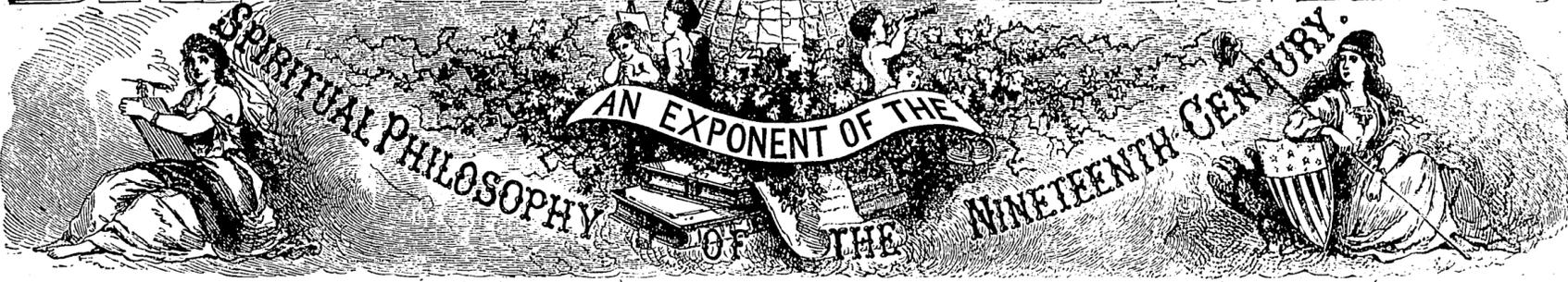


BANNER OF LIGHT.



VOL. XXXIII. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, JUNE 7, 1873. \$3.00 Per Annum, In Advance. NO. 10.

THE MEDIUM, OR SIX SEANCES.

BY ALEXANDER M'LACHLAN.

SEANCE ONE.

Draw near, think not my tale absurd,
For truth is strange, I ween;
I'll tell thee what mine ears have heard,
And what mine eyes have seen.
From childhood I was void of faith
In visions, dreams and seers;
The Spirit-World was all a myth,
Begot of hopes and fears.
But, wandering through the vale of Doubt,
While all its gloom I felt,
At last I sought the cottage out,
Where the Wise Woman dwelt.
"This is the place at last," I said,
"Where foolish people go;
But of the unreturning dead
What can the Sibyl know?"
The future black is all a track
Of darkness and of doubt;
No ghost has ever yet come back
To let the secret out.
We're travelers in a desert lone,
And only this we know:
We issue from the Great Unknown,
And back to it we go.
From mystery to mystery,
The tools of Hope and Doubt,
We weave our little history,
And then Death rids us out;
And, rest of our identity,
We can have no hereafter."
I paused in fear, for I could hear
SOUNDS as of snothered laughter.
And, plainly as you hear me now,
A voice pronounced my name,
Told me my thoughts, and why, and how
I to the Woman came;
And there she sat as still as death,
For in a trance was she;
And yet I felt a living breath,
Warm breathing upon me.
And while along my veins it stole,
And I was lost in wonder,
A light burst in upon my soul,
A veil was rent asunder,
And there were knockings on the walls,
And whispers long and low,
And shadows, as through empty halls,
Were wav'ring to and fro.
And I was touched by hands unseen,
When there was no one near;
While secrets of the dead, I ween,
Were whispered in mine ear.
And all at once—I knew not how—
A heavenly calm came o'er me;
When, with a glory on its brow,
A spirit stood before me.
More beautiful it seemed to me
Than any of earth's sons,
And clothed in all the majesty
Of the immortal ones.
That being—once of mortal breath,
But now a soul sublime—
Stood there, the victor over Death
And all the shocks of Time.
The Herald of th' Eternal One!
In mercy sent to me,
Demonstrating beneath the sun,
Man's immortality.
And, lo! it spake: "Ye mortals make
Your own Heaven or your Hell;
Not by your deeds, but by your deeds,
Shall ye be judged. Farewell."
When I essayed to question it
Of glories "over there,"
Lo, it was gone! and, all alone,
I talked to empty air.
But still that spirit holds control,
Still watches over me,
Forever singing in my soul,
Of glories yet to be.

THE HAND THAT ROCKS THE WORLD.

BY WILLIAM ROSS WALLACE.

Blessings on the hand of woman!
Angels guard its strength and grace,
In the palace, cottage, boy's school,
Oh! no matter where the place!
Would that never storms assailed it;
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rocks the world.
Infancy's the tender fountain;
Power may with beauty flow;
Mothers first to guide the streamlets,
From their souls uprising grow—
Grow on for the good or evil,
Sunshine streamed or darkness hurled;
For the hand that rocks the cradle
Is the hand that rocks the world.
Woman, how divine your mission
Here upon our natal sod!
Keep, oh keep the young heart open
Always to the breath of God!
All true trophies of the ages
Are from Mother-Love imparted;
For the hand that rocks the cradle
Is the hand that rocks the world.
Blessings on the hand of woman!
Fathers, sons and daughters cry,
And the sacred song is mingled
With the worship in the sky.
Mingles where no tempest darkens,
Rainbows evermore are kindled,
For the hand that rocks the cradle
Is the hand that rocks the world.
Go straight on, and do not mind enemies. If
they get in your way, calmly walk round them,
regardless of their spite.

Original Essay.

SPIRITUALISM AND SCIENCE.

Their Two Relations as shown by Anthropology—
Dr. Buchanan and Dr. Carpenter—The Discoverer
of Neo-Science and the Book-maker of Old
Science.

Sooner or later, the facts and the philosophy of Spiritualism will be firmly incorporated in our literature and science. This incorporation is now in progress. The basic facts of Spiritualism are fast attaining universal recognition. But with many honest inquirers there is one ever-present difficulty which clouds their perceptions and renders them indecisive and distrustful, when they should be bold and active in maintaining truth. This difficulty is not only in the nature of Spiritualism itself, which offers an ever-enlarging field of new wonders and doubtful propositions, but in the feeling that Spiritualism is unscientific—that it is poorly understood, or not understood at all, and has no footing whatever in the realm of science—that a scientific explanation may come some day that will remove its mystery, and may greatly reduce its pretensions and fundamentally change its claims upon our faith. If Spiritualism had never received any scientific investigation, if it stood entirely outside of all scientific principles and disconnected from all sciences, if not hostile to their principles, this feeling might be just, but the fact is far different. Spiritualism, it is true, has little connection with any of the physical sciences, which have heretofore occupied the attention of the scientific world. If it were introduced into the French Academy, or the British Scientific Association, it would require a new department, and we may add, a new class of investigators. In fact, it would be somewhat out of place, and would find mental habits among the majority eminently uncongential. Its teachers would be much out of their sphere as a Professor of Comparative Philology in a convention of Western steamboat engineers. The only scientific groups in which Spiritualism could find its "fit audience though few," would be among those who have devoted themselves to the study of man and the higher mysteries of his nature. If the science of the medical colleges were philosophical, instead of being, as it generally is, merely mechanical and phenomenal, every professor of physiology would be, *ex-officio*, a student or expounder of spiritual science in connection with the general science of life. But unfortunately, human physiology in the medical colleges has not yet risen to the dignity of being the science of man, or even an outline of it. It is the science of the body, the shell, the oxygen, hydrogen, nitrogen and carbon with which man operates on Nature for sixty or seventy years, but not the science of man himself. Professors of physiology walk around the most majestic temple in the world to examine its brick and stone work, without an effort to open its portals and learn something of the life and worship within, for which the temple was created. Prof. Carpenter, one of the most learned and voluminous writers on Physiology, has resolutely and dogmatically limited his investigations, and would circumscribe those of others to anatomical and phenomenal facts, leaving the great problem of man's existence and relation to his body as great a mystery as ever. Prof. Carpenter belongs to the old class of materialistic physiologists who oppose and deny many of the most important contributions of modern observers—who ignore the anatomical science of Spurzheim and the therapeutic discoveries of Hahnemann and his learned successors—and he will be as slow to recognize any other modern discovery, against which he has set his face, as were the cotemporaries of Harvey to recognize the circulation of the blood. But it will be different in the United States. The foremost Physiologist of America occupies a totally different position, and recognizes with comprehensive liberality all the contributions of modern science. Dr. J. R. Buchanan, as a Professor of Physiology and the Institutes of Medicine, taught not merely an anatomical and phenomenal science of the body, but a true and comprehensive ANTHROPOLOGY; and during the ten years of his Professorship at Cincinnati, his lectures were attended by large classes, many of whom still retain a vivid impression of his philosophic system. Those who are still clouded and embarrassed in their opinions, not knowing what to think of the mysteries of mesmerism, clairvoyance, trance and Spiritualism—unable to bring them into connection with any system of science, or philosophy—would find their whole horizon illuminated by the comprehensive anthropology taught by Prof. Buchanan. Many Bostonians had the pleasure of hearing his exposition of the outlines of his science nearly thirty years ago; but in his more extensive collegiate lectures at Cincinnati, he traced out fully the joint operation of spirit and matter through the brain and the entire body. If the authority of distinguished names were of any great value to the student of Nature, the name of BUCHANAN might be adduced against that of CARPENTER as a much higher authority in this department of science. Prof. Carpenter, with his encyclopedic knowledge of cotemporary research, can scarcely be called an authority in science, in any other sense than that which attaches to all great scientific book-makers. He has contributed no new facts of any importance, and several of his physiological speculations manifest but mediocre reasoning powers. Prof. Buchanan, on the contrary, is the most original Physiologist the world has yet seen, and has contributed a greater number of important physio-

logical discoveries in reference to the relations of the nervous system than any of his predecessors. It was well said by Robert Dale Owen, in 1842, that the discoveries of Buchanan were of such a character that they must either be speedily exploded by further investigation, or they must "rank not with those of Gall and Spurzheim alone, but hardly second to that of any philosopher or philanthropist who ever devoted his life to the cause of science and the benefit of the human race." These discoveries are not merely detached facts or principles which seem to enlarge the boundaries or modify the doctrines of some limited department of knowledge, but, in reality, constitute *anew science*, a grand system of anthropology, which not only gives a new departure to philosophy, but on its application to the science of health and healing extend to the very foundations of medical philosophy. When a medicinal substance operates on the human body, it operates also upon the mind; and in like manner all operations upon the mind extend their influence throughout the body, according to definite laws. These laws of sympathy, unknown before, except in fragmentary facts, have been developed by Prof. Buchanan in the science of sarcognomy, which is one of the most novel and striking portions of anthropology. Buchanan's anthropology develops the triune operation of mind, brain, and body, and shows how the spiritual element connects, in various methods and degrees, with the various bodily organs, or, under certain conditions, diminishing its connection with the body, reaches forth from the summit of the cerebral organism into a higher sphere, and evolves the transcendent phenomena called spiritual. In short, this anthropology builds upon the broadest foundation of anatomical science—the true science of the life of man, operating in the brain and body, but reaching upward and holding mysterious relations to the universe, not only by spiritual sympathy, but by a grand system of laws and correspondence, which have been discovered and demonstrated by Prof. B. This combination in anthropology, of solid material science with the laws of the spiritual, gives to the whole an intelligible simplicity, widely different from the mysterious and abstract character of the writings of Swaenborg, who alone, of Buchanan's predecessors, has attempted to combine physical with transcendental spiritual science. There is a deep interest in these profound speculations, when we can feel that they are based on demonstration and governed by rigid logic. The evening classes of Prof. B., at Cincinnati, never wearied of his fascinating theme, but would sometimes linger till the near approach of the midnight hour compelled him to dismiss them. Frederika Bremer, when in Cincinnati, could not resist the temptation to walk out to the college to catch a glimpse of the new philosophy, from a lecture of Dr. B.'s, in which she was deeply interested. The charm of those lectures was the clear exposition and beautiful simplicity with which the deepest mysteries of our nature were unfolded, as a flower would be analyzed by a botanist. Spiritualism, then, or rather we should say *Pneumatology*, (for the former term is rather vague in its meaning,) has an established position in a demonstrable system of *philosophic science*, and it would be interesting to show the position it occupies—the position given it by the discoveries of Prof. Buchanan twenty-five or thirty years since, but the length of this essay already precludes the thoughts of attempting—but enough at present. MEDICUS.

A REMARKABLE PHYSICAL MANIFESTATION.

Last Friday eve Mr. William Brunton, the lecturer (may his shadow never be less) and his amiable wife, myself and Mrs. Ditson, were seated at a little light-stand in my parlor, when a spirit hand came and very palpably manipulated each one of us. The table was then floated in the air above our heads, and Mrs. B.'s ear-rings were carried off. Mrs. B. had brought in a bowl of water a beautiful passion flower (a present from Mr. Chatfield, the florist), mentally desiring that if the spirits were pleased with it, to recognize in some way its presence. When the science was over and light was restored, one of the rings was in the bowl, but the other could not be found. The ladies then returned to the table and requested that it would go and indicate the place of concealment of the *bijou*. The table started at once for the door, which was opened for it; it then descended the stairs, went out of the front door, down three steps to the terrace, then along the terrace about sixty feet, and leaping up three steps to the flagged walk, sped along, as a horse would canter, through Ditson place, about a hundred and fifty feet to Mr. Brunton's house, where it impatiently awaited Mr. B.'s arrival. When the door was unlocked, the little stand entered, rushed to the sitting room, gracefully bounded up to the mantel-piece, and pointed out the missing ring which lay there as unconcernedly as possible. The little wooden defective then returned to the street, and floated back over the hundred and fifty feet without touching the walk but once, and, in fact, returned to my house with such velocity it was almost impossible for the two ladies to keep their hands upon it; indeed, at times it left them behind, and then awaited their arrival. How the carrying could have got out of my parlor and how entered Mr. Brunton's house where every window and outer door was shut, are questions that may possibly puzzle Prof. Carpenter with his unconscious cerebration theory, and remain a mystery among the mysterious things that are daily muddling the D.D.s. G. L. DITSON, M. D. Albany, N. Y., May 25, 1873.

Literary Department.

QUEEN MARGOT AND THE MOUSQUETAIRE.

Translated from the French of Paul Féval, expressly for the Banner of Light, BY O. D. ASHLEY, ESQ.

CHAPTER I. The Council of Eleven.

If it was not for thy sake, blonde Jane, and if I had not promised it, I should have some scruples in taking from my beloved master, Alexander Dumas, those two titles which he has rendered so popular; but it is the very consequence of his fame, and also of that charm which he knew so well how to spread over his narrations. At the Parisian Carnival the little children, and those of larger growth, all select the costumes of the heroes of Dumas. In the parlors and in the streets are seen, but Queen Margots, Chevaliers d'Harmental and Mousquetaires. The thoroughfares are obstructed by Viscounts Bragelonne elbowing Mlle. de Belle-Isle, or some boarder of St. Cyr. The eighteen hundred thousand inhabitants of Paris could thus be disguised without exceeding the number of characters which he has so happily created; and there would still remain some costumes for the provinces. My little story, however, relates neither to the times of Henri IV. nor of Louis XIII. It is of yesterday, of the last carnival. The costume of my Queen Margot is entirely new, and the felt hat of my Mousquetaire will be used again next year, God willing. There is a fine house in a street of the Faubourg Poissonnière, a splendid mansion, occupied by very wealthy people. I believe the husband was a banker, or a broker; the lady belonged to one of the families of the Magistracy. They have four daughters, all married, and mothers of beautiful children, for whom the grand ball was given last winter, on Thursday of Shrove-tide. Without going outside the house, the grandchild of M. and Madame Lemercier could of themselves make up a quadrille—there are six boys and five girls. With the male and female cousins, the family counted full forty pretty little dancers, all merry, fond of frolic, and waiting for the shrove-tide ball with feverish impatience. Every year, in fact, when this joyous Thursday came round, Madame Lemercier opened her parlors to the little boy and girl friends of her grandchild. The invitations were issued a fortnight in advance, that these masters and misses might not make engagements elsewhere; they were ornamented with handsome vignettes, designed by our best artists, and printed upon glazed pink paper, well scented. It is not Madame Lemercier who invites, it is Mlle. Claire; Mlle. Antonine, Mlle. Louise, &c., with M. Gaston, M. Maurice, M. Fernand and the others. The wording of these billets varies every year; it is generally discussed in Council, like ministerial missives, but it must be confessed that Mlle. Claire and M. Gaston are the most influential in these deliberations, on account of their talent and experience. Claire has attended her first Communion, and Gaston has aspired to the Navy, already wearing that famous white twilled vest which, ever since the sea was invented, has made so many little hearts palpitate in Brest and Toulon. He has the likeness of Jean Bart in his room, and a number of curiosities brought home by his colleagues from the Chinese expedition. It is the Council of Eleven who settle the regulations of the ball, the character of the costumes, the details of the supper, and the chain of quadrilles. This Council is sovereign; it has the right to exclude from the list of invitations any cavalier or lady who had not behaved properly at the last carnival. Thus Marie de Monval had this year to submit to this supreme affront, for having given a kick to the handsome Anatole, who had danced three times with Ernestine, in disregard of solemn and sacred promises. We must bridle our passions, Jane, and never bestow kicks upon any one. Thursday, Shrove-tide, then, Feb. 7th, 1861, the Lemercier Mansion wore, in the morning, an unusual aspect. The upholsterers had possession of the parlors, and the frightened servants had been placed at the orders of the Council of Eleven. Three hundred invitations, some of them double and triple, had been given out, and they counted upon the attendance of four hundred dancers, all selected from the most elegant babies of the capital of the civilized world. All the fashionable celebrities had accepted; the handsome Anatole, already mentioned, whose coffee-colored pony made such a sensation at the Bois; Girard, the executioner of hearts, who carried off the prize for skating in the Bois de Boulogne; the little Vicomte d'Agincourt, the parlor actor, who had already caused so many tears to be shed; Mlle. Honorine, surnamed Bichette, a pupil of Marie Darjon, whose little hands will soon rival the fairy fingers of her mistress upon the piano; Mlle. Aimée, a celebrated *dansuse*; Mlle. Lucie, who sets the fashion; Mlle. Marthe —, who makes verses—alas! yes; and verses which rhyme! You would have been invited, no doubt, Jane, if you did not live in our good old Brittany. Sisine, my oldest daughter, had the honor of receiving a billet; but she is not at all a woman of the world, she says, and in a very polite answer she

excused herself on account of domestic cares. It is an age for pleasure. Sisine, my daughter, will soon be eight years old, and begins already to like retirement. The Lemercier Mansion, like many others whose proprietors, having accumulated wealth, are unable to divest themselves entirely of that commercial spirit which helped them to fortune, is situated between a spacious court and a very fine garden, but in front a house of five stories, a house "of *revende*," to use the established term, separated it from the street. This house "of *revende*," rented from cellar to roof, paid interest on the idle capital represented by the court, the mansion and the garden. This luxury costs nothing to those who know how to manage, and who have plenty of money. In the fifth story of this house "of *revende*" had lived for some months a young lady foreigner, who was remarkably beautiful, but who seemed sad and suffering. She had two children—two angels with delicate features but rather pale cheeks, around which curled in luxuriant masses admirable blonde hair. The stranger called herself Madame Jacoby. She had no nurse; she was poor, although her toilet was always modest and appropriate. She could be seen every morning, at an hour when the valets only are stirring in the houses, shaking her scanty carpets out of the window and ventilating her small room while she completed her modest household duties. The little girl went down for the milk; the little boy, timid and perhaps ashamed of the load he carried—for he had the proud beauty of a noble race—went for bread to the baker's, in English street. Madame Jacoby went out a great deal, because she worked for a living. The congeniality of the house respected, without liking her, because she did not talk about her business. Apparently she gave piano lessons or taught singing in the city. On Sunday she took her children to the 8 o'clock Grand Mass at Saint Eugene. They were always neat in their little half-French, half-Hungarian costumes, which attracted no remark, for the reason that Paris for some months had favored Spanish and Danubian fashions, and diverted itself with the innocent caprice of playing the Moldo-Wallachian. The mother and her two children were always seated in the same place, and formed a charming group. By turns the little boy and little girl took charge of remitting to the collector the humble offering of Madame Jacoby, and it was delightful to see the crown of goodness which at such times radiated around these young foreheads. Among the wealthy children in the church, there were certainly none more carefully reared than these two. They prayed with all their little hearts near their pious mother, whose great blue eyes were at times moistened with tears. Here was some profound sorrow, proudly concealed—a drama, perhaps, but one of those dramas where suffering, assuredly, was not the offspring of crime. The soul is in the look, and the look of Madame Jacoby was gentle and calm, like purity in a good conscience. After mass the little boy, who might have been eleven, offered his arm to his mother with chivalrous courtesy, and the little girl—who seemed to be exactly of the same age, so much so that they were called twins—took the other hand. In this way, they returned directly home, and went out no more. In all the preceding there was nothing very surprising; but, nevertheless, people who had leisure enough to occupy themselves with the business of others saw mystery in it, and the concierge of the house had more than once put her eye and ear to the key-hole of the lodging on the fifth floor, right-hand door. I must admit to you, Jane, that she had not been able to discover anything which betrayed an occult practice, or the fabrication of false money. As a matter of course the Council of Eleven, composed of the grandchildren of M. and Madame Lemercier, did what it liked from morning until evening. The fathers and mothers certainly had occasionally some feeble desires to assert themselves in character, but theirs was the superior authority of the good papa and mamma, founded upon universal respect. The good papa and mamma did not wish to have the children contradicted. They claimed—founding upon their loveless system of philosophy—that children acquire excellent dispositions when they are not contradicted. If children should never meet but good papas and good mammas in life, I should find this system thoroughly reasonable. Unfortunately it is not new—and everybody knows that fire-board picture which represents a child and a pot-saucer, the one abusing the other. There is in the world but one good papa and one good mamma. What would you think of a teacher who should take off a pupil's stockings and shoes to make him cross a brier-field, saying: "The feet are more at ease without shoes?" The world is a brier-field, good papa and mamma, and the thorns of these briars are as long as daggers

Paras.

And quoted lines, and jewels like words long, That on the stretched fore-finger of all time Sparkle forever.

"No fruit can come of that man's faith Who is to Nature infidel."

A sense of pardon melts the heart more than a dread of punishment.

The evil that men do lives after them, The good is oft interred with their bones.

"Envy," says Socrates, "is the saw of the soul; and he who envies admits his inferiority."

EARTHLY HAPPINESS.

Kind home-born smiles around me shine, Dear eyes look bright in tender love, Oh, human life, thou art half divine.

"Insults," says a modern philosopher, "are like counterfeit money; we cannot hinder their being offered, but we are not compelled to take them."

HEART AND HAND TOGETHER.

'T is well to work, 't is well to wed, For so the world hath done, Since myrtle grew, and roses blew, And morning brought the sun.

Free Thought.

PRE-EXISTENCE—RE-INCARNATION. BY LEON HYNEMAN.

The theory of pre-existence has, in our view, no fundamental basis, if a conscious existence of the soul is intended prior to its birth in physical life.

The Divine Unfolder manifests through universal Nature the unity and uniformity of all individualized formations. The germ contains the complement of all that belongs to it, all in its ultimate unfoldings.

Re-incarnation would, in the economy of Nature, be a fruitless endeavor, a waste of the essence of life, nature would be robbed of its highest power, a gross deception would be practiced.

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND BIBLE IN THE UNITED STATES CONSTITUTION. NUMBER FIVE. BY W. F. JAMIESON.

The year 1864 was a tolerably busy one in behalf of the Movement. The General Assembly of the Presbyterian Church (O. S.) in answer to an overture from the Synod of the Pacific on recognizing God, adopted a preamble and resolutions offered by Dr. Musgrave.

The first annual meeting of the Association of Philadelphia was held in the Eighth-street M. E. Church on the 7th and 8th of July, 1864.

The next Convention was held in the West-Arch-street Presbyterian Church, Philadelphia, Pa., on the 20th of Nov., 1864.

vain. Materiality ever has its limitation; the soul has no limitation in infinite time. Although soul and materiality are distinct, yet all things have their origin and existence in the Divine Unfolder.

Pre-existence and re-incarnation have a close relation; the one is a dogma drawn inferentially from the other. Pre-existence, if it means anything, assumes that the soul, as a conscious entity, existed prior to its connection with a physical organism.

Woman Suffrage has encountered similar opposition from Congress; but who thinks, therefore, that women will not be voters?

Although the God-in-the-Constitution Movement received a severe check, who can say it is defeated for all time? In marshaling its forces to crush the "Rebellion against Almighty God" in Congress in 1861, the Movement fought its first real battle, and met with its "Ball Room" defeat.

DECORATION DAY—MAY 30th.

Cover the faces that motionless lie, Shut from the blue of the glorious sky— Faces once decked with the smiles of the gay, Eyes that looked friendship and love to your own.

Cover the thousands who sleep far away— Sleep where their friends cannot find them to-day; They who, in mountain and hillside and dell, Rest where they wearied, and lie where they fell.

New Publications.

LEE & SHEPARD, 27 Washington street, Boston, have sent us the following specimens of their work in the publishing line.

PUBLIC AND PARLOR READINGS: for the use of Dramatic and Reading Clubs, and for Public, Social and School Entertainments. The volume is edited by Lewis B. Moore.

LITTLE GRANDFATHER, by Sophie May, author of "The Little Fairy Stories," "Daddy Dimple Stories," "The Doctor's Daughter," etc.

THE YEAR, by D. C. Colverworthy, author of "A Group of Children, and other Poems." This book contains a metrical composition intended to be read in the schools and sessions of the year.

THE RAPID WRITER (whole number 12) is received. This is a periodical pamphlet devoted to philological research, short-hand writing and kindred topics.

THE BUREAU OF STATISTICS OF LABOR OF MASSACHUSETTS, which embraces the account of the operations of this worthy and much-needed Institution from March 1st, 1872, to March 1st, 1873.

A VAGABOND HERON:—By Mrs. Annie Edwards, author of "A Heron's Story," "Stanhope Lawrence Young," "Ordeal for Wives," "Ought We to Visit Her?" "Philip Kearsley," etc. etc. New York: Sheldon & Co. This book, by one of the best novel-writers of the day, cannot fail of interesting the many readers to whom the well-earned reputation of its composer will recommend it.

THE SANITARIAN—A. N. Bell, M. D., editor, A. S. Barnes & Co., New York and Chicago, publishers—is received for May. It is a valuable work, devoted to the spread of knowledge respecting a subject so thoroughly grasped as yet by the public mind.

THE WESTERN LIFE-BOAT, Des Moines, Ia. SAWYER'S IMPROVED OBSERVATORY, J. A. Cummings & Co., printers, 92 Washington street, Boston.

spect of Liberalists; while, on the other hand, it brought them the merited contempt of Christians for their evident want of devotion to their principles.

During the year 1864 petitions were actively circulated and very numerous signed, and, being duly forwarded to Congress, were referred to the Judiciary Committee of either House.

But here is where the Constitutional-God Christians have the advantage of Senator Trumbull and all who take his view of the case; for God is nowhere recognized in the Constitution.

Who can say it is defeated for all time? In marshaling its forces to crush the "Rebellion against Almighty God" in Congress in 1861, the Movement fought its first real battle, and met with its "Ball Room" defeat.

How They Toil!

As a "specimen brick" from the supply of material furnished by our hard-tolling, poorly-paid and appreciated media for the erection of the new spiritual Temple of Truth among men, read this paragraph from the experiences of E. V. Wilson.

I sent his letter to the Equal Rights Convention, New York, which was read and published shortly after his nomination for the Vice Presidency. Mr. Brown is reported to have come out in response to numerous letters of inquiry, "brief and emphatic in opposition to any amendment of the kind."

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and, then left for Philadelphia Friday night, at 11 o'clock, via Baltimore. Arrived at Philadelphia at 10 o'clock P. M., making a journey of eleven hours, and spending five days, writing five letters and two articles for the Religio-Philosophical Journal in five days.

SPIRITUALIST MEETINGS.

ATLANTA, N. Y.—The First Society of Spiritualists meets every Sunday in the Ferry Building, No. 12 North Pearl street.

BALTIMORE, Md.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10 A. M. and 7 P. M.

BALTIMORE, Md.—The "First Spiritualist" congregation of Baltimore hold meetings on Sunday and Wednesday evenings at 10 A. M. and 7 P. M.

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PAINEVILLE, O.—Progressive Lyceum meets Sunday, at 10 A. M. Mrs. Julia Williams, Conductor; Mrs. Mary Rogers, Guardian; A. G. Smith, Musical Director; Mrs. Bunn, Secretary; George Stone, President of Society.

PHILADELPHIA, Pa.—The Religio-Philosophical Society hold meetings every Sunday, at 2 and 7 o'clock P. M. President, Mrs. M. A. DeWitt; Secretary, Mrs. M. A. DeWitt; Treasurer, Mrs. M. A. DeWitt.

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LIST OF LIBERAL LEAGUES.

BOSTON, Mass.—J. S. Rogers, President; A. Davis, J. W. Smith, Vice-President; J. P. Thibault, G. A. Bacon, Secretary; H. H. Adams, Treasurer; H. H. Adams, Secretary; H. H. Adams, Treasurer; H. H. Adams, Secretary.

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PUBLIC MEETINGS, ETC.

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Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

The Banner of Light Free Circles. The questions answered at these Circles are often propounded by individuals among the audience.

Invocation. Let us pray, not alone with mouthed utterances of human speech, but with that deep unlanguageable prayer that comes from the soul within us.

Question and Answer. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Abraham Lincoln. It is sometimes exceedingly difficult to keep one's self in tune in the rhythm of Nature and Nature's God, and the difficulty does not end at death.

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ettes: they are always made to serve as the embellishments of my spirit-home. Be sure, dear mother, the door is wide open between us.

Here's fresh oranges! oh! oh! [seemingly surprised.] [Didn't you know where you were?] I forgot. I was coming, sir, with a letter to my mother.

Old Mother Underhill. Seems kind of good to get back, but I wouldn't be hired to live here again on earth. No, sir, I wouldn't be hired to live here.

Seance conducted by Father Fitz James: letters answered by Anna Cora Wilson.

MESSAGES TO BE PUBLISHED. Wednesday, Feb. 5.—David Dunbar, of Glasgow, Scotland, Senator Lane, of Ohio, Ottumwa, to Red Cloud, Chief of the Sioux.

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The Rostrum.

A TRANCE LECTURE. From the London Spiritualist. Last Sunday week Mr. J. J. Morse gave an unusually large body of listeners, drawn together by the public interest felt in the lectures of this well-known medium.

Mr. J. J. Morse then passed into the trance state, and under the influence of the controlling spirit said that all men who desire to be happy, must come into contact with the divine and immutable principles of truth.

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by the impulse of love, they are occasionally present at such scenes, for they mean to make humanly better and happier in spite of itself. [Applause.] We speak these words in all kindness, and our friends now present know them to be true.

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BANNER OF LIGHT.

POPULAR FAMILY PAPER, AND AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 14 HANOVER STREET, BOSTON, MASS. COLBY & RICH. (Late Wm. White & Co.) Publishers and Proprietors.

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CLOCK STRUCK TWO, AND Christian Spiritualist: Being a Review of the Revisions of the "Clock Struck One," Charges, etc.

YEAR-BOOK OF SPIRITUALISM. A RECORD OF ITS FACTS, SCIENCE AND PHILOSOPHY.

THE FUTURE LIFE: As Described and Portrayed by Spirits, Through Mrs. Elizabeth Sweet.

THE GOSPEL OF GOD AND EVIL. "I CREATED LIGHT AND DARKNESS, AND I CREATED GOOD AND EVIL, SAITH THE LORD."

VOICE OF PRAYER: A SPLENDID POEM, BY WARREN SUMNER BARLOW.

The West.

Warren Chase, Regular Correspondent.

Office at his Northern, Reform and Liberal Bookstore, 611 North Fifth Street, St. Louis, Mo.

147 Warren Chase will lecture in Chicago July 20th and 27th, for the First Society of Spiritualists, in Lyceum Hall, 95 West Randolph Street.

CHESTER, ILL.

Once more we join our esteemed brother and sister, Joseph and Mary Beare, in an effort to induce the citizens of Chester to escape the stultifying and unchristianlike and examine the beauties of our philosophy. Five more lectures in Bro. Beare's new hall, and yet but a few of the pious and worldly citizens could be induced to attend, although invited, without money and without price.

The little city of Chester is built on as many hills as could be crowded into its limits, and high up on the Mississippi bank. The hills are dotted over with cottages and hovels, with no great amount of artistic display in building, nor ornamental beauty in surroundings. It is, however, quite a respectable town for Egypt, and is supposed to have some legal, medical and clerical talent in its professions, mostly, however, of the superannuated qualities that would be useless in many places where there is more enterprise and progress. The clergy preach to their sleepy auditors about Father Abraham and the flood; and the lawyers quote Blackstone, Coke and Puffendorf; and the M. D. uses blue moss and senna, jalap, blister and bleed, and tear your jaws out with the old tooth hogs.

Our friends thought the railroad would bring a new and better class of settlers from the East, since Nature had done so much in hilling up the place for health and beauty; but as yet the popular currents run in the old Egyptian ruts, and most of the people are still wandering in the swamps of theology, that have no light but the flitting *ignis fatuus* and the Christian candles of the Lord.

Brother and Sister Beare have done all mortals could do to give the bewildered citizens instruction in spiritual facts and philosophy, but their hearts often faint and hands grow weary in well doing, because so few take any interest in what really most concerns them. Most of the people leave the future to the preacher, this life to the doctor, and keep peace through the lawyer, leaving the hindmost in the race to the devil. We should not, however, fail to say there is some progress, even in Chester, and our meetings are better attended than formerly. Few in number, but strong and faithful, are the friends in Chester, and sure, in time, to conquer all opposition. Southern Illinois will arise from its ignorance and superstition and come up to a condition corresponding to its climate, soil and mineral resources, for which it is entitled to an advanced intellectual and spiritual condition.

A MOVE IN THE RIGHT DIRECTION.

For more than ten years we have repeatedly called the attention of the friends of temperance to the only effective method of stopping dissipation and breaking up the haunts of vice and intemperance. With tongue and pen we have pressed upon the scattered factions of the temperance cause the necessity of uniting in one grand effort and securing national legislation to utterly and fully prohibit the manufacture and importation of alcohol and alcoholic drinks manufactured from distilled spirits, making the whole contraband of peace and detrimental to good society and the welfare of the nation. IT CAN BE DONE. Government agents alone should manufacture for chemical and mechanical purposes only, and under heavy penalties for violation, and the whole business managed like coinage or the manufacture of stamps.

We sometimes hear a sound argument against it, that our statesmen are dissipated and dishonest. Perhaps so; and if so it is time they were retired on back pay, and sober and honest men put in their places. We are not necessitated to make up our Congress of drunkards nor of knaves or fools. There are honest men enough that could live well and do better work for the country on the old salary than the late Congress can on its present pay, and men who would not be under the necessity of spending half the session investigating their own corruption, and then when the stealing had been seriously checked, vote themselves extra pay when they had more than they needed or deserved before. Probably we need not expect much from such Congress, but a better one is coming.

We took up the pen to say the NATIONAL Temperance Society has at last opened its eyes to this important measure, and resolved to begin the work and beseege Congress for national action. It will come to that at last, and we see no way to accomplish it but to organize a national political temperance party and work the measure up to a point of success, but we need the votes of the women, and we shall have them before long.

LITCHFIELD, ILL.

Four thousand inhabitants, industrious and intelligent in the aggregate live around the two railroad stations and post-office of this name, in Montgomery Co., Ill., and make up quite an enterprising little village. They have six or seven churches, and try hard to support preachers for them, and in turn, the preachers try to save the souls of the inhabitants; but, so far as we could ascertain in our visit to the place and the cemetery, we could get no evidence that they had saved a single soul for the last ten years, if ever. Most of the people save themselves, or are not saved, and the pay to preachers is mostly lost. We had two good audiences in the hall, as the churches were occupied by saints and sinners mixed, and we could not get in—belonging to neither—to give our discourses there. Those who came to hear us were largely from the families who visit the churches, and had quite a new style of preaching from us, but listened attentively. We have some good, honest and earnest friends to our cause in Litchfield, who will do all they can to save their neighbors from superstition.

ST. LOUIS, THE FUTURE GREAT CITY.

This prolific source of information on the resources and prospects of St. Louis and the great Valley of the Mississippi, has been greatly enlarged by its energetic author, L. U. Reavis, and in its new edition, just issued, containing 323 pages, furnishes more information to persons seeking homes in the West than can be elsewhere procured in any one publication, or in

fact in all that we have seen elsewhere. We have a few copies which we can forward by mail on receipt of sixty cents. (fifth edition,) although they sell here for one dollar per copy, and are cheap at that price. These are kindly supplied us by the author for our friends, and to be procured must be called for very soon.

TWO MORE SOULS SAVED.

On Friday, May 6th, three souls were freed from their bodies by legal murder in the popular form of neck-breaking with a rope. Two of them, after all hopes of escaping the penalty of the law for murder passed, were fully converted, pardoned by the Lord, (not by the earthly authorities) absolved through confession, and saved by the blood of Christ through the blood of their victims which brought them to the stool of repentance, and thus became the means of grace to the saving of their souls. These cases are so common of late, that it is time we had some sermons or a book on the gallows and murder as a means of grace. Many souls are saved thereby, and as the ghost of Paddy says to Elber Tubb, this class of citizens who through repentance and change of heart are fitted for heaven, and yet not fit to live here on this wicked earth, are getting quite numerous in heaven. The churches could not save Theodore Parker, Lincoln, John Stuart Mill, and scores of such cases, but can save many of the worst class of murderers and villains that live among us.

ARE THEY CITIZENS?

Rev. Dr. Nichols, of St. Louis, in an address to the members of the Cabinet, at Washington, says: "We owe our allegiance, as Christians, to only one—our adorable Saviour, Jesus Christ—this renders obedience to the powers that be." "But is what all foreigners do, in our country, who owe their allegiance to some other government; of course they have to render obedience to the powers that be." We suppose, from what we have heard, that these Christians are monarchists, as they often speak of their kingdom and its kings and lords; and as we have none such here, of course their "adorable" form of government is widely different from ours. If we understand the Christian amendment, proposed for our Constitution, it is to put their King into it and over our laws, so as to make them citizens and outlaw those who do not acknowledge their King and government, which we, with many thousands more, do not. Jesus, who was the Christ, is not our Saviour, nor King, and we are all citizens of the United States.

Report of the Annual Convention of the Massachusetts Spiritualist Association.

The annual meeting of this body convened in Fraternity Hall, Boston, Saturday, May 31st—being called to order at 10:45 A.M., the President, Dr. Gardner, in the chair. The Secretary read the call for the meeting, which was in the form of a circular, addressed to the Spiritualists of Massachusetts, and which had been sent throughout the State, urging the formation of local societies, and for these organizations to send delegates to this Convention. The President stated, as one of the difficulties under which they suffered from lack of organization, the fact that the Secretary had been unable to find a name in two-thirds of the towns of the State to which to address a circular call for the meeting, though there were friends of the faith in nearly every town in the State.

It being moved and seconded, it was voted that Article 10 of the Constitution be suspended, as this would allow Spiritualists who were present, and not members of the Association, to participate in the proceedings.

On motion of Mr. E. C. Ray, of New Bedford, it was voted that all present be invited to take part in the business, and vote on such questions as might come up. The minutes of the last meeting were then read and approved, following which was a brief congratulatory speech from Mr. Ray. The Treasurer's report was then submitted, which showed the Society to be out of debt. On motion of Mr. A. C. Robinson, of Lynn, a committee of five was appointed on Reorganization, and to nominate officers for the ensuing year. Mr. Robinson, A. P. Greenleaf, of Boston, William F. Stillitt, of Stoneham, and Mr. and Mrs. Child, of Natick, formed that committee. Remarks of a general character followed from Mr. H. S. Williams, of Boston, Mr. Stanton, of Winchester, Mr. McLellan, of Charlestown, and Dr. Gardner, of Boston.

Afternoon and Evening Sessions.—On reassembling in the afternoon, the Committee on Reorganization, etc., reported in favor of amending the constitution so that the Association should be known as the Massachusetts Spiritualists' Association, and the officers should consist of a President, Vice-President, Secretary, Corresponding Secretary and Treasurer, and a Board of Trustees, to consist of the officers of the Association. Several amendments were then proposed, and which it was voted that the Convention should consist of delegates from local societies and of honorary delegates, who should pay \$1 each annually, but should have no vote in the Convention. A motion to allow the constitution to be amended at any semi-annual meeting, was rejected.

The committee then reported the following list of officers: For President, Dr. H. E. Gardner, of Boston; for Vice-President, Geo. A. Bacon, of Boston; Secretary and Treasurer, H. S. Williams, of Boston; Corresponding Secretary, Miss Abby K. T. Rouseville, of Lynn.

The President and Secretary positively and peremptorily declining to serve another term, the report of the committee was recommitted, who afterwards reported the following list: For President, Geo. A. Bacon, of Boston; for Vice-President, N. S. Greenleaf, of Lowell; for Secretary and Treasurer, W. W. Currier, of Haverhill; for Corresponding Secretary, Abby K. T. Rouseville, of Lynn. But Mr. Bacon declined to serve, and after considerable delay over these matters, a new committee was appointed, consisting of Mr. Currier, of Haverhill, Mr. Wilder, of Hingham, Mrs. Matthews, of Natick, and Mrs. Todd, of Lynn, who reported other names for the respective offices, but they also declined. During the afternoon considerable discussion took place between the chairman and Messrs. Clapp of Seaboard, Dickinson of Springfield, Wilder of Hingham, and others, relative to the status of former members not delegates to the Convention. A call by the Secretary disclosed about twenty delegates in attendance.

Dr. Storer introduced a motion, that in view of the difficulty of securing the acceptance of official positions in the society, and the absence of any apparent object for its existence, that the whole subject of further organization be indefinitely postponed, and the convention be resolved into a mass meeting. The motion was vigorously opposed by Mr. H. S. Williams, who claimed that work, and not talk, was what Spiritualists needed to do, and that the organization of this society was of more importance than all the fine speeches that might interest the assembly, and as vigorously supported by Dr. Storer, who claimed that all efforts to organize Spiritualism had proved abortive—that it tended to create a new sect, and to prevent the general diffusion of Spiritualism by its own inherent power among the masses of the people, in the church, and out of the church. After which discussion the President decided the motion to be out of order.

The evening meeting was called to order about half-past seven. The nominating committee reported another list of candidates for officers, as follows: For President, Dr. H. E. Gardner, of Boston; Vice-President, N. S. Greenleaf, of Lowell; Secretary and Treasurer, W. W. Currier, of Haverhill; Corresponding Secretary, H. S. Williams, of Boston; and this list was adopted,

but Mr. Williams positively refused to accept any office, and his place was filled by the election of Dr. A. H. Richardson, of Charlestown. On accepting the position of President, Dr. Gardner said that he was in hopes the Convention would have made another choice, as he had but little time to give to the duties of the office, yet he would occupy the place one year; and he expressed the hope that the new Association might prosper in a much more effective manner than the old one. He urged the delegates to select some person in each county to visit the different towns in their counties, and set forth the necessity of cooperation to resist the attacks of the opponents of Spiritualism, and thus make up for the apathy which has seemed to prevail for some time past.

The business of the Convention being virtually completed, the remainder of the session was devoted to a general consideration of Spiritualism, with special reference to some of its doctrines.

Mr. M. V. Lincoln, of Boston, was the first speaker. His remarks were of a practical character. He urged the importance of living up to what was preached, and in this way the doctrine of Spiritualism would draw attention as it deserved, and Spiritualists would be respected in the community. Prof. J. H. W. Tooley and Dr. Gardner addressed the Convention in a metaphysical-theological strain on the subject of re-incarnation, characterizing it as one of the most dangerous doctrines ever introduced. It had taken away the power, and was calculated to separate the Spiritualists from their associations. Mr. I. C. Ray, of New Bedford, said he could not go as far as some in condemning re-incarnation, as he would accept any doctrine which would advance him. Dr. H. B. Storer, of Boston, was confident Spiritualism would bear any test, and that false doctrines need not be feared. Personally he did not accept the re-incarnation theory, etc. Other remarks followed, when the meeting adjourned till the next day, to meet at 1:30 p. m.

Sunday, July 14th.—The meeting was called to order promptly at ten, there being a good attendance. After the transaction of some preliminary business, Dr. A. H. Richardson, of Charlestown, gave a brief sketch of the doings of the Spiritualists in that city. He said for the past sixteen or eighteen years an organization had been kept up there, and at one time there were three meetings and two Lyceums held each Sunday, but three or four years since many earnest workers left; he thought, however, that the number of believers was now larger in the city than ever before. There were a number of mediums in Charlestown, and happily some wonderful manifestations have been made. It has been said by some that these manifestations were not of any great account, but he thought they were just as necessary now as they were in the school days of Spiritualists.

Mr. Charles Stearns, of Lynn, took a broad view of the duty Spiritualism taught. He was a firm believer in the doctrine, and he thought every wrong under which humanity labored was a fit subject for discussion. He desired to lift man from his degradation, and he believed this was the mission of Spiritualism. The time would come when the broad church of humanity would be the church of the world, and it was imperatively necessary that Spiritualists should labor earnestly and together for this end.

Mr. I. C. Ray, of New Bedford, offered a resolution affirming that it was the duty of Spiritualists to resist all attempts to crush free discussion, and pledging the Convention to take action on this point. Dr. H. B. Storer, of Boston, in reply to Mr. Stearns, said that Spiritualism did tend to practical efforts to improve society, and he mentioned the labor of reformation and re-conversions, in which Spiritualists had labored and were laboring, while to Mr. Garrison, a Spiritualist, was accorded much of honor in causing the abolition of slavery in the South.

Mr. J. H. W. Tooley, of Natick, spoke of the effect of maternity in the development of Spiritualism, and referred to Mr. Home, whose mother was gifted with what was in her day called second-sight, and to A. J. Davis, whose mother was highly endowed, while his father was a perfect nullity. He claimed that investigations should be made, in order to make the facts of Spiritualism as objective as possible. He closed with an earnest appeal to believers in Spiritualism to join hands for the advancement of the cause.

Miss Jennie Leys, being called for, spoke very interestingly of the expansion of truth, love and charity which she had found in her three years' experience out of Orthodoxy. She was only too glad to be called on to add her testimony to the comfort-giving qualities of Spiritualism. It was to-day the world's most beneficent religion. It had not only made the world a better place, but it had cleared the way of bigotry and prejudice, and defined every form of life that breathed or grew under the heavens. God was the great maternal soul overbrooding all, and therefore she must claim the equality of the sexes. Until woman receives her position back again, all the other questions of reform and religion must remain unsettled.

Dr. Richardson and John Woods were appointed a Finance Committee, and while they took up a collection the audience was favored with a song by Mrs. Child, of Natick.

Mr. N. S. Greenleaf, of Lowell, was then introduced as the regular speaker of the afternoon. He said the experiences of a quarter of a century had established the phenomena of Spiritualism beyond a doubt. There was a superabundance of proof beyond all admitted humbuggery and fraud. In considering the true meaning of Modern Spiritualism he said to him it meant work in earnest. Spiritualism meant more than mere reputation; it meant practical work in all the walks and avenues of life; it meant individual growth, and to make the facts of Spiritualism they should work for the continual betterment of the conscience, as well as body, untrammelled by sect or dogma. He was particularly severe in his denunciation of Orthodox working through the Young Men's Christian Association, and warned his hearers that, while the Spiritualists slept or quarreled among themselves, the Orthodox folk would engraft God and his son Jesus Christ on the Constitution. It was the duty of all to battle against vice in all its forms, and help humanity to a higher position. He said he was glad to hear of the new volume, as Mrs. Woodhull, and that she published such a paper. To register hell it has only to remove the veil which is drawn between the light and our social life. If he went to the devil it would be because he belonged there, and he wanted to go where he belonged. If they could not be respectable and do their duty, let them be disreputable. In conclusion he urged the need of money in the work, and addressed himself to those who are continually shouting, "I'm glad salvation's free"—but "won't pay a cent."

At the close of Mr. Greenleaf's address a recess was taken until evening.

The session proved to be the most profitable and harmonious of any during the whole Convention. The Evening Session was called to order at 7 o'clock, a goodly sized audience being present at this early hour. During the evening the Hall was completely full. The Business Committee announced the exercises of the session to be a conference from 7 to 8, after which Mr. Isaac P. Greenleaf would deliver the regular address. Mr. N. M. Wright was the first speaker of the evening. He proceeded to remark concerning the methods of work, commenting upon the subject of organization as illustrated by Nature. At the close of his remarks, the chairman called upon Dr. Storer to read a resolution, which he did, to the effect that all communications, whether ancient or modern, were legitimate subjects of investigation as to their origin, and of controversy as to their truth and value, and that no communication was worthy of any acceptance any further than it commends itself to our individual judgment. This led to an excited discussion, which was participated in by the chairman, Dr. Gardner, Dr. H. B. Storer, Mr. Geo. A. Bacon, Mr. H. S. Williams, and others, when the resolution was adopted.

After a song by Mrs. Clements, Mr. I. P. Greenleaf read a resolution, and delivered the regular address of the evening. He said that wherever contained was a unit in aim and tendency. If man grows in unison with Nature he is not very

far out of the way. There is nothing bad in him nor in the relations of Nature to him, provided he only acts in consonance with Nature. When men died, they did not drop out of existence, because not a single atom of matter was ever destroyed. Truth and humanity were the same, and it was not strange that the units which have passed into the worlds of the future should come back. Spiritualism was the last grand, indisputable proof of an immortal life. It tells us that we are immortal by reason of the very nature of affairs. Spiritualism deals with the roots of our ills. It does not propose to reform the world by paper resolutions, but by hard heart and soul and body work. It does not propose to ignore the lower classes, but to level all distinctions, and place all on the same level of progress and education. It proposes to take away all the sea-pigeons on which humanity casts its sins. When you deliberately violate any law of Nature, you shall acknowledge the sin and suffer the consequence. Spiritualism proposes to place everything on a basis of justice and equality.

After several notices had been made, relative to camp-meetings, picnics, excursions, etc., the Convention adjourned.

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