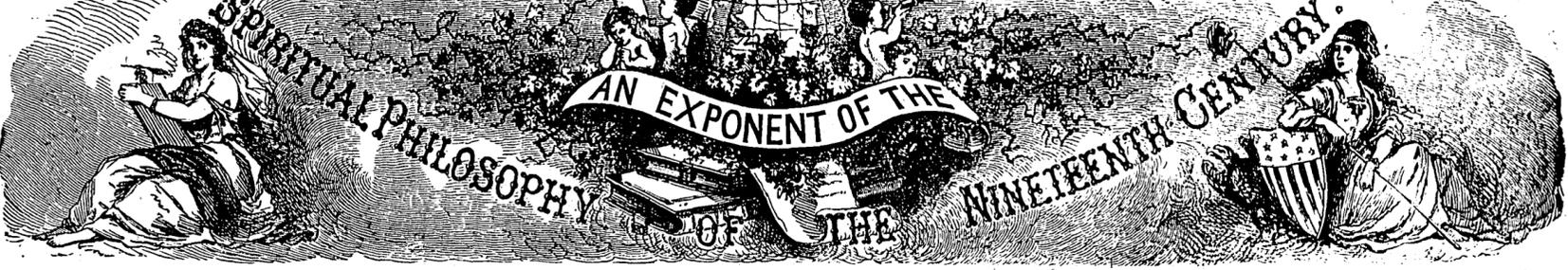


BANNER OF LIGHT.



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The Rostrum.

The Essential Elements of a Liberal Education.

An Address Delivered in the "University Convocation of the State of New York," at Albany, July 10th, 1878.
BY JOSEPH RODES BUCHANAN, M. D.

For about two thousand years the progress of science and philosophy was virtually arrested by a superstitious reverence for Greek literature. The dense ignorance of the age of Plato and Aristotle was crystallized into forms of thought which, like a vast iceberg, covered the civilized world, until in the time of Galileo it began to thaw in the divine light of science.

It is commonly supposed that this glacial period of fully twenty centuries has passed away entirely—that the ice is all dissolved, and that the light of divine love and wisdom, falling upon the soil with unobstructed warmth, is bringing forth the dense and rapid growth that insures a magnificent harvest; or, in plainer language, that we are fully emancipated from the influence of ancient ignorance, and are proceeding in the most direct and rational manner to cultivate and develop human intelligence, and to apply that intelligence to the acquisition of all attainable knowledge.

Disclaiming all intemperate radicalism and all needless iconoclasm, I am nevertheless compelled by a conception of truth derived from new and peculiar investigations, and also verified by experience in education, to maintain the opposite opinion—to declare that the iceberg is not yet entirely melted, but still exists as a menacing power; for although Aristotle has been annihilated as authority by Galileo, Newton, and the physiologists, the barbarian conceptions of education and of philosophy which come down from the Aristotelian age are still dominant in various degrees over the leading Universities of the world—to so great an extent, indeed, that we shall not be able to boast of a true system of liberal education until the entire philosophy, ethics, teaching and practice of our leading institutions of Europe and America shall be thoroughly revolutionized, their leading conceptions being not only fundamentally changed, but absolutely reversed. If you will pardon the audacity of this language, I will endeavor to show that it is not extravagant. There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a liberal education, for that which makes the most imposing claims to be recognized as liberal education in the Universities appears, when viewed from the standpoint of anthropology, not only lame, feeble and defective in the most essential elements of a liberal education, but positively *illiberal* in its contractual influence upon the intellect and soul, as well as its degenerative influence upon the body.

The science of man demands a revolution in education, but the narrow limits of a paper before this Convocation do not admit an exposition of this demand, or its basis—nor do they admit a distinct criticism of education as it is, nor a distinct exposition of education as it should be. The fullest development our time admits of the philosophy of education will be but offering the synoptic head-lines of a chapter that is not yet written. I desire that these remarks may be accepted, not as a statement of the case, but as an index referring to the statement that may be made hereafter.

In presenting such a paper I place myself at your mercy, without a shield against misconception, and attribute to you the candor, patience, courtesy, liberality and intuitive recognition of truth when nakedly presented, which would become a body of philosophers. If we need philosophers anywhere especially, it is among those who organize and control our systems and institutions of education.

The barbarian conception of education, which mankind have not yet outgrown, coming from a period when science was scorned, is that education is the acquisition of a command of language and familiarity with literature, opinions and speculations. This is the fundamental conception, to which is added the knowledge of mathematics and of history. By the strenuous exertions of educational reformers something has been added to this in modern times. The physical sciences have asserted their claims. Ethics

and sociology, in the form of political economy, are getting some recognition, and the spirit of progress is making so many additional improvements in different institutions that it is difficult to make any exact estimate of their present status.

But all this is merely intellectual and chiefly literary. As an intellectual education it is defective, because it does not teach that originality of thought upon which the world's progress depends. It fails to develop originality and power of independent thought; it fails to develop invention; it fails to overcome dogmatism and prejudice; it fails to develop liberality of thought; it fails to develop the power of reasoning upon testimony and evidence in reference to new truths, and all things which are beyond the accustomed routine. The most educated men are often below the average of society, in the ability to discard prejudice and to ascertain the existence of any truth foreign to their training. Such education does not qualify men to lead society into new truths, new arts, and a better social condition. It is not so hopelessly repressive as the Chinese system—but it is negative—adding little to the onward and upward movement of society; and the profound scholar is sometimes up to the Chinese standard of immobility. It is notorious that hundreds of colleges, containing or controlling at least three-fourths of the learning, reputation and dignity of the medical profession, have not only closed their eyes against certain contemporary progress in medical science, refusing all examination of the scientific facts presented, but have assailed the new investigations with far more of partisan bitterness and malignity than was ever shown in darker ages by the partisans of Aristotle and of Des Cartes. Does not every one know that this is true of the organized hostility against the scientific investigations and discoveries of Homeopathy and American Eclecticism, which captivate every individual physician who dares to investigate them, but which have never yet received an honest and courteous investigation or even respectful treatment from the faculty of any old school college? A system of education which produces such results is a survival of barbarism, and is at war with the spirit of the nineteenth century.

But if all these barbarisms were removed by a radical change in our colleges, this would be but the beginning of reform. The whole system is wrong from top to bottom, for it is not education, but only schooling. Intellectual training, however perfect we may make it, is not a liberal education. It is not an education at all, but only a fragment of an education, as an arm is a portion of a man.

It is not even the moiety of an education, for education consists of five distinct departments, which may be compared to the five fingers of the hand. In selecting literary education or schooling as their sole purpose, the colleges have virtually chosen the little finger, leaving the four more useful and more powerful ones to blind chance, or perhaps to atrophy or paralysis. There has been many a learned collegian, in whom four-fifths of his nature was undeveloped.

The five indispensable elements of a liberal education are these:

First, and most necessary, physiological development; the formation of the manly, active, healthy constitution, competent to live a hundred years—competent to win success in life by unflinching energy—competent to enjoy life and thus become a source of happiness to others, instead of a pauper or an invalid—competent to transmit life, health and joy to the thousands of future ages—competent to meet all the difficulties of life triumphantly, instead of struggling in misery and railing at society and at Divine Providence. Such are the men society needs, but if our colleges would look back two thousand years they would see how much better this education was conducted then. Instead of making men and women, the colleges have often impaired or destroyed them; broken them down so often that it is even made an argument against education, and especially against the education of women, that education is dangerous to health.

Thus the educational systems of two thousand years have at last culminated in this self-evident absurdity, that education is an injurious process; as if the very meaning of the word education had been forgotten. A grosser falsehood never has been current so long in civilized society. Education means development and growth of our powers and organs; and true education is necessarily healthful and pleasant.

A male or female school which does not develop its pupils, which does not send them home in better health and development than when they were received, ought to be abolished as a mistake if not a nuisance. Such schools would never have existed but for the barbarous ideas of education maintained and propagated by the Colleges, which train the little finger, while the other four are tied up in helplessness.

This physical destruction is utterly inexcusable, even when physical training is impossible, for intellectual education is not injurious to physical health, but beneficial, and it were easy to prove this if I had time. But a false system of intellectual training, which worries and fatigues the mind and injures the brain, does impair the health, because it is not education, but drudgery, worry, tyranny and exhaustion, which are the reverse of education. True intellectual education is animating, joyous and healthful; but such an education is like angels' visits to the school-room. The angels prefer to visit the Kindergarten and the Industrial Palace of M. Godin, in France. And I doubt not they often visit Northampton, Vassar, and the other nurseries of young angels.

2. The second element of a liberal education is

training for the business and duties of life—in other words, INDUSTRIAL EDUCATION, without some share of which it were better for a man that he had never been born; for without industrial capacity (unless a hereditary capitalist) he must be either a beggar, a thief or a swindler. It is one of the greatest crimes of society that in withholding industrial education from woman it has forced upon her these alternatives, with the addition of legal and illegal prostitution. When we all confess our sins in this matter some of us can plead to the recording angel that our medical colleges have always been open to women, teaching them not to be noisy babblers, but to be ministering angels in the chamber of suffering.

Our colleges generally have educated American citizens as if they were the sons of wealthy noblemen, who needed only intellectual accomplishments. Silently but effectively they have taught them to look with contempt on manual labor, as something degrading; to speak with contempt of money and the arts by which it is honestly acquired; to aspire to professional life and office-holding, and to glory in the military exploits of the crowned felons who have ravaged the homes of civilization with wholesale homicide and arson. It is no palliation that these things are not ostensibly and expressly taught, for the silent teaching is often the most effective.

College education is thus largely demoralizing. The world is full of wrecks and failures from inefficiency, for which colleges are often responsible, and has been continually ravaged by wars in which the college-taught have been the leaders and instigators, instead of being conservative and moral influences to teach mankind their brotherhood. When the college knows nothing of universal brotherhood, and the church on which it leans also knows nothing of universal brotherhood, having its chaplains, its deacons, bishops and members fighting against each other in every war, what can we expect but the satanic reign of national crime, desolation and misery, perpetuated by the national debt that crushes out the life of labor. We need true churches and true colleges, whose walls are not stained with human blood, by whose influence swords and cannons shall be turned into plowshares and anvils.

In neglecting physiological education we have degenerated the human race, impaired its efficiency, and saddled on its back a costly medical profession, ten times as many physicians as should be needed, who struggle to prolong lives that are hardly worth preserving—that perpetuate physical and moral degeneracy.

In neglecting industrial education we have produced a race of soft handed, soft muscled men, who struggle to escape man's first duty, useful production, and to live at others' expense by the innumerable methods of financial stratagem. The reign of fraud will never cease until each man is taught that life presents this sharp alternative—useful production or the life of a vampire. He who has attained manhood without being trained to useful production, may justly utter maledictions against parents and schools for having blasted his life and deprived him of the only solid foundation of honor and prosperity.

Industrial education, giving the mastery of productive arts, is the second necessity, as the development of the body is the first. The college says, if you *condescend* to acquire an industrial education, there is time enough after your literary education is completed, and therefore it excludes industrial education and builds the man without certain necessary elements of manliness, as the habits of twenty years of literary effeminacy must cling through life. Would it be rational to confine a baby to the cradle for ten years, on the pretext that it must first acquire language perfectly before it learns to walk? The infant would be impaired for life, as men are impaired by any system which for many years separates practical from literary culture.

Under this antiquated system intellect is trained to adorn with effeminacy and pedantry selfish ambitions, while the workshops and the farms are surrendered to ignorance and blind routine. Invention lags behind necessity; the lands are worn out; the wheat-field that ought to produce thirty bushels per acre produces ten, and the work that one man ought to do in eight hours occupies three men twelve hours. At the close of day they come to cheerless homes where their wives are equally exhausted by toil. Thus the laborer is brutalized by ignorant toil, and classes are separated by broad, dividing lines of caste that limit fraternity and are premonitory of social convulsions, the end of which none can foresee.

When industrial education shall have become universal, we shall not only have a more honest and manly and fraternal race, but our fields will be more than doubled in their production, and our arts advanced from two-fold to ten-fold in their product; and in the abundance thus produced poverty and pauperism will be submerged, as the Desert of Sahara will be gone when the ocean flood is let in upon it.

Does any one doubt the practicability of this? I would say that it is an easy matter to make every young man and woman proficient in more than five profitable occupations, not only without detriment, but with positive benefit to their literary education. The progress of industrial education in Europe will ere long furnish a triumphant demonstration of this; and in this country the Massachusetts Institute of Technology (under President Runkle) and several other institutions are making rapid progress in the demonstration.

3. The third element of a liberal education, next in importance to the physical and industrial, is the MEDICAL. It has become a familiar thought that anatomy, physiology and hygiene are neces-

sary elements of a liberal education; but it demands much more.

The first duty of a man is to sustain himself—that he be not a burden to others. This corresponds to industrial education. The second duty is akin to the first two elements of education. It is to sustain himself in full vigor of mind, soul and body, that he may perform every duty, and be a help instead of a burden to those around him. Without this second duty performed, physiological development and industrial culture are both failures; and without either of these three indispensable qualifications the man himself may be a total failure. Therefore these three are the first elements of a liberal education. With physiological development and industrial qualifications, the MEDICAL EDUCATION which I ask for all men and women will enable them to live without failure in the performance of every duty and the diffusion of a beneficent influence.

It is said that Col. Ingersoll recommended as an improvement on the plans of Divine Providence that health should be contagious instead of disease. I have demonstrated, and am daily demonstrating to my pupils and patients, that health is contagious. The man who maintains high health is a fountain of health to all around him.

I am speaking really of a moral duty. No man has a right to be drunk, and no man has a right to be sick. He gets sick, if not by poverty or exposure, either through profligacy or ignorance, and he has no right to be either profligate or ignorant, even if the college trains him up in ignorance of himself.

My demand for a medical education for all sounds extravagant when it is first heard: it brings up a terrific array of surgery, obstetrics and death-bed consultations; but I mean nothing of that sort. I mean an education by which disease shall be stamped out in its incipience. I mean that disease should be treated as a mad dog, who is entirely harmless if you do not allow him to insert his teeth in your flesh. When you are trained to high health you should resolve to live on that high plane, inaccessible to disease. Its first approaches are easily repelled. The great majority of diseases can be repelled without the use of drugs. Allow me, I pray, to speak *ex cathedra* as a medical professor, referring to what I am teaching to students and proving by experiments. Call at my office in the Eclectic Medical College, on Stuyvesant Square, New York, and I will prove what at present I only hint at, for want of time. I will show you what I mean—how thoroughly men and women may be protected from disease by methods almost unknown in the schools, and enabled to break up attacks of disease as soon as they are aware of its presence.

By such a medical education as I propose nine-tenths of all the disease that ravages society would be annihilated, and nine-tenths of the physicians and the medical schools granted a furlough for life.

One-half the time that is usually expended on the Latin language would be sufficient for such a medical education as I propose for every man and every woman—but more especially for every woman, to whom it is far more necessary and valuable than rhetoric, grammar, arithmetic, geography, history, languages and music.

4. With physical, industrial, and medical education, man is just prepared to live. But that his life shall be worth living, shall be a blessing to himself and the world, we need the fourth element of a liberal education which is to make him a good and happy man—the moral, or ethical, or religious education. Either of these words, rightly understood, conveys the full idea, for each should mean the same; although contracted and perverted by vulgar usage, each word has but half its proper meaning. I mean the education which shall exalt man to the plane of a happy, a holy, and a glorious life, in harmony with the Divine nature—a life so high that it shall be in communion with the angels—a life so beneficent that it shall diffuse happiness around to all and leave a blessed fragrance behind in all the atmosphere that it filled.

Is this an idle dream of possibilities? I say it is not, for heaven is full of saints who have led such a life, and almost every one can recognize, if not within his reach at present, at least somewhere on the horizon of his life, some one who was born to bless by loving ways and deeds, and whose memory as we look up to heaven is a blessing like the falling dew.

Colleges are supposed to be devoted to intelligence, but I affirm that they should be devoted first to virtue, and that it is as practicable to take the plasmic elements of youth, and thereof make a good man, as it is to make an intelligent or wise one. Intellectual without moral education simply increases the dangerous and corrupting elements of society. It gives the sceptre of knowledge into the hands of the social Lucifer.

Moral education I demand, but the word has an impoverished meaning—perhaps ethical is better, and religious is better still. But these words are so impoverished and enfeebled by the moral malaria of society that I would willingly drop them all, to say that I mean the education of the soul—the education that shall make it truly the temple of the living God.

What I mean by moral education—what are the new processes to be adopted, what glorious results it has realized, where it has to any extent been adopted, in converting young criminals into good citizens, and how thoroughly this disposes of all questions concerning college government and prison discipline; still more, how powerfully this moral education reinforces intellectual education, giving it a zeal, a fertility and a power before unknown, time forbids me to say; and I can only

refer to my published lecture on Moral Education and to a book which I shall publish on "Full-Orbed Education," the principles of which were received with great favor at the meeting of the National Educational Association in Minneapolis.

5. These are the four elements of a liberal education, in the order of their necessity—the Physical, the Industrial, the Medical and the Moral—all more necessary than the fifth, the literary or the intellectual, which, as it has been conducted heretofore, I regard as the little finger of the educational hand. I would change it, however, by developing the power of original thought and invention, until this feeble little finger shall become the index finger, to point the way to a new social condition of intelligence, prosperity and happiness, in which the wisdom of the Divine plan of humanity shall be illustrated by the heavenly life on earth.

If I am asked how colleges which now give but one of the necessary elements of a liberal education shall perform the miracle of giving the whole five in the same limited time, I reply that it requires no more time to exercise five fingers simultaneously than to exercise one. The five elements of a liberal education naturally intermingle and unite like inter-diffused gases that aid each other's elasticity. The education of all our powers is natural, easy and pleasant, while the repressive system so long in vogue involves fatigue, disgust, tyranny, disorder, demoralization and a positive aversion if not to study at least to true intellectual progress.

Every organ of brain and body, every faculty of the soul brought into operation grows and develops, aided by the others, and at the same time adds to the sum total of vital and spiritual power that sustains and impels the whole.

I believe, therefore, and it is not merely a scientific opinion but is practically sustained by a large amount of evidence which time does not allow me to present, that the true LIBERAL EDUCATION requires no more time than the old fractional system, and that the first eighteen years of life are amply sufficient for a liberal education—the education of soul and body, the education of man and woman, the education of the material and spiritual worlds, which shall harmonize humanity with itself, man with Nature, and earth with heaven.

Rev. J. Tyerman, of Australia.

To the Editor of the Banner of Light:

You have already announced the arrival in California of this able and laborious worker in the cause of spiritual enlightenment, whose design to make his way eastward during the coming fall and winter. Permit me to commend him to the notice of lecture committees and others, as a speaker competent to interest and instruct public audiences on the great questions of the day.

I have not the pleasure of personal acquaintance with Mr. Tyerman, but have had opportunity to read several of the works he has published in advocacy of Spiritualism and free thought in his own country, and I find him to be possessed of a capable and well-trained mind, independent, fearless and conscientious. He was formerly a clergyman of the Church of England, and while actively engaged in clerical duties undertook the investigation of Spiritualism as a matter of duty, in order that he might understand the real nature and basis of a movement which seemed seriously to threaten the Christian Church. The results were what might have been expected—his full conviction of the reality of open spirit-communication, and of the error of many of the doctrines he had been teaching, followed by his summary suspension from clerical functions, by the ecclesiastical authorities, for the crime of daring to investigate, and his becoming a public advocate of what was then and there a most unpopular cause.

For the past six or seven years Mr. Tyerman has devoted himself to public labors, by voice and pen, in behalf of Spiritualism in Australia, and would seem to deserve a hearty welcome by those of like precious faith on his visit to this country.

A capable and judicious friend, who has heard him speak in San Francisco, writes me: "He is in the prime of life (about forty, I think), has a fine, manly bearing, both on and off the platform, an earnest, off-hand and correct style of speaking; a closely logical and somewhat exhaustive method of treating his subjects; in short, he seems to be particularly well fitted for a pioneer work upon the borders of Churchism and Spiritualism."

From Mr. Tyerman's writings I judge he is not at all hampered, in his conceptions of Spiritualism, by his former theological views; in fact, his tendency seems rather to radicalism in religious matters than otherwise—a tendency no doubt engendered by the extreme conservatism and illiberalism with which he has been surrounded.

Let American Spiritualists give him a generous and hospitable welcome. A. E. NEWTON.

Gen. Crook has stated to an Omaha interviewer that it is hunger, and nothing but hunger, that has sent the Indians on the war-path. He says since the introduction of breech-loaders the Banocks and Shoshones have learned their power, and are determined to fight rather than starve. It is truly a spectacle to make us sad and ashamed that we are obliged to wage war every year upon human beings for protesting against starvation, while the agents of the Government are keeping hotels and living high upon the supplies that are intended for the wards of the nation.—Boston Post.

Are you an allotpath? Be liberable. Are you a homeopathist? Be his liberal. Finally, be liberal in all things. It does not pay to be narrow.—Haverhill Publisher.

EMBRYO, MATERIAL, AND SPIRITUAL LIFE. BY MARY L. JEWETT, M. D.

Foreign Correspondence.

ECHOES FROM ENGLAND.

The object of the present is to hold before themselves, and to the accomplishment of which they give their best talents and endeavors, are, alas! too often selfish in origin and aim—exclusively for the benefit of a class, creating advantages for the few, ignoring the needs and rights of the many.

At this time we are in the newness of our country. The summer is upon us. Lately he came with a fine, clear, sunny weather, rendering us sturdy Britons well to the meeting point.

Many a public meeting of Spiritualists in London—and numerous private receptions also—have been enjoyed, and had a charm imparted to them by the clear and refined dramatic utterances of Mr. and Mrs. Eliza Dietz.

With the Oriental Jugglers.

Wherever man exists he believes in God. His belief may be of a low and rudimentary kind, but it is there. A creature of time and sense, surrounded with the engrossing interests of this life, his life never satisfies him.

It is not unlikely that one of our provincial lady mediums—Mrs. Batio—may ere long set foot on American soil. This lady has for years past devoted her time and talents to the service of Spiritualists, nearly always without fee or reward.

It is to be hoped that he may there find that success England has not afforded him. Beyond the regular meetings in the various provincial towns there is little to report.

Webster of our advance and freedom, though in the latter matter we are at times rudely awakened to the actual facts. Here is a case in point: A lady, the wife of a clergyman in the Established Church, contracted, as called, infidel opinions, writes articles thereon, and of course disagrees with her reverend husband.

The juggler removed the cloths at once, and then appeared a little plant scarcely eight inches high, and very few leaves (one of which he gave me but he refused to bestow the plant itself), but these were.

It is not likely that the accused parties understood much of anything that was said, but such would entirely defeat the purposes of such a meeting of Spiritualists in America, and would very likely do so, even if there were no vocal expression; and there can be no reason for believing that similar effects from such condition of mind must result to Eastern jugglers, however unconscious they may be of the laws upon which their success depends.

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Banner Correspondence.

Georgia.

BRUNSWICK.—Prof. J. Edwin Churchill writes: "Spiritualism in Georgia and Florida has thus far assumed no form as a body, still there are many individuals who avow our principles and live a harmonious life, both in and out of the churches."

West Virginia.—A correspondent writes thus: "In May last a medium (female) under control—time, afternoon—in a well-lighted hall, some twenty persons present, appeared to be dying. A physician present felt her pulse, and said it ran from 125 to 175; being questioned as to his professional opinion, he said if she was a patient of his he should expect her immediate dissolution."

New York.—SPRINGVILLE.—Sylvester Barnhart writes: "I have during a number of years read your paper, and have always been benefited by its expressions. The message department is very interesting and instructive. Every family should read the Banner of Light to obtain information on many subjects little understood by them."

Missouri.—CUNNINGHAM.—Samuel Heuston writes: "Here is another dollar to continue subscription to the dear old Banner of Light. Every time I have sent one I felt I thought it would be the last. But I still linger on the shores of time, impatient to be gone."

Indiana.—INDIANAPOLIS.—A correspondent writing respecting a developing circle, which has been some time in progress, says: "Our materializing séances are progressing very fast. Two heads were shown the other day; last night a hand came outside of the cabinet and offered to shake hands with a member of the circle, but the person gave a jerk, and it affected the medium to some extent."

Mrs. Dr. Jewett's Late Illness.

I wish to relate to your readers an experience which I have had in the valley and shadow of death, and in so doing introduce into the ranks of Spiritualism Dr. Darius Alger, a magnetic physician, through whose magnetic gifts I have been restored to life and health.

On May 15th, Dr. Alger, then a stranger, called at my home, and recognizing his magnetic power, I engaged him to treat me. On the following Sabbath, Dr. B. Rush entranced me, and informed those in attendance that a crisis in my disease would occur during the following week, and unless his advice was strictly followed, I might be in the summer-land before another week, requesting them not to inform me of my condition, or possible results.

And now cometh hot weather, low water and cholera morbus, these three, but the greatest of these is cholera morbus.—Wor. Gaz.

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And now cometh hot weather, low water and cholera morbus, these three, but the greatest of these is cholera morbus.—Wor. Gaz.

Banner Correspondence.

Georgia.

BRUNSWICK.—Prof. J. Edwin Churchill writes: "Spiritualism in Georgia and Florida has thus far assumed no form as a body, still there are many individuals who avow our principles and live a harmonious life, both in and out of the churches."

West Virginia.—A correspondent writes thus: "In May last a medium (female) under control—time, afternoon—in a well-lighted hall, some twenty persons present, appeared to be dying. A physician present felt her pulse, and said it ran from 125 to 175; being questioned as to his professional opinion, he said if she was a patient of his he should expect her immediate dissolution."

New York.—SPRINGVILLE.—Sylvester Barnhart writes: "I have during a number of years read your paper, and have always been benefited by its expressions. The message department is very interesting and instructive. Every family should read the Banner of Light to obtain information on many subjects little understood by them."

Missouri.—CUNNINGHAM.—Samuel Heuston writes: "Here is another dollar to continue subscription to the dear old Banner of Light. Every time I have sent one I felt I thought it would be the last. But I still linger on the shores of time, impatient to be gone."

Indiana.—INDIANAPOLIS.—A correspondent writing respecting a developing circle, which has been some time in progress, says: "Our materializing séances are progressing very fast. Two heads were shown the other day; last night a hand came outside of the cabinet and offered to shake hands with a member of the circle, but the person gave a jerk, and it affected the medium to some extent."

Mrs. Dr. Jewett's Late Illness.

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THERE'S A MEETING.

BY ISAAC G. BLANCHARD.

TUNE—"Sweet By-and-Bye."

There's a meeting we all shall attend, On the pearl sands of life's further shore, When the life we are living shall blend In the new life, that ends nevermore; Where the heart finds its own, In that home where no parting is known.

Free Thought.

ARGUMENT WITHOUT DENUNCIATION.

To the Editor of the Banner of Light:

The thought of every Spiritualist is not with your correspondent who, in his articles on "Speaking Mediums," too harshly adverts to doctrines, and the intent with which they are promulgated, of two of our lady mediums.

Does Mrs. R. say more than this? and can any mind, actuated by a love of justice, impute to her a scintilla of falsity, either of an innocent or willful aspect?

Your correspondent's third article is also permeated with that spirit of injustice that condemns before proof is produced.

He unpicks his heart of words which fall far short of bringing home to the defendant any of the wrongs which she is charged with perpetrating.

For him to say, and say only, that Mrs. Richmond is controlled by pride and ambition, and declare inconsequential her conceptions of religion and philosophy, is assuming too much, and the odium which he would willingly heap upon a noble worker may possibly be transferred to himself.

Very little of her address receives particular notice in his third chapter, but the discrepancy between that which is quoted and the Harmonial Philosophy is far too trifling to be the cause, even in an irascible mind, of so much denunciation.

He epitomizes Mrs. R. in this manner: "The foundation of the Harmonial Philosophy is in the facts, phenomena, and physical life of nature."

Accepting this epitome, it will not be found to be so flatly contradictory of the teachings of the Philosophy as our censor would have us believe.

Turning to Vol. 3 of the Great Harmonia, on page 15 we read that "Truth is a unit, that Nature is everywhere consistent with herself, and that mind is the fower of matter, as man is the fower of creation."

On page 20 of the same volume we find this teaching: "The material universe is the physical body of God."

And to show that we have no lack of Harmonial teachings that embody ideas from which the conclusions of Mrs. R., according to the above epitome, can reasonably be drawn, we quote from the Penetralla in the following: "Man's spirit is a product of his organization—that the physical organization of man is designed by the whole system of Nature to manufacture the form and structure of the spiritual principle."

If, then, we take the thoughts here presented as embodying the truth, what if we go forth preaching, as he says, that "the foundations of the Harmonial Philosophy is in the facts, phenomena and physical life of Nature?"

Shall our allegations be without foundation, and shall we make an abortion of the texts? It is upon the principles of the inductive process of reasoning that the revelations contained in the Harmonial Philosophy are made, progressing "through nature up to nature's God"; and this idea is carried to a more perfect development in the sentence on page 103 of Nature's Divine Revelations: "And the unchanging and undeviating connection and progress of all parts that composed the universe being established, the mind is led back to the potential laws of causation, and forward to the natural and positive result of material perfection."

And in the Harmonia, Vol. 2: "It is a philosophy which depends . . . outwardly upon Nature for its confirmation to the senses." In view of the foregoing has Mrs. R. so contorted the doctrines of the Philosophy as that they are more cognizable? Has she so subverted the teachings of that dispensation as to make her worthy of severe rebuke and invidious comparisons? If so, we would approach a just estimate of things in this sphere it is best to consider with a calm, impassioned mood, to grasp the "magic staff," and then successively we may ascend the mounts of Use and Power; otherwise our experiences, instead of being advantages, may deceive us.

In the extract from Mrs. R.'s address wherein it is said she displays childishness, there is to our mind greater meaning than has been accorded it in the article under consideration.

She compares the Harmonial Philosophy to the limited solar system known before the building of Herschel's telescope—to astronomy as known before telescopes were invented—and says further: "It (the Harmonial Philosophy) is a recognition of the principles of life without the aid of the strongest spiritual telescope that can be made. It is the recognition of the elements of life from this side and from the intermediate stages of spiritual life, instead of from the center" (of spirit-life).

We gather from these comparisons an idea, incomplete from the nature of the matter contemplated, of the illimitable progress to be made, even after we have lived the Harmonial teachings to their fullest development.

That this is true is shown in the "Penetralla." In answer to the question: "Is God a progressive being?" it says: "There is no increase of the quantities of mind or matter, but of progressive qualities and permutations there is no limitation. Upon the mind of Herschel, filled with enthusiasm for his glorious pursuit, burst an overpowering sense of the magnitude of space as he surveyed for the first time, through his mighty instrument, the vast procession of stars constituting the galaxy, and as mist to the naked eye. So upon the soul that has passed from this side through and beyond the intermediate sphere where the truths of the Harmonia are perfected, will dawn new

spirit-world, and the diversified knowledge cultivated by them is accessible to his mind."

Aside from a justification of Mrs. R. in the use of the first quoted words, this last reference will aid us in resisting another attack—that upon the doctrine contained in the words, "The spirit having become accustomed to, and found the way, can visit the spirit-land as well while an occupant of the physical body as of the spiritual body."

Nor need we rest on that alone, for more convincing evidence of the truth of this assertion is afforded by Mr. Fishbough on the same page of the Introduction. In speaking of the condition of Mr. Davis under the influence of his magnetizer, he says, "This condition, according to his own explanation, corresponds to physical death."

If while he is in this condition the magnetizer should, by any means, lose connection with him, the vital movements of the body would cease, and the spirit be incapable of reëntering it, as he himself has informed us."

We would respectfully ask where had the spirit been if it were necessary for it to reënter the body in order to change it from the abnormal to the normal state?

Perhaps the objectionable doctrine of Mrs. R. still remains unsubstantiated, and her critic feels, in spite of this testimony, justified in ridiculing the idea "that the spirit can leave its earthly body and roam ad libitum around this and spirit land, gather knowledge and happiness, and then return and occupy its earthly tenement."

To remove all doubt, let us then introduce the Seer himself and have him testify as to this important question. In the "Revelations" he says: "And as all these (impressions of things desired) must be in a sphere necessarily attached to this sphere, it is there that I receive my impressions."

When you ask me a question, I am existing in the medium or sphere of the body; but, in investigating and finding the answer, I pass to the sphere where I can associate with the truth and reality."

Does Mrs. R. say more than this? and can any mind, actuated by a love of justice, impute to her a scintilla of falsity, either of an innocent or willful aspect?

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revelations and possibilities of progress which will be, to its former state or as it stands on the apex of that development, contemplated by the Harmonial Philosophy as was the world's knowledge of the heavens before Galileo, or as astronomy before the eye could, with the Herschel telescope, pierce to unknown and unappreciated depths of shoreless infinity."

It is not claimed for this passage that it is presented with all the noble diction of Davis, or the exquisite rhetoric of Finney; but this merit it does possess: It induces thought to activity, that noblest faculty of man, and rewards him with a picture which is the partial work of his own mind. "It was thus in Athens in the time of Demosthenes; the Athenians were lovers of a hidden sense, and proud of understanding an orator if he used but half a word."

There are some things too small to be disputations and captious over, but the Harmonial Philosophy differs from them in the respect of its being too grand and colossal either to be promulgated or defended in other than a spirit of dignity. If its precious doctrines be wrapped in a blither husk of denunciations and disparagements, even of those who teach and think otherwise, it will cause the world to turn from them as if they too were tinctured with the dross of ferocity which clings to orthodox beliefs.

Dogs snarl and bite in their contest for bones and flesh. Men, for love of money, cheat, steal, slander and kill, that they may gain it. But the Spiritualist who is impelled to speak or write, to protect or teach doctrines that are dear to him, should strive to show how markedly distinct are things spiritual from those material, and raise himself to a mental altitude level with that object of his activities.

II.

Cape Cod Camp-Meeting.

[Report continued.]

The weather was favorable for out-door meetings during the entire week, but the Cape was dry and dusty, and the crops suffering from drought. Nickerson's Grove was a cool, green oasis in this desert, and a pleasant refuge from heat and dust.

The little cottages form a semi-circle fronting the auditorium and speaker's stand, with others in the rear, and are permanent buildings, costing perhaps an average of fifty to sixty dollars. Few tents are used. The social features of the meeting among those who occupy these cottages and their visiting friends are very attractive and beneficial, and this annual reunion of friends and neighbors, in simple and unpretentious style, evolves a great deal of fraternal feeling and kind appreciation.

The grove has been again leased for a series of years, so that the camp may be considered a permanent institution.

The lectures of this year have been of a high intellectual and instructive character. No violent denunciations of men or doctrines have been heard; but while criticism has been sharp and clear, it has been expressed in an excellent spirit.

Mr. J. Frank Baxter's lecture upon "The Possibilities and Probabilities of Materialization," was well received, and a very satisfactory review of the principles involved, the evidence of fact, and the unscientific and unreasonable character of the objections offered. Some twenty tests were given by him in the clear and positive manner now so familiar to those who have heard him.

Dr. H. B. Storer's lecture upon "Methods of Spiritual Development" was an inspired analysis and presentation of the superior condition, as illustrated in the experience of Andrew Jackson Davis, Selden J. Finney, Cora L. V. Richmond, and other entranced, inspired, intuitive and spiritually-developed persons, contrasted with the ordinary methods of intellectual and moral education.

Rev. M. H. Houghton, of Hyannis, being called for, made an eloquent address, highly appreciated by the audience, presented by Dr. Storer, and ably elaborating and applying them.

Dr. J. M. Peabody made his appearance in camp on Wednesday, remaining by request until Friday noon. This was his first appearance at the Cape Camp-Meetings. He gave three lectures during his stay, participated freely in the conference meetings, and by his genial influence made a fine impression upon the spirit of the camp.

His lectures were founded upon his travels in the East, contrasting the manners and customs of the Buddhists with those of Christians, descriptions of spiritual phenomena in that country, and a general summary of his own convictions concerning the universal progress of humanity toward a common religion and appreciation of the interests which bind together the entire family of man.

Mrs. Laura Kendrick, of Boston, was present two days. She is a spirited, versatile, intelligent and eloquent speaker, devoted to practical reform, and well known as a champion of free thought and speech. Her lectures upon "The Worship of Creeds and Ism," and "The Real and the Ideal," with answers to objections against Spiritualism, were very interesting and well received.

Dr. Storer, having called attention to the unjust imprisonment of E. H. Heywood in Dedham Jail, as an outrage upon the freedom of thought and of the press, and presented a Petition to the President of the United States for his release, to which a large number of names were appended. Mrs. Kendrick told the story of his arrest, trial, and imprisonment, showing clearly that it was not for any crime or misdemeanor that he suffers, but that he is the victim of a deliberate intent to suppress radical thought upon any or all the great questions of the day, which contravene popular Orthodox Christianity.

L. P. Orthodex is an old acquaintance on the Cape, and his deep-chested voice rolls forth the spiritual philosophy in earnest and eloquent sentences. He lectured twice first upon "The Revelations of the Person to the Universal Soul," and second upon "Permanent Diversity among Immortal Beings." Mr. Greenleaf's thoughts are never common-place, but the stream of discourse comes from the deep wells of the soul.

Giles B. Stebbins, of Detroit, Mich., is a new acquisition to the corps of speakers at these meetings. He is a gentleman of cultured intelligence, modest in personal intercourse, and on the platform a fluent and comprehensive speaker. Both in manner and manner his discourses are adapted to produce conviction, not only of his own sincerity but of the value of his judgment upon the subjects discussed. He lectured on Friday, Saturday and Sunday, and the masterly discourse on Sunday morning, before an audience of at least two thousand persons, fully concluded a comprehensive summary of progress in art, science, literature, material and spiritual life, and the character of the heavenly world, in all these departments. Everybody in attendance, we think, will be glad to welcome Mr. Stebbins again to the Cape.

Mrs. Sarah Byrnes Snow was the first speaker on Sunday afternoon, and in a pleasant and earnest discourse of an hour urged the importance of making Spiritualism more practical in unfolding a noble life, and in developing self-reliance, with appropriate reception of spiritual counsel and assistance. Educational institutions should be endowed by Spiritualists for the preparation of teachers, and all practical reform should receive their cordial support.

Dr. H. B. Storer gave the closing address on Sunday. He elicited the earnest attention of the vast audience, now occupying all the seats and filling the entire space back to the cottages, in an inspired address, limited by time to half an hour. Not only were human beings changing from one world to another—from one location to another—but more important than all, from one condition to another of intellectual and moral being. Interior development of the spirit,

and person was the constant subject of progress and the constant object of all discipline in all worlds. Art, science, literature, institutions and societies among men are derived from the common soil of human nature, which, as it transcends the condition of the mortal life, must be continued and perfected in the spiritual world. Human interest in all worthy employment must be permanent. All industries upon the earth symbolize the occupations of the spirit-world. The fall of the hammer symbolizes the toil of the mind in spirit life. The drama, not less than the pulpit or rostrum, has its place there. Forever and forever the inexhaustible soil of human nature will grow new forms of life and beauty, and the occupation of the spirit must forever be the cultivation and development of the divine ideas whose bodiless or symbols constitute what we call the external world.

Rev. Mr. Houghton, of Hyannis, who has just accepted a call to the new Universalist Church in New Haven, Conn., improved the present occasion to address some last words to the people of the Cape, whom he so much loved. He eloquently enforced the duty of justice and charity to all sects and classes of thinkers, not allowing prejudice from feeling to prevent our thoughtful and hospitable consideration of all subjects of human interest.

Not less than twenty-five hundred persons filled the grove on Sunday, special trains being run from up and down the Cape. Excellent satisfaction is felt with all the exercises, and a committee was elected to have in charge the necessary arrangements for the ensuing year.

COMFORT FOR THE MOURNER.

BY D. T. AVERILL.

To the Editor of the Banner of Light:

A near friend of mine was recently called to part with one of the best of wives, and his children the best of mothers, and, as they lacked the sustaining power of our cheering faith, the writer endeavored to show them its value and its beauty in the following brief and unpretending summary:

"Sorrowing Friends"—The hope of being able to say something that may, in some degree, assuage your loneliness and sadness, is my excuse for these few consolatory words. But why or how can I hope to comfort you? In order to do this I must inspire you with something of my faith.

First, I must deny the correctness of the premises of any doctrine or system of faith that would teach you that the dear one you mourn has gone on a journey from which there is no return. I have not a doubt that the sainted wife and mother is with you often, very often, and would gladly cheer you in your loneliness, ease your aching hearts and bid you dry your tears.

Do not accuse me of saying senseless things, but see for yourselves if there is not the best of evidence that these things are so. Do not, I beg of you, allow your prejudices, if any you have against Spiritualism, to prevent you from trying to solve these, to you, all important questions: Does she, the idol of our hearts, still live? and does she know aught of us, and can we know aught of her? Can we get one word from her, as she visits us from the "unseen shore"?

Careful, persistent inquiry and investigation will assure you of these things, and give you what you would esteem above price. Do not stop to inquire what those about you may say or think. The truth is what you want, and what will relieve you. Could Fanny speak to you, as she comes to your lonely home from the joyous circle of the loved ones gone before, methinks the import of her words would be not unlike this: "I would not have you mourn for me, dear ones, for the change I have undergone has proved greatly to my advantage. I am separated from you only by conditions. It is the veil of mortality that hides me from your view. I wish you to believe that I am not so wholly gone from you as it seems. I am with you often—every day and every night. I see your loneliness and sorrow, and would gladly make them less, for they mar the joys of my new-found home. Your sadness makes me sad, also; and while I would not ask you to forget me, or think less of me, I beg of you, for your own sakes as well as mine, to think less of and dwell less upon the earthly separation, which you can realize only in part—the part that looks to you all dark—and more upon the spiritual reunion when you, also, shall join the loved ones that have welcomed me."

But, my friends, I fear you will sicken the spirit of her you mourn, by turning away and thinking this all a delusion—all visionary. It is not delusion. The life we are living in these "tabernacles of clay," these mortal bodies which we soon must lay aside—we know not how soon—is but the outward life, not the real. Not till we lay them aside shall we know what it is to live. See, I beg of you, if you cannot find the evidence that the fundamental teachings of Spiritualism are true. If so, you would become possessed of that which would give you "joy unspeakable," ease your aching hearts, and cheer you with the happy hope (that to me seems knowledge) of meeting, in the near and bright future, the one whose departure from your presence makes life seem desolate.

Northfield, Vt.

Trance and Clairvoyance.

The following is from the pen of Oliver Johnson. This gentleman was for a long period the editorial associate of Horace Greeley on the New York Tribune, and was for several years an associate editor of the New York Independent. He is now editing and publishing a weekly paper in Orange, New Jersey, from which this article is taken:

"What a change from Dr. Field's travels in the Orient to Andrew Jackson Davis's *Vistas of our Heavenly Home*! A *Sequel to a Seer's Key to the Summer Land*." (Boston, Colby & Rich, pp. 200.) To most people it will seem like passing from realities to dreams; from the solid earth to vanishing clouds; from the light and atmosphere of the clear day into the mists and vapors of the night; from the clear shining of Divine Revelation into the treacherous fogs of superstition and imposture. And yet we are under the least reason to doubt. We know him, we can bear testimony not only to the singular sweetness and purity of his private life, but to his absolute rationality in all mundane affairs. In any view of his case he is a phenomenon worthy of study. It seems strange to take up a book with a mundane imprint and find in its pages pictures and descriptions of the scenery, atmosphere and life of the heavenly world; but such is the character of this work, which it will do nobody harm to read. It is by the power of clairvoyance that the author professes to see that is beyond the scope of the visual organs. Materialists scoff at every claim of such a power, as if it were necessarily nothing but vulgar imposture. But history records a great multitude of instances in which such a claim has not only

been asserted, but supported by evidence which could not be denied, at least to the ordinary eye, strike, and which is certainly worthy of careful investigation." The story of W. William Tennant's trance is familiar, doubtless, to many of our readers. Mr. Tennant was a Presbyterian clergyman of the highest character. He was settled at Freehold, Monmouth Co., in 1731, and died there after a pastorate of 41 years' continuance. Just before he completed his theological course he fell into a trance, in which he remained for several days in a condition of apparent death. He barely escaped being buried alive. On coming out of the trance he said that, at the moment of his apparent decease, he found himself surrounded by an unutterable glory, and saw a great multitude, apparently in the height of bliss singing most melodiously; and when he was about to join the great and happy multitude some one came to him, looked him full in the face, and said, "You must go back." At the shock this intelligence gave him he opened his eyes, and finding himself in the world, fainted. For three years he said the recollection of what he had seen was so intense as to make earthly scenes seem worthless. The Bible records phenomena of a kindred character, and we have in our own day witnessed facts scarcely less wonderful. We do not pretend to explain the connection between the credulity which too readily affirms and the stupid obstinacy which utterly denies the existence of phenomena out of the common course of affairs. In regard to the work before us, which we do not endorse, neither do we condemn its claims as a revelation of the character of the unseen world. We only say in the words of Paul, who himself was the subject of a wonderful vision as he went toward Damascus, "breathing out threatenings and slaughter against the disciples of the Lord, 'PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'"

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

THE REVELATIONS OF SPIRITUALISM. By Eugene Crowell, M. D., Pamphlet, 1878. Colby & Rich, Boston, Chicago. For sale by the Religious-Philosophical Publishing House.

TO ALL SPIRITUALISTS the name of Dr. Crowell is familiar as household word, and no man has done more to call the attention of the thinking world to the subject of Spiritualism. His great work on "The Revelations of Spiritualism," published in 1867, has been read by every one who has any interest in the subject. It will ever remain an invaluable treasure of strength, for its views are broad and catholic, and are based on scientific analysis. What other system is so worthy of our study and regard? For several years he has been engaged on a still more profound work, from which he has allowed nothing to come out as yet. It seems, however, that he has not long since completed it, and that he has found time to write this pamphlet, in which he gives his views on the religion of Spiritualism, and every one who is worthy of the name should read many times. He says (page 7): "True religion is the union of the soul with God, and the result of this union is the divine truth which is the foundation of the purely and holiest of the theories. Religion, in another sense, is the philosophy of the soul. It is the science of 'Spiritualism a religion,' which he answers in the affirmative, but proves it superior in its theories, requirements and moral results to all other religions. Its constituent elements are: 1st, 'I' in the fatherhood of God and the brotherhood of man; the immortality of the soul; 2d, 'I' in the brotherhood of man; the immortality of the soul; 3d, 'I' in the brotherhood of man; the immortality of the soul; 4th, 'I' in the brotherhood of man; the immortality of the soul; 5th, 'I' in the brotherhood of man; the immortality of the soul; 6th, 'I' in the brotherhood of man; the immortality of the soul; 7th, 'I' in the brotherhood of man; the immortality of the soul; 8th, 'I' in the brotherhood of man; the immortality of the soul; 9th, 'I' in the brotherhood of man; the immortality of the soul; 10th, 'I' in the brotherhood of man; the immortality of the soul; 11th, 'I' in the brotherhood of man; the immortality of the soul; 12th, 'I' in the brotherhood of man; the immortality of the soul; 13th, 'I' in the brotherhood of man; the immortality of the soul; 14th, 'I' in the brotherhood of man; the immortality of the soul; 15th, 'I' in the brotherhood of man; the immortality of the soul; 16th, 'I' in the brotherhood of man; the immortality of the soul; 17th, 'I' in the brotherhood of man; the immortality of the soul; 18th, 'I' in the brotherhood of man; the immortality of the soul; 19th, 'I' in the brotherhood of man; the immortality of the soul; 20th, 'I' in the brotherhood of man; the immortality of the soul; 21st, 'I' in the brotherhood of man; the immortality of the soul; 22nd, 'I' in the brotherhood of man; the immortality of the soul; 23rd, 'I' in the brotherhood of man; the immortality of the soul; 24th, 'I' in the brotherhood of man; the immortality of the soul; 25th, 'I' in the brotherhood of man; the immortality of the soul; 26th, 'I' in the brotherhood of man; the immortality of the soul; 27th, 'I' in the brotherhood of man; the immortality of the soul; 28th, 'I' in the brotherhood of man; the immortality of the soul; 29th, 'I' in the brotherhood of man; the immortality of the soul; 30th, 'I' in the brotherhood of man; the immortality of the soul; 31st, 'I' in the brotherhood of man; the immortality of the soul; 32nd, 'I' in the brotherhood of man; the immortality of the soul; 33rd, 'I' in the brotherhood of man; the immortality of the soul; 34th, 'I' in the brotherhood of man; the immortality of the soul; 35th, 'I' in the brotherhood of man; the immortality of the soul; 36th, 'I' in the brotherhood of man; the immortality of the soul; 37th, 'I' in the brotherhood of man; the immortality of the soul; 38th, 'I' in the brotherhood of man; the immortality of the soul; 39th, 'I' in the brotherhood of man; the immortality of the soul; 40th, 'I' in the brotherhood of man; the immortality of the soul; 41st, 'I' in the brotherhood of man; the immortality of the soul; 42nd, 'I' in the brotherhood of man; the immortality of the soul; 43rd, 'I' in the brotherhood of man; the immortality of the soul; 44th, 'I' in the brotherhood of man; the immortality of the soul; 45th, 'I' in the brotherhood of man; the immortality of the soul; 46th, 'I' in the brotherhood of man; the immortality of the soul; 47th, 'I' in the brotherhood of man; the immortality of the soul; 48th, 'I' in the brotherhood of man; the immortality of the soul; 49th, 'I' in the brotherhood of man; the immortality of the soul; 50th, 'I' in the brotherhood of man; the immortality of the soul; 51st, 'I' in the brotherhood of man; the immortality of the soul; 52nd, 'I' in the brotherhood of man; the immortality of the soul; 53rd, 'I' in the brotherhood of man; the immortality of the soul; 54th, 'I' in the brotherhood of man; the immortality of the soul; 55th, 'I' in the brotherhood of man; the immortality of the soul; 56th, 'I' in the brotherhood of man; the immortality of the soul; 57th, 'I' in the brotherhood of man; the immortality of the soul; 58th, 'I' in the brotherhood of man; the immortality of the soul; 59th, 'I' in the brotherhood of man; the immortality of the soul; 60th, 'I' in the brotherhood of man; the immortality of the soul; 61st, 'I' in the brotherhood of man; the immortality of the soul; 62nd, 'I' in the brotherhood of man; the immortality of the soul; 63rd, 'I' in the brotherhood of man; the immortality of the soul; 64th, 'I' in the brotherhood of man; the immortality of the soul; 65th, 'I' in the brotherhood of man; the immortality of the soul; 66th, 'I' in the brotherhood of man; the immortality of the soul; 67th, 'I' in the brotherhood of man; the immortality of the soul; 68th, 'I' in the brotherhood of man; the immortality of the soul; 69th, 'I' in the brotherhood of man; the immortality of the soul; 70th, 'I' in the brotherhood of man; the immortality of the soul; 71st, 'I' in the brotherhood of man; the immortality of the soul; 72nd, 'I' in the brotherhood of man; the immortality of the soul; 73rd, 'I' in the brotherhood of man; the immortality of the soul; 74th, 'I' in the brotherhood of man; the immortality of the soul; 75th, 'I' in the brotherhood of man; the immortality of the soul; 76th, 'I' in the brotherhood of man; the immortality of the soul; 77th, 'I' in the brotherhood of man; the immortality of the soul; 78th, 'I' in the brotherhood of man; the immortality of the soul; 79th, 'I' in the brotherhood of man; the immortality of the soul; 80th, 'I' in the brotherhood of man; the immortality of the soul; 81st, 'I' in the brotherhood of man; the immortality of the soul; 82nd, 'I' in the brotherhood of man; the immortality of the soul; 83rd, 'I' in the brotherhood of man; the immortality of the soul; 84th, 'I' in the brotherhood of man; the immortality of the soul; 85th, 'I' in the brotherhood of man; the immortality of the soul; 86th, 'I' in the brotherhood of man; the immortality of the soul; 87th, 'I' in the brotherhood of man; the immortality of the soul; 88th, 'I' in the brotherhood of man; the immortality of the soul; 89th, 'I' in the brotherhood of man; the immortality of the soul; 90th, 'I' in the brotherhood of man; the immortality of the soul; 91st, 'I' in the brotherhood of man; the immortality of the soul; 92nd, 'I' in the brotherhood of man; the immortality of the soul; 93rd, 'I' in the brotherhood of man; the immortality of the soul; 94th, 'I' in the brotherhood of man; the immortality of the soul; 95th, 'I' in the brotherhood of man; the immortality of the soul; 96th, 'I' in the brotherhood of man; the immortality of the soul; 97th, 'I' in the brotherhood of man; the immortality of the soul; 98th, 'I' in the brotherhood of man; the immortality of the soul; 99th, 'I' in the brotherhood of man; the immortality of the soul; 100th, 'I' in the brotherhood of man; the immortality of the soul; 101st, 'I' in the brotherhood of man; the immortality of the soul; 102nd, 'I' in the brotherhood of man; the immortality of the soul; 103rd, 'I' in the brotherhood of man; the immortality of the soul; 104th, 'I' in the brotherhood of man; the immortality of the soul; 105th, 'I' in the brotherhood of man; the immortality of the soul; 106th, 'I' in the brotherhood of man; the immortality of the soul; 107th, 'I' in the brotherhood of man; the immortality of the soul; 108th, 'I' in the brotherhood of man; the immortality of the soul; 109th, 'I' in the brotherhood of man; the immortality of the soul; 110th, 'I' in the brotherhood of man; the immortality of the soul; 111th, 'I' in the brotherhood of man; the immortality of the soul; 112th, 'I' in the brotherhood of man; the immortality of the soul; 113th, 'I' in the brotherhood of man; the immortality of the soul; 114th, 'I' in the brotherhood of man; the immortality of the soul; 115th, 'I' in the brotherhood of man; the immortality of the soul; 116th, 'I' in the brotherhood of man; the immortality of the soul; 117th, 'I' in the brotherhood of man; the immortality of the soul; 118th, 'I' in the brotherhood of man; the immortality of the soul; 119th, 'I' in the brotherhood of man; the immortality of the soul; 120th, 'I' in the brotherhood of man; the immortality of the soul; 121st, 'I' in the brotherhood of man; the immortality of the soul; 122nd, 'I' in the brotherhood of man; the immortality of the soul; 123rd, 'I' in the brotherhood of man; the immortality of the soul; 124th, 'I' in the brotherhood of man; the immortality of the soul; 125th, 'I' in the

