assisted by Spiritualists of means in Boston and vicinity-has inaugurated at Winchester, Mass., on the Lowell Railroad, eight miles from Boston, a "Psychopathic Retreat," where kindness and sympathy, a croquet or hall ground, being among the atthe true "medicine for mind diseased," will be the tractions. A tower, built on the most elevated foundation of practice for the cure of mental and point of ground, about thirty feet high, overlooks nervous disorders. The institution aims at the encouragement of the patient toward the recitabencouragement of the patient toward the recetan-lishment of the disturbed mental balance, not his repression into that state of sullenness and hopeless apathy which often renders its gloomy fruit in necessary incarceration for life.

#### "Shouting Methodists."

The New York papers give a very graphic account of a "wondrous camp meeting" at Dover. N. J, held there recently by the Methodists of that locality. The heading to over a column of descriptive matter is, "A Day among the Shouting Metho lists of New Jersey—Unearthly Shouts and Fearful Contortions—Worship which Puz zles and Astonishes Every Spectator. The writer says:

"Their prayer is not an intelligible petition, but a series of groanings and cries to the Almighty. One strong-lunged individual said not a word for fifteen minutes\_but the one cry of 'Help, Lord' Help, Lord!' Another shouted, with equal fervor, Come down! Come down!' A third wrung his hands, and alternately cried and laughed, shouting, 'Thank God! Thank God!' The women were even more noisy than their brethren, and showed for greater proficiency in their gymnastic exercises. They sprang into the air three feet or more, and fell lengthwise on the ground. They threw up their arms, while their features were expressive of frantic terror or delight. Then they frantically hugged each other, kissed each other, and again resumed their emotional devo-

If Spiritualists should behave in like manner at their camp meetings, every Methodist journal in the country would hold them up to scorn. But hear further what the reporter has to say:

"A description of the scene is impossible. Imagine two hundred men and women, crowded closely, shouting and shricking with all their power, jumping up and down, on each other and over each other, twisting face, feature, limbs and bodies in every conceivable shape, and you have a grand season of prayer among the Free Meth-

odists." What has Zion's Herald to say to this?

#### Lincoln's Infidelity.

The newspapers have got hold of the subject, first fairly developed in Lamon's recently published Life of Lincoln, and they are discussing it with all the zest derived from party and personal feeling, and the desire to arrive at the exact truth in all cases. The biography makes out the late President a skeptic, not to use a term associated with positive unbelief. And a writer in the New York Times speaks after this style: "Mr. Lincoln was an infidel-positive, absolute, thorough. He was entirely without religion; and not only without religion, but without any faith upon which religion of any kind could be founded. He helieved in none of the doctrines, or even the facts, upon which the Christian religion rests The man who was always the champion of the poor and the oppressed-who was ever ready for personal self-sacrifice—whose famous Gettysburg oration breathed the very essential spirit of the enthusiasm of humanity-had no faith at all in any divine revelation, none whatever in the divinity of Jesus Christ, none, consequently, in the authority of his teaching." Now when a man thus particularly described as a horrid "infidel." proves, by his whole life, that he possesses traits which ally him to the angels, and illustrates all that Christ himself taught in his daily walk and action, in public and in private, what is the inevitable inference relative to the virtue of creeds and the value of professions? One such example as his life furnishes to the world, is worth vol umes of commentary on the utter uselessness of ecclesiastical "religion."

#### Seekers after Truth.

Many church goers, who have for long years been vegetating upon the husks of the pulpit, are coming to the great fountain of truth, Spiritualism, in order to be refreshed by its living waters. Even the clergy themselves are "investigating the phenomena," and to a far greater extent than their parishioners are aware. Some few, who have the independence to speak out, are already tinctured with Spiritualism," as the bigot ex presses it. Having found our faith just what they were in need of, they are happy to inform the world that they have been "converted" to the sublimest truth ever vouchsafed to man, viz. that the so called dead can and do return to earth, giving the assurance that they still live, and that they shall be reunited with their loved ones in the Better Land.

#### New Book Catalogue of William White & Co.

This Catalogue, just issued, contains THE EN-TIRE LIST OF BOOKS published and for sale by them. Copies forwarded to any address free of expense.

Letters remain at this office for Mrs. Julia E. Wright, Mrs. Sarah A. Floyd, and Dr. William

#### Spiritualism in New Zealand.

We are in receipt of files of papers from this distant outpost of civilization, replete with progressive ideas, and not asbamed to canvass the out, and it should be persisted in faithfully until subject of Spiritualism in a fair and manly way. the experiment yields a decisive result. The point At a future date we hope to be able to give ex-

We are also indebted to a correspondent, Mr. confinement is proven to be fatally inapt for treat- John Logan, for a copy of a pamphlet whose title ing a disorder of such delicacy and so difficult to page speaks its purpose: "Spiritualism; or the trace by its symptoms. Dogmatism assumes to Magnetic Traching, its Method and its Objects; bestep in with its bold and bullying theories, and ing three lectures delivered in Dunedin, [New the patient becomes the victim. Were the system Z-aland,] April 28th, May 5th and May 12th, 1872, of treatment a purely rational one, there would be by James Smith, Esq." In his preface the author no such opportunities for designing and wicked gives the following succinct account of the manner of the production of the above work:

"I have been asked by many persons to explain gives it as his judgment that not one third of the whole number of patients received at the hospital require confinement at all, or should be led to suspect that repressive measures were being taken with them; and hence he argues for a complete the confinement at all or should be led to suspect that repressive measures were being transfigured for the time being, and the magnetic taken with them; and hence he argues for a complete the confinement at all or strains figured for the time being, and the magnetic taken with them; and hence he argues for a complete the confinement at all or strains figured for the time being. by the spirit during the time I am writing. The ideas are communicated magnetically, by the laying of the spirit's hand upon my own head; my the milder forms of the disease are remitted to a own hand and brain being passive instruments, as t were. When I commence a lecture I do not know what the subject will be, and when I have finished one sentence, I am ignorant as to the nature and construction of the next; but all is consecutive and coherent, without a correction or erasure. Sometimes I stop short in the middle of a sentence, and then I look for a few seconds at the eyes of the spirit, when the current of ideas and words immediately resumes its spontaneous proposed by Spiritualistic Reformers, whose the-ory of the influence of mind over mind is entirely timed myself, and have found that I write in about one-third of the time which I should occupy in composing a lecture of my own."

#### Lyceum Picnic at Echo Grove.

A correspondent informs us that "The Children's Progressive Lyceum, of Eliot/ Hall, Boston, held a p'enic at/Echo Grove, West Lynn (on Saugus Branch), on Tuesday, the 231 ult. The day was very fine and cool, the company one of the best, and the grove one of the finest. The grounds were clean; swings, tilts, refreshmentroom, dining-half and dancing floor, together with the grove, and the view takes in the bay and barbor of Lynn, Nahant and Egg Rock, and the of Lynn, and surrounding country.

The grove covers about twenty acres of second growth hard wood trees, surrounded by a fence, so that there is only one entrance, giving parties the entire control of visitors to the grounds. Mr. Raddin, the proprietor, is a fine, affable gentleman, and accommodating to all that visit his place. The Eastern Railroad Company are very reasonable in their arrangements. In fact, it is one of the most pleasant and easy of access for picnics of any place short of Walden Pond. We should recommend this locality to parties of from one to four hundred, as the most desirable to be found anywhere, especially for children."

#### Spiritualist Camp Meeting at Lake Walden, Mass.

The revolutions of time have again brought the eason for the camp at this fine grove, toward which the participants of last year's meeting have looked forward with many pleasurable anticipations. Friendships here formed are again to be renewed; the lessons of life in the year past conned over, and let us hope that when the convocation about to assemble shall, like its predecessors, go out again from the shadowy wood to the glare and bustle of life's every-day cares, its various members may feel that having been nearer to nature they have imbibed purer thoughts and higher inspirations for future guidance.

On our fifth page will be found the full particulars concerning the forthcoming meeting, to be carried out as of old by Dr. A. H. Richardson and James S. Dodge, beginning August 7th. Distinguished speakers are expected to be present to edify the people, and a scene of combined mental gratification and physical healthfulness promises to result from the well arranged plans of the efficient committee.

#### "Looking Beyond."

Frances E. Hyer, a Shaker sister of South Union, Kentucky, speaks thus of Mr. Barrett's popular works-" Looking Beyond" and "Spiritual Filgrim":

"Through its interesting pages I have looked be-yond with clearer ken; and receiving the assur-ance of the good time coming, so briefly and yet so clearly demonstrated therein, have been able to bear the ills of the present with better philosoply. I can add my testimony to that given by thousands of cheered hearts, that the book should have a world-wide circulation. Heaven's choicest blessings will attend the author; and all such who graths exceptions of the world! are the saviours of the world!

There is one copy of the Pilgrim [I have bought another] in this Society of Shakers, which has been and is being read with great interest."

#### Spiritualist Works.

We are frequently, of late years, accosted in this wise: "What books shall I peruse to gain an insight

into the facts and phenomena of Spiritualism?" We answer, of course, "You will find what you desire in the works of the great seer, Andrew Jackson Davis, in the works of Hon. J. W. Edmonds, in the works of Robert Dale Owen, in the works of Epes Sargent, in the work of Prof. Robert Hare, and various other noted authors, who have enlightened the people of the nineteenth century upon a subject that has perplexed the world of intellect more than anything else since the globe was first inhabited by mortal man."

#### "Inspiration or Influx."

A very elaborate essay with the above caption, from our highly esteemed correspondent, Dr. Joseph R. Buchanan, will be found upon the first. page, to which we call particular attention. The subject treated is one of vast importance to humanity, and will doubtless command the critical attention of all reflecting minds. The Doctor aimsto place the mysterious in the daylight of science. and to satisfy many who are in the dark that there. is a solid, scientific and anatomical foundation for sciences that embrace the Supernal

#### A Competent Physician.

The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands. has had forty years' experience as a physician . and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C.

We call the attention of the reader to a well-written and interesting account in another column (from the Hartford [Ot.] Times,) of the experiences of Mr. Franklin Bolles, who recently visited Moravia, N. Y., for the purpose of testing the spiritual manifestations in presence of Mrs.

#### "Definite Proposals" at the Eleventh I tems from London "Human Nature." Hour.

MESSRS. EDITORS-In a recent issue of the Banner I had the pleasure of reading Dr. Brittan's eloquently-written propositions to the Spirinfluence in fashioning the structures and molding the institutions of the present era.

The first step is to organize in the City of New York "a Stock Company, with an adequate capital," &c. Now to establish a Publishing House and warerooms, "where the more important works on physiology, psychology, education and speculative philosophy' will be published and sold," is a most desirable plan, and looks practicable; and yet, glancing backward through the last twenty five years, one may be tempted to inquire, Why so many failures among Spiritualists tional and progressive purposes with which their of plans equally comprehensive and apparently names have become so universally associated. as practical? Why the successive appearance and disappearance of those brave ploneer journals-the Univercedum, Young People's Journal, Shekinab, Spiritual Telegraph, Spiritual Age, in England is not less checkered and marred by Herald of Progress, Friend of Progress, and the doubts and difficulties than that of other phases Universe? And why, at this very moment, is it that a paper so excellent and vigorously edited as is the American Spiritualist, published and maintained by a recognized stockholding association. According to the spiritual manifestations. According to tion of practical Spiritualists residing both East and West is continually threatened with amber. and West, is continually threatened with embarrassments and financial defeat? Why did not bearing the portraits of William Howitt and his the Publishing House and Wareroom of Messrs. Partridge & Brittan achieve a permanent success? Why did not the New Yorkers maintain the pleasant Wareroom and Spiritual Bookstore established in Great Jones street by Mr. S. T. Munson? Why was not the publishing establishment of A. J. Davis & Co. sustained? And why did not the wealthy Spiritualists do something toward making permanent and efficient such philanthropical efforts in New York as the "Children's Progressive Lyceum," and especially the Moral Police Fraternity"? There was at one time in New York a gigantic plan conceived in . virtue, and brought forth under the direct influence and business resources and sagacity of those substantial men, known on earth as Judge Elmonds, Horace H. Day, and a host of like dignitaries-organized and duly incorporated with Vice; Presidents countless, and a Board of Trustees composed of first-class reformers and earnest Spiritualists, very extensively known as the "Society for the Diffusion of Spiritual Knowledge." Why did this grand, comprehensive, practical, Christian, Spiritualistic effort struggle for life through a brief period, then give up the ghost, and return to the powers who conceived it?

Would it not be better to concentrate exertions and adequate capital upon organs and ,warecomes already in the field? Who can be unmindful of the prior claims of the existing Banner of Light? The Newspaper and Book Publishing Concern, organized and conducted in the city of Boston by a responsible firm known as "WILLIAM WHITE & COMPANY," is sufficiently comprehensive to cover Dr. Brittan's first and most important proposition. And now comes the question: If Dr. Brittan's Stock Company is practical executed photographic likeness of the lady; and, seeing that so much has appeared in these pages are not indicative of the sensualist. She appears to be a compact, wiry, medium-sized woman; the figure well-developed and tenacious, endowing her with great activity, excitability, intensity and endurance, and yet a lack of vitality approaching to "delicate health," inclining her to live for purposes rather than for the mere pleasures of exist ence. The hair is worn short, and is slightly rooms already in the field? Who can be unmindtion: If Dr. Brittan's Stock Company is practicable, why is not the BANNER OF LIGHT PUBLISH-ING HOUSE abundantly sustained in the rich and cultured city of Boston? Why was it that Wm. White & Co.'s Branch Office and Warerooms, located centrally at No. 544 Broadway. New York, cost the Banner Association about \$2 000 per annum, not withstanding the large number of books sold and subscriptions received for the Banner? And, again, why is the Spiritualist Association, doing business to day in New York, and laboring to publish the American Spiritualist and works devoted to the main questions, so debilitated from a lack of financial "food and drink"? And can Dr. Brittan be unaquainted with the new enterprise by Emma Hardinge-Britten? The Western Star is a new monthly just issued by a Company in the city of Boston, the plan and propositions of which cover the whole ground embraced in Dr. Brittan's second proposition—" to publish a Quarterly Journal," devoted to the phenomena of the human mind, and "the veiled mysteries of the of a profitable harvest realized, " spiritual universe," which is substantially what Mrs. Hardinge Britten is striving with all ber might to accomplish by the aid of wealthy Spiritualists in this world, and preëminently by the ccoperation of intellectually rich spirits no longer of earth.

Every interested person wishes these existing enterprises abundant success, and, necessarily, every such person deplores any fresh proposition which tends mainly to cripple still more these worthy strugglers for life in our very midst.

Dr. Brittan's third proposal is to establish a "National Association for the advancement of ferent phases of Spiritualism. A spiritual "Historical Society," in his fourth proposition, is to be tion: charged with the business of "furnishing, from authentic sources, the materials for a comprehensive and philosophical history of the New Reformation"-i. e., SPIRITUALISM. And all this in view of the fact that Mrs. Hardinge's "History of Modern American Spiritualism" begins with the very first "rap," and culminates in what (see the publisher's advertisement) is deemed "the most stupendous revelation that has ever issued from the press." Dr. Brittan proposes that the "Spiritual Historical Society" shall collect from "authentic sources" the materials for a comprehensive history, etc. Does he not know that Mrs. Hardinge has collected the authentic details, in manuscript, for two more volumes, equal to the large octavo already published, which she and her guides propose to issue continuously in the Western Star? The question of authenticity ought not to appear in Dr. Brittan's proposition; for does not Mrs. Hardinge's publisher re-assert her own affirmation that "this wonderful and thrilling history has been gathered up from the annals of thirty two States by the author herself, collected and written under the direct supervision and guidance of the spirits"?

To conclude: Does it not seem expedient and most practical to establish and complete some of the noble institutions already in existence? Dissatisfaction with existing establishments, and consequent plans to inaugurate new and more comprehensive enterprises, upon stock-holding and dividend declaring principles, which in Reform are seldom "a success." is only another development of that "intense individualism" which is the pivotal pride and privilege of the present period. Spiritualists, in our opinion. should secure first the foundations of journals and warerooms now struggling to live and labor in their behalf. If Dr. Brittan can institute plans that will accomplish this most important end, he shall be crowned with laurel fresh from lands of eternal bloom. If he can, let him impress Spiritualists that the hour has struck for them to make "liberal sacrifices for the wide diffusion of spiritual truth;" then let him direct the streams of such sacrifices so that they shall turn "the mills of God" already built, and which to day are faithfully trying to grind good grists for the com-

New York City, July 28, 1872. Just JUSTITIA.

This sprightly English monthly for July-J. Burns, publisher—has come to hand, freighted with live paragraphs for the general reader, and profound essays for the student, on the various itualists of the United States, urging them to progressive subjects which are embraced in the make an organized effort on a comprehensive broad scope of Spiritualism. The following items scale, so that Spiritualism may exert a positive of interest are copied for the benefit of our read-

We hear that our earnest co-worker, Mr. Pee-bles, is expected to visit Australia during the ap-proaching winter. Wherever he goes, he will be sure to do his duty, and that cannot fall to result in the promotion of human enlightenment, and a corresponding development of brotherly love.

Andrew Jackson' and Mary F. Davis have recently returned to their home at Orange, N. J. after a protracted visit to Washington and other portions of the Southern States. These good people devote themselves, as they have hitherto done, entirely so the promotion of taose educa-We hope they may long be spared to promote the useful work with which they have already been so beneficially allied.

THE PROGRESS OF SPIRITUAL PHOTOGRAPHY another figure, with very distinct and natural-loking features, which, we understand, has been recognized by the sitters. One case of identity thus established places the whole question be-youd dispute, and proves more than a dezen cases. failure, or effort, at imposition. Several other ctures have been obtained, in which the spirit ikenesses have been recognized more or lusstionably. Mr. Reeves, York Road, King's Cross, aided by a very remarkable medium, has een making experiments in the rame direction and obtains pluttures of a very peculiar descrip-tion, some of which have been recognized as like-nesses of deceased persons. We say and there came on the plate over our head a hand of colos-sal proportions. Recent correspondence in the Medium intimates that Mr. Slater is making sub-Medium intimates that Mr. Sauer is making suc-stantial progress in procuring spirit photographs; as also Mr. Beaute, of Clifton. We hear of other persons experimenting, and before long the mani-festations of spirit photography may be looked upon as well established, and quite as general as the higher manifestations usually are. VICTORIA C WOODHULL.-All who read this

may have heard of Mrs. Woodhull, either in tones of fulsome eulogy or disgusting abuse; and what or turning entory or originating active; and what was intended for portraits of her may have been observed in the fast-going illustrated newspapers, which engerly lay hold of anything eccentric in female character, for the purpose of gloating over its supposed sensual tendencies. We have been more fortunate. We have, through the kindness of Mr. Lees of Cleveland, Onio, seen a very well-executed photographic likeness of the lady; and, poses rather than for the mere pleasures of exist ence. The hair is worn short, and is slightly curled at the ends. The features are regular, not particularly small, the nose being prominent, the lower part of the face narrow and delicate, the eyes piercing, and the whole expression what may be denominated pert and defiant. The central range of brain organs predominate, indicating concentration of mind, critical acumen, practicality, and a tendency to go ahead toward the leading idea, irrespective of secondary considerations. The process by which she does this may not be necessarily of a very connected kind; logical sequences may be discarded, and original premises may be lost slight of in the nervous jerks with which the mind endeavors to grapple with with which the mind endeavors to grapple with its task. Here we have the organic features of an agirator—a daring, aggressive spirit, who, without feelings of shame or diffidence, can assume the most delicate position, whether absolutely right or the contrary, if it serves in leading her to the purpose to be attained. This peculiarity may have given rise to many of the stories respecting her, and aliots her the position of a strrer up of the social soil, after which must come much har-rowing, rolling, weeding and tillage, before pre-clous seed can be safely committed to it, or hopes

#### Movements of Lecturers and Mediums.

William Brunton lectured on the Spiritual Philosophy, Sunday, July 28th, at North Scituate, Mass., at the old Baptist Church, morning and afternoon, his remarks being well eccived by good audiences. "He speaks the last Sunday in August at North Bridge water, Mass.

Mrs. M. J. Wilcoxson is stopping temporarily with her relatives, at Milford, Connecticut. Now is the time for the friends in the East to engage the services of this carnest

D. W. Hull has been lecturing at Wyandotte, Kansas. He is to-hold a discussion with Elder C. C. Marston, at Rothe Occult Sciences," which is an alias for the dif-chelle, Ill., commencing Thesday evening, September 17th,

and continuing a week or more, on the following proposi-. The spirit of man is conscious after the death of the

body, and possesses the capacity of making revelations from the spirit-land to porsons now living on the earth.—D. W. Hull, affirmative; C. C. Marston, negative.

2 Modern Spiritualism is a Satunic delusion.—C. C. Marston, affirmative; D. W. Hull, negative. Abbie N. Burnham spoke in Mansfield, Mass., Sunday,

July 28th, forenoon and evening, being listened to by large and appreciative audiences. Her psychometric readings at the close of the evening's remarks-given at the request of her hearers—were highly spoken of.

Mrs. H. T. Stearns will lecture the first Sunday in August, at 11 A. M. in Richmond, Pa.; the second Sunday in East Randolph, N. V., at I p. M.: the third Sunday in Lottsville, Pa., at Il A. M., and Pine Valley at 3 P. M. the same day; the fourth Sunday in Titusville, Pa. Permanent address, Corry, Pa. There is increasing interest in Spiritualism in these parts of the country. She will make further engagements to lecture, as her time is not all taken up for the

Mrs. Lora S. Craig's address is Bradford, N. H.

#### New Publications.

THE ALDIES for August is another superb issue of this splendid specimen of art and typography, these leading features being generously supplemented with an amount and quality of reading matter that greatly increases the value of the issue. Everything about the Aldine is artistic, refined, and impressive. Culture shows on every page. The fine wood engravings comprise "The Palls of the Raymondskill," "The Courtship of Miles Standlah," a "Winter Sketch," and a gypsey illustration, all strikingly excellent and worthy of preservation for repeated enjoyments. The letterpress includes articles in prose and verse, essay, tale and parrative, from Stedman, Stoddard, Guernsey, Conant, and others, who are distinguished among current litterateurs for the character of their work. The great point aimed at in the Aldine is to develop that popular taste for art, allied to literature, which is sure to conduct to refinement by its endless round of elevated enjoyments. It is for sale by its general agent, B. H. Smith, 23 Court street, Boston.

BEAINARD'S MUSICAL WORLD for July presents its readers, in addition to good music and readable miscellany, with an eight-page supplement containing full and complete reports of the Boston Peace Jubilee and St. Louis Sængerfest, Published at Cleveland, O., by S. Brainard's Sons.

RF By notice in another column it will be seen that our friends in New Jersey hold their Quarterly Meeting at Atlantic City, Aug. 231, after which there will be a grand excursion. Dr. H. T. Child of Philadelphia, A. Highins of Jersey City, and other prominent speakers will be on hand to address the Convention.

#### ALL SORTS OF PARAGRAPHS.

Those who do not see their communica tions in these columns, should bear in mind that tions in these columns, should bear in mind that they are not canceled on account of the questions discussed, but because of the large number received. It is often perplexing in the extreme for us to decide which to accept and which to should be accept and the accept accept and the accept accept and the accept accept accept and the accept accep cancel. Our space is limited, otherwise we would gladly print all the articles our friends. send us for publication. Were the Banner four times larger than it is, we should still be obliged to omit many interesting communications.

Senator Sumner, as has been expected for some time, declares for Horace Greeley, in a long letter to the press. As this paper is not devoted to party politics, we have no opinion to offer, pro or con., in regard to the Senator's present views of "the situation."

There was a large fire at Hunter's Point, N. Y., July 30th. The Standard Oil Works were destroyed, with a large lot of oils ready for shipment. The spectacle was terrible. Vessels and canal-boats were burned, together with many buildings. The loss will reach nearly a million dollars.

Dr. Storer's medicines, we learn, are so highly appreciated by the community that they are having an immense sale. The same may be said of Dr. Spence's.

THE WOMAN'S TRUTH TELLER is the title of an eight page weekly paper, No 1, Vol. I of which has reached us from Utica, N. Y.—the location at which it is issued, by Josephine Mc. Carty, editor and proprietor. In point of typographic execution the new paper is a triumph, and it announces its ground by its motto: " Woman, right or wrong: God's best." In her salutatory the editress says of her sex:

" Each individual stands alone and alike before her Creator. She is responsible only for herself. No man can assume or relieve woman from her responsibilities to herself or to society; he clear ly, then, has no authority, given or acquired, to dictate, to coerce or to droumseribe her conscionce, her will, or her action. \* \* \* In every topic of human concern, political, social or reli-gious, she has one-half interest, and must have equal voice."

Dr. Vescelius, the celebrated magnetic physi-cian for chronic diseases, will remain at the Ame-ican Hotel until Saturday, July 27th, and will then visit Cunton for a few days. We are sure the good pecule of Canton will hall with pleasure the visit to their beautiful village of so thoroughly reliable and skillful a physician. His success here is always most extraordinary, and his room are at all times crowded with patients.—Water town, N. Y. Daily Dispatch.

#### The Massachusetts State, Spiritualists Camp Meeting at Lake Walden, Goncord.

This grove will be opened for camping, on Wednesday

Aug. 7th. On Sunday, Aug. 11th, Miss Jennie Leys will deliver one f her popular lectures. A number of musicians, under the direction of T. M. Carter and J. H. Richardson, will also

be present on that day, to add interest to the occasion. On Tuesday the 13th, regular camp-meeting services will commence, to continue until Sunday night, 18th. Prominont spoakers have been engaged.

Thursday and Saturday will be devoted to Conference, in which all speakers, mediums and all others present, are invited to participate.

Dancing-for which there will be no extra charge-will be participated in on Tuesday, Wednesday, Thursday, and Friday; music by J. H. Richardson's band. The Committee have made all necessary arrangements for

the furnishing of tents and lodgings.

Tents for the entire camping season (fourteen days) may be had of the Committee at prices ranging from \$4 to \$10, in proportion to size. Those persons desiring the use of tents only for the closing week, can obtain them on the ground

at \$3 to \$8 50 according to size.

Parties will find, conveniences on the ground for doing their own cooking. Those who intend to remain, will do well to provide bed ticks, blankets and general camp equipments. Board and refreshments can be obtained on the grounds at Boston prices.

In order to assist in defraying expenses a small admission fee will be required of those coming to the grove not holding railroad tickets. Fare to the grove and return from Boston, Charlestown,

Semerville, Cambridge and Watertown, \$1,00; Waltham 80 cents: Worcester, \$1,60.

Fitchburg Depot, Boston, 6:15, 11 A. M., 2:30, 3:55. Way 4:15 and 6 P. M. On and after Aug. 13th, in addition to the above arrange

ments, a train will leave the same depot daily, at 8 A. M.
Sunday, Aug. 11th, trains leave Fitchburg Depot, Boston, via. Watertown, 9:45 A. M., 1 F. M. Sunday, Aug. 18th, excursion train leaves Boston at 8:30 via. main road; 9:45 A. M. and 1 P. M.; via Watertown

Branch.

Sunday, Aug. 18th, special trains from Marlboro' at 9 A. M Hudson, 0:12. Rock Bottom, 0:22 Maynard, 0:32, South Acton, 9:40 Coucord Junction, 9:50, Mason, 5:50, Fitch

burgh, 6:30. Bunday trains connect from the state of tions south of Ayer Junction.

A. II RIGHARDSON, Committee of James S. Dodde, Jarrangements. Sunday trains connect from Worcester and all way sta

Spiritualists' Picnic at Portage Bridge, Thurstury Aug. 15.

The Spiritualists of Western New York have made extensive arrangements to hold one of their unsurpassed gatherings as above, and extend a cordial invitation to all to attend A special train via the Eric Railway will leave Avon at 7% A. M. via Batavia and Attica; from suffile and Hornellaville, take regular morning trains—all at reduced rates of fare.

Past experier ces warrant the anticipation of a day of much-picasure and profit. Mrs. liyer of libitimore and Prof. Fish of Rochester are angaged as speakers.

The beaut cult natural seenery, the magnificent railroad bridge, the preclous reunion of friends, coupled with the eloquent utteracees of some of our most popular inspired speakers, form a combination of attractions too rich to be distributed from one and all, they, with well filled backets, and enjoy the beautiful feast of Nature, of Art and of Inspiration.

For the Committee, J. W. SEAVER, Chairman.

Byron, July 29, 1872

The New Jersey State Association of Spiritualists and Friends of Progress Will hold the Third Quarterly Conventon in Bartlett's Hall (near the depot), in At antic City, Fridy, August 231, hedding two sessions, one at 11 A. M., second at 2 F. M. H. T. Chita, M. D., of Phindelphia, At Hisgins of Jersey City, and other prominent speakers, will address the Convention, A combination excursion will leave fine street whari, Philadelphia, at 6 A. M.; stoppin at Window Junction, will take the califoren of Progressive L; ceum and a large bo iy of other from Vineland, returning the same evening. Tickets from Philadelphia \$1,50, to be obtained of Dr. H. T. Child, 631 lince street; from the Junction and Hamm norm \$100. Tickets can; be obtained at Winslow Junction of C immittee, in the cars; in Hammonton at depot. This will be a grand Convention; and the great excursion of the season

ELLEN DICKINSON, Secretary.

Spiritual and Miscellancous Periodicals for Sale at this Office:

THE WESTERN RTAR. Published in Boston, Price 35 cents,
THE LORDON BPHRITUAL MADAZINE Price 30 cits percepty.
HUMAN NATURE: A Mouthly Jouinal of Zoistic Science
and Intelligence, Published in Loudon, Price 25 cents.
THE MEDIUM AND DAYBREAK. Alsylitiualist paper published weekly in London Price 5 cents. THE AMERICAN SPIRITUALIST. Published in New York

THE AMERICAN SPIRITUALIST. PROBLEMS IN NOW YOUR
City, Price 8 cents.

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Checago, ill. Price 8 cents.

The Herald of Heralt at D Journal of Physical Culture.

Published in New York. Price 20 cents per copy.

### RATES OF ADVERTISING.

Each line in Agate type twenty cents for the irst, and afteen cents for every subsequent inertion. SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS UAEDS.—Thirty cents per line,
Agate, each insertion. Agate, each insertion.

Payment in all cuses in advance.

For all Advertisements printed on the 5th' Advertisements to be Renewed at Continued Enter must be left at our Office before 18 M. on Monday.

#### Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender the donors our most sincere thanks:

#### SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York.

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the Barner, I make the following extracts from letters from both 2 hysicians and Particular. A nice of mine at Little Falls was having the Chills every day. I gave her the Negative Powders, and she had no more Chills white I was there. (Leander, Ethalber, Battle Creek, Mich.)

The old hady, Mrs. E. Hamlin, whom I mentioned in my last letter, teld me on Pu-sday that she had broken up her Du ib Ague with your Positive and Segutive Powners. (Mrs. Sa-rall E. Bosto, Salem: Marion Co. Phinos.) My by was attacked with F ver and Ague: Three of your Powders cared him (G. M. D. Teckas, Musicon, Mich.)

In Ague and Chills I consider them unequaled. (A Physician of Inlines who se name I am not at liberty to give.) My little sister was completely cured of the Ague by the last hox of voor r selve and Negative Fowders (Sary S. Cayfray, South Charlestown, Clark Co., Ohio)

CAFFRAY, South Charlestocia, Cloit Co., Ohio)
Let a neighbor have one of those bases of Positive and Negative Powders, which I hought of you, A member of his family, who had been having the Critis and Fevershice and Easter, had out one slight Chi after using the Powders. Two or three Powders cived affether mend Fevershice and Severships. A Lames Withenspoon, Negative Lindon, Clames Withenspoon, Negative Lindon, Proceeded seconding to directions; and he fore this duben half a Sox, the Chilis were gone, and with them the pains in my side. (Sins, ANNE TISKIAM Latin, Pennspleania)

TINKHAM Faton, Pennspirana )

The day after your Powders came, I went twenty miles to see a size coust, Mrs. Louisa Drakely, in Madison, this state. The doctors had given her up to die. She had the Chills and Feve r, and they could not break them my. They said, when uplanue would not break the Chills at conduct be done. But the Negative Powders broke the Chills at conduct be done. But the Negative Powders broke the Chills at conduct be done. But the Negative Powders broke the Chills at conduct be done. But the Negative Powders broke the Chills at the outland to result the Negative Powders broke the Chills at the Chills and there she coulded all the time. They are the best Cough Medicine, we see the See. (Mrs. Maria Powders Reconstriction of the Chills and Negative Powders in Conductive Chills and Chills and Chills and Negative Powders in Conductive Chills and Chill and Chills and Chill and Chill and Chills and Chill and Chill and Chill and Chill and Chills and Chill and Ch

"I have tried your Positive and Negative Powders in four cases of Agnes, and they have cured it in every instance. (John Fawcell Empone, Kansar) My little girl, six years old, hat the Aguie over 8 months. The duct is could not cure it. The Positive at a Newton caused a permanent cure in 2 days. (Wir. Davis, Lancaster, loca.)

They broke the Chills of 2 years' standing on myself. (A. M. Buan, Verdi, Kansas) One box of Positive and Negative Powders brove 3 cares of Chills in my own family. (Mus. Many Gor; Shelbing, Mis.

They are the best thing I ever used for Fever and Ague. (8. A. Boxsey, Mt Morris, Michigan.) Ague. (8. A. Bosney, M. Morris, Michigan.)
A tew diffs and 1 but 'two Chillis' and I was in the act of sending my son to town for some medicine, when a tin peddict drove up to the tence. My wife wanted no tin ware. He they in roduced your Positive and Negative circular. I read it for a tew momer is, and concluded that I woul take a box of half and half each, although I had no more faith in them than in the dust in the road; but I took them according to directions, and they worked by a decreasing to the constraint of the land of the constraint of the constraint of the second of the constraint of the

They broke the Chills and Fever and left me better than any other medicine. I believe the Politive and Negative Powders to be an uncolated apients for Intermittent and Remittent Fevers. (I. J. Hall, Shell-Rock Jones.) They never falled to cure. They have been used for Chills and Fever, and Eryshelat curing every case. (ANNIE C. 10 anny, nouston, Texas.

The Positive and Negative Powders are the best medicine I know of for Chills and Fever. (J. D. Wilson, Antwerp, Ohio.) My three children were each one cured of the Chills and Fever by your Positive and Negative Powders, in a very short time. (JOEL PREFEEX, Colburn, Indiana.) Your Positive and Negative Powders cured the Chills and Fever in my own family. (A. Pearson Casseide, Mis-

They are a perfect success in Fever and Ague., (John A. Starroun Stoke, Termont.) They have cured the Chille. (II. A. TATUM, Aberileen, Missistiffic

ELIZABETH J. BANDALL, of Ohio City, Kansas, reports that the Positive and Negative Powners cured three of her own children of the Chills and Fever, and she Levins Caron. Dr. J. Crang, of Corington, Indiana, reports the cure of one case of Consective Chills and three cases of Chills and Fever, by the Positive and Negative Powders.

N. H. Lavyell. of Joinsboro', Indiana reports that the Positive and Negative Powders cured a child four years old of the Chills of one year's standing.

Dr. J. M. Davis, of Winon, Minnesota, reports that the Positive and Negative Powders cured a case of Fever and Agur which had defied a Pother treatment for one year.

JOHNEYA: WHITE, of Channes, Missonei, sansa hata little.

Ague which had defied a Pother treatment for one year.

JOSHITA. WHITE, of Channes, Missionic, sansathata. Hitlegirl six years o'd had the Fever and Ague for some time,
and was well dosed with Calemel and other draws. Diarrious
set in. No become very weak and conscited and purple under the eyes. The case was considered almost hopoless. Igave her the Positive and Negative Powders and in ten days
some was out at play with the rest of the children.

gave her the Positive and Negative Powders, and in ten days and was out at play with the rest of the caldiren. The mingte centred of the POSITIVE AND NEGATIVE POWDERS over diseases of at kinds, is winderfus beyond all precedent. Tuny denotings winderfus beyond all precedent. Tuny denoting no no vomiting, no incredizing. The POSITIVE Excure Neutralgia, iteadache, Rheumatism, Pains of all kinds; Diarrhea, Dysentery, Vomiting, Byspepsia, Flattierce Worms; all Femnie Weathnesses and derancements; Fits, Cramps, St. Vitue! Bance, Sparms; all high grades of Fever, Small Pox, Measles, Scarlatina, Eryspelas; all Indiamenations, acute or cironic, of the Kidneys, Liver, Lames, Womb, Bladder or any other organ of the body; Chatarch, Consumption, Bronchitts, Coughs, Colds; Eccofula, Nervousness, Aathma Niceutlessness, de.

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#### The Free Circles

Held at this office with Washington street, Boston) WILL BE RESUMED THE FIRST MONDAY OF BEPTEMBER NEXT.

#### Invocation.

Oh thou, in whom abideth the issues of life, in unison with the many voices of this handsome day, we praise thee; and as Mother Nature is calling from the earth the richness of bud and blossom and fruit, so may we, leaving the darkness of all past errors, prepare to sun our souls in thy wisdom, that we may grow strong in thee; that we, too, may bud and blossom and fruit for the grand destiny which thou hast ordained for April 15. us. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I shall hear them.

OUES .- Will the intelligence give me his opinion with regard to the truth of the theory taught by the book called "The Hollow Globe; or, the World's Agitator and Reconciler "?

Ass -It is our opinion that there is not much truth contained in that theory; indeed, I doubt if there is any. Experience and the demonstrations of science prove the contrary, and prove this theory to be mere speculation-nothing more. O .- Is there any truth in the biblical idea that the wages of sin is death "?

A .- Yes, a very great truth; death to the sinnot specially to the sinner, by any means. All sin is specially related to the physical body, and has nothing to do with the soul, except in a secondary sense. The sin dies-so does the body. They who are called sinners live on, forever and foreverpiore.

O.-What is sin? A .- Sin is usually defined to be a violation of law. I do not so understand it. Sin, to me, is an attempt to violate the law, we being, by reason of our ignorance or greenness, in a state of inharmony with the law; and therefore the law acts severely upon us, and continues so to act until the sin is dead.

Q.-Can the intelligence inform us why so many-even those whom we have known to have led good, moral lives-are called upon to suffer so much torture just previous to dissolution?

A .- By reversing this so-called sacred sentence, you have a key to the whole thing: The fear of the Lord-is-the beginning of ignorance. I know it reads, the "beginning of wisdom;" but I take exception to that, "The fear of the Lord is the beginning of ignorance." Ignorance brings upon us all our suffering. Ignorance of the Divine power governing in soul-life and in earth-life, governing everywhere, under all circumstances, produces the fear of death; and that, in turn, produces upon the body and upon the soul intense suffering. It plunges it, for the time being, into hell; and when humanity love God more, and fear him less, they will enjoy more and suffer less.

Q.—Is there any good reason for supposing that this parth may not continue to exist for ages to come, and be inhabited, as now, by man and the lower orders of creation?

A.—There is very good reason to suppose-av. more, to know-that it must continue on almost in its present state, for millions of years to come, growing beautiful, becoming more and more perfect, but very gradually.

Q.-Why do Spiritualists ignore the divinity of

A.-Because they are sensible people on that point. They ignore the divinity of the Bible in a special sense: but I doubt if there are any among them who will go so far as to tell you that the Bible is not as divine as any other book; for it is, They know it to be so. They have been taught that it is by higher intelligences, whom they be-

Qn.-(From the audience.) There are larger stories in it than in any other book that I ever met.

A .- The Bible contains a large majority of that which is utterly false and good for nothing; but it contains enough of truth-of the fine gold-to give it a place in our love, and commend it to our respect. Robert B. Thomas, in compiling his almanac, made many mistakes, as Nature and science prove; and yet the divinity of the book should by no means be ignored or overlooked because of the mistakes. There never was a line written that was not divinely inspired, I care not what that line was. All intelligence is of divine origin; it is intelligence that writes your books. Q.-Please explain how it is possible that

spirits can be photographed. A .- They first pass themselves through a chemical process which is analogous to the process of galvanism. They are plunged—if you please—in a bath of certain chemicals, that will be held in solution for a very short time only, because they are taken from the air, and the air absorbs them again very quickly; but the spirit can hold them

itself upon the sensitive plate. The use of a medinm is necessary as a condenser. Q.-(From the audience.) A few weeks since, I noticed there was a question asked here: "Are spirit photographs genuine?" and the answer was: "Some are, and some are not." How are

in form for a sufficient length of time to impress

we to understand that? A .- You are to understand that spirit artists in this life sometimes perpetrate fraud upon you;

simply that, and nothing more. Q .- Why are sinners punished for merely attempting to sin, without being able to consum-

mate the sin?

A .- Because they are in antagonism, then, to the law, and there is a friction engendered between the law and themselves. It is exceedingly unpleasant to them, but it does not hurt or break the law. That which is a law cannot be broken. April 15.

### William B. Clay.

My name is William B. Clay. I am from Lexington, Ky. The darkness which hangs over those I have left (I mean spiritual darkness) who are dear to me, produces such a shadow upon me that I desire to be rid of it; and I know of no better way than to return, enlightening them upon these spiritual points. I am aware that some members of my family contemplate a trip North this summer. I desire them, while here, to make it a point to investigate modern Spiritualism. It won't hurt them. If they do n't like the first dose, they need n't try the second. April 15.

Caroline Page.

I come, because I believe that my mother and sister would be glad to hear from me. I found name was Deborah Wilde. I lived on South things in the spirit world pretty much as I had street. I left a niece here. She was a little child been told I should. It was not a strange place to that I had adopted, and I want to reach her if I me; I had heard so much about it, it seemed like can. Her name was Annie Smith. She was my home. The first one I met was my husband; I sister's child, and when my sister died I took did not know I was dead till then. I suffered her and brought her up. I don't know where to nothing in the going. I want to tell Mary I thank find her-don't know where she is; but I am her for all her kindness. I shall do the best I can quite sure I shall reach her some way. I was for the children. I want to tell mother that she is right in her notions about her spirit-home; it is just as she supposes. I used to laugh at her about am the old lady whose profile she so often lookit, but she's right. Caroline Page, of Boston.

#### Benjamin Edmunds.

me Benny. I was ten years old. My mother with her, and I was n't very well pleased with it; wishes that if spirits can come back and influence people here in this life, that I'd come back her rights I'd risk her! I'd risk her! and influence my father to do right. Well, she's many lies; she'd better not believe any more of est her, about her mother. Good-day, sir. 'em. She's always making trouble. My father's April 16. about as near right as he can be, now; so I don't, see any need of my coming back and influencing him. I think he is sensible enough to know what to do himself.

I know what she means; but there isn't a bit of truth in it. I'd just as lief Aunt. Paul would and give a little more money to the church before cording to her idea.

I hope mother won't make herself unhappy any more about it. Tell her not to believe a word of it, because there is n't a word of it true. Tell old am now. If this is hell, it's a pretty good hell. Aunt Paul to come and talk with me, and I'll The devil and I must have been first cousins, to tell her some things she won't expect to hear, have given me such good quarters. [You are Good day, sir. I am a sancy little chap. I know. but I always tell the truth. [The truth is very hard to bear, sometimes.] Well, sometimes things that are hard to bear are good for us. Good-by. April 15 ... /

Scance conducted by Theodore Parker; letters answered by "Vashti."

#### Invocation.

Oh thou who art the one God over all, thou who in the promised land remembereth thine Israel, and forgetteth not the Gentile, we dedicate our souls and their manifestations to thee praying for an especial blessing to rest upon this hour, that in the soul's great harvest-land we may reap fruits an hundred fold for the seeds which we shall sow here this day. And unto thee, oh thou Jehovah of the nations, be all our praises forever and forevermore. Amen. April 16.

Questions and Answers.

QUES.—(From a correspondent.) Messages are uite often given here from children, who speak f their present home, mentioning only that it is pleasant, and generally telling us that they live with some relation, known to the person to whom the message is sent. Will you describe a spiritual home, its surroundings, amusements, employments, and give us some idea of its location?

ANS.-No; you might as well ask us to describe God. The things of the spirit are to be spiritually understood. Now it is expected that if I give a description, I shall give an accurate one, or none at all. I cannot do it. I can only go so far as others have gone, in declaring these homes to be beautiful. in saying that they are tangible realities, that they are dwellings surrounded by the beautiful in nature - perhaps by trees, water, shrubbery, flowers. All that goes to make up a beautiful rural home here, generally constitutes spirit-homes are so far beyond your earthly homes in beauty, that it would be impossible to the dead live, and that they can return and com-

spirit ever has done it; no spirit can do it. Q.-(From the audience.) How far is a man a free agent, while in a material body?" A .- Just so far as he acts in consonance with

the law of that body, and the law governing in the universe, and no further. When he acts in antagonism to the law, he suddenly finds he has answered by "Vashti." no free agency; and when anything transpires to bring him into an inimical condition with the law, then, in that respect, he is no free agent. For example: a man falls down and breaks his leg. He desires that leg to be whole; he is sorry that the accident has happened. So far as that is concerned. his free agency is lost; he has to wait for time and circumstances to repair the damage, nothing else can do it.

Q .- Are we not all creatures of destiny-fate. as we term it?

A.-I so believe, because we are all in the hands of God, who deals with us as it pleases him. Q. - A man's safety depends something upon his foresight, or upon his power to guard against accident, does it not? He is the most of a free The agent who can shun these accidents the best.

A. - Yes; the old adage, "he who is forewarned is forearmed, is a truth. If there were no limit to your free agency, you would all be rich men, every one of you. It is fortunate for you that there is a limit, because in your ignorance you would run too far; you would grasp too much, and it would sink you, instead of elevating you in the scale of being. There is a wise providence in all things, and it is displayed most

providence in all things, and it is displayed most beautifully in this law of free agency.

Q.—Some people in this life have an abundance of good things all their lives; others have nothing but suffering. Does not this make any difference in the spirit-life?

A.—Yes, it makes a very great difference. The old story of "the rich man and Lazarus" should convey a great truth to you. Riches bring to the possessor those sordid conditions that are inimical to happiness after death. There is not more than one in a hundred who can escape these sordid conditions. I have seen rare exceptions, but they are very rare. Now, then, if you do not have these riches, the chances are you will be better fitted to enjoy the happiness of the spiritland—that you will rise to a higher estate in that a property is cold the property of Carles, of Carl

better fitted to enjoy the happiness of the spiritland—that you will rise to a higher estate in that
spirit land than if you had them.

Q.—Do you mean to convey the idea that most
rich people find themselves in a bad condition on
the other side?

A.—Yes; a most deplorable condition. Your
Jesus taught you many truths, one of which is
that little children are of the kingdom of heaven.
They always reach a place of supreme happiness
after death; and why? Though they may have
been surrounded by the wealth of this life, yet
they have been intact from it; it has not been
theirs; they have not dabbled with it; they have
not coveted it; they would just as soon have gone
out of it to play with a pauper child upon your
highways as to remain in your dwellings of luxury. So this wealth has had no effect upon them.
They always rise to a high spiritual happy state
in the spirit-land; they always entar heaven.
April 16.

Minnie Garcia, to her father; David McGlivray; John Clark,
to his family; Ton Sibley, of Galveston, Texas, to his brother;
had partner.
Thursday, Jane 2.—Invocation; Questions and Answers;
look williams parark, of Sing Sing, to his mother;
Capt. John Eldredg, to Capt. Hisrvey Thomas.
They always reach a place of supreme happiness
after death; and why? Though they may have
been surrounded by the wealth of this life, yet
they have been intact from it; it has not been
theirs; they have not dabbled with it; they have
not coveted it; they would just as soon have gone
out of it to play with a pauper child upon your
highways as to remain in your dwellings of luxury.
So this wealth has had no effect upon them.
They always rise to a high spiritual happy state
in the spirit-land; they always entar heaven.

April 16.

April 16.

Minne Garcia, to her most of Elivation, Just of Elivation, Just of Elivation, Texas, to his friends;
All remainly in part of Livateon, N. H.; John Carlon, Just of Livateon, N. H.; Lucy Harris, of Boston, to her mother;
Monday, Just 2.—Invocation; Questions and Answers;
Monday, Just 4.—Invocatio

Deborah Wilde.

I lived here in Boston thirty-six years ago. My seventy-three years old when I died. She was five years old then. I want her to know that I ed at in the old Bible. I had it cut out and put in the old Bible. She always liked to go and look at it before I died, and I can't but think she's got it now. I think she has. I kept track of her My name was Benjamin Edmunds. They called for a few years, and I saw how my brother dealt but when she got up to be old enough to assert

So she's somewheres, I know, round here. I mistaken about my father. He's doing right now. want to get into communication with her. I've She's mistaken; old Aunt Paul has told her too got a good many things to tell her that will inter-

#### Sam Going.

How do you do, stranger? (to the chairman). I am from Missouri. My name was Sam Going. [Not gone?] They say I'm gone, but I don't so see it. I was in the grain business with my broknow I'd said she lies, as not; because she does, ther Joe, and, if there aint no objections to it, I'd and she knows it too-if she does belong to the like to send him a word or two. Well, stranger, church. She'll have to say a few more prayers he's a hard-shell Baptist. I don't know as I can crack the shell and get out the nut, but I'll try. she'll get absolved from some of her sins-ac- I tried when I was here, but I didn't make out anything at it. He says I've gone to hell. I say I have n't. I'd ought to know; I do know. Why, stranger, I never was so well off in my life as I pretty well off, then?] Oh, yes, stranger, I am well off. I am satisfied. Joe is a good fellow, but he is so wrapped up in his religion that he can hardly come out of his shell long enough to do husiness in decent shape. Now, what I want is for him to give this new spiritual religion a sifting, and see what he can make out of it.

He once wanted me to sift his religion, and saidhe never would find fault after that, if I was n't a Christian. Well, I went in, stranger, and I come out right agin it, and when I told him so he said he must then make up his mind that I was lost. I told him I reckoned he'd find me, when he got on the other side, somewhere-in a pretty good place, too. I want him to be as fair in dealing with my religion as I was with his, and if he comes out as I did, all right; I shan't find fault. Good day, captain general. April 16.

#### William Thompson.

Will you be kind enough to say for me, through your valuable journal, if my friends desire to test this matter and me, they have only to avail themselves of the means that are scattered throughout the land; but I want the very best, and I don't want them to cry out humbug until they have used the means and satisfied themselves whether or no it is a humbug. After they have done that, if they see fit to cast their vote against it, why— as the Missouri chap says—I shan't find fault. I know their desire to communicate with me. I want them to understand that I am equally anxious to communicate with them. I've been here before. William Thompson, of Bangor. April 16.

### Andrew Miller.

I wish to communicate with my brother, who lives in North Square, Boston. His name is John Miller. My name was Andrew Miller. I want the beauty of a spiritual home, and yet these him to know that there is a life after death. He does n't believe it. Now I want him to know that give you, an accurate description of them. No municate with those they have left. That's what brings me here to-day. I was thirty-six years old at the time of my death. I was lost at sea, in a storm. I was a sailor. I have been gone thirteen years. Good-day, sir. April 16.

Séance conducted by Rabbi Lowenthal; letters

### MESSAGES TO BE PUBLISHED.

Thursday, April 18.—Invocation; Questions and Answers; Lucy Rice, of Isoston, to her husbard and children; Ella Everett, of Boston, to her mother; Emerson Philips, of St. Louis, to his tather; Julius Flavlo, of Oranto, Italy, to his brother in Bos on; Ezra S. Gannett.

Monday, April 21.—Invocation; Questions and Answers; Alexand; Dunbar, of Sectiand, to his son John; Eliza Crane, of New Bedford, to her children; Deborah Frye, of Rye, N. II.; John Cameron, of Tarrytown, Penn. Capt. Thomas Grier, of Bristol, Maine; Mary Vane.

Tuesday, April 23.—Invocation; Questions and Answers; Nehemiah Wheeler, of Chicago, to his son; John Wilkes Booth; Minnie Allen, of Scarborough, Me., to her grandmother; James Doran, of Boston.

Thursday, April 25.—Invocation; Questions and Answers; Henry J. Raymond, of New York, to his daughter; Tom Atchison, of New Orleans, La.; Eliza Dow, of Newington, N. II.; Thomas Bradley, of Boston; Eddie Jarvis, of Detroit, Mich, to his mother.

Monday, April 28.—Invocation; Questions and Answers; Thomas Goddard, of Boston; Annie Cameron, of New Bed ford, Mass, to Capt. William Cameron; Neilie Adams, of

Monday, April 28.—Invocation; Questions and Answers; Thomas Goldard, of Boston; Annie Cameron, of New Bed ford, Mass., to Capt. William Cameron; Nellie Adams, of Nashna, N. II.; Betev Edson, Tursday, April 30.—Invocation; Questions and Answers; Charlotte Steinway, of New York; Lida Davis, of Baitimore; Thomas White, of Bennington Vt.; James Fisk, Jr. Thursday, May 2.—Invocation; Questions and Answers; Lola Montez, Countess of Landsfelt, to friends on the Pacific Coast; Johnnie Hathaway, of Boston, to his father; Elizabeth Hall, of Roxbury, Mass., to her husband; Samuel Meredith, of Roxbury, Mass., to her husband; Samuel Meredith, of Roxbury, Mass., to her husband; Samuel Meredith,

of Boston.

Monday, May 6—Invocation; Questions and Answers; Emma T Shaw, of Boston, to her parents; Samuel Hahneman Wadleigh, to his father; Abou, an Esquimaux Indian, to Capt. Neal; Patrick Henry; Michael Finney, of South Boston.

Tuesday, May 7.—Invocation; Questions and Answers; Dr. Emmons; Hilda: Joe Argus; Nancy Tucker, of Boston, to bear children.

LIST OF LEGTURERS

[To be useful, this list should be reliable. It therefore phooves Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

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Dayton, O.
MES. N. K. Andross, trance speaker, Dolton, Wis.

Mgs. N. K. ANDROSS, trance speaker, Journal, 1985.
C. FANNIE ALLIN, Nox 209, Stoneham, Mass.
Mgs. M. A. Adams, trance speaker, Brattleboro', Vt.
Mgs. Emma Hardings-Britzer lectures in Ogdensburgh,
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eptember. Applications for the ensuing tall and winter to
addressed care Mr. Thomas Ranney, 251 Washington street,
oston, Mass. Mgs. Britten can only take engagements in the

Boston, Mass. Mrs. Britten can only take engagements in the Eastern States at present Rev. J. O. Barrett, Glenbeulah, Wis. Ell F. Brown, Richmond, Ind. Mrs. H. F. M. Brown will answer caffs to lecture and receive subscriptions for the Banner of Light. Address, 225 West Rand high street, Chicago, 117?

Mrs. Sarah A. Byrres, Wollaffon Heizhts, Mass., box 87. Mrs. Nellik J. T. Brigham, Elm Grove, Colerain, Mass. Mrs. All Bright, Elm Grove, Colerain, Mass. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. Rev. William Brighton will speak in Albany, N. Y., during September, November and December. Permanent address, No. 5 Poplar Place, Boston, Mass. Mrs. Abst Y. Burnham, Inspirational speaker, No. 52 Tremont street, Charlestown, Mass. Mrs. Els Eurg, Inspirational speaker, box 7, Southford, Conn. Dr. James K. Bailey, box 394 Laforte, Ind. Addie L. Ballou, Inspirational speaker, Chicago, Ill., care R. P. Journal.

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Daniel Whitz, M. D., Virden, Ill.
Mrs. Mary E. Wirther, Marboro', Mass., P. O. box 532.
Mrs. Northa Woodb, trance speaker, Burlington, Vt., care
Col S. S. Brown.
Mrs. J. Willis, 44 Windsor street, Cambridgenort, Mrss.
A. A. Wherlook, Cleveland, O., care American Spittualist,
Mrs. Jollette Yraw will speak in North Scituate, Oct. 22.
Address Northboro', Mass.
Mrs. Fannis T. Young will answer calls to lecture; also
will perform the marriage rite and attend funerals. Address,
Centre Strafford, N. H., care Dr. H. C. Coburn.
Mrs. & Mrs. Wh. J. Yung, Reise City, IdahoTerritory,
Rev. John S. Zeller, Burlington, N. J.

#### CONVENTION NOTICES.

Ninth National Convention - The American Association of Spiritualists.

Association of Spiritualists.

To the Spiritualists of the World:
The Ninth Arbual Meeting of the American Association of Spiritualists will be held at Island Grove, Ablington, Mass., commencing on Friday, the 13th day of September, 1872, at ten o'clock in the morning and continuing three days.
Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working Local Society, and each Progressive Lyceum within the bundaries of such State, or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates

delegates
Each active Local Society, and each Progressive Lyceum of
any State, Territory or Province, which has no General Assosociation, is invited to send one delegate for each fractional
fifty members, to attend said Annual Meeting and participate
in the business which comes before it.
Victoria C. WOODHULL, President.
Hanny T. Child, M. D., 634 Race street, Philadelphia, Secretary.

The Board of Trustees will meet at 645 Washington street, Boston, on Tuesday, the 10th of September, at 8 r. m.

Convention of Beformers. The Reformers, Progressionists, Spiritualists, Woman Suf-tragists, Labor Reformers, Shakers, Quakers, and Religionists of all classes, and all lovers of peace, and good will to all man-kind, are invited to meet in convention at Vincland, N.J., Wednesday and Thursday, August 7th and 8th, 1872, at 10 o'clock A.M. clock A. M.

The object of this call is to take into consideration a new

The object of this call is to take into consideration a new form of government, recognizing the principles of Christ as our foundation—which is the Golden Rule—to be planted at the head of our Government; and to do away with all imple, ments of war, and to rid our nation of debt. dec.

Also, to nominate candidates for President and Vice President on the true platform of Equal Rights—one man and woman—equal in all departments of the government, and to serve for the good of our beloved country, and to establish a new form of government for the world.

Miss II, MITCHIELL,

MR. S. V. GIFFORD,

MISS H. MITCHELL,
MR. R. M. ADAMS,
MRS E. A. LOOMIS,
MR. C E. LOOMIS,
MRS. D W. GIFFORD,
Vinetand, July 16th, 1872. MRS JULIA DOANE, MISS L. L. LAMB, JOHN WILLIAMS.

Ohio-Grove Meeting at Springfield. Sunday, August 4th, a Spiritualists' and Liberalists' Basket Meeting will be beld at the Fair Grounds "Arrangements for excursion trains from neighboring cities are being made, and prominent speakers engaged. Mr R. M. "herman and other excursion trains from neighboring cities and other prominent speakers engaged. Mr R. M. sherman and other noted physical and tost mediums will be present August Ist and hold evening meetings at Allen's Hall. The Grove Meeting is designed to be one of the largest and most interesting is designed to be one of the largest and most interesting of the season, and all within easy distance should not fail to attend.

J. P. ALLSN.
G. W. DALIE,
W. W. LEWIS,
JOHN OLINGER,

Committee.

The Central New York Association of Spiritualists

Will hold the Third Quarterly Meeting in Owen's Hall, Old-kany Falls, Oneida Co., N. Y., on Saturday and Sunday, August 17th and 18th, beginning at 10 A. M. A. A. Whoelock, editor of the American Spiritualist, and others, are engaged as speakers. A great time is expected. A cordial invitation is given to all. Efforts will be made to provide for visiting friends. Oriskany Falls is on the Midland Railroad, between Utica and Norwich.

DR E. F. BEALS, President.

L. D. SMITH, Sceredary. L. D. SMITH, Secretary.

Quarterly Conference. The Northern Illinois Conference.

The Northern Illinois Conference of Spiritualists will holdtheir second session in St Charles, Kanc Co, Ill., Friday,
Saturday and Sunday, August 16th, 17th and 16th.
Arrang, ments will be made to accommodate all who come.
E. V. Wil-on and other speasers will be present. All are in
vited, and a good time may confidently be expected.

By order of the Executive Committee,

C. K. W. Howard, Secretary.

Passed to Spirit-Life:

From Paw Paw, Mich., Roy Warner, son of Lottle and Ed-From Paw Paw, Mich., Roy Warner, son of Lottle and Low win Warner, aged 6 months and 20 days.

Brother Warner is a firm believer in spirit communion, and it was cheering to see how his belief bore him up in this hour of trouble. He was not willing, though urged, to call in an Orthodox minister. "Our philosophy," said he, "is more beautiful in this hour than any other." At the funeral services the speaker said death is only a change; the gravistival and physical. All physical bodies are subject to the law of change. They can only keep their present form til they are perfected by the life principle, then the life or splitt, being a progressive principle, breaks its connection with the physical and rises to a higher life, while the forces of nature selze upon the physical body and carry it back to the quiescent mineral world. God has not afflicted you; it is only the workings of natural law. Your boy had reached such a condition that its little spirit could not progress and retain its connection with the body. Little Roy had more the appearance of an angel than a physical being. The parents knew that they would meet their darling boy beyond the river.

We thought, as we witnessed the scene, that nothing such a coft of the positive knowledge of Spiritualism could enable us to meet and witness death without any fear about the future.

F. MOALPINE. win Warner, aged 6 months and 20 days.

From New Britain, Conn., July 8th, after months of weary sickness, Rosa M., only daughter of Henry and Maria S. Rich-

sickness, Rosa M., only daughter of Henry and Maria S. menards, aged 18 years.

Rosa was one of those premature spirits whom one instinctively feels are not long for this life. She had that native sweetness and simplicity of character that endeared her to all. Talent, judgment, discornment far beyond her years, and with a rare faculty of adaptation, she became the companion of the senior or lonlor who chanced to be a guest in her father's family. Never with deeper regret have I stood by a cast off form to speak words of instructive consolation to be reaved friends than upon this occasion. As I looked upon the motionless features, which still bore the impress of the spirit. I could but we ep that one we expected in the future to have been one of the world's bright lights should have been so carly removed. She has gone from here, but by the knowledge gained through spiritual revelation we know shelived there, and will be the bearer of the comforter to those remaining here; and isit not a sweet dispensation to sorrowing souls?

E. Anne Himman.

From Kingston, Green Lake Co., Wis., after a painful ill-From Kingston, Green Lake Co., Wis., after a painful illness of six months, Mrs. Emily G. Foster, aged 58 years.

The consolations of spiritualism had been her support in seasons of severe affliction and bereavement, as well as in the cares and conflicts of daily experience; but doubly dear were its teachings in the last trial of saffering and decay. Her sufferings the last two weeks. were intense; but caimly and patiently, without the shadow of fear, 'she awaited the coveted change. She saw the loved ones ere her eyes closed on terrestrial things "coming to help me through," and gladly took her flight, bearing the impress of heavenly peace on her loved features. Dear friends, our loss is her unspeakable gain. We soon will follow, . Xs.

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OFFICE OF DR. H. B. STORER,

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DESIRE CLAIRVOYANT EXAMINATIONS and counsel as to the care of their health from the spiritual world. All such will find

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292 Washington street, Boston. Mrs. Latham is eminontly successful intreating Humors, Rhoumatism, diseases of the Lungs, Kidnoys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. July 27.

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Aug. 3.—4w\*

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Lynn, 6 to 8 in the 4w\*-Aug. 3.

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MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. Circle Tuesday 4w\*—July 27. MRS. M. A. PORTER, Medical and Business
Clairvoyant, No. 21 Lagrange street, Beston. Rooms
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MRS. MARSHALL, Spiritual Medium, 19 TemMay 18 – 13w\*

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SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street); Dr. G. will at tend funerals il requested. DR. F. HATCH, Magnetic Physician, 55 La-grange street, Boston. 4w\*-July 27.

### Miscellaneons.

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Owing the unlik New York practice, and go to a place where the wear of professional life is not as great, and takes this method of informing his numerous patients about the country that for the present he may be addressed as above.

From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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Address by mail as above.

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WARREN CHASE,
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THE SPIRIT BRIDE, 25 cents; do. 8xi0, 50 cents.
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WILL COMMENCE HEALING AT THE "KENNARD HOUSE," CLEVELAND, OHIO, June 80th, 1872,

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July 27.—3m\*

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sex of patient, for clairvoyant examination and prescription. Address RACHEL LUKENS MOOKE, care Warren
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June 17.—tt

June II.—It

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2m—Aug. 3.

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Louisville, Ky., May 20th, 1872." June 8. J. G. ROBINSON, M. D.,

TCLECTIC AND BOTANIC DRUGGIST, invites the attention of clairvoyants to the special advantages offered the mat his establishment. The usual discount in trade made by apothecaries to physicians, but refused to clairvoyants because they are not of the regular profession, is allowed them by him. Fluid extracts of a superior character, together with articles difficult to be obtained in other drug stores, will be found at his counter. He gives the strictest attention to the putting up of clairvoyant prescriptions. Preparations of this nature sent to any distance by express. Call at or address 617 Washington street, Boston.

Aug. 10.—tf

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"AN INVALID'S CASK ET" is the result of nearly seven
years' poetic musings, the majority being composed in Amerlea. The object of the present issue is to secure (if possible)
means, from its sale, to enable the Author to support his
family. He has now for fifteen months been growing daily
less able to perform any kind of labor, owing to a disease
which keeps him in continual pain. His medical attendant
says that his case is one not to be met with in a lifetime.

The Author feels that he has little chance even for an hour
or two's cessation from pain this side the grave. Thus at the
age of 41 he is by the hand of affiction readered almost
helpless.

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nity (10), 10); Intending Subscribers will confer a favor by forwarding their names, addresses, and subscriptions at once to J. II. POWELL, 179 Copenhagen st., Caledonian Road, London, N. "Victor racers wear Fame's Crown Royally and grand, Who to the racers fallen down Lend a holping hand." 4tcow—July 27.

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her address "To the Reader":

"KIND READER—10 u may think that I have chosen a singular name for the collection which I now give you in book form; but is it not good to seek to glorify common things? And though

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#### A BAD PRACTICE.

The public mind is daily saturated with the shocking and often disgusting details of cruel and brutal attacks by men of various ages upon young girls, often of very tender age. The scribblers for the press pick up with great care, and detail with much minuteness, these scandalous events to feed the excited and unnatural appetite of those whose, moral natures are grossly corrupted, and who seek with avidity and devour with eagerness every item of the dispusting details. We would not write a word nor utter a thought to lessen the enormity and restrict the legal punishment of such offences against the poor victims, for we believe the crime referred to is among the worst of which a man can be guilty, and deserving the Severest punishment. (But what we do most emphatically of ject to, is spreading the sickening details before the young and ignorant in our daily papers and the pictorial weeklies, gotten up expressly to sell to a corrupt and licentious class of people; and we object still more to the common, almost universal, expression of " accomplished her ruin," or "effected her ruin," as if there was no recovery for the girl, while the man was unharmed, when his is the greater ruin and often only guilt. There are, it is true, a few cases from which there is no recovery for the female, and many others where the real cirtue of the girl is not tarnished and she is not rained, even though the criminal deserves no sympathy and is as guilty as if she was ruined. We cannot see how a female forced into an unwilling relation by a man, is more ruined for the man not being her husband than if he was such, and to us the crime is little less than

What we would do is to stop this miserable scandal about females, by which the public are constantly reminded that such acts, voluntary or involuntary, as do not morally or physically injure a man, work the complete ruin of every female, unless she is married, when they are no injury to her, however corrupt and licentious the husband may be. There certainly is something wrong in our moral standard which condemns to utter ruin an innocent young girl for what she could not prevent, and which, if consented to by her and permitted by a priest, would in no wise injure her morals or her respectability.

#### WHO PAYS? A.

The St. Louis Mutual Life Insurance Company is just completing the most extravagant and expensive building in the city, not excepting the jail which is an ernament to the city, like that of Lowell, Mass. We have several times asked the question, who pays for this building, with its costly ornaments and fire-proof floors and walls? Those who are friendly to the Company think it an improper question, and most people think it not worth while to inquire into the source from which the money comes, since it is such an ornament to the city, but we would be glad to have those who pay for it know where their money goes, and we honestly believe they do not know. Many suppose the stockholders in the Company pay it, but the truth is, these extravagant expenditures, which are numerous, are all collected by this and other societies in small sums from those who insure, and are in addition—as are also the salaries of the officers-to what is paid back to

We consider life insurance one of the best institutions of the country, but it will have to be revolutionized out of the hands of speculating monopolies, and assumed by the governments of the unicipal States or Counties, or lesses tions, where the business can be done by officers elected, limited and held responsible to the people, and where all can have a fair chance, and no one be allowed to swindle the others by insuring for the extravagant sums that no family need require, It is time the people were awakened and aroused to action on the subject of corporations which are daily impoverishing them and enriching a few who are not benufited thereby. All our extravagant buildings, churches, &c., are really fliched from the laborers, who are mostly left poor and lo not enjoy them.

### POLITICAL ACTIVITY.

The political leaders have commenced with much vigor the necessary work of getting up an excitement to carry their candidates into office in November. Among the potent engines to effect the work, they seem to consider fireworks and firing of cannon as highly essential; and we are regaled, every few nights, with these artificial sky-lights, which, to us, are not more rationally connected with elections than are the brilliant lightnings we so often have in St. Louis, We may have a class of voters that are influenced by these arguments and the drinks that usually accompany such scenes; but, if so, we are sorry for the party and country that is ruled by them. It seems to us about time we had the "second sober thought" of the voters to govern their action and to elect the officers of the nation. Corruption and drunken excitements have had too much to do with our elections in the large cities, and through them our whole country is badly demoralized in its elections.

### HEALING BY DR. R. P. FELLOWS.

Hannah Waley, of Vineland, N. J., writes us the particulars, with the account of the cure of her brother so suddenly as to make it appear almost miraculous to her. She says he had been for ten years confined to the house, and mostly to his bed, with paralysis, from which his right side was nearly dead, and the arm and leg utterly useless. He was in Trenton, N. J., and treated at 229 West State street; and in ten minutes from the first touch of Dr. F., the blood and life currents coursed through the side and limbs, and the patient soon walked about and seemed as well as formerly; and she wishes us to give this fact, so heartgladdening to her, to the readers of the Banner. It is one of many cases of remarkable cures, by spirit agency, through our excellent healing mediums, who are doing a great work for the good of sufferers in our world who are beyond the reach of the skill of regular practitioners of medi-

We have delayed to notice the July number of the INLAND MONTHLY, published at St. Louis by some of the talented and enterprising ladies of the city; but it certainly deserves a good notice from us and the liberal press generally, for it is worthy and deserving the patronage and support it requests. Since our last notice of it Miss Mary Nolan has withdrawn from any participation in its publication, as we supposed she would have to do, or leave the Catholic Church,

whose authority and prejudice are opposed to every liberal, educational and intellectual enterprise, especially those that would bring woman up to an equality with man. We are sure the Magazine will be improved in tone and general character, and be more acceptable to the liberal public by the change. Our old friend-L U. Reavis-has an able article on the Future of America in the July number, which is worth the price of the book, as are several others.

#### THE ST. LOUIS DAILY GLOBE

Is the name of a new daily in our city that made its respectable bow and fine annearance July 28th. The proprietors-Mesars. McKee & Hazer-have plenty of means and ability, and have engaged in an enterprise for which they are good judges and well qualified. Politically they fly Grant and Wilson at mast-head, but as the general reader, we anticipate an excellent and a liberal and progressive paper,

#### NORTHWEST PERBLES.

BY J. O. BARRETT.

Greeted you last at Warren, Ill.-did I? First experience there was a seat in an Orthodox church, with the elite of the town, to hear the Fat Contributor." talk a jumble of sense and nonsense. It was in a respectable church, underwink, "He is not, a spiritual!" I was confident of that afterwards. I would be ashamed of a spiritual lecturer acting the ape so. Fun is healthful, but a surfeit of doggerel is unenduraole. It makes one think-does it not?-that the of words in the house of worship, but refuse their presence and house to the beautiful and hallowed. aspirations of an angel, through a mediumistic

. Had a meeting in Warren, and the Lord was on our side. The serious question comes up, What shall be done for our scattered forces?-Spiritualists everywhere anxious for defined, practical work; the people looking wistfully to our gospel; the masses of the churched and unchurched starving for the bread of heaven. A promising circuit could be organized in this region, embracing the towns of Warren, Darlington, Plottville, Mineral Point, Dodgeville, &c. Never have I found a more earnest demand for work and culture. Lectured a Sunday evening in Dailington-the mind of the beautiful town present-attentive-asking in their souls: "Evermore give us of this bread!

At Warren is a liberal cast of mind, worthy of note. My home was in the sweet family of bro-ther and sister J. S. Morrell—whom the angels honor for their veteran fidelity. Do you know that I am proud of some Spiritualists-of their ing brains, of their moral courage, of their elf-denial for truth's sake?

Lectured in Greenville, Ill., in a seven-by-nine hool-house-found here another resting-place for the weary pilgrim at the welcome home of brother and sister Cox, among the trees and unfer the angels' wings.

I will just cull out a few pebbles from the River of Life—that is, words from—my diary, penned at the moment of feeling, for a lecturer has human feelings, oh, musing reader:

At Plum River-welcome home at Dr. Sharpe's Decent meeting in a church—was iconoclasticall church magnetism makes me morally belligerent. My head is fevered, I am weary—magnetism exhausted. Got eighty cents for our evening's lec-

DUBUQUE, IOWA.

So near, must needs visit this city of note. Heard of a man reputed to be a Spiritualist. Writing him, I received this reply. The name I withhold, for this "sewing machine" does not wish to be advertised in a spiritual paper:

MR. J. O. BARRETT, Warren—Dear Sir: Yours of 16th inst. is to hand. I think you have hit the wrong chap this time. I am not spiritualistic very much this year, and regard the thing as a big swindle on general principles. Hoping you will soon be convinced of the error of your ways,

I am yours, &c.,

Of course this was an invite to go. Went. Let and at last found the home of W. Chandler-the me; I wept\_freely, and fell asleep, again...Oh, heaven purify my soul with faith in this work, so self-denying, that its good will be harvested at last. Oh! this pligrimage of spiritual lecturing! Oh, this trust in battle, and the after calm of "well done, good and faithful servant."

Lectured first in a lawyer's office. Next, in Dunleith—the whole city's mind out, when my

home at A. Rose's.

Among the faithful of Dubuque are the Hollands, where I found another good home, the Chandlers the Reeds, the O'Connors, the Wors-One likes to report where the soul recuper-The Worsters were formerly from Boston my memory has a heart-data in their home, for their many kindnesses, to be recalled in the future as fresh pebbles from the springs of sympa-thy. Messrs, McCreary, Russell and David, of the Dubuque Times, are liberal, whole souled the Danuque Times, are liberal, whole-souled men, who dare the privileged duty of defending radical truths in their paper and by example. O. M. Wetherly, a scholarly brother of the materialistic school, livited me to his genial home. Here my eyes feasted upon the largest and choicest private library I have found in the North west. Why, books think! In such a place, one feels all intellect intellect.

in Globe Hall. House full and attentive, in the evening, while I taught this radical gospel of so-cial life. The long-talked-of organization of the radical minds of varied opinions in Dubuque, was consummated during my visit. It is a pattern of the Society of Florence, Mass. The design of this movement is to endow a rich library and literary circles, and employ talented speakers—Spiritualists with the rest—to address the people on different occasions. DRIFTING AGAIN.

Adien to the friends of beautiful Dubuque. A yell of our engine, a swift serpentine dash up the Mississippi, and I was booked in a hotel in McGregor, Iowa. Any Spiritualists in this city—whose magnetic atmosphere is fogged with Ortho dox and saloon malaria? Of course; not a city—
not a town—in the West, where the angels have
not gone and sown seed in some willing hearts.
Here are Brother G. W. Ladd and wife, and in
North McGregor is Bro. Gaffney; others are inquiring the way to the republic of truth. Over in
Prairie du Chien are the Stannards, Hales, &c.
A flight agross the Wisconsin, and a talk grith

A flight across the Wisconsin, and a talk with the friends of Patch Grove in the ever memorable Academy. Thence to Muscoda at midnight. Is there a spot on food's green earth where a Spiritualist lecturer must not go, and sow seed and water it with tears? Over the river next to Orion, and left sunlight that angels brought to us in the homes of the Stewarts. Datons, and that of a young Methodist minister, who has no mark of the beast in his forehead, but is in danger of being saved! Thence to Lone Rock, with those saints of our God—Bro. and Sister Thomas. Thence home, with Olive and the beautiful angels there. A home for a lecturer's Eden.

A CHANCE FOR IMMORTALITY.—The American Land and Law Advisor, (Pittsburg, Pa.,) thus expresses itself regarding a recognized want in the field of letters: "The genius who shall accommodate the English human race with a pronoun, or with pronouns, which will enable speakers and writers to intelligently surmount such frequently necessary sentences as the one below, can rely upon fame as enduring as time: The person who has lost a plain gold ring inscribed on the inside 'Thine for life,' can get the

sameaent to them by sending their address, & ..."

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

WISCONSIN. Spiritualism in Darien—Dedication of the Spiritualist Hall—What a Methodist Minister gaid—The Pilarim delivers the Dedicatory Sermon—Details of the Meeting-Notes.

The Spiritualists of Darien had a grand meeting July 20th and 21st. On those days hundreds of people gathered in the beautiful Hall just erected by the Spiritualist Society. It is capable of seating nearly four hundred people, and is tastefully decorated with pictures. Back of the platform is a fine painting of Jesus blessing little children. Just above this picture, festooned with flowers, is the Banner premium, "The Spirit Offering."

Spiritualism has progressed slowly but surely in Darien. The old pioneers felt rewarded for all news department is of most consequence to the their trials as they stood in this elegant hall and felt that it was theirs. The Lyceum children, also

Messrs. Editors, what a moral is there here! See how a few Spiritualists in a small country town band themselves together and work harmoniously and with zeal. Can't the Spiritualists: in the large cities follow in the pathway of light?

SATURDAY (20TH).

Forencon: Mr. John Williams was chosen as Chairman of the meeting. After a short conference it was announced that J. O. Barrett would stand. I asked a stranger, siving in front of me. deliver the regular address. Mr. Barrett said he Will not the 'Fat Contributor' taint this house al ways spoke better when his wife read a poem. of God?" He looked me over, saying, with a Everybody wanted to hear from Mrs. Barrett, That fair lady put in 'an appearance, and read in an excellent manner a poem entitled, "Voices."

Mr. Barrett then rose and spoke as follows We have come here for a spiritual baptism. Our desire is to have the fires of devotion kindled Christian church will enjoy a bar room revelry anew in our souls. As Spiritualists we are as yet undefined-that is, as to purposes. The work goes on, however, despite of our indolence. Here in Darien there has been activity. Darien is a light set on a hill. Friends, we must have faith. I'do not approve of the statement made so frequently by our sneakers, that we have given up faith and gone on into knowledge. True, we have knowledge, but I hold that as our knowledge increases, so there is an increase in genuine faith. We want faith in humanity, in our own grand platform, and in the ministry of angels. Let us work for it! We have all the past to help us. The love of the Scriptures, the apostles, the Nazarene -all, all that has ever been is brought to our feet. and is made the servant of the living present. If we had a faith commensurate with our opportunity we could move the world. We have done much, I know. But, oh, what great victories we have allowed to slip through our fingers!

The Spiritualist choir then favored the audience with some excellent singing. Adjourned. Afternoon: Singing by the choir. A short conference followed. E. Winchester Stevens made some practical remarks.

Mr. Fassett, a Methodist minister, was called out. He got up, and said: "This is the first time I ever attended a meeting of this kind. I must ay that I never dreamed of being called out. If I understand your platform, progress is the bond of unity-so one of your speakers has said. I am with you on that platform. I have been preaching progress for thirty years in a Methodist pulpit." [Applause.]

Through the kindness of the committee of arangements, the writer delivered the regular ad-Iress. Adjourned.

Evening: The hall was crowded. Everybody was on the qui vive, as it had been announced that J. M. Peebles would probably speak. The Pilgrim" was present, as genial as ever. After singing by the choir, E. Winchester Stevens occunied the stand for thirty minutes, in a metaphysical, theological, religious and scientific speech.

The "Pilgrim" followed with an elaborate address. Adjourned.

SUNDAY (21ST).

Forencon: Again the hall was filled to overme quote again from my journal, please. In the flowing. The morning session was consecrated, city of Dubuque. Walked and walked, so tired, to the dedicatory exercises. Mr. Paebles was setired, to the dedicatory exercises. Mr. Peebles was se and at last found the home of W. Chandler—the home of rest—kind friends, struggling, too. My healn fevered; had fiful dreams; an angel woke ary preliminary exercises, he spoke as follows:

DEDICATION SERMON "Arise and shine, for thy light has come."-Bible.

Religion is innate in humanity, prompting all men, under all skies, to worship. Worship is the soul's-best effort to attain its highest destiny. Religion is love-that divine love-principle that angel came closer in heavenly baptism. Here a binds the finite to the infinite. I have no sympathy with that cold materialism that believes in a body without a soul-a here without a hereafter -a universe without a God. Speculative negations are as cold and repulsive as the stone house of adders. I believe in internal and eternal improvements-in God, immortality, freedom and progression. These ideas well up from the depths of man's nature. Forms correspond to dress: they have their uses, as do scaffoldings for buildings. Sacred books always were, and always will be. Burn the Vedas, the Avesta-destroy every Bible of the past, and man will write new and better ones. Blot out Sunday, and men would still have certain days and hours for spiritual contemplation. Sweep away all cathedrals Lectured another Sunday in this city; this time and churches, and men would construct others. If possible, rob the soul of memory, that golden chain that binds the living present to the measurcless past, and still, the soul, conscious of its origin, o. its relations to the Infinite Spirit, of its mighty capacities, would worship the Absolute, termed by Proclus, Causation, and by Jesus, Spirit. Buckle assures us that climate modifies and determines civilization. This is equally true of religions. People in northern countries are reflective; in southern countries, impulsive. Religion and Nature, religion and geology, religion and science, religion and business should never be divorced. Sermons, lectures, sanctuaries, prayers are no part of true religion, but rather means for its development and right direction.

Referring then to the beautiful hall, the speaker said: Conscious of religious aspirations and a deep love for progressive thought, you have erected and handsomely finished this commodious hall. You dedicate it to day, not to a personal. human shaped God: not to the masculine Jehoval of the ancient Hebrews: not to the trinitarian monstrosity that sectarists are endeavoring to not into the Constitution, looking toward Church and State; not to popular Christianity, that has horne the fruits of war, superstition and persecution. but you dedicate it to the service of a common humanity; to those divine principles of the Fatherhood and Motherhood of God, the Brotherhood and Sisterhood of all races; to liberalism and free thought; to physical development, mental growth and spiritual culture, and to all interests connected with the education and salvation of the family, the neighborhood, the city, the nation, the world, the universe. All life is one. Mortals, spirits and angels are equally interested in the construction of this hall. In vision I see similar edifices dotting the land as centres of moral force. I see them elegant and attractive, decorated with the finest works of art. I see audiences assembled, aflame with the spirit of the age; their senge, responses and aspirations are one. To the

right of the speaker I see a rippling, flowing, fountain; to the left a library and reading-room; in front a Lyceum, of old and young, engaged in songs, marches and amusements. The walls of these halls are sacred to mental and moral instruction; they are consecrated to soul communion. And the royal souls there meeting, will receive daily baptisms and benedictions from the angels. I see, in them, Spiritualism becoming a practical power, a sweet realization of the promised good time coming. I see suspended from these walls, paintings of Pythagoras, Plato, Socrates, Jesus, Swedenborg, George Fox, Ann Lee, Eliza W. Farnham and others. As means to these results there must be more unity of action, harmony of purpose, self-denial, enthusiasm and

full-orbed manhood. This edifice, neat and well proportioned, bespeaks your appreciation of those divine principles involved in the spiritual philosophy. It is practical work. It is the ideal actualized. It is a home for your children, a resting place from the week's cares and perplexities. In this work you have set a noble example to Spiritualists in all portions of the country. You have caught the inspiration of the text, "Arise and shine, for thy light has come."

soul consecration. Many of us are too one-sided,

porcupinish. Our individualism has become a

mania. These are incidental to a stronger, truer,

THE CLOSING SESSIONS were full of interest. In the afternoon J. O. Barrett read a first-class essay on "The Reforms of Spiritualism." In the evening Mr. Peebles delivered the regular address. The meeting closed with general good feeling.

NOTES.

Mr. Peebles lectured in Toronto, Canada, July 8th and 9th, in Temperance Hall, to large audiences. The press gave his lectures an impartial report, which shows the good sense of Toronto editors.2

Mattie Hulett Parry is meeting with excellent success in the lecture field. Her nermanent address is Beloit, Wisconsin. Write her without delay, if you desire to secure her services.

At the recent meeting in Kelloggsville, Ohio, things were spicy for a time. Bigots refused to permit our speakers entrance into one of the socalled God's houses. At last the Shakers came. They said, Yea, yea, we will try and get into the church. The bigots exclaimed, Oh yes! we are willing to let the pure Shakers in. And so the Shakers went in. Spiritualist preachers took the same road. The bigots were dumbfounded, when the Shakers declared from the pulpit that they were out-and-out Spiritualists, and that Spiritualism led to purity of life.

J.O. Barrett has ready for the press a new volume, to be entitled, "Immortelles of Love." Privileged with the perusal of a few pages of the MS, we do not hesitate to pronounce it the most valuable work yet written by this author. Touching the social question, it covers the problems of the age. Poetic and axiomatic in style, a high moral tone pervades its every paragraph.

Through the kindness of the Troy Lyceum, we are in receipt of Bro. Peebles's masterly review of the Rev. Dr. Baldwin's sermon on "Witchcraft, Spiritualism and Hell-Torments." It is the severest and most sarcastic of our brother's publications. Every debater should have it. Price 30 cents-for sale by William White & Co., Boston,

The frequent conferences of the Darien meeting were characterized by harmony in every session. There was great readiness in volunteer speeches, and every one spoke to practical-points.

Trov. N. Y: The Shaker Elder, S. A. Iroomis, of Watervleit, Albany, speaks before the Spiritual Society the latter part of August. In September. A. J. Davis and Mary occupy the rostrum, to be followed, we think, by William Brunton, who was so fully appreciated during his late engagement. We hear that an excellent band has been formed, composed entirely of Lyceum members, the instruments costing nearly \$1000. Let us have a grand Lyceum Peace Jubilee in 1876. Who sec-CEPHAS.

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