VOL. XXVII.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, JULY 23, 1870.

(\$3,00 PER ANNUM,)

NO. 19.

Written for the Banner of Light. ARTHUR.

BY LITA BARNEY BAYLES.

As in the lakelet's placid depths below, Reflected, shines the heaven's azuro blue, So sleeps my Arthur, on whose quiet brow I see the pure light born of heavenly dew; So sleeps my Arthur—to the world he sleeps, Yet lives within a mother's breast of love : And, while she clasps her hands and wildly weeps, She feels his presence from the spheres above

Thou livest, oh, my child! there cannot be A grave so deep that it can hide thee there; The casket, the external form we see. That may it hold, but not thy spirit fair. Oh, no! the immortal spirit that was given, When forth thou cam'st from Paradiso, remains, Nor from thy mother's weary heart of care Shall ever it be parted once again.

And thou shalt come when evening's somber hue Descends and folds me in its soft embrace Shall nestle in these anxious arms, and lay Thy tiny head in its accustomed place; And when the good Death-Angel kindly comes And blds us share thy happy, happy home, Thou 'it hover near, an angel sweet from bliss, And bid us welcome, as we heavenward roam.

FAREWELL MEETING TO MR. PEEBLES

We copy from the London Spiritualist the following report of the proceedings of our Spiritualist friends across the water, and the good work accomplished by Bro. Peebles. The speeches of Mr. Shorter, Dr. Burns, Mr. Peebles and others, will be read with interest and profit:

will be read with interest and profit:

On Thursday evening, June 2d, a meeting convened to bid farewell to Mr. J. M. Peebles, American Consul at Trebizond, before his departure to the United States, was held in the Cavendish Rooms, Mortimer street, Regent-street. Mr. Peebles during his few months' stay in England had worked so hard on behalf of the cause of Spiritualism, and had made so many friends by his kindly disposition, that the hall was crowded to excess in every part. Mr. H. D. Jencken, M. R. I., F. R. G. S., barrister-at-law, presided.

The President, in his opening remarks, stated the purpose for which the meeting had been called, and spoke highly of the capacity for work and the disinterestedaness of Mr. Peebles; he told how Mr. Peebles had organized the Sunday evening

Mr. Peebles had organized the Sunday evening meetings in the Cavendish Rooms, and that not meetings in the Cavendish Rooms, and that not upon a sectarian narrow type, but upon principles which would admit all kinds of Spiritualists. He had also aided similar institutions in other towns, and had been endeavoring to found Children's Lyceums for the education of children—in fact, he now has a book on that subject in the press. The merits of Mr. Peebles had been recognized in Paris, and he had been made an honorary fellow of the Société Parisienne des Etudes Spirites, as would be seen by the following letter: would be seen by the following letter:

The Paris Societé for Spiritual Studies. Founded at Paris on the 1st of April, 1858, by Allan Kardec, 27 Rue Molière.

Paris, May 28th, 1870.

Sin and Dear Brother—The Paris Society for Spiritual Studies desires me to thank you for the present which you have made them of one of your excellent works, "The Seors of the Ages." One of their members will report on it at a forthcoming scance of the society.

on the basis of a rational theory concerning life and pro-It seems to us a matter of great importance, that without regard to differences of nationality, all those who share in a common belief should be in constant communion of heart and intellect, and that Spiritualism should take an inter-

and intellect, and that Spiritualism should will be national character.

Our Society would be proud to count you among those belonging to them. They beg you to accept the title of honorary and corresponding member, which they are pleased to offer you.—Accept our, &c.,

E. Bonnemers, President of the Paris Society

Collinal Sindias. Member of the Literary Society.

for Spiritual Studies, Member of the Literary Society, and of the Society of Dramatic Authors. 31 Rue de

Of late years Spiritualism has been spreading rapidly in England, and he was indebted to Mr. Harrison, who sat by his side, for the idea that at first Spiritualism, like a stone thrown into the water, made only a small ring, but gradually lively satisfaction that our friend will ere long threw out larger and larger circles, till at the present time it covers a very extensive area, and before long it will begin to clash with vested interests; when that is the case, there will be considerable ever, barely possible that all within the sound of agitation and disturbance. Recently, when in my voice will ever on earth meet again, but it is Paris, he had met M. Leon Favre, Consul General one of the consolations of our philosophy and of France, a highly intelligent Spiritualist, who our faith that no bodily absence, no mountain told him that in that nation some very warm work barrier or interposing ocean, or even change of of France, a highly intelligent Spiritualist, who told him that in that nation some very warm work in connection with the movement would begin before long, for already it is in opposition to some of the vested interests which have ruled the country for the last thousand years.

Mr. Jencken then read the following resolution, which had been placed in his hands by Mr. T.

Shorter:

"That this meeting heartily expresses its warm appreciation of the distinguished services of Mr. J. M. Peebles as a lecturer, author, and elequent expounder of the important truths and high moral teachings of Spiritualism."

Mr. THOMAS SHORTER said - I have great pleasure in being with you this evening, to express in the terms of the resolution my warm appreclation of the distinguished services of Mr. J. M. Peebles as a lecturer, author, and eloquent expounder of the important truths and high moral teaching of Spiritualism; and in that expression I am sure you will all most cordially concur. I feel the more satisfaction at being present on this occasion as I was unavoidably absent at the reception given to Mr. Peebles on his arrival in this country. I have, however, an advantage now which I could not have had then. I, indeed, knew him as an elegant scholarly writer—an earnest and able worker, always spoken of to me by mu-tual friends in terms of the highest commendation; but I had not then the privilege of personally knowing him, and of witnessing in social inhave so endeared him to all. Of the value of his public ministrations in this place, you, who have attended them during the last four months, are fully qualified to judge. I have not been able to attend them regularly, but I have attended them sufficiently to make me regret that I have not been able to avail myself more fully of those opportunities of profiting by the excellent discourses Mr. Peebles has delivered. The predominant impression left on large mind by those I have heard, has but confirmed that received from personal intercourse with him to which I have already referred. It is not so much what he has said, though he has said many excellent things, which we should all do well to remember, and be all the better for remembering, which we should not only carry about in our life; but that which has most impressed me has been the true catholic spirit, the Ohristian temper, combining firmness in the assertion of principle with snavity and gentleness in so pre-

senting it as to win the affections no less than to convince the judgment. He has presented truth in the spirit of truth—which is the spirit of chari-ty. He has given us an example of absolute mental independence—the utmost freedom of thought and expression, combined with the most reveren-tial feeling, and with all respect for those whose theological opinions may, in some important re-spects, differ from his own. He has shown not only that these qualities are compatible, but that they blend in perfect harmony—that the one is the natural product of the other; for an elightened reverence—that highest reverence we owe to God—naturally leads us to respect all whom he has formed in the image of his own Divine nature, and who, therefore, are measureably partakers of his spirit. This union of knowledge and reverence, this blended action of free intellect and reli-gious feeling, seems to me preciminently the great gious feeling, seems to me precentinently the great need of our present age. We have many men who know much of many things; who can count the stars of heaven, and classify the products and inhabitants of the earth, and of the sea; who can tell you why the grass is green, and why the sky is blue; and talk learnedly of the genesis of life and its developments, but who seem touched with no sense of awe and unutterable wonder at the mystery which life presents—no feeling of reverence as before an Infinite Presence, a Holy and Eternal Love which, like the blue sky, bends over all; One in whom we live, and move, and have our being—One with whom we can hold have our being—One with whom we can hold communion, and in whose faithfulness we can trust; a consciousness which, when deeply felt, thrills the heart, causing it to raise the grateful prayer, or hymn of praise, or to muse in silent worship. On the other hand, how many persons there are of sincere and fervent, but narrow piety, with no apple stores of varied knowledge no with no ample stores of varied knowledge, no large and liberal culture, no intellectual expanse, with horizon stretching out toward the infinite, but who sluggishly move through life, pacing round and round, and never passing out of or beyond the old narrow tracks of custom and tradition. We want neither an undeyout science nor an ignorant devotion. It is not good, but most harmful to the individual and to society for either the subtral cold. the spiritual offertories or the intellectual facul-ties to remain thus torpid. Let us not pamper any one portion of our nature, and allow another to go lean and starved. We want both mind-culture and soul-culture:

Let knowledge grow from more to more, But more of reverence in us dwell, That mind and soul according well, May make one music.

That is the true music of the spheres. The mu-That is the true music of the spheres. The music of angels—music to the heavenly song of "Peace on earth, good-will to men;" for these will naturally flow from a well-balanced, harmoniously developed nature. That is the true "Harmoniously developed nature. That is the true "Harmonion Philosophy," whether it be that so-called or not; and this is the philosophy of which, if I rightly interpret him, our friend is the able exponent. We have tenight on the platform our good brother, Dr. Newton, who is doing so much amongst us in the cure of physical disease, but there are other diseases and infirmities than those of the body, and which are more difficult to cure. To unseal the blind eyes of ignorance, to unstep or the body, and which are more difficult to cure. To unseal the blind eyes of ignorance, to unstop the deaf ears of prejudice, to restore vigor to the paralyzed affections, and cause the vital currents of spiritual life to freely flow through all the veins and arteries of the moral nature—this, indeed, so far as we can be mediums for its accom-plishment, is more truly "miraculous" than any healing of bodily disease, for spiritual disease is seers of the Ages." One of thielr members will report on it at a forthcoming scance of the society.

They, moreover, are grateful to you for the intention which you appear to have of making the books of Allan Kardec known in America. You are thus working toward a unity of belief which can only be accomplished to the extent that the lofty doctrine of re-incarnation is made clear, on the basis of a rational theory concerning life and probeen, as it seems to me, more especially engaged amongst us. He has sought to allay irritation of feeling, to soften the aspertites of controversy, to exorcise the evil demons of anger and resentment, to do the blessed work of the peacemaker and to enforce the importance and urgent need of working out those essential truths in which we agree, instead of wrangling over those things concerning which we differ. There is one consideration which qualifies the pleasure of our present meeting. This is a Farcwell Soirce: there is always a tone of sadness in that word farewelland yet it has another side—it is a word very beautiful and full of meaning; with us, at least, I am sure it is most appropriate and expressive for wherever our friend may be, whether person ally present with us, or absent from us, our hearts' sincere wish toward him is, and ever will be—fare you well! It is true we anticipate with worlds, can effectually separate those who are one in sympathy and in soul. The "Communion of Saints," affirmed by the church is but the theological form of expression of a universal truth. It is to me one of the most beautiful and beneficent dispensations of Providence that gradually, as we advance in life, the balance of at-traction changes, drawing us, with steadily in creasing force, from the natural to the spiritual world. In the early hours of our brief day of mortal life, we are surrounded by kindred and playmates, and friends and lovers, all is hope and promise, flowers spring up in our path, the lark carols joyfully his matin-song, and no cloud dims our bright blue sky; but as the sun passes its meridian, and the shadows lengthen before us, and the cool hours of eventide draw on friend after friend departs, the father's protecting arm is atter friend departs, the father's protecting arm is no longer around us, we feel not the mother's nightly kiss upon our cheek, nor hear the ringing laughter and the merry voices of our early home; the balance has turned, and now dips ever more heavily to the other side; as this world recedes from us, the other looms larger and draws nearer, and as our pilgrim feet near the broad and shining river that rolls between, loved voices call to us and the angel-forms of the departed strateh us, and the angel-forms of the departed stretch forth eager arms to welcome us, and we are ready to exclaim with Simeon of old, "Lord, now ally knowing him, and of witnessing in social in-tercourse those frank and genial qualities, that cheerful disposition and kindly nature, which have so endeared him to all. Of the value of his public ministrations in this place, you, who have

Mr. Peebles also had said very little about the sins of the Jews, and a great deal about the short-comings of Spiritualists, which plan he thought quite as calculated to do good as those teachings which the English public are accustemed to hear.

truth should be manly enough to profess what they believe, and not to be ashamed of it, though this course of action sometimes requires great they believe, and not to be ashamed of it, though this course of action sometimes requires great the profess of course of follow. He was very much pleased with what had been said in Mr. Shorter's address about charity and love; for these virtues should be used even in the promulgation of truth. Mr. Peebles had once done him the honor to come to meeting over which he (Dr. Burns) presided; and directly he saw Mr. Peebles, he fell in love with him at first sight, for many years ago he had learnt some phrenological truth, so that when he looked at Mr. Peebles, he could not help admiring his noble head, with so much benevolence and affection written thereon. At the present meeting he had marked with delight the geutleness of countenance which Mr. Peebles displayed to everybody; he loved him because of his lovable spirit; he felt that there was communion of mind between them, and should for one be rejoiced to hear when Mr. Peebles came back from America. He (Dr. Burns) had once been to America, and at Boston, before leaving, they gave him a farewell by way of China, Japan, New Zealand, and Australia, a journey which can now be made in not much more time than it took George Whitfield to go from London to the United States. He prayed for uninterrupted peace between America and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and he trusted that God would bless Dr. Newton and brings, than be the monarch of the universe; and he trusted that God would bless Dr. Newton and brings, than be the monarch of the universe; and he trusted that God would bless Dr. Newton and brings, than be the monarch of the universe; a

getting up the meeting, which was entirely their that ever walked the earth are with us by day work. He did not repine at Mr. Peebles's leaving and by night, and that their leve becomes more them, but was rather thankful that he ever came; intensified because they are in spirit-life. He then them, but was rather thankful that he ever came; to grieve would be selfishness—ingratitude; his heart was full of joy and gladness at the wealth of affection which he felt for the guest of the evening. Mr. Peebles had done a great work, not only in England in London, but throughout Europe with a few words of kindness to Mr. Peebles. in England, in London, but throughout Europe and the East; he was a living embodiment of the cosmopolitan genius of Spiritualism, which owned all men as brothers, and the wide universe of God as the home of the human soul. Every man gave off an influence as he moved about in the world, and if it were one of love and goodness, then to travel amongst various nations would unite them all in one bond or net of sympathy. He hoped to see Mr. Peebles in London again soon. His re-Péebles was in every respect a Spiritualist; he called his teaching by no other names, and kept it pure from all creeds. He was almost constantly under spirit-influence and direction, as regards his writings and speaking on this subject. Even in matters of health and daily life, he was the special care of dear friends in the spirit-world, ho, through him, had a work to do for humani he felt, therefore, that it would be well with heir friend wherever he was. God and good

angels were with him.

Mrs. C. F. VARLEY then stepped upon the platform, and presented Mr. Peebles with a handsome purse, upon a crimson cushion, saying; "I am desired by the ladies of the committee to present you with this purse as a mark of gratitude." The jurse contained rather more than twenty-five purise contained rather more than wenty-ny-pounds, the proceeds derived from the sale of tickets of admission to the meeting. The Chair-man repeated Mrs. Varley's words to the audi-ence. As this was totally unexpected by Mr. Peebles, he was for the moment evidently overcome, and unable to collect his thoughts. Some friends present also presented him with an album

containing good portraits of many of the chief ce-ebrities in Europe. Mr. J. M. PEEBLES then said-Mr. President, Ladies and Gentlemen—It seldom falls to the lot of a mortal to experience a moment so full of real enjoyment as this—when rising to return thanks for the honor you have done me upon this occasion—an occasion to me of both joy and sadness. ston—an occasion to me of doth joy and sadness.
It is not so much myself you intend to honor as the heavenly principles of the Spiritual Philosophy of which I am but an humble advocate. Your terms of commendation I fear are above my deserts, however sincerely and conscientiously I deserts, however sincerely, and conscientiously I may have advocated the truth, and discharged my duty as a public teacher. Still fully appreciating them, I shall most gratefully treasure your kind works and expressions of good will in the silent memory chambers of my soul's sanctuary—treasure them as the generous overflow of hearts that beat in unison with mine and whose aspirations are to promote the best mental and spiritual interests of a common humanity. It is not my purpose to make a speech; infinitely do I not my purpose to make a specif; infinitely do I prefer listening to others. Looking around, it quite overjoys me to see so many familiar faces, so many noble-minded Englishmen, some of whom have already made their mark upon this illustrious age in science and literature—so many kind-hearted and earnest believers in the ministry of around those angels of God who delight. try of angels—those angels of God who delight in returning to earth to demonstrate immortality, and to aid their mortal brothers and sisters in their weary journeyings toward the shores of the better land. The sympathy and friendship of such a congregation as I see before me this evening constitute the proudest laurels a man can win. Be assured I shall wear them in my heart of hearts till I meet you in the upper kingdoms of whole.

(Hear, hear.) At the present time there are certain political difficulties between this country and America, and if there is one nation to which we are bound by closer ties than to another, it is differences would be amicably settled.

The Chairman then put the resolution to the meeting, and it was carried amid loud applause. He afterwards read the second resolution, placed in his hands by the Rev. Jabez Burns, D.D., of Paddington:

"That Mr. Peebles be cordially invited to return to this country again as soon as convenient to him, to further the good work of spiritual enlightenment and organization in London and the provinces, which he has so devotedly and successfully inaugurated during the last four and a half months."

"The Theology of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, when speaking of Whittenday of the Rev. Dr. Burns, w successfully inaugurated during the last four and a hair menths."

Dr. Burns said that he was exceedingly pleased with both the resolutions which had been read by the Chairman, and that he had listened with very much pleasure to the address which had been read by the Chairman, and that he had listened with very much pleasure to the address which had been delivered by Mr. Shorter, for it met his own views as to the right method of promulgating truth of any and every kind. He had not heard much that Mr. Peebles had said, but with such of his teachings as he had read, he was delighted. Whatever was true in Spiritualism would abide, and whatever was not true in the movement, those who were listening to him did not wish to abide—(Hear, hear, and overwhelming applause)—therefore he (Dr. Burns) was of the same opinion as themselves. All being thus desirous to gain truth, it must be remembered that truth is never gained except at a sacrifice, and in buying the knowledge of truth, many cherished and preconcived views must be surrendered. As for the theology might perish that had not truth which they contain should those theologies live; when they are not true, let them die, and the sooner they die the better. (Applause). Those who have truth should be manly enough to profess what their section sometimes requires great courage to follow. He was very much pleased

power to remove sadness and sorrow from human beings, than be the monarch of the universe; and he trusted that God would bless Dr. Nowton and his friend Mr. Peebles. He thanked those listening to him for their patience, and moved the adoption of the resolution.

Mr. J. Burns seconded the resolution, and spoke of the devotion and labor of the ladies in spoke of the devotion and labor of the ladies in list a happy knowledge that the brightest spirits

Mr. SHORTER proposed and Mr. Burns seconded a vote of thanks to the ladies, and those who had aided in various ways the purposes of the meeting. Las'ly, Mr. Harrison proposed and Mr. F. N. Daw seconded a vote of thanks to Mr. Jenc-

cen, the president. Some of the intervals between the speeches here recorded were filled up with music, sough, and recitations. Mrs. Varley sang Gound's "Serenade" with much good taste; also "The "Serenade" with much good taste; also "The Guardian Angel" (Gounod); the rendering of this latter song was much admired, and the words were very clearly heard throughout the hall. Miss Keene accompanied the singing with some excellent music. Mr. Shepard, the musical medium, in the course of the evening, performed on the plane in a highly successful manner. Mr. Peele recited a stirring poem written by Mrs. Mary Howitt, and he did so with much good taste. Mr. James Hicks, Mrs. Morris, and others, also aided in entertaining the company with music. Some of the decorations and objects of interest in the room were furnished or lent by Mr. Lander, Mr. Tay-lor, Mr. Slous, Mr. Hockley, Mrs. Berry, Mr. Hen-derson, Mr. Dixon, Mr. Duguid, Mr. Eyeritt, Mrs. Varley, Mr. Rippon, Miss Hay, Mr. Childs, and Mr. E. T. Bennett.

LOVE.

BY R. SOUTHEY.

They sin who tell us love can die.
With life all other passions fly;
All others are but vanity.
In Heaven ambition cannot dwell,
Nor avarice in the vaults of hell;
Earthy, these passions are of earth,
They perish where they have their birth
But love is indestructible.
Its holy flame forever burneth,
From Heaven it came, to Heaven returneth.
Too oft on earth a troubled guest,
At times deceived, at times opprest,
It here is tried and purified,
Then hath in Hoaven its perfect rest;
It soweth here with toil and care,
But the harvest time of love is there.
Oh, when a mother meets on high Oh, when a mother meets on high The babe she lost in infancy, Hath she not then for pains and fears,
The days of wee, the watchful night,
For all her sorrows, all her tears,
An over-payment of delight?

I direct that my name be inscribed in plain English letters on my tomb. I enjoin my friends on no account to make me the subject of any monument, memorial, or testimonial whatever rest my claims to the remembrance of my coun try upon my published works, and the remem-brance of my friends upon their experience of me brance of my friends upon their experience of me in addition thereto. I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children to try and guide themselves by the teaching of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter.—

Dickers's Will. Dickens's Will.

The census is to cost about six cents a head for all the persons enrolled, or \$2,326,000 for the

Spiritualism.

SPIRITUALISM THE ALL-EMBRACING RELIGIOUS FAITH.

A DIALOGUE BETWEEN A MODERN SPIRITUAL-IST AND A CALVINIST,

BY CALER S. WEEKS.

SCENE-In a store in New York, where, having no customers to wait on just then, a conversation was started on religious faiths, which of course soon brought about an allusion to Spiritualism as the most dangerous form of infidelity or unbelief now working in society.

SPIRITUALIST (who had entered a few minutes before).-I perceive that you greatly mistake the character of Spiritualism, as is usual with those who look at it from a distance, and through theological prejudices.

ONE OF THE COMPANY,-Are you a Spiritual-

S .- Yes

FIRST SPEAKER,-Tell us wherein 1 mistake its character.

S.—In supposing it to be a system of unbelief or skepticism. It is not negative in its character -denying faith, but positive-affirming the vital truths of all the religious systems which preceded it, and adding to them a great new one, which sheds such light upon the old as to show more clearly their beauty and grand proportions.

F. S.-Does it not deny the truth of inspiration and revelation?

8.—On the contrary, it affirms the naturalness and universality of inspiration-that revolutions are constantly coming to every age, people and individual, as full and perfect as they can re-

F. S.-It rejects the Bible, does it not?

S .- By no means! It accepts it as an important portion of the records of the great natural revelation as it came to past generations; containing like all the others some errors, but withal some of the grandest truths, and much of the religious experience of one of the most religious of the ancient nations, and the thoughts and exnectations of its seers.

F. S.—Then you admit that Spiritualism does not regard it as the word of God?

8.-There are many different meanings attached by different persons to the phrase-"word of God." I think, however, that I discover your standpoint and your meaning; but if you will tell me whether or not you are a Church-Christian, and if so of what denomination and faith, it will enable me at once to clearly understand what you mean by this, and any other questions.

F. S.—I am a Presbyterian. I hold to the Calvinistic faith-to predestination, which, if correctly understood, cannot, I think, be successfully controverted.

S.-I understand your question then. You mean by speaking of the Bible as "the word of God," not that its truth in common with all other truth is his word, but that it is the only word he has given to the world-is miraculously inspired -an infallible revelation of his will and of all the truth essential to man's spiritual welfare.

CALVINIST.—Yes, that is my meaning! Spiritualism denies that, does it not?

S.-Yos: Spiritualism, in affirming real faith, of course denies all dogmatic assumptions which oppose it. Not only does the Bible make no such claims for itself, but only the Romish Church professes to have such a miraculous connection with and inspiration from God as to know whether or not it is his especial word; and that church admits that a knowledge of its divine origin is not obtained from the book, but from the miraculous revelations of the fact given by direct inspiration to the church-that the claim has no foundation except the church's authority. In rejecting church authority, therefore, and asserting the supremacy of individual judgment in religion, you (the Protestants) have at least deprived vourselves of all grounds for making any claims for the Bible further than it makes for itself. To attempt to do so can only weaken faith in such beautiful truths as it teaches. Only the Romish Church can consistently with its own professions claim infallibility for its creeds and sacred books, in connection with its "miraculously inspired teachings;" and with that church such claims are no part of the real faith. It does not spring from the inspirations or convictions of the religious element of society, but is the arbitrary and groundless assumption of the ecclesiastical functionaries, whose chief aim is to build up and strengthen a religiopolitical power to gratify their own selfish ambition. Other churches, in attempting to do the same, but practice on the popish lessons they have not yet unlearned. Such a course is not aiding but hampering faith in its attempted flight, first darkening its atmosphere with dogmatic mists, then entangling its wings in the dense accumulations of the coloweb fabrics of fanciful folly which ecclesiasticisms weave. 'T is not strange to me that faith, thus generally blinded and hampered, flutters through a feeble zigzag course, but rather wonderful how she maintains her efforts, and pursues her course as well as she does.

C.-Your language is unintelligible to me; please explain what you regard as real religious faith.

S.-I will endeavor to make it apparent to you. I see faith to be the soul's real confidence in universal truth; that even when its external consciousness is thus darkened and obstructed, the intuitions will partially break through and grasp somewhat of its natural supplies, and though mingling with it much of old error, will gradually separate it from the truth and leave faith more free to act, till it breaks at length the old ecclesiastical clog. But when broken, its fragments generally unite and form a new one, similar in character, but weaker from the lessened cohesive power of the old decaying materials. Thus the newly organized religious societies retain the rea!

faith of the old ones; not so far freed from the unnatural vestments as to allow it to act freely, and make its true character and beauties known, but still enough to enable it more easily to east off its new ecclesiasticisms.

Without going further back in religious history than " the Catholic Church," we find that despite the enthroned dogmatisms it imposed on its votary's outer consciousness as a faith, that the interior consciousness, the truly religious element of that church, clung to the real article of faith first revealed to man's religious senses by the Nazarene-the paternal and childhood relation of God and humanity. Dogmas inconsistent with this faith, authoritatively forced upon them, its adherents gave outward assent to, and strove to reconcile with it, and thus came contradictory representations of the Divine character. This theology, compounded of pagan fancies and hierarchical ideals by ambitious ecclesiastical functionaries, taught that his fatherly affection was subordinate to his regard for the church, regretting, disinheriting, and giving over to a malignant enemy and to eternal misery all of his children who were not tensely desirous that they should be so obedient faning the name of your God, it is because they forgotten all this, I have not. I doubt not that, obedient to its authority, but still that he was into his church, that his haughty dignity could consistently give them his fatherly favor.

spired by such an ideal, it became like him in) ever had for your God! Having learned this, can against them

fatherhood of God was still believed in, and he allow a devil to permanently thwart his designs. Hard, harsh, unloyely, repellant to the better feelings of our nature, more lifdcous even than the without question. Romish adulteration of faith with paganism, as was the new one with its plumage all disheveled by breaking through its old entanglements, and its truths incongruously mixed with the broken fragments of the old creed-clogs, it nevertheless helped to reform the loose morals and excite logical thinking in religious society, till the more advanced religious minds could receive the new article of faith revealed in Methodism-the truth that God's fatherly grace is free to all.

Methodism advanced till, despite the prejudice which its combative zeal against hell-predestination produced in Calvinists, it has finally put its faith into the souls of most of them, who are now inspired by and preaching "free grace." Thus inspired through the intuitions, religious faith rapidly grew and unfolded its senses, till "predestination" and "free grace" recognized in each other counterpart-truths-true natural partners. There they deffed the old rags, donned the new garments and married, becoming Universalism. Then ascending the highlands of the religious world, it soon so far emerged from the remaining fog as to discover that "God's grace" was natural, coming through his natural laws, predestined, yet spontaneously free-the natural method of its manifestation so complete as to render miracles. but salds and needlesss that religion is

in the human soul, but its natural product. This was Naturalism, first clearly tanglet by Patker and or a led always aften t True fact.

true fatth. It was not the Calvinistic faith of predestination that so shocked the Methodists' benevolent sensibilities. It was the hell of the thing, not the thing itself. Coming at them hellend foremost, without a free fire escape attached no wonder they could not see and receive the seeks are, in this case, virtually suspended. What truth contained in Calvinism. Yet the fact that would be indiscretion with other men is a matter they could never answer the argument that an infinitely wise God must have foreknown and therefore designed all final results of his creation, was to them the most troublesome feature of Calvinistic preaching. It was the fact that even with hell clinging to it, the Calvinists recognized. faithfully stood by and logically demonstrated this faith which made their preaching excite into sputtering flery fury the Methodists' zeal for their faith of " free grace," which they thought must be proserved in its hell-covered condition, if at all, Yot neither the Methodists nor Calvinists ever attempted to gainsay the real point of the other's faith, but practically though unconsciously assented to it, even in arguing against the other's dogmas. To the Methodists' preaching of "free grace" the Calvinists could only affirm their own faith-God predestined all results, while the Methodists could only deny that he had predestined any to hell. But while each fancied he had refuted the other's faith he more than half felt that it must be more effectually refuted or else accepted. Hence they must continue to try again and again.

Phroughout all the progress of faith it has been gaining, and not one of its genuine articles has ever been lost. Points intimately connected with a newly unfolding truth often escape the notice of its disciples in the dim-dawning twilight, but once

Naturalism at first did not perceive that spiritual manifestations were a part of the universal order of natural Providence, and finding that "miracles" were impossible as a negation of God and his laws, doubted that such manifestations over occurred, while dogmatism used the fact of such manifestations in the past, assuming them to be miracles, as its only telling weapon in its struggles against naturalism.

But the fuller unfolding of naturalistic faith has come in what is now termed Spiritualism. It includes all the real faith of all the older religious societies, thus stripped of the dwarfing, deforming, fantastic habiliments it once wore, the Catholic article of the parental relation of God, including the truth of a Divine motherhood, also, which that church saw dimly, through its at-mosphere of theologic mists, as divided between the church—Christ's anouse—and the immaculate Mary. It accepts Calvinism's predestination and Methodism's free grace; and, as both strip off the Pandemonian tatters and array themselves in the glorious wedding garments of rationality, it blesses the bans which proclaim the universalistic marriage. Retaining all the others, it reveals and demonstrates the new article of faith. It and demonstrates the new article of faith. It shows that communion with spirits, being natural, is common to every age and people; that God's revelations come direct to every human soul, the fallness only limited by the soul's receptive capacity; that "all Scripture" (not merely the Jewish and "Christian) "is given by inspiration of God," "and" (though containing errors and absurd fancies gathered from the defective mentality of the spars propostheless). of the seers, nevertheless) "is profitable for doctrines, for reproof, for correction, for instruction

in righteousness," &c.

This most advanced system, while preserving and presenting all the truths of past ones, does not even destroy the old outworn theologic habiliments, but removes them and places them in the museum of history, as interesting relies of the childhood conditions and fancies of the religious mind. Such is Spiritualism; not a destructive, but a conservative and constructive principle—not a mere negative unbelief, but the positive, allembracing religious faith.

free Chought.

"SPIRITUALISM - WHAT IT IS NOT"-BY PROF. AUSTIN PHELPS, D. D.

REVIEWED BY REV. D. W. HULL.

NO. H-CONCLUSION.

"Spiritualism is not Good Morals."-We now come to an interesting point in the discussion of this subject, and if Prof. Phelps has failed to make it interesting on his part, we shall hardly expect to fail on our side of the question. Talk about morals! Why, the immorality of the churches is only equaled by their impudence in their pretensions to morality. But we will not hold the reader longer from the charge made by this doctor of a sick divinity:

tion shows a malign bearing toward the restrictive morality of the Bible.

Not at all, dear brother. If any come back prowere educated to do so in your church. Why, sir, The church, of course, was like its God. In- lessons that would destroy all the reverence they who was constantly outwitting the Father by heard what you have said about God, to outgrow leading the children into such disobedience as to the conditions with which you have surrounded array the morally weak and selfishly powerful them. If you have so blasphemed the name of Bible away. It is still needed by a certain class But faith, though entangled in such a cobweb you an abundant harvest in return for the seed ed and lived, then we will offer you Spiritualism fabric of error, at length broke far enough through you have sown. If you tell them God is going to with its higher ethics and purer laws. However it to emerge into the Calvinistic idea that a save men (who have no merits of their own) upon far your laity may be advanced, your clergy are supremely wise creator must have designed all the merits of another person, and damn the man too far back on the animal plane yet for the acfinal results of his creation-predestination. This (no matter how good he is) who tries to save him- ceptance of the pure teachings of the Spiritual newly discovered article of faith, though distorted | self, you must expect to make your God unpop- Philosophy. We don't expect to reach you yet, by the errors clinging to it, weerthebss took its ular. Perhaps, after all, their swearing is about disciples out of the Romish Church, but took the like your praying-neither of you mean just what God's ministers for teaching you, and they will real faith of that church with them, stripped you say. How easy it is to chatter. A parrot or be the instruments under us, in God's hands, to of some of its dogmatic creed-vestments. The a magple could be taught to say "their inspiration raise you up to Spiritualism, and then you will was seen to be too intelligent and powerful to morality of the Bible," and if their hearers were you always were in favor of Spiritualism. semi-lunatics, or blinded to thought by reason of

> to do so. Set it going in any community, and if there is a man of sensual life or prurient imagin-ation there, who has brains enough left to feel intellectual curiosity about anything, he is sure to find his way to the 'scance,' and to get from it skies. some quietus to his conscience. I fling no charges broadcast, but as a 'looker-on in Venice,' I see this fact and make a note of it. Is there any other development of modern thought, which men of easy virtue, and a certain gushing crotic temperament, take to with such loving spontaneity as to this?"

In answer to the last question I say, "Yes, there is." During the last winter I have clipped from the papers some twenty-three cases of the intiare the only delinquents in the matter? This little weakness has become so common with the in Northern New York. Certain buildings were

"No man in the world has so few conditions imposed on him at the threshold of society as the clergyman. His passport to society is almost a carb blanche. Women of both states and all ages of course with him. * And, so far from these clerical sins of sensuality being the inexplicable lapses they are represented to be by the public press and private Grundys, they are not only the least surprising but the most excusable sins the clergy can commit! But we do not excuse we explain them."

There! that will do! I am glad I am not called upon to write such apologies in defense of Spiritualists. Ministers who make the Bible the rule of their faith and practice meet with no difficulty n convincing the lambs of their flock of the utter harmlessness of a little selfish gratification now and then, whilst those who have a higher rule of faith and practice are fully convinced that the effect of every sin will follow them. They cannot afford to sin; it costs them too much. They have no Jesus to saddle their sins upon whilst they sneak into an unmerited heaven!

And what is the matter about "affinities?" Would you tie those together whom God would put asunder? Let me say right here, once for all. that all this talk about spiritual affinities, as retailed by the clergy and the church, is a theological falsehood told " in the name of Jesus." It is well they have a bankrupt law in their system by which the historical fact of their vile slanders can he blotted out, no difference how long the effect should last. Orthodoxy doesn't need any conscience. By the "grace of God" the "saints" can slander and villfy by day those who are living better and truer lives than they, and at night can deceive the Almighty by telling him how well they love him and their fellow men; and as he doesn't know any better, according to their belief, he will swallow all their extravagant flatteries with evident gusto. And, just to please them, he will hand the balance of us over to the other "gentleman" and send us down below to keep up fires.

Don't trouble yourselves, gentlemen! Unless we can reform you we shall not trouble you with our company. Go to your homes, live virtuous and neaceable lives for the next six months, and then, if the press has failed to chronicle your indiscretions, we shall be willing to accord you a place in one of our scances.

"SPIRITY ALISM, TAKEN AS A WHOLE, IS NOT GOOD SENSE. * * * The notion, for instance, that our old philosophy is to be uprooted, our medical science to be shelved, our jurisprudence to be reconstructed, our biblical religion to be antiquently and and are the second or tiquated, and our practical outlook upon life in this world and the next to be revolutionized by the 'circles' and the 'mediums' and the 'clairvoyants' and the 'psychometricians' and the 'prophets' and the 'seers' who go up and down in the earth in these days—what is it but the fantasy of an addled mind? Ignorant men may believe it till they know better. Silly women may be led captive by it till they are wiser. Sick nerves may dance to such music till their possessors get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds affileted with a chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and proportionately thin. To these may as

of healthy stock, and who have inherited a right | the original, and a strong family resemblance is to large well-balanced brains, looking before and | recognized by all who have seen the picture. The to large, well-balanced brains, 'looking before and after,' have no proper place in that assemblage."

So ends the chapter of what Spiritualism is not. All the merit it has is, the authority of the signature attached to the article. And all his merits came from Jesus, and these have been so diluted in the dishwater of modern theology that none except the best chemists could possibly find them.

"Old philosophy" for sooth! Who gave you your old philosophy? Some infidels whom you misrepresented in their day as glibly as you now do Spiritualism. And where did your" medical science" come from? Infidels again, whom you imprisoned " in the name of the Lord " for discovering the circulation of the blood, and whom you slaudered for discovering vaccination. And your jurisprudence-what about that? Have you forgotten that it is only ninety-five years since you "Profameness is one of the piquant elements in its dispatches from the other worlds. The 'spirits' come chattering about us, with a great deal of implish talk. They jeer with old-fashioned infidels at the sacredness of the Sabbath. Their inspirations. the times? And, latterly, do you not remember how you upheld Taney's hands when he told us the colored man was not a citizen? If you have fortified with impudence, you will one day be you have taught them, from Sabbath to Sabbath, claiming Spiritualism, as one of your legitimate children. Your "biblical religion" indeed! Live out the little good there is in it first, and then talk character. It was impelled by his earnestness to you expect them immediately to come back en- to us. Your Bible is already antiquated; you do save human souls from the clutches of the devil, tirely reformed? It takes some time, after having not follow its teachings yourself! Indeed, you would be better if you did.

Dear friend, we do not propose to throw the contemptible light, you may expect them to bring primer. When the morality it inculcates is learn-We shall hand these truths to the laity, who are shows a malign bearing toward the restrictive turn around and insult us by proclaiming that

But let me warn you to be careful about these creedal bias, their utterances would be received "mediums," clairvoyants," psychometricians," prophets "and seers." Your whole past history is open to them, and they may use it to your con-"More than all else, they breathe a deadly antipathy to the Christian theory of the relations of fusion. Not one-half the clergy are willing to subtipathy to the Christian theory of the relations of the sexes. Where else do denunciations of the sexes. Where else do denunciations of the servitude of marriage find so congenial a home as in a spiritualistic library? Where else such loose theories of divorce? Where else so much nonsense about 'affinities,' 'spiritual unions,' 'twinspirits,' and the like? Not that the majority of its adherents are attracted to the new gospel by this obliquity, but that the thing itself somehow wallows by instinct in this kind of mire. Whoever else may dabble with it, free lovers are sure to do so. Set it going in any community, and if public misstatements and private views redolent of prejudice, the cause of spirit-communion is surely advancing, upheld by the armies of the

Spiritual Phenomena.

A REMARKABLE SPIRITUAL TELE-GRAM.

On the evening of Nov. 10, 1869, I attended a seance at the residence of Mr. Stoddard, stepmacy of the clergy with the female members of father of Master De Witt C. Hough. We had their flocks, whilst there has not been one case been witnessing several very remarkable physical recorded against Spiritualists or liberal thinkers. manifestations through him, when his sister, Miss Is it not a little strange that we should hear this Susie Hough, became entranced. Directing her "catch thief" ery amongst the clergy, when they conversation to me, she, in the most unmistakable manner, described the village of Fort Covington, clergy, that the American Pulpit for November, described, belonging to a half-brother of mine, a 1867, made it the subject of a special article, in resident of that place, and in a manner not to be which the following apology was offered. Read it: mistaken. She informed me that an aged relative was dead there, and the friends were weeping over him, &c. I called the attention of the parties present to her statements, and informed my family when I returned to my residence that evening.

On reaching home Nov. 22d, and taking my seat, as usual, to read the paper, my wife put into my hands a copy of the Malone Palladium, which she had received from a lady friend residing in Chicopee, Mass, calling my attention to the Deaths." I there read, with no little surprise, the following:

'In Fort Covington, Nov. 9th, 1869, Mr. Allen Lincoln, aged eighty-two years. Honest in all his dealings with his fellow-men, and earnest in all his endeavors, Mr. Lincoln was eminently successful through a business life of nearly half a century. But he, too, has passed away—another, and almost the last survivor of the early settlers of Fort Covington."

This is all the account of my brother's death that I have received up to that time, the reason being that friends in Fort Covington were not aware of my residence in this city.

Some six or eight weeks previous, the first wife of my brother, a lady whom I never saw out once, having passed to the higher life eighteen years since, manifested herself to a lady medium in this city-a total stranger to me and my past life-on three different occasions before I was finally able to recognize her. She appeared to the medium as a person religiously insane, going through with a series of pantomimes, such as kneeling in prayer, wringing of her hands and walking the loor apparently under a high state of excitement, &c. None of the parties present could recognize in her a departed friend-the medium asserting, on each occasion, that she came to me. Finally, from the description of her person and some of the peculiarities of her insanity, of which I had heard years ago from her friends, I recognized the stranger as the wife of my now deceased brother, who died in the Asylum at Utica eighteen years ago. The moment I recognized her, her whole aspect changed to that of heavenly joy, and she passed from the sight of the medium with a countenance beaming with happiness, leaving the impression upon the mind of the secress that her spirit-life was made brighter by the recognition.

The leaven of God's truth is working. Push on the column. Yours for truth, S. W. LINCOLN. Hartford, Conn.

A NEW YORK SPIRITUALISTIC SEN-SATION.

The Spiritualists of New York City have been much exercised in mind for some time past over a picture which was recently completed and which spiritualistically purports to be the pro-duction of Raphael, the great Italian painter. The work is a portrait of a young lady of this city, done to order by the spirit of Raphael during various dark sittings, extending over a period of four weeks, and presided over by Mrs. Margaretta Fox Kane, one of the original Rochester Fox sisters.

The mother of the person whose portrait the picture represents was one of the circle, and was so much pleased with it that she gave the medium \$100 for her time at the scances.

As a work of art coming from the hand of Raphael, a more perfect production was expected. The expression of the face, with its eyes turned naturally be attracted a certain proportion of the expression of the face, with its eyes turned those whose intellectual processes are tangled by heavenward, is exquisitely sweet, and the left their moral obliquities. But solid, sober, sensible shoulder and breast are true to nature. The color men and women, whose fathers and mothers were of the eyes and hair are said to be like those of

recognized by all who have seen the picture. The hands are crossed upon the right breast with the hands are crossed upon the right breast with the fingers pointing upward, and from the right hand a rosebud droops toward the left shoulder. The arms from the elbow to the wrist and the hand are badly drawn and out of proportion. The defect is a marked peculiarity of the picture, and to some persons who have seen it, presents evidences of its production as represented. At the bottom of the picture is written in Italian, in a bold hand, "Estiva rosa somiglia mia vita" (My life is like a summer rose.) and across the left hand corner is the name Raphael, said to be a fac simile of the great artist's signature. The painting has created a decided sensation among Spiritnalists, and whether or not it be a produc-Spiritualists, and whether or not it be a produc tion of the marvelous master from whose hand it is said to have come, it is a curiosity, and the select few who have seen it have at least found in it something to talk about.—The World.

of spirit presence and power which he declares to have been beyond the possibility of collusion or lateral services. So patent is this fact, that many of his friends, who declined The medium concerned in the case is Mrs. W.

and writing," "During the latter part of September, 1869," says our correspondent, " a spirit conber, 1869," says our correspondent, "a spirit con-trolled the organization of Mrs. E., purporting to extracted from him a promise that he would visit be that of my brother; and from what I received, side of the Father's nature in unperishable wrath your God as to portray his character in the most of minds—yourself among them—as an initiatory I know it was no other. He passed away from kingdom of Denmark. He told me many things of healing and other phenomena, from which we which were correct as far as I was able to understand and apprehend. He said my sister had been sick some time; told the disease, &c., and that I must write to her, which I did November 19th, 1869. She lives in Denmark, and I had not heard to give an opinion upon Dr. Newton's claims or calling for the simple reason that we denote the subject of several attacks in that very peculiar print, the Daily Telegraph. We repeat that we are unable to give an opinion upon Dr. Newton's claims or calling for the simple reason that we denote the simple reason that we denote the subject of several attacks in that very peculiar print to give an opinion upon Dr. Newton's claims or calling for the simple reason that we denote the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in that very peculiar print the subject of several attacks in the subject of several stand and apprehend. He said my sister had been from her for nearly two years. I expected to have an answer sometime in February, 1870. The latter part of January, 1870, I called on Mrs. Eggert, She had a small circle of intimate friends at her house for investigation. My brother again controlled her organism, and I inquired in regard to my sister's health, and if I would soon have a letter from her. The answer was, that she would not receive my letter; that I must write another, and that I would get an answer to the same.

I wrote another letter to my sister, and had an answer from her in April last; she corroborated my message from our beloved brother, but did not understand how I received the information, although I told her. She declared I must have

The letter of Nov. 19th, 1869, which Mr. P. was told by the spirit would not be received by his sister, was returned to him June 4th, 1870, from the Return Letter office, thus proving the veracity of the communication. He concludes by saying:
"Regarding the above test, I will here state
that Mrs. E. does not and never has known or seen my sister, who lives in the kingdom of Den-mark; it would be impossible for Mrs. E. to know, independent of spirit power, that my sister would not receive my letter, or that she was sick. The letter of Nov. 19th, returned to me, is conclusive evidence, with all the post marks, starting from San Francisco, Nov. 20th, 1869, reaching Denmark, Dec. 13th, 1869, and coming back to me, June 4th, 1870."

SPIRITUALISM IN KENTUCKY.

There is now living in the town of Stauford, on the road to Somerset, at Nix's old stand, a negro woman of light copper color, heavy set, and about 37 years of age, who is a "spirit medium." She was raised in the place where she now lives, and has been known as a "medium "for nearly ten years. During the lifetime of the late John Craig, M. D., who was a citizen of this place, and who was an ardent Spiritualist, this woman visited at the doctor's house at his instance, and gave quite a number of "scances" for the edification of our citizens. At these meetings many wonof our citizens. At these meetings many won-derful things were done (if accounts are to be credited), such as tipping and turning tables, conversing with the dead, moving ponderous bod-ies, playing on musical instruments, etc. Her powers are varied, as she is both a talking and writing medium, a clairvoyant, etc. Many strang-ers who have traveled the road to Somerset have stopped at this house, where she makes her home, and have been wonderfully surprised at her spiritual manifestations." A few days since a party of gentlemen from this place went out to see her. Some of them were exceedingly skep-tical before going, but returned saying, "How strange—what can it be?" We heard one of the strange—what can it be?" we near one of the gentlemen, whose word we could not doubt, say that the woman moved a table violently against him, with only the end of the finger resting upon it; that she called up the spirit of a brother of his who was killed during the late war, and gave such a manifestation of his living presence as to such a manifestation of his living presence as to astound him; as the woman and all who were with him were entire strangers to his deceased brother, and to any facts connected with his brother's fate. She gave the full name of our informant's grandfather, to whom she and the com-pany were utter strangers. When the "circle' was finally broken, the house shook and rattled s though an earthquake had done it, and imme diately after all was silent as a grave. The fact can be vouched for by some of the citizens of Stanford, who are men of honor, sense, and high standing. What was it?—Louiville Courier and

ENTERED INTO REST. BY PHEBE CARY,

Oh, my friend, oh, my dearly beloved! Do you feel, do you know. How the time and the seasons are going: Are they weary and slow?

Does it seem to you long, in the heavens, My true, tender mate, Since here we were living together, Where dying I wait?

'Tis three years, as we count by the Spring times, By the birth of the flowers, What are years, ay! eternities even, To love such as ours?

Side by side are we still, though a shadow Between us doth fall; We are parted, and yet are not parted, Not wholly, and all.

Per still you are round and about me, Almost in my reach,
Though I miss the old pleasant communion
Of smile, and of speech.

And I long to hear what you are seeing, And what you have done, Since the earth faded out from your vision, And the heavens begun Since you dropped off the darkening fillet
Of clay from your sight,
And opened your area was plant

ind opened your eyes upon glory. Inetfably bright! Though little my life has accomplished,
My poor hands have wrought;
I have lived what has seemed to be ages
In feeling and thought

Since the time when our path grew so narrow, Se near the unknown, That I turned back from following after, And you went alone. For we speak of you choerfully, always,

As journeying on; Not as one who is dead do we name you; We say, you are gone. For how could we speak of you sadly, We who watched while the grace Of eternity's wonderful beauty

Grew over your face? Do we call the star lost that is hidden
In the great light of morn?
Or (ashion a shround for the young chil

a shroud for the young child In the day it is born? Ret, behold! this were wise to their folly Who mourn, sore distressed, When a soul that is summoned, believing, Enters into its rest!

And for you, never any more sweetly Went to rest, true and deep, Since the first of our Lord's blessed martyrs, Having prayed, foll asleep.

-The Galaxy.

We learn by the North Wills Herald, of June 4th.

An English View of "Healing,"

After giving in full Dr. Young's statement of his cure, as published in the Banner of Light, at the time, the English editor says:

"We make no comment upon this, for the simple reason that we cannot comprehend it. We TEST OF SPIRIT COMMUNION.

A correspondent—C. H. Peterson—writing us from San Francisco, Cal., under date of June 20th, gives an interesting account of spiritual matters in his neighborhood, and also narrates a test sufferer, sudden attacks of illness prostrating him for his integrity and veracity, and who would be topic of the day or matter of business. We can vouch also for one fact, that whereas Mr. Young, previous to his journey to America, was a great sufferer, sudden attacks of illness prostrating him for his integrity and veracity, and who would be topic of the day or matter of business. We can who is known for his integrity and veracity, and who would be topic of the day or matter of business. We can would be topic of the day or matter of business. to believe in Spiritualism or healing by the laying on of hauds, attribute his recovery to the beneficial The medium concerned in the case is are.

W. Eggert, of San Francisco, whom Mr. Peterson pronounces to be a most excellent instrument offer no comment, beyond the observation that the patient bimself is the most reliable authority in such a case, and Mr. Young has expressly deand writing." During the latter part of Septemand with the patient bimself is the most reliable authority in such a case, and Mr. Young has expressly declared how and when he was cured. Finding Dr. Young has expressly declared how and when he was cured. Finding Dr. Young has expressly declared how and when he was cured. Finding Dr. Young has expressly declared how and when he was cured. Swindon—hence the proceedings of Sunday."

Here follows an interesting sketch from a lib. eral church standpoint of the history of the gift make the following extracts:

"We may observe that Dr. Newton has already actions, for the simple reason that we do not understand his position. He has, however, been assailed in Daily Telegraph Billingsgate by men who have not taken the trouble to inform themselves as to the facts. For downright ignorance and impudence commend us to a flippant Cockney writer. Dr. Newton has been spoken and written of as if he were propounding some new theory, or was the first person since the days of the Aposties who declared that by faith and prayer the Holy Spirit would heal human diseases. As a matter of fact these claims have been put forward

matter of fact these claims have been put forward at various times in the Christian era. In the early Church Ignatius, Polycarp, Justin Martyr, and others might be named, as well as Cyprian, Augustine, and Paul the Hermit.

'The dreams of Huss (to use the language of Dr. Bushnell), the prophesyings of Luther, and Fox, and Archbishop Usher, the ecstacles of Navier, with innumerable other wonders, and visitations of God, in the Saints of the Church, during all the intervening ages, bridge the gulf between us and the aucient times, and bring us to a question of miracles and gifts as a question of between us and the alcient times, and bring us to a question of miracles and gifts as a question of our own time. Dr. Bushnell further refers to this subject in his interesting and able work, 'Nature and the Supernatural.' He says in pages 324 and 325: Descending now to the times we call modern, the times, for example, subsequent to the Reformation, nothing is easier, exactly contrary to the vary common impression than to show that the mation, nothing is easier, exactly contrary to the very common impression, than to show that the same kind of prodigies are current here, in the last three, as in the first three centuries of the Church: Whoever has read that Christian classic, The Scots Worthies, has followed a stream of prophecies, and healings, and visible judgments, and specific answers to prayer, and discernments of spirits, corresponding, at all points, with the gifts and wonders of the apostolic age. And the men that figure in these gifts and powers are the great names of the heroic age of religion in their country—Wishart, Knox, Erskine, Craig, Davidson, Simpson, Welch, Guthrie, Blair, Welwood, Cameron, Cargill, and Peden. And it is a curious fact, in regard to this great subject, that, while we believe so little and dony so much, and hold so many opposite assumptions, this same book of Howie, that chronicles in beautiful simplicity more gifts and wonders than all of Irving's, is published by one of the largest and most conservative bodies of Christians in our country, and is read by thousands, young and old, with eager delight. * * *

young and old, with eager delight. ** * *
At a later period, on the repeal of the edict of
Nantz, and in the persecutions that followed, a
large body of the Protestant or Reformed disciples, called Huguenots, hunted by their purguers, fled to the mountains of Cevennes. Some of them also escaped to England and other Protestant countries. Among these unhappy people the miraculous gifts were developed, and by them were more or less widely disseminated abroad. They had tongues and interpretations of tongues. They had healing and the discerning of spirits. They prophesied in the spirit. Intelligent persons went out from Paris, to hear, observe, and make inquiry, and these people were much discussed as 'Les Trembleurs des Cevennes.' In England they were also discussed as the 'French Prophets,' and the fire they kindled in England caught among some of the English disciples, and burned for many

The sect of Friends, from George Fox downward, have had it as a principle to expect gifts, revelations, discernings of spirits, and indeed a complete divine movement. Thus Fox, over and above his many revelations, wrought, as multi-tudes believed, works of healing in the sick Take the following references from the Index of his 'Journal,' as affording, in the briefest form, a conception of the wonders he was supposed, and conception of the wonders he was supposed, and supposed himself to have wrought:—'Miracles wrought by the power of God—the lame made whole—the diseased restored—a distracted woman healed—a great man given over by physicians restored—speaks to a sick man in Maryland, who was raised up by the Lord's power—prays the Lord to rebuke J. C.'s infirmity, and the Lord by His power seem gave him seem the Lord by His power soon gave him ease.'
There are also other cases more modern, the
Zouave Jacob, Prince Hohenloe and others."

The Herald then proceeds to describe the appearance of Dr. Newton and the works performed by him, saying that at the opening of the meeting:

"A Rev. Mr. Young said that he himself owed a debt of gratitude to Dr. Newton he could never a dest of gratitude to Dr. Newton he could never hope to repay, for curing him in a few minutes of a disease of eleven years' standing, and in efforts to alleviate which he (Mr. Young) had spent, first and last, hundreds of pounds. Since the 22d of May, 1868, it was well known to many present that, physically speaking, he (the speaker) had been a new man; 'old things had passed away, behold all things had become new.' He had done more work, physically and mentally, during the past two years than through any former period of the same extent, and yet he was now an utter of the same extent, and yet he was now an utter stranger to what might be called the sensation of weariness, besides which he had lost totally, and, as he believed, forever, the pain with which he was formerly afflicted."

Of the persons treated the editor remarks: "Whether they are cured; whether, if so, the cure is permanent, are questions we cannot an-

We will add a fact or two for which we can vouch. Thus, a man who came to the church walking with a crutch and stick, one of his legs being suspended in a sling from the neck, and requiring two men to help him on to the platform, was greatly beuefited. We saw him leave the church walking only with a stick, a young man bearing the crutch aloft in the rear as a kind of trophy. * * *

Then a deaf boy, after treatment, heard a whis-Then a deat boy, after trelatment, heard a wilsper; a young man, who stammered, was able to speak with ease; a reapgetable tradesman, of Swindon, who had a stiff knee which he was unable to bend, was capable of kneeling with ease after treatment by Dr. Ne wton. In fact he went on his knee, on retiring to his seat, at the request of friends sitting near. We also entered into conversation with a gentlem/an who had come some distance (from Portsmorth we believe), and who distance (from Portsmouth we believe), and who declared that he had been relieved and benefited by Dr. Newton. These are facts which came under our notice, and we give them as we witnessed.

* * It ought to be stated that Dr. Newton came to Swindon without fee or reward; that he refused to take money in any case, and insisted upon paying any expenses which might have been incurred by his visit. dan.

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Spiritunlism Revielved.

The Louisville Commercial on Spiritualism.

In our last issue we gave extracts from a very unprejudiced article on spiritual manifestations published in the above named paper. Under date of June 10th, it contains an additional account of the revealments going on in Louisville and vicinity. The Commercial says:

Feeling a desire to see and hear more of these wonderful manifestations of an unseen power, another of our reporters visited, on Friday night, a family in Jeffersonville, who held these scances, and gratified the curiosity of their friends who might or might not be skeptical about spiritual manifestations.

we will not throw open to the public the names of our kind entertainers, knowing that it would bring upon them innumerable visitors, who would be led by mere curiosity to take up the time and patience of the family who are so strangely gifted

with a wonderful power.
The lady who is the medium is a very pleasant, sweet-voiced earnest woman, with no desire to sweet-voiced, earnest woman, with no desire to provoke notoriety, but who instead shuns publicity. She is the mother of an interesting family, the wife of a rather skeptical, unimpressible man, who has been forced to believe in Spiritualism, through many and repeated tests in his own family, where there could be no possible room for desention.

Unlike the general notions of a spiritual medium, the lady is neither of a strong-minded or sentimental nature. Womanly, self-possessed and exreest, she accepts this peculiar power, which even yet, in its many phases, startles her unpleasantly. Healthy and not morbid in her mind or imagination, she accepts what more directly appeals to her intellect and judgment, although the physical demonstrations are startlingly convincing to most people. She informed us that for years, almost since childhood, she has that for years, almost since childhood, she has had the power of seeing, in the broad sun-light, and under the dark pail of night, spirits, clear, well-defined and unmistakable, of persons who she knew had died years since. She speaks confidently and intelligently of this experience and of her first impressions at this strange power.

At first she believed her mind affected or diseased, and could not believe it otherwise; but, as time naved on the appearance of the faces and

eased, and could not believe it otherwise; but, as time passed on, the appearance of the faces and forms of dead friends and relatives became of frequent occurrence, until the material, real, and the spiritual were difficult to be distinguished. Those who would egotistically wave away these assertions with the suggestion of 'optical delusion' or 'mental hallucination' or 'disease,' would find their reasoning counteracted by the knowledge of their reasoning counteracted by the knowledge of the lady's perfectly healthy organization—mental and physical—and by her strict conformance pleasantly, earnestly and thoughtfully to all the common domestic and other duties of this com-mon-place and terribly real life. Thus much in explanation of what is termed the medium and her family and social relations.

THE WRITING PHASE.

On the occasion of our visit there was given the On the occasion of our visit there was given the writing test. A slate, on which was a pencil, covered by a cloth, was held up under a common stand by the fingers of two persons, and after a time, when withdrawn, was discovered to be covered with a message from a little son to his father in Jeffersonville. The writing was fine, beautiful in its execution, and correct, both in the formation of letters and sentences. This is of itself more than wonderful. Those who witness this most than wonderful. Those who witness this manifestation can afford to laugh at all pretended explanation of skeptics, for it is a real, unmistakable transaction, in which there is no possible room for deception or trickery.

THE VOICES-STRANGE MANIFESTATIONS. We were shown into a room where were some dozen people of both sexes, all well advanced in

We were shown into a room where were some dozen people of both sexes, all well advanced in years or middle-aged (with the exception of ourself and a few ladies), nearly all of whom were believers in the spiritualistic phenomena and philosophy. An ordinary tin trumpet or horn, two feet high, was placed upright on the floor, and the medium was seated near the middle of the room, on a low chair. * *

The spectators, many of them strangers, forming the circle were seated around the room, which was darkened. The lights were excluded and the curtains dropped, and in a few moments, when all was comparatively quiet, save a low, desultory conversation that was kept up, the trumpet commenced to move around the room slowly, and after making the turn of the circle stopped, and a voice, in the form of a clear, loud whisper coming through the trumpet, greeted us. His name was given as Jimmy Noland, once a soldier in the Flity-ninth Indiana regiment of volunteer infantry, and who died from this material world about the seance of the seance, and the spectators refured, impressed, respectively as they believed, with the very peculiar and wonderful manifestations of an unseen power. We leave our readers to form their own opinions."

Belvidere Seminary.

Belvidere Seminary.

The Anniversary Exercises of the Belvidere Seminary took place the 21st and 22d of June. The occasion was one of unusual interest, as may be seen from the following programme.

On Tuesday evening the Adelphian Literary Society gave an entertainment, consisting of music and dramatic performances, which were well received by a large audience, whose interest seement of the circle to prove a subject to form their own opinions." try, and who died from this material world about ed not to abate, but grew ever more enthusiastic five years ago, at Nashville, Tenn., of typhoid fever. In life well known to the gentleman whose wife is the medium, and who served in the same regiment or brigade with him. Jimmy is a fre-quent visitor at this circle, and * * * professes quent visitor at this circle, and * * * professes to a great fondness for the medium (in which he shows himself a spirit of good taste, as the lady is a most agreeable and attractive one,) and speaks in a short, abrupt manner in answer to all questions. We thus introduce 'Jimmy Noland

He desired music from the circle, when a simple little hymn was sung, on the conclusion of which from the trumpet, came a voice, speaking in solemn, impressive tones, making an invocation to the Creator. We confess we were in a critical, watchful mind, and listened intently to this voice. The language and tenor of the invocation was grand, impressive and beautiful; it was couched in words and sentiments were embodied which sincerely regret we are unable to give our effort, it was, in every sense, beautiful and unexceptionable. * * * readers. As an invocation, an impressive, solemn

Jimmy,' as we will term him hereafter, then skipped about the room, talking familiarly to many in the circle, and answering questions pleasantly. He came to several, would stop, and say, I see a man or woman here, as the case might be, and then describe them minutely. In several cases the forms described and names given were recognized by some one of the circle. We were introduced by name to Jimmy, and we modestly asked that he should bestow some

special favor upon us, as we were a stranger in the circle. He replied he would do the best he could, but would not slight the rest.

We asked him how he produced the voice we heard, and he answered promptly:

'I materialize the organs of speech, take the

horn in my hand, and speak through it.

While he would be speaking the medium and her husband would be talking to those about them, as if in the family circle; hence the supposition that either of them produced the sound was unfounded

We asked him if he would tell us what we held in our hand, and he said he would. What did we hold in our hand? You've got a book on your lap, and a pencil of

course.'
'Where is the pencil?' putting it immediately in our mouth and leaving nothing in our hand.
'The pencil is in your mouth now.'
This frustrated any desire we might have had

Question after question, with prompt, appropriate answers were given. We regret that we could not have taken them down in the dark.

When asked if he could read what we had written the vice seid bank and the lightern the property of the could read what we had written the vice seid bank and the lightern the property of the lightern the could read what we had written the vice seid bank and the lightern the property of the lightern the lightern the lightern the lightern the lightern than the lightern the lightern the lightern the lightern the lightern the lightern than the lightern th

When asked if he could read what we had written, the voice said he could not. After the lights were brought in, it did not surprise us, as we were unable to read it ourselves, having written over the lines repeatedly in the dark.

The question was asked, what number of spirits comprised the circle. He answered—'About one hundred and fifty come regularly, besides many others, strangers.'

He was asked to describe the appearance of the spiritual circle, and replied:

'I see above you the faces of a row of young children, between the ages of two and five years; they are peeping out from a white silver cloud; and over their heads is a wreath of beautiful rose-buds, surrounding these words, in gold letters on white satin, of such are the kingdom of heaven.'

These are almost the exact words given, but These are almost the exact words given, but the manner of the description was something more beautiful and impressive than we can describe, and one of the circle said solemnly, 'Yes, thank God, of such are the kingdom of heaven;' within ourselves, whether real or unreal, we echoed with awe the beautiful sentiment. There was no room for scoffing; the description was such as might intensify the imagination and cause

that strange principle of our humanity—the spiritual—to look out through material eyes, and see in the black wall of perfect darkness, the halo of that possible cloud, with its pure child faces beaming out under the golden words that were

heaming out under the golden words that were spoken two thousand years and, of such are the kingdom of heaven.' * * *

Then came low whispers to several persons of little children, who talked to their fathers or mothers in tender words, telling them how they felt—how happy was their life—and giving kind, consoling, encouraging words of hope. How it affected those who were believers, our readers can imagine and we need not dilate upon it. can imagine, and we need not dilate upon it. Children talked to their parents, and friends of

Children talked to their parents, and friends of childhood came back, and severing the invisible boundary that hems in the great, mysterious other world, spoke cheering words.

We here asked permission of the lady and her husband to sit beside the medium, to satisfy our senses that she, at least, had no part in the manifestations. They both readily accorded it, and said permission must be had from Jimmy. We asked the cocompositing spirit and asylving

saked the accommodating spirit, and explained our object in making the request. He said:
'I have no objections; but to convince you still further, I would rather you would wait until the circle is broken, when with only 'Cap,' [the lady's husbandl and the medium in the room, you can take their hands and sit beside them, and I will talk to you.' * * *

After a long time the ruling spirit of the circle, who is known as 'Claude,' au Italian, a cultivated gentleman, who died sixty years ago, came and made an invocation, if anything surpassing in beauty, sentiment and phraseology the one we listened to in the early part of the evening. He answered promptly, with choice and dignified language questions on every subject; described answered promptly, with choice and dignified language, questions on every subject; described the progress of the spirit after it left its mental frame; gave as the motto, spirit-world, progression and perfection. When bad men died their spirits remained in a lower sphere, where, under the instruction of other spirits, they in time reached up into higher and brighter spheres with other spirits, and thus forever the principle of progression and perfection went forward. When asked if they knew such a thing as time, and whether they looked forward to a death or life, Claude replied:

'We know of no such thing as death. All this life is one of beauty and brightness. Complete and supreme happiness is ever ours. We go forward, doing the work of the revered Creator, for all time, until we reach him awaiting the pure and perfect, where in his presence only sunlight and supreme happiness await us. Those who have died thousands of years ago are far above us. Intellect takes no more rank than the humblest mind, if in life it was prostituted to bad pur-poses. All must come up purified by degrees. The good and pure mount upward into the sphere

On being asked what course the spirit took on leaving the body, and if it was received by any one, he replied:

'In my invocation I told you that on the other

'In my invocation I told you that on the other side of the dark river of death spirits in robes of white stood waiting with outstretched arms to greet those loved on earth, and welcomed them with songs and kind words and escorted them to their homes. I thank the great Creator that we are permitted through these agencies to manifest ourselves and show to mortals the truth and beauty of eternal life—to undeceive the skeptic and convince him of the importality of the soul beauty of eternal life—to undeceive the skeptic and convince him of the immortality of the soul, of the life that comes after the mortal frame perishes and the spirit is freed to ascend to the true and only beautiful and perfect life.'

These were nearly the words given in reply to the questions. Many others of a similar nature were given. After eleven o'clock the voice said:

'And now as the hour is late I will preparence.

'Aud now, as the hour is late, I will pronounce benediction and close.'

Some person propounded another question, and received the dignified reply:
'I said the hour was late, and I must leave you,

'I said the hour was late, and I must leave you, and will now pronounce the benediction,' which he did, solemnly and impressively, in the most faultless language.

This ended the scance, and the spectators retired, impressed, respectively as they believed, with the very peculiar and wonderful manifestations of an unseen power. We leave our readers to form their own opinions."

curtain dropped for the last time, and Morpheus began by significant signs to hint that it was " his turn next." The exercises were opened by music. after which followed a very amusing farce, entitled 'No Cure, no Pay," which was well acted, and caused much merriment. This was succeeded by a humorous play, bearing the suggestive title of 'Much Coin, much Care," in which the temptations attendant upon the sudden acquisition of wealth were happily represented, and the truth of the old saying, "The poor, but content, are rich, and rich enough," ingeniously verified. The next performance consisted of six scenes from 'The Spanish Student," a beautiful play written by Longfellow. The parts were well chosen, the costumes of the actors appropriate and elegant. and the principal performers acquitted themselves in a manner that would have been creditable to experienced actors. Some very fine music followed this play, after which came "Scenes from Les Femmes Qui Pleurent," an amusing French play. The parts selected were rendered with such spirit and freedom as to be interesting even to those who did not understand the language in which they were given. This ended, our ears were again greeted with some excellent music, and a song entitled "Come, sit by my side, little darling," was sung in such soft, witching strains by such a modest little miss that we felt quite inclined to accept the invitation; but before our mind was fully made up to do so, the song ceased and the curtain rose on the closing piece, which was an admirable farce, bearing the unique title " My Turn Next." It was exceedingly well acted, and happily illustrated the troubles of a suspicious husband. A round of loud applause and several choice bouquets which were thrown upon the stage evinced the appreciation of the audience for this closing performance.

On Wednesday afternoon, June 22d, the usual commencement exercises of the school took place. These consisted, on this occasion, of fourteen choice pieces of vocal and instrumental music, and twelve compositions, all of which were commendable articles, evincing careful study, and showing in a marked manner the progressive spirit of the age and the liberal character of the institution. The music was excellent, and some of the essays worthy of especial notice. The first one read, entitled "The House we Live In," was a well written article, and showed a just appreciation of the soul's habitation and a noble purpose to make it the subject of careful study. The one that followed it, whose title was "How to Live," was an appropriate companion piece to the former, and evinced a high aim and much purity of thought and feeling on the part of the writer. The next essay, on "The Heroes and Heroines of Home," was also very good, and one hearing the quaint title of "The Two Tents," draw a pleasing picture, showing the contrast between the dwellers in the homes of content and discontent.

Another article on the Cultivation of Fruit contained some excellent suggestions in regard to improving the appearance of our highways, and the wisdom of raising more fruit and less tobacco and grains to be converted into poison to destroys our neighbors. The composition entitled "The

greater freedom of thought and action fearlessly advocated. From this theme our attention was called to "The Cost of an Idea," and we listened well pleased to the reading of an article on that subject by a miss of sixteen, whose fair sweet face and musical voice held us spell-bound while she set forth in neatly rounded sentences the great price at which humanity has purchased its grandest ideas. A very sweet song next greeted our ears, after which a composition extitled "Gymnastics" was read. It gave a very pleasing account of the new system which is used in the school, and the healthy appearance of the young lady who wrote it, was as great a recommendation of the system as its author, Dr. Lewis, could ask. From this we were called to listen to an essay, having for its title the sweet, sad word, "Good-by," which was the valedictory, and a very pretty article it was, touching the scaled fountains of the heart, and waking fond recollections of the long ago. Then came the conferring of diplomas, the benediction, and the close of the

afternoon exercises. In the evening, at 8 o'clock, we listened to a thrilling address on "The Education of Girls and Boys," by Mrs. E. Cady Stanton. She spoke for nearly two hours to a delighted audience, who re-

nearly two hours to a delighted audience, who received her words of truth and wisdom with enthusiastic applause. We felt then, and have felt ever since, to say from our heart of hearts, "God bless Mrs. Stanton," and this is an invocation which thousands in our land will gladly echo.

After the address a reception was given to Mrs. Stanton, which was largely attended. Refreshments were soon served, and then a stirring hand being present, discoursed such sweet music that dancing was naturally resorted to, as a fitting expression for the feelings it evoked, and not until the small hours gave warning of their approach, did the merry company disperse. The expression of all who attended this last Commencement of the Belvidere Seminary was, "What a good time we have had here, and how pleasantly everything has passed off."

The next morning came the breaking up of school, and the parting of teachers, pupils and schoolingters as seen within and selectors.

school, and the parting of teachers, pupils and schoolmates; a scene which, even to lookers-on, has a shade of sadness in it; and yet such things must be. Never shall we forget the three days we spent in Belvidere, nor the pleasant associations connected with its flourishing institution of learning, under the able supervision of the Misses Bush, who we hope will live long and prosper well in their noble work.

NEW YORK.

Report of the State Missionaries.

To J. W. Seaven, Chairman State Missionary Committee:
Agreeably to request, we herewith make a report of our labors since we engaged with your Committee. So far, we have been able to devote only about four months' time to the business. Our first appointment was at Bulfulo, where, about the middle of December, two lectures were delivered at Krewin Hall at Kremlin Hall.

We had hoped to spend some time in the eastern part of

at Kremiin Hall.

We had hoped to spend some time in the castern part of Eric County, where lies an unworked field, and need exists of much pioneer labor; but, obliged to consider the question of getting pay, and failing to hear from Sardinia or to get a place in which to speak at East Hamburg or White's Corners, our subsequent labors in Eric County were necessarily confined to other parts, and we spoke at Collins, Kerr's Corners, and Evans. We could secure no public room at North Collins, Evans, or Evans Centre; and Uncle Sam's dereliction in postal duty made a ride of six or eight miles east of Kerr's Corners, to fill an appointment, abortive.

While at Collins, we stopped nearly a week with Bro. George W. Taylor's family, which it would be unadvisable to repeat very often, lest, under the soothing influences of such a harmonious household, the duties of the hour might become irksome and some necessary crosses and unpleasant experiences become intensified by c. nirast. Bro. Taylor, in addition to what he gave the missionary fund, drove his own team sixty miles in aid of our meetings, and while it is just, like him, it is what no one had a right to expect, especially as for years he has devoted so much of his time to this work, responding to nearly every call, and they come weekly, to speak in different places, often for small pay, or no pay at all, to the great derangement if not neglect of his business. Himself and Bro. Lyman C. Howe, though young in years, are almost veterans in this service, and against every opposition have upheld our banner through long years with unselfish devotion, and it is but fitting that we should repeat what is already so well known, as we passed so much time in the midst of their early work and listened so frequently and habitually to such friendly recognition of their great deserving.

We cannot take the space, as we would like to, to speak in detail of the state of affairs at the various localities we visited. In Chautauque County, meetings were held at Jamestewy Pananya and Na

their great deserving.

We cannot take the space, as we would like to, to speak in detail of the state of affairs at the various localities we visited. In Chautauque County, meetings were held at Jamestown, Panana, and Nashville. At the latter place we had a two days' meeting in the Baptist Church, which was well attended. Bro. Taylor was with us on the second day, and gave the most comprehensive and able return, of the needs and objects of missionary labor to which we ever listened, and it was a matter of regret that it could not have been heard by or placed in printed form in the hands of every Spiritualist in the State.

At Jamestown, a flourishing place, we found an encouraging state of things, and spoke at several meetings. The number, intelligence, financial success and social position of our friends there, would seem to make their road to an enduring prosperity easy and certain. They have been greatly assisted by the late development of Mrs. Manly as a writing medium, who, beside a vast amount of private communications, has filled several large blank books with essays upon religious subjects, two of which she reads in public every week. She is a lady well known and much respected. She, togother with her husband, is a member of the Episcopal Church, and was, till recently, opposed to Spiritualism. Her fidelity to her convictions in fully identifying herself with the Spiritualists against the urgent solicitation of friends, and every inducement to denial and concenhment, and the freedom with which she gives her time at the request of those interested, are greatly to her credit, and already productive of good. Let the Spiritualists of Jamestown maintain to the end the present freedom of their platform, and use judiciously the strength they already have, and soon, under organization fiberal enough to draw to their aid every earnest soul who believes in religious freedom and progress, they may hope for results equal to their most cherished desires.

At Panama, we were the guests of Bro, and Sister Mat-At ranama, we were the guess of 1870, and Sister Mat-thows, formerly members of the Presbyterian church. Bro. M. showed us the papers in the proceedings for his excom-munication from the church some ten years since, upon the sole charge of belief in spirit communion. Ho is an aged man, one of the oldest residents, and for many years the leading spirit in his church, and of such blameless life that soic charge of benefit in spirit communion. To is an agen man, one of the oldest residents, and for many years the leading spirit in his church, and of such blameless life that no one ever dared to whisper a word of reproach against him, and the action of his brethren, like all similar manifestations of bigotry, has recolled upon themselves. This is evidently patent to their observation, as they seem disposed to forego similar proceedings against other of their members, notoriously involved in the same heresy. But none of the churches were liberal enough to open their doors to us, and a hall was hired for the occasion. At the close of one of the stormlest days of the winter we were greeted with a good sized audience. The wealthlest, and one of the most influential citizens of the place, not a Spiritualist, took the occasion to say publicly that he had paid toward the building of every church in the place, and that he thought it "a burning shame that none of them should be opened for such a lecture," and that it was time another was built. Many expressed an earnest desire for us to remain and speak gagin, but other arrangements forbade.

We held meetings at Cattaraugus Co., and intended to have visited several other places, but we could get no response from Eddyville, (though we learned our letters were received,) at which place friends desired a two-days' meeting; and invitations to speak at other localities came after we left the Co. We have been obliged to lose considerable time from want of promptness on the part of correspondents. Our Cattaraugus friends, it would seem, did not appreciate their strength. They could keep well employed and easily remunerate a speaker the year through in their own county. In Niagara County we held meetings at Middleport, Cambria and Middleport the Universalists gave us the use of their churches, many Universalists gave us the use of their thurches, many Universalists being present.

We made soveral appointments in Orleans County, but the roads and weather were such that we onl

standing and capable.

At Fishers in Ontario County we spoke at the school-house, which was well filled. Bro. Fisher and Mrs. Collins, persons of advanced years and widely respected, are the only representatives here.

sons of advanced years and widely respected, are the omy representatives here.

In Wayne County we addressed meetings at Lyons and Macedon, and a meeting was also held in Walworth, at which Mrs. Woodruff was not present. Spiritualism in Wayne Co. is a power, if its forces can but be brought into cooperation, and one that can make itself felt. Bro. Pell, of Lyons, is an influential, carnest worker, and with others of whom the same can be said at Walworth, and other towns in immediate vicinity, we hope he will take measures to effect County and local organizations.

Collections have been taken at most of our meetings, but generally meagre in amount. The total amount of subscriptions we are able to report to this date is seventy-two dollars and ten cents, of which amount A. H. Frank, of Buffalo, subs ribed twelve dollars; Mary Lane, of Buffalo, subs ribed twelve dollars; Mary Lane, of Buffalo, subs

Most Successful Man," showed a high appreciation of true manhood, and a strong purpose on the part of its author to attain it. We delight to see such young men growing into the idea that to get money and only money does not constitute success in life. In the next article the proposed "Sixteenth Amendment" was briefly but earnestly discussed, and the right of woman to good and better Carman, of white's Correct or the woman to good and better Carman, of white's Correct or wolders, in the dollars; If it is a dollar in the same place, each one dollar; Oren Mathews, of Panama, five dollars; Mrs. Gu. W. Taylor, of Collins, four dollars; Mrs. Montague, of Buffalo, one dollar; Charles Fisher, of Fisher Station, five dollars; Harvey Miller, Joseph Howland and Joseph Gould, of Walworth, each one dollar; Abel Wyman, Andrew J. Foskett, George Foster, Aaron Gould and Peter Carman, of Walworth, each fifty cents; Mrs. Guid and Peter Carman, of Walworth, each fifty cents; Mrs. Guid and Peter Carman, of Walworth, each fifty cents; Mrs. Guid and Peter Carman, of Walworth, each fifty cents, and fifty cents and fifty cents are dollars; Mrs. Ballon, of South Barre, five dollars; Mrs. Cook and E. G. Manhor to dollars; Mrs. Guid and France, five dollars; Mr Hubbard, of White's Corners, one dollar and sixty cents, and J. L. Itandall, of Binghamton, five dollars.

Hubbard, of White's Corners, one dollar and sixty cents, and J. L. Randall, of linghamton, five dollars.

This amount, aggregated with all other sums subscribed and contributed for missionary work in the State, was so pitifully small as to appear prima facie evidence that the Spiritualists of the State were indifferent if not opposed to your undertaking. And yet while there are a few who fully appreciate its importance, they are, as a body, well assured of the need of agitation and discussion in their own neighborhood, and the thing wanting is a recognition of the fact that what is true of their home needs is true of every locality in the State, and that the only practicable way, at present, of meeting this universal demand is through a State organization, with its system far reaching and effective, its directing and responsible head (which we already have), and adequate pecuniary support, which has thus far been withheld. If the friends of our cause would each pay in to your committee such amounts as they would be glad to give for weekly or monthly lectures in their own vicinity, every county in the State might have one or more speakers constantly engaged. With the wealth of Spiritualists, and with the call going out from nearly every "cross road" for speakis the call going out from nearly every "cross road" for speakers and mediums, the trilling amount of money trustar contributed is not creditable. We know of but one man in the State who is paying as much as fity dollars. We can imagine the satisfaction with which some of our nominal friends resonnt on the other side of the river their sacrifices and sufferings for the road causa.

recount on the other side of the river their sacrifices and sufferings for the good cause.

But, while our pay has been small, and our experience not without its discouragements, we have been everywhere cordially welcomed, have made minierous friends whose many kindnesses we can never forget, and have generally had good andiences of attentive and even eager listeners. We have spoken to many who heard the public presentation of our philosophy for the first time, and we have derived new courage in the conviction, daily confirmed, that some good was being accomplished. Satisfaction with the work done and the impression left has been generally expressed, and the belief uttered that, if we would return, even better results might be hoped for as the effect of the awakened interest.

awakened interest.

And now, with thanks to all our friends who have aided And now, with thanks to an our friends who have indeed us in so many ways, who have given us welcome in their homes, and, without exception, made the occasion one for agreeable remembrance, we close this report.

A. C. Woodrer,

June 20, 1870,

ELIZA C. Woodrer.

WISCONSIN.

Fifth Annual Convention of the State Spiritualist Association,

HELD AT SPARTA, JUNE 17TH, 18TH AND 19TH, 1870.

Reported for the Banner of Light.

Reported for the Baimer of Light.

Pursuant to call, the Spiritualists of Wisconsin met in Opera Hall, at Sparta, June 17th, at 10 A. M., U. S. Hamilton, President, in the chair.

John Mosher was chosen Secretary pro tem.

Committees were appointed as follows: On Credentials—II. S. Brown, M. D. A. Thayer, Mrs. N. H. Southworth, On Nominations—S. II. Todd, Dr. Parmenter, Dr. Danforth, Mrs. M. J. Leverich, Mrs. L. Brown, On Resolutions—John Mosher, H. S. Brown, M. D., S. H. Todd, Mrs. N. H. Southworth, On Nomination of Delegates to National Convention—H. S. Brown, J. O. Barrett, M. J. Leverich. Executive Committee—U. S. Hamilton, H. S. Brown, Mary Harris, Jennie Hazen, C. W. Warrener, J. O. Barrett, Mary Armstrong. Committee on Nominations reported as officers for the ensuing year: U. S. Hamilton, President; N. H. Southworth, Vice President; Mary Armstrong, Secretary; A. Cook, Treasurer. On motion, the report was adopted.

The President read the "Constitution of the Esthetic Intelligencers' Association" of Polo City, III., recommending the same to be established throughout the land.

Conference followed until adjournment.

Evening Session.—Convention called to order by the President. Conference, followed by an address from S. H. Todd, Adjourned, to meet Friday morning, 18th.

Marning Session.—Convention called to order by the President.

J. O. Barrett delivered an address on "Spiritualism and its Evidences."

On motion, certificates of membership were ordered to be

and its Evidences." On motion, certificates of membership were ordered to be On motion, certificates of memorismip were offens to a issued to each delegate by the Secretary. A. Wheelock addressed the Convention; subject, "Work and Organiza-

addressed the Convention; subject, "Work and Organization." Adjourned.

Afternoon Session.—President called the Convention to
order. Chairman on Credentials reported names of delegates. Resolutions were passed substantially as follows:

1st, Against the legal exemption of church property from

axation.

2d, Against the act of our Legislature forbidding the practice of healing the sick except by such as have in iliplomas.

3d, Against the decision of courts making the Bible a text book in common schools.

3d. Against the decision of courts making the Bible a text book in common schools.

4th, in favor of establishing institutions of learning which shall be free from ecclosiastical dogmas.

5th, The acknowledgment of man's two-fold nature, physical and spiritual, the physical being mutable, the spiritual being eternal, ever retaining its identity in its course of endless progression; the unity of the visible and invisible worlds; the recognition, sympathy and communion of their inhabitants; heaven and hell conditions of spirit; holiness is heaven; sin is hell, and our immediate future condition will be the moral sequence of the present, and for this end our spirit friends labor to demonstrate the laws of unfoldment and immertality.

ment and immortality.
6th, The establishing of Children's Progressive Lycoums.
7th, The legalizing of the Wisconsin State Spiritualist As-

ment. Adjourned.

Sunday Morning Session.—Convention convened at 9 o'clock. One hour was devoted to conference, followed by a song from the choir, "Let the good angels come in," Discussions. The President's annual report was received and ordered on file. Adjourned.

Afternoon Session.—President called the Convention to order, and read a poem entitled "The Little, Boy's Bible."

Music. Address from J. O. Barrett. Music. Address from Mrs. N. K. Andross. Music. Adjourned till 7 r. m.

Etening Session.—Convention assembled at the hour appointed.

Chairman of Convention on Nominations for Delegator to

Eening Session.—Convention assembled at the hour appointed.
Chairman of Committee on Nominations for Delegates to National Convention reported as follows: A. A. Wheelock, Cleveland, O., U. S. Hamilton, Beloit, Wis., at large; Rodney Tower, Mendora, Wis.; J. O. Barrett, Glen Benlah, Wis.; A. Thayer, Sparta, Wis.; John Mosher, Waterloo, Wis.; II. S. Brown, Milwaukee, Wis.; Mary Armstrong, Sparta, Wis. Report received and adopted.
Resolutions of thanks were passed to the citizens of Sparta for their kindness and hospitality; to the officers for their faithful labors; to the choir for their voluntary soul-stirring music, and to the speakers for their timely attendance, and earnest and pleasing instruction.
Resolutions were also passed for the publication of the minutes of the Convention in the Spiritualist papers, and the secular papers of Sparta and other places represented. Final closing up of business: A poem was read by Mr. Whoelock, entitled "Cottage Home." Music. Convention addressed by A. A. Whoelock for two hours; subject, "Spiritualism—what it is." The President made some timely remarks, the choir sang "Good Night," and the Convention adjourned sine die.

This Convention in all its departments was one of unprecedented success. The general attendance was good, and evinced an earnest inculver for truth. The delegates

precedented success. The general attendance was good, and evinced an earnest inquiry for truth. The delegates brought to their work definite purposes, commendable zeal and a desire for the wisest action. The presiding officer discharged his duties with marked kindness and ability, sedischarged his duties with marked kindness and ability, securing the utmost respect and confidence of the delegates, and endearing himself to the entire Convention. The addresses were characterized by high intellectual culture, quickened by deep and holy inspiration. The earnest and persuasive eloquence of some melted all hearts to love and charity, and kindled therein aspirations for the high and true; the energetic and stirring appeals of others to our reason and conscience, urging the necessity of united and individual efforts, roused the slumbering energies and electrified the most fossilized soul, and breathed into it renewed hopes and laudable ambitions.

the most lossifized sour, and breathed into it renewed hopes and laudable ambittons.

When music distilled upon the renses its sweet cadences, we realized that the spirit-world stooped and clasped hands with mortality in the great work of God and humanity. Thus the Pentecostal biersing fell upon the Convention, making it a living body pulsating with glorious truths and the scale particular actions to be read harmony. the soul-sustaining strength of love and harmony. MARY ARMSTRONG, Secretary.

Immediately following adjournment the Executive Beard met in council, and adopted a plan to carry out the spirit of the resolution set forth in the following appeal:

To the Spiritualists of Wisconsin: Your candid attention is called to the action of the State Association of Spiritualists, in convention assembled at Sparts, on the 17th, 18th and 18th of Junq-18to, respecting a missionary movement for the diffusion of spiritual truth.

Said Convention passed the following resolution:

Resolved, That the Convention proceed to take the necessary steps to be legally organized, and that the Spiritualists of Wisconsin should project a missionary system to advance the interest of radical gospels throughout the State, looking to a more efficient application of our forces and means of education and growth.

The Executive Board employed J. O. Barrett to take charge of the work, and also engaged the services of U. S. Hamilton.

The plan is to hold mass meetings at central points, have The plan is to hold mass meetings at central points, have lectures wherever conditions will justify, and organize Chidren's Progressive Lycoums wherever the social elements can blend for permanent culture, ainting at a solf-sustaining and educational development of the cause we love. Assured that this enterprise is approved by all orderly Spiritualists, we respectfully solicit the liberal friends to aid the missionaries by providing money for lectures wherever most needed, and more especially in localities most destitute of means. Money is needed immediately. It can be forwarded to the Treasurer, A. Cook, Sparta, Wis. Let us have union, order, culture, progress.

U. S. Hamilton, President, Beloit. Mary Annstrong, Secretary, Sparta. A. Cook, Treasurer, Sparta. Dr. H. S. Brown, Milwaukee. Many Harris, Sparta. Jennie Hazen, Fox Lake. C. H. Warnener, New Lisbon.

J. O. BARRETT, Glen Beulah,

Banner Correspondence.

Catifornia. SAN DIEGO -R. C. Grierson writes, June 21st: A word bout the good cause in this part of the country will not, I think, be unwelcome. In these ends of the earth Spirituallsm and Free Religion find a home and friends. The atmosphere of the Pacific coast seems to be unfavorable to Orthoddoxy. However that may be, it is nowhere apparently so stunted and feeble. The mass of the people are outside of the churches. When men are long removed from the neighborhood of churches and the supervision of priests, their minds are gradually freed from prejudices and prepared for an impartial examination of new truth. This is the reason why evangelical Christianity finds little favor and comparatively weak support in the frontier settlements and cities. In the southern part of this State, (of which San Diego is the commercial capital and business emporium,) the people do their own thinking, and are consequently beyond the Orthodox pale of salvation. The church members amonget us are very lukewarm in their belief, and kindly disposed to heretics. The attention of the people has lately been directed to the facts of Spiritualism by Mr. Dryden, minister of the M. E. church of this city. The reverend gentleman is a theologian of the "Tilton" stripo, that is, neither, fish, flesh, nor fowl, in opinion. His liberal utterances have won him the support of many prominent Spiritualists. Bro. Dryden admits that spirits have something to do with the "manifestations," but declares them to be the spirits of darkness. As his reason for so determining he alleges the fact that nearly all the mediums deny that Jesus Christ was God incarnate, and that the Bible is infallible; and forthermore he points out that in the Bible is infallible; and forthermore he points out that in the Bible argument stands or falls with the assumption that the Bible is infallible. While he makes out the evil spirits to be so husy, he leads us to suppose that the good angels are idle or asleep. Mr. Dryden was very kindly and liberal in his references to Spiritualists. He sugar-coated his pilis very nicely, but after all they were rather hard to swallow. We lay the unction to our soul that his lectures have done more for thum against the new faith, by directing the attention of his people to the subject.

CAMP BIDWELL, SURPRISE VALLEY.—Samuel Hill, Ed. beyond the Orthodox pale of salvation. The church mom-

tion of his people to the subject.

CAMP BIDWELL, SURPRISE VALLEY.—Samuel Hill,
Co. "A." lat U. S. Cavalry, in a letter dated June 11th, asks
information concerning the formation of spirit circles, saying that some interest is awakened in that part of the
country, but that the universal demand is for manifestations, and these must come before any permanent effect
will be produced. He says the Banner of Light comes regularly to that region, bringing much consolation to himself
and those who read it. and those who read it.

Wisconstn.

and those who read it.

Wisconstn.

SPARTA.—J. O. Barrett writes under date of July 4th as follows: Dear Bannea—The story is reported by the enemies of the spiritual gospels that Spiritualism is reacting over all the country, that its heralds are discouraged, that its forces are scattered into confusion. How untrue! All through these rural retreats so beautiful, the thinking people are earnest and hopeful, asking for "the bread which cometh down from heaven and giveth life unto the world," I am now on a transient missionary tour, and am able to Judge of the condition we are in. True, we are not organized—no head, no system of work, and the reapers are few—but despite our social indefiniteness and the slanders of "unrighteous mammon." Spiritualism is marching on. It is like the sunlight—still and potent, warming the mental landscape everywhere. Some of the very best minds in the country out here are identified with us. In Eau Claire, where years agone I used to live, the Methodists opened their church to me, and came in with their choir, attentive listeners to the truths which burst upon us in golden flow of inspiration. It is now mid-summer, everybody busy, the heat most oppressive, the evenings short, yet the people flock to the standard of heaven with Joydu expectancy. Ere long the lilies of angel purity will blossom from the mud. I am very much pleased with the mental and moral model of the Spiritualists in Sparta. They are generous hearted, too.

Every speaker has desponding hours; the battle is severe; the self-sacrifice is great; but what a gladness of soul when victory comes! Let us take courage, oh ye faithful, for we shall yet see the harvest of our rowing mid tears of trials, and we shall yet see the harvest of our rowing mid tears of trials, and we shall yet reap. "If we faith not."

and we shall yet reap " if we faint not."

shall yet see the harvest of our rowing mild tears of trials, and we shall yet reap." If we faint not."

Minsuchusetts.

SOMERSET.—G. P. Andrews writes: Some few years before the dawn of modern Spiritualism I performed some remarkable cures of rheumatism by the laying on of hands, which not only surprised others but astorished myself, inasmuch as I knew not how to account for my success. Time rolled on, and I found myself not alone in the healing process, and for the past few years, as opportunities have, presented themselves, I have, through the blessing of God, raised up some from beds of suffering who had been given up by their physicians, but who now live to testify that they have been made whole. Within the past few weeks I have been called to treat some old, difficult and complicated diseases, and have lost so much of my own vitality and taken upon myself so much of their diseases that I became almost prostrate, while they were daily improving. Not being surrounded by any one to whom I could resort for help, I was prompted to call on William II. Ingells, of Taunton. No language is adequate to portray my feelings when I did so; it seemed to me as if I had all the sufferings of humanity upon me—no apportice, no strength, no particular disease that I could locate, and yet almost prostrated with complaints from head to foot. Friend Ingells I ald his hands upon me, and from that moment I was like a new man, and have been in usual health ever since. Feeling that I ow a debt of gratitude to Mr. Ingells, I cleerfully recommend him as a good healer, who will treat those who choose to apply to him with justice.

Vermont. apply to him with justice.

Vermont. ST. ALBANS.—Charles Thompson gives us an account of Spiritualism in Franklin County, by which it seems that conservation still holds sway to a great extent there. A slight improvement upon the dectrine of infant damnation

silight improvement upon the doctrine of infant dammation has been introduced to meet the growing wants of the times, but the good people in that vicinity cannot stand the idea of universal salvation as preached by the media. At the last State Convention of Spiritualists, a worthy deacon of the Orthodox persuasion visited one of the sessions, but was obliged to fly from it, and seek consolation in the presence of a brother deacon, who however had only this to give him: "It served you right—you'd no business there. No Christian would be caught in such a place!"

Mr. Thompson says several modia (among whom is Mrs. E. A. Biair, the celebrated blindfold painter,) have been developed from time to time in the neighborhood, but the theological pressure has been too great, and they have left the place—as did Mrs. Biair. Nevertheless our correspondent assures us that there are a few who dare to be called Spiritualists, and who proclaim as their reason for believing, that they "cannot help it."

"Utah."

Utah. SALT LAKE CITY, 10TH WARD.—Walter Mansfield, writing from this locality June 18th, informs us that Spiritualism is rapidly spreading there, and that the people are ready. He says: We much need a good medium for physical manifestations, and a lecturer. I think a lady could effect the most good, but there is plenty of work for both a lady and gentleman. Utah'can only be regenerated by the gospel of the Spiritual Philosophy. We only need the "Banner" to be raised, and a noble army will be found in the place to raily around it. Here is a very susceptible people, who only need the old fire to be aroused, which has been smouldering of late years—the fire of inspiration. Please advertise, and let us see if some help will not come.

Arkansas.

PINE BLUFF.—J. Merrill, under date of June 2 ith, sends us the money for a new subscriber, and says that our paper is known and appreciated in his locality, though many who would subscribe are unable so to do from lack of means. Mr. Merrill says he lends his paper, also spiritual books, among those who will appreciate them, and hopes thereby to awaken an interest in the subject. There is great need of a good lecturer in that place, and our correspondent thinks such an one would receive good support, as the people seem liberal and disposed to pay for the light. The place is easy of access, being situated on the Arkansas river on the route to Little Rock. Boats from Memphis stop there almost daily.

Pennsylvania.

Pennsylvania.

OII, CITY.—E. R. F. Trego writes us from this place, June 23d, that the Banner of Light has quite an extensive circulation there. Our correspondent also rays—after descanting on the glorious seenery of the region and the rich supply of oil which, notwithstanding the immense amount drawn, still seems to promise not to be exhausted perhaps for centuries—that the place is very conservative in its religious tendencies: "I have been holding a number of scances and developing circles, the first that have ever been known in this place. Much interest is manifested. Some mediums are being developed, and all things look well for our cause." New Jersey.

VINELAND.—M. L. Loomis Informs us, June 21st, that he is about to leave this place for a few months, going to his old Massasachusetts home—Northampton—which will be his address for the present. Our friend has 'zealously endeavored, during his stay in Vineland, to circulate our paper, putting it fearlessly before the notice, as he says, of "Jews. Greeks and barbarians," as well as those of the household of faith, for which our thanks are due.

Alabama.

MOBILE.—Dr. Y. A. Carr sends us a description (under date of May 9th) of manifestations then occurring in that city in the presence of the well-known medium, Jennie Ferris. These consist of the usual phenomena, with some additions effected through the strongly marked individuality which characterizes certain spirits in her hand. The doctor intimates that Mrs. Ferris, after a visit to New Orleans, will make a journey northward, and then return to the South to settle nermanently. sottle permanently.

West Virginia.

West Virginia.

WHEELING.—Mrs. T. P. Hornbrook writes: I shall be happy to entertain media, physical or inspirational, that may be journeying near our city. We have a small, neat hall, that is free for them. I cannot promise much more. I desire fervently that the glorious truths may be so presented as to expand the souls of their hearers and loosen the purse strings to meet all their wants. Ohio.

JEFFERSON.—E. Wood writing from this town, sends us the money for a new subscriber, and says he does so with a wish "for the spread of that religion which is based in reason and common sense, and not upon the supposition that God suspended the destiny of the whole human race for all time to come on the uct of a child."

very Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JULY 23, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK,

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY.

For Terms of Subscription see eighth page. All mail nation must be sent to our Central Office, Boston, Mass.

LETHER COLBY...... LEWIS B. WILSON....

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

The New Methodist Movement.

A portion of our Methodist brethren are after "complete holiness" or "entire sanctification," whatever that may be. A new rallying cry is heard in the church-old words that have been read in monotone, are now made emphatic-old foxts that have always been mildly luminous as God's word in a general sense are now discovered to be all ablaze with fire from the altar nearest to God's throne. Out from the rank and tile of common precepts, and admonitions, and threatenings, and promises, there now comes forth, like Saul a head taller than all others, these kingly texts, that annother, and plead for, and promise "complete holiness" and "entire sanctification." It has been the high privilege of a few faithful and carnest souls among the clergy of the Methodist church, to recognize the grandeur and the glory of this royal doctrine of sanctification, and to fall in at once as its disciples and advocates among their brethren-perchance to be the founders of a

new sect within a sect; Whether these conjunctions of words stand for definite ideas-for anything that can be realized as an object of thought, or intelligent aspirationwhother their subject-matter comes within or passes the sphere of experience-we are not enlightened by anything yet heard or seen.

And yet we spent one pleasant day at Asbury, Grove, Hamilton, in this State, where the National Camp Meeting Association has just been holding a fortnight's session for the express purpose of forwarding this great movement. This Association is composed of clergymen alone, and "entire sanctification" is the especial hobby upon which they propose to ride over this country, holding camp meetings at widely separated localities, whereto the membership of the great Methodist household of faith shall first be called, to be indoctrinated and born again of the Spirit, preparatory to the entire re-conversion of all other Christians, and the balance of the "elect."

To an outsider, who watches, nevertheless, with decided interest the tactics of the various religious denominations, from the sessions of the "Ecumenical Council" to the building of rival churches and chapels for the care of souls in new and scarcely populated territory-from the establishment of dogmas to the selection of machinery for inculcating them-this new movement among the Methodists, aside from whatever sincerity of conviction attends it, seems an excellent stroke of

It cannot be denied that many of the distinctive features of Methodism have become obsolete, or at least have become so merged with those of other denominations as no longer to render them distinctive. Ignorance is not now considered as an especial qualification for the work of the ministry, although in districts remote from the great intellectual centre, it may still be tolerated,

Depth of chest and of vocal organs is held in less esteem compared with mental calibre than formerly. Controversial ability is not despised, and the graces of rhetoric are appreciated. he retining influences of and the subtle power of that fine intellectual and moral culture that has been breathing through literature upon the grass and superstitions dogmas and observances of religious fanatics, many of the ruder features of old-time Methodism have been softened. More emotionalism has been subdued, or is guided by thought: the omnipresence of the Spirit, developed in the consciousness, renders shouting to a God either deaf or afar off unseemly. The conflicts of God and the Davil over poor, demented souls, drawn into a-pit "around the altar, by veciferous clamor, and alternating promises and threats, are less obtrusive than formerly, being offensive to refined taste. Plain. barn-like editices no longer suit the now fashionable and wealthy communicants. Popular, talented, educated preachers are sought for, by special influence brought to bear upon Conferonce, salaried choirs control the praise of God. "dim religious light," through stained glass, falls upon as rich fabrics of dress as are seen at the opera or theatre, and the faint odors of Lubin mingle with the savor of godliness that pervades

the sacred editics. Now all this is not, by any means, old-fashioned Methodism. It may be an improvement, but it is Methodism with the old method left out. World-Eness and conformity to the fashions and habits of thought that prevail outside the church, is complained of by the shepherds of the sheep, who yet feel themselves inefficient to devise means for separating the sheep from the goats.

And it is at this juncture that the grand discovory is made, that "entire sanctification" or "complote holiness" is the one thing needful to save the church from becoming merged with the world and to enable the "converted" to be distinguished from the unconverted.

It is made with the hope of awakening not only a new and vital interest in the system of religious faith taught by the Methodist Church, but also of giving new occasion for universal seeking of that peculiar "power" and those strange abnormal experiences, which by that denomination are expected to attend conversion, and are ascribed to the influence of the spirit of God. It is nothing less than a proposed re-conviction and conversion of the entire Church, ministers and laymen, by a supernatural process identical with that which first "slew them at the foot of the cross" as sinners, amid thundering, and lightnings of wrath -and afterwards lifted their heads to look upon kim who was nailed to it, as their saviour, while "eternal sunshine settled on their heads." "Entire sanctification" is another degree in this great religious order, and the process of initiation is to be quite as mysterious, and awe inspiring, and agonizing, and exhausting, and finally to find consummation in the same kind of rest, and peace, and joy, and rapture, and exaltation, and triumphant shouting as the neophyte experienced at conversion. What the Methodist always looks back to, from any condition of backsliding or lukewarmness, as affording proof positive of his salvation, is the bour of his conversion amid the terrible conflict of emotions that swept over his

The Bunner of Light is issued and on sale burst like bomb-shells over his head, and the lurid fires of the pit flashed up against walls of ing him to repose upon his bosom.

"Sinking and panting as for breath, I knew not help was near me, And cried, 'Oh, save me, Lord, from death, Immortal Jesus, hear me!! Then quick as thought I felt him mine, My saviour stood before me; I saw his brightness round me shine,

And shouted 'Olory! glory!'' Whatever, then, shall offer a new pretext for at least among the masses of a people with whom emotion is evidence of religious life, and acceptance with God, whether it be responsive to thought, and in harmony with reason, or merely

the result of nervous and magnetic disturbance. To this great work of reviving the Church and developing the "power" that shall give a fresh galvanic shock to every member thereof, this battery of clergymen has been formed, under the name of the National Camp Meeting Association. Its power is to be immensely augmented, every new convert to "entire sanctification" being an additional plate of the battery, and the fervor of belief in the new idea to be the fluid in the cups. It is, to be sure, the old process of Revivalism, but under a new name.

We learned from the remarks of Rev. Mr. Juskip, the President of the Association, that the question of "entire sanctification" was not to be argued-it was to be affirmed; that the peculiar doctrines of the Methodist Church, and this among them, would not stand in the "conflict of ages" against the arguments of "Free Religion." It was not doctrines that would save men-it was the "power of God." It was the "power" then upon which they were to rely, wholly, absolutely and its work would be seen in bringing the ministry down into the straw among the laymen around the stand, in evidence of their humilityall alike crying mightily to God until the blessing of "complete holiness" should be experienced at once by every soul.

What we saw of the effects of the "power" upon the halting, uncertain ministers who came forward, and the class leaders, and the ministers! wives, and the laymen and their wives, as they amble began and went on, and in due time brought were called forward in order to seek the common blessing, seemed to us like wild fanaticism, the gradual yielding of unconsenting reason to the sway of the long experienced religious mesinerists, who with mingled credulity and conceit rejoiced to witness the effects which experience has taught them to expect from their manipulations. The contrast between the sympathetic qualities of voice, and the magnetic influence of the different leaders of the meetings, was very apparent, the "power" being evidently partial in its bestowal upon a few individuals.

To us it seems that whatever success may attend this new movement, it is essentially an effort to organize fanaticism, and perpetuate false ideas as to the causes of phenomena that the sciences of magnetism and psychology are fully competent to explain. The intelligent Spiritualist en- more than once during the discussion. His hugaged in the study of mental influences, is pre- mility of spirit, charity and personal modesty-all pared to discriminate between the influence of minds in the body and out, and to account for all emplified in the course of his rambling remarks. the effects produced at the camp or revival meeting, without referring them to the direct influence of the spirit of God, or the presence of Jesus.

The Return of the Spirit.

At Amesbury, Mass., June 27th, 1870, passed from earth to the grander realities of the future life, the pure spirit of Ella F. Simpson, after a sojourn here of twenty-three years six months. Her decease was occasioned by consumption. In addition to the relatives, a number of her youthful companions, attired in white and bearing bouquets in their hands, accompanied the body to its resting-place—a fitting and just tribute to one who was highly esteemed for her many noble qualities. She was not a professed believer in spirit-communion, but expressed a strong desire that it might be true. Her hope in this direction was so strong that she had no fear of death. She assured her step-father that if she found the teachings of Spiritualism to be correct, she would, if possible, return and hear witness of the fact to him.

'Shortly before she passed on, we conversed with her upon the future state of life, and made the request that if she found the avenue open to return (as we teach in the Banner, of which the deceased was a constant reader) she would do so at as early a day as possible. She replied, with a smile upon her countenance, that if she could, she would certainly communicate. How well she has kept her word the following message will demonstrate:

"Tell mother not to weep for me; I shall experience no more pain or serrow. When I become stronger I will send her more particular word about my beautiful spirit-home. I met father, who was waiting to receive me. Other friends were present to welcome me to my new home in the land of souls. Oh, tell the children and my cartily other who enventhed and also rest. earthly father, who sympathized so deeply with me, that I thank them for all they did for me. I come to bless them, and you, too, my dear, dear mother. Say to my youthful friends and companions, who so kindly paid respect to my memory, by appearing in white raiments when my earthly tabernacle was consigned to the tomb, that my heart is full of gratitude to them. Tell them that an equal number of angels, clad in them that an equal number of angels, chai in pearly white, also accompanied my remains to their final resting-place. God bless them all. Again I say, dear mother, do not weep for me, for I am far better off than I should have been

remained longer in my diseased form o ilesh. You did everything you could for me, and in turn I am assured by those who know more about the return of the spirits than I do, that I shall be a great source of consolation to you and yours. God grant that it may be so. Your spirit-daughter,

ELLA." On our return to Boston after the funeral, and was written:

"DEAR UNCLE—It is all right! ELLA." tell us so. She subsequently wrote:

'UNCLE—I want mother to believe

C The earthly father alluded to is Mr. Obadiah Colby, the ausband of Ella's mother.

Emma Hardinge in Chicago.

Our correspondent, H. R., writing under date of July 6th, says: "Mrs. Emma Hardinge is drawing full houses here every Sunday, and doing a vast deal of good. Her lectures are full of truth, grandeur, pathos and inspiration. Some of our most prominent and wealthy business men who never attended any spiritual lectures before, are now becoming deeply interested in the beautiful and soul-cheering philosophy. Mrs. Hardinge will lecture here through the present month, and will be followed in August and September by A. B. Whiting.

The Progressive Lyceum was never in a more whole being, as the red hot texts of divine wrath ${}^{\downarrow}$ prosperous condition than now."

The Fulton Fush-Out.

We are rather inclined to think that Brother outer darkness, and the shricks of the damned Fulton, so called by his own ecclesiastical fratermingled with the wild noises of prayers, songs, nity, has come down more like a stick than a shouts, exhortations, hallelulahs and gloryings rocket. To attract popular attention, he has harthat by-and-by wore out his tired senses, and re-nessed himself to all the prominent current incivealed Jesus, the Prince of Peace, waving his out- dents, the distinguished deaths, the suicides, the stretched arms in blessing over his head, and call-sensations, and the side-shows of life, and blazed away at such sort of congregations as he could collect with that glib, auctioneer rhetoric, fitly seasoned and made fragrant with stale phrases and rejected street slang, which it is his supreme pleasure to regard as eloquence with power. When Dickens died, he came up, after a week's interval -which nobody could account for-with one of his characteristic dashes at the novelist's memory. It was too sorry stuff at best to attract the slightagain experiencing the "power," must find favor est attention; but circumstances drew more or less attention to it, and Fulton at once became satisfied. If something had not been done for him he must have collapsed.

So he managed to bring the whole subject up anew at a recent meeting of the Baptist clergymen of this city and vicinity, by procuring to be discussed the subject of "certain eulogies of the distinguished dead, and the proper position of the Evangelical pulpit with reference thereto." In other words, he sought to commit the whole Baptist pulpit of Boston to his vagary of conceit, and make the body of the clergy approve both of his silly rant and the reasons he had to offer for it. Fulton lost no time, after the meeting opened, in presenting the subject in the shape in which he wanted it to be considered. The resolution he introduced contained a preamble-a regular whereas-which duly made proclamation that the tendency is manifest on every side" to neglect the plain teachings of the Word of God regarding the penalty allotted to sin," and that many "even of our Evangelical ministers, declare that popular and talented men find in death a relief from sin and a welcome to the joys of heaven, though they lived without God and hope in the world," which is a very shocking thing in the pious sight of Fulton, and shows that he thinks that the ministers are no better than the people, and the people no better than they should be. In his "Evangelical minister" slur. Mr. Fulton was understood to throw one of his Christian brickbats at Rev. Mr. Murray, of Park-street Church, just opposite the place where Mr. Fulton sweats over his very thin gospel on Sundays.

The debate over this resolution and its prearound a result. That result was, as the reader will like to know, a peremptory voting down of the resolution, a denial point blank of the truth assumed in the preamble, and a virtual censure of Fulton for having presumed to call the meeting for any such purpose! A triple dose for the Tromont Temple preacher, which will set very heavy on his digestive apparatus. It is true that Dr. Neal took the ground that Mr. Murray deserved to be called to account for preaching the enlogy on Dickens which he did, but he thought that such business were better left with his own denomination, and not assumed by the Baptists. Doubtless he thought the latter had enough to occupy their attention in looking after Fulton, and such like, if any more such by any miracle there are. Mr. Fulton came to his own rescue Christ-like traits and qualities-he strikingly ex-He went into the relations of Dickens with his wife's sister, and at once branched forth on himself. There, as usual, he showed exceedingly strong. He said he had given up the idea of being nonular in Boston" from the first. What made him cherish such an idea at all, which he must have done before he could give it up? Next he said that he had "preached hell in the city' until, &c, &c. Yes, indeed; no man ever "preached hell" any more faithfully than Mr. Fulton. He has acted as if he were under personal obligations to do so. When he first came to Boston, he said. scarcely a person would kneel when he prayed; "now kneeling was a marked feature of his appeals." Any position, Fulton, to get relief from your hell-inspired "appeals." You should not let your conceit flatter you uncomfortably much: it is not you to whom the congregation go on their knees, and we beg you not to think it is. He declared he would put his views of Dickens on record, and he did not care whether he was supported or not. Bully for you, Fulton! you had much better be upon the "record" than upon the platform of a pulpit; and a record is sure death for such as you.

The original resolution, with preamble, was finally voted down thirty against to ten for it, and then a way was sought by the ministers "out of the fix" Fulton had got them in. After much talk an adjournment was secured by passing a resolution that "the position of the Baptist pulpit of Boston and vicinity does not call for any reaffirmation of our principles." The only vote against this resolution was that of Fulton himself! We judge that he now feels that he has got himself into a worse "hell" than the one to which he would consign Dickens. He should buy an extinguisher, as symbolical of his present condition.

Charles H. Foster.

We stated in a previous issue of the Banner of Light that Mr. Charles H. Foster, the test medium, intended visiting Saratoga this month. We have since learned that he will not visit that locality until the first of August, owing to the numerous calls he receives for scances at his home in Salem. We had a sitting with him recently, and witnessed spiritual manifestations the most convincing and satisfactory we have ever had. We were accompanied by a skeptic, a lawyer by profession, who expressed himself satisfied that. the information given through Mr. F. was from a source entirely independent of the medium's mind. His spirit-relatives, one after another in during a sitting with Mrs. Conant, the following rapid succession, gave their names in full, verbally, in writing, and by scarlet letters on the medium's arm. The spirit-mother of the sitter, particu-This was the language of the request we made | larly, gave a beautiful message to her son; also a to her previous to her departure. We said, If it relative, who was lost at sea, gave his name and is all right with you, Ella, after you leave the form, the fact of his dying suddenly, as a test. The medium was an entire stranger to the gentleman in

Those who desire conclusive tests of spirit-presence should visit Mr. Foster ere he leaves. His address is 20 Hardy street, Salem, Mass.

Pierpont Grove Meetings.

Prof. William Denton lectured at this grove, which is situated in Melrose,) Sunday afternoon, July 10th, being greeted with a very large audience, who admired alike the eloquence of the speaker and the beauty of the day. He will address the people at this place on next Sunday afternoon, and be followed Sunday, P. M., July 31st, by Miss Lizzie Doten.

The Salem Picnic

Announced for the 8th, did not take place, on account of the weather. If fair, it will assemble at Echo Grove, Lynn, Tuesday, July 19th. Prominent speakers have been engaged.

Red Cloud and War.

As another Indian war is threatened, according to the authority of Sherman and Sheridan, with Red Cloud as commander-in-chief, we give below a history of this noted Chief from the Kansas Secretary of State. Here it is:

RED CLOUD-A LEAF FROM HIS HISTORY.

W. W. Burke, editor of Bulletin:

DEAR SIR: A look at the dispatches in your issue of this evening, assures me that the great Sloux Chief, Red Cloud is still in Washington, eating the bread of the government which he has eating the bread of the government which he has these many years despised and openly defied. Spotted Tail, the companion of Red Cloud, has gone to New York to see the elephant, and obtain the \$50,000 worth of presents allowed to them by the Congress of the United States on the recommendation of the President and the Secretary of the Interior. Red Cloud declares in favor of Mormons, and doubtless in favor of Mormonism; who knows? When I read the dispatches harded who knows? When I read the dispatches heralded all over the country, and throughout the important points in Europe, of the great feast given by the President of the United States to the Sioux chiefs; when Mrs. Grant and family were present, as well as many of the distinguished ladies and gentlemen of Washington diplomatic society, I could not help thinking of the time when these same chiefs, with their bands, swept down upon Kansas in 1864, while our men were in the Union army, fighting under the same Grant for the preservation of the Union, and ruthlessly murder-ed our women and children on the Blue and adjoining streams; how they returned westward by the way of Plum Creek, killing every human being that crossed their path, on to within a few miles of Denver City; how they repeated the dose from Fort Kearney westward in the winter of 1864, and early in the spring of 1865; how, in the dead of winter, after returning from the Price raid, the 11th Kansas was forced to march over the plains without proper clothing or sufficient rations: sleeping in snow night after night, with-out tent or covering; how they reached Fort Laramic in March, 1865, and were scattered by com-panies and battalions all along the Platte, and as panies and battanons an along the Platte, and as far up as Sweet Water; how, in conjunction with companies of Ohio and Iowa cavalry, almost the entire Sioux nation operating in the Platte coun-try was captured by the middle of May follow-ing, and held prisoners at Fort Laramie; how the following chiefs, with their tribes, were among the captured, and confessed themselves as having icen of those who committed all the depredations in Kansas along the line of the Platte west-ward: Red Cloud and tribe; Spotted Tail and tribe; Standing Elk and tribe; Swift Bear and tribe; Little Thunder and tribe; Babtiste and tribe; how there was captured with them the great chief of the Sioux nation, Black Foot, and his second in command, Two Face; how these chiefs held as prisoners with them when they were captured, one of our Kansas wemon, Mrs. Ewhanks, taken from her home on the Blue after seeing her husband and family mur-dered and her cabin hurned; how she related to me her treatment while serving nine months as a squaw of Black Foot and Two Face, exhibiting the marks of the raw hide on her bare back well laid on, until she agreed to their terms of compromise; how she requested of me to punish, then and there, these noble chiefs for injuries received; and there, these noble chiefs for injuries received; how they acknowledged the deed, and rejoiced that they had been permitted to bury the hatchet in the brains of Kansas citizens; how I erected a temporary scaffold on the northern slope overlooking Fort Laramie, and in the presence of the said Red Cloud, Spotted Tail, Standing Elk, Swift Rear, Little Thunder, Baptiste and their noble followers, hung the said Black Foot and Two Face for the known crimes of murder, rape, arson and robbery, committed on Kansas, Colorado and Dakota soil; how Red Cloud then became chief Dakota soil: how Red Cloud then became chief In place of Black Foot; how Gen Connor, then at Julesburg (the temporary headquarters of the district), ordered me to send all the prisoners, mustering fourteen hundred and seventy-four men; women and children, to Julesburg, to report to him, for fear a series of hangings would forever end the Indian war and stop contracting; how he ordered and designated the escort, naming the officers who should have command, and being careful to have no Kansas officer or soldiers among the number; how on the third day out, on their way from Fort Laramie to Julesburg, these same chiefs, Bed Cloud, Spotted Tail, Standing Elk, Swift Bear, Little Thunder, Baptiste, and their lovely tribes, rebelled against the authority of Gen. Connor's escort, killed the commanding officer and a number of his men, and made good their escape to the Black Hills, where from that n place of Black Foot; how Gen. Connor, then

Now, in the face of these facts, hastily and rudely stated; in the face of the murdered citizens of Colorado; in the face of the scalpless graves of Kansas, and the daily sufferings now of her people on the frontiers; and the thousands of treasure being expended by the State annually, to protect and property from the demoniac visitations these red sons of chivalry, the government of the United States bids welcome to Washington the father of these crimes, the commanders of the expeditions, and makes for them a great feast, expectations, and makes for them a great least, where they appear in full harness, with the very knives hanging to their belts which were once plunged into the bowels of innocent little children drawing life from their mothers' breast; and there hung the very tomahawks, glistening in the gas-light of the White House, and reflecting back the splendor and brilliancy of diamonded ladies, which brained the loving mothers as they sat nursing their first-born and singing of the love they bore for the husbands and fathers, who at that noment were targets for a hundred arrows, and whose scalps hung dangling from the saddle-bows of Red Cloud and Spotted Tail. White senator after senator, and members of congress, one after another, pat these murderers on the cheeks, and the hems of their garments are kissed by agents, superintendents and contractors, while the Presi-dent of the United States feasts them, and his wife

their escape to the Black Hills, where from that

while cabinet officers hold parleys with them under flags of truce, load them with presents drawn from the industrious, hard-working people, by taxation, and pay their way back and forward in first-class carriages to the disgust of those who have suffered personal outrages at their hards, I have thought it a fitting time to give the people of ansas a sketch from life of the character of these ndian chiefs and their doings, leaving them to udge how far the government is justified in thus feasting and fattening murderers, ravishers and public robbers. The silence of our representatives while these disgusting scenes have been trans-piring, has been exceedingly polite, but oh! how craven the spirit,

Yours truly, THOMAS MOONLIGHT. No wonder Indians go on the "war-path," especially such men as Red Cloud, when they are solicited to visit their civilized brothers in Washington, and there get new ideas of war! It gratified his impulsive, warlike nature. His civilized Christian brothers should have asked him to bury the hatchet and smoke the pipe of peace with them. This was not done; but, instead, he was taken to our armories and shown the use to which we put firearms. We teach the savage the art of war, and then destroy him because he is an apt learner Little Raven, in his late speech, tells the government authorities that he himself is a bad man; but that he was made Chief because he would

fight; that he is only imitating the war-chief who resides at the White House, etc. The cost of a protracted Indian war now stares for a year, says a cotemporary, and we believe the statement; and when it is finished we shall be where we were at the beginning. At the most it will be a game of swapping man for man and throwing in our millions for which we shall get no recompense. The Indian wars of the last ten years have not been very formidable, but their cost in money has been \$180,000,000. The wars on

in California and Oregon have cost \$300,000,000 The Utah Indian war of 1852 cost \$40,000,000; the Navajo campaign in New Mexico cost \$30,000,000; the Seminole war, \$50,000,000; and so on. Most of these wars have been caused by the infidelity of white men. The cause of the war now threatened is the failure of the Government to carry out its treaties with several of the tribes. The treaties may have been unwise, but we were bound to carry them out after they were made. The House of Representatives refuses the necessary appropriation, not because it is extravagant or wrong, but because it refuses to be bound by the treaties ratified by the Senate.

The War in Europe.

As the situation looks at this writing in Europe, the prospect of war is strong enough to amount almost to a certainty. Napoleon exacts of Prussia an explicit disavowal of her intention to dictate to France in the selection of a ruler for Spain, and a further promise to break up the present arrangement with Leopold and to prevent his ascending the throne in any event. Against this it may be urged that it is not at all probable. under the circumstances, that the Cortes will elect Leopold at all; but that will not satisfy the Emperor, who demands of Prussia alone an apology for having permitted this thing to go as far as it has, and security for the future by engaging to put a stop to it with all her authority. There is no probability that Prussia will do any such thing as that, for it is perfectly obvious that she would not go out of her way to accommodate France in a matter that, at best, may rest only on the latter's suspicion. Prussia has already explained in a tone of apparent sincerity that she has had nothing to do with this business from the first, and proposes still to have nothing to do with it. She assures Napoleon that Leopold is at perfect liberty to accept or decline the offer of Prim-it is none of her business; she is not responsible, and will not be held responsible.

It would thus seem, on the surface of it, that Nanoleon was not willing to accept these disavowals of Prussia of the least complicity in the affairs of Spain, but preferred to trust to his susnicion, which he strengthens with circumstances. The other powers are generally disposed to regard him as ready to go to war on the basis of a suspicion than on any plain and unmistakable showing of facts. It is often said that if a man really believes a thing, he may act just the same as if it were true when it happens to be not true; but such a maxim would give much too wide a license to a ruler, in whose hands are placed the prosperity and happiness, and in great part the lives. of an entire people. There is every evidence at hand that Napoleon desires a quarrel with Prussia. and he knows that he cannot find a more favorable pretext or time than the present. His purpose is to move rapidly and deal the first blows, hoping in this way to gain the advantage and keep it. It is a fearful responsibility to assume. that of inaugurating a war by which tens of thousands of human beings are to be sacrificed. This conflict will be fought out along the Rhine. and on those old battle-fields which have been many times saturated with precious human blood. We trust the cruelty may by some agency be averted; but to day the cloud is very black, and hangs low on the horizon.

Picnic at Walden Pond Grove, Concord.

The first of the series of Union Spiritualist Picnics at this grove for the current year took place Wednesday, July 13th, under management of Dr. A. H. Richardson, of Charlestown, and J. S.

Dodge, Boston, as Committee of Arrangements. The day was fair, though very warm, and a large concourse of people, variously estimated at from two to three thousand, assembled to do honor to the occasion.

their escape to the Black Hills, where from that day to this they have been amusing themselves by killing soldiers and stealing government property, and now they demand the removal of Fort Fetterman and all the troops from their country; how the commander-in-chief permitted (that's a soft word) that I should be immediately ordered out of the Indian country and mustered out of the Indian country and muster and J. H. Currier, A. E. Carpenter, N. Frank White, G. A. Bacon, M. V. Lincoln, A. E. Giles,

J. H. Powell, and others. Those who were not desirous of listening to the speakers, improved the grand facilities offered by this grove for boating, bathing, dancing, etc., to the fullest extent, and it seemed to be the unanimous verdict of all, when homeward bound, that

a very pleasant time had been experienced. The next picnic of this course will take place Wednesday, August 3d. The camp meeting to be held at the same place, and under the same Committee of Arrangements, promises to be a grand affair. It will commence Tuesday, August 23d, and continue till Sunday afternoon, August 28th, at 5 o'clock. The greatest efforts will be put forth to render the accommodations acceptable to all who may choose to attend. A mammoth tent will be erected to cover the new speakers' stand (on the side of the railroad opposite the old one) capable of seating at least three thousand people, so that in case of bad weather there need be no inconvenience. Special trains will leave Boston and adjoining towns both on week days and on Sunday; a band of music (Edmunds's) will be in attendance the whole week, and small tents will be provided for those who desire to hire them. Full particulars regarding the arrangements will be given hereafter.

Dean Clark in Massachusetts.

This eloquent speaker and able writer is coming to Massachusetts, and his address will be at this office for the present. He has been lecturing for the last two years or more in Michigan, Ohio, Pennsylvania and New York. Everywhere he has been his lectures have given the best satisfaction. Bro. Clark is not unknown in this city, having spoken here several times in Conventions, and ranked with our best orators. His style of speaking, when well under control of his spiritguides, forcibly reminds one of the matchless Selden J. Finney. We hope our friends in this part of the country will avail themselves of this opportunity of securing the services of one of the best lecturers in our ranks, and not allow him to be idle long enough to think of going into other business, which offers him fair inducements.

The Work to be Done at the South.

Northern Spiritualists are undoubtedly aware that there are thousands of people in the South who are avowed Spiritualists, but who are too poor to purchase Spiritualist books and periodicals. Now who will aid us in dispensing the glous in the face. It will cost all our surplus revenue | rious Gospel of Spiritualism to these hungering souls? Cannot a fund be raised by donations to enable us to forward the Banner of Light free to those who may desire it and are unable to subscribe? We will engage to send the paper to such at barely the cost of publication. The time has come when Spiritualists should act unitedly and efficiently in promulgating the great facts vouchsafed them from the spirit-world. Who will rethe Pacific since white settlements were formed spond to the above suggestions?

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Edson's Hygrodeik.

This curious tinstrument, an illustration of which we give below, is destined to be of the greatest utility to (mankind, when, like all new inventions, it shall have run the gauntlet of prejudice, and demonstrated to the mass of society its utility, by the test of time. Any one who will take the trouble to examine its workings, cannot fail of being satisfied of its ultimate popularity.



The object of this instrument is thus set forth by its inventor:

"It has long been known by observing men that air is not healthy, or comfortable, unless it contains a certain amount of moisture—too much or too little being equally unhealthy—and every one who has given much time and thought to the subject of ventilation must be aware how essential it is to know, from some other source than from our own ever-varying feelings, the real state of the air in which we exist, and upon which our life and enjoyment depend. To assist in the solution of this problem, is the object of the Hygrodelic.

It is believed that with slight experience with this instrument as a guide, any person with ordi-nary intelligence may maintain a healthy, pure and genial atmosphere within his dwelling; or, using it out of doors, may ascertain the compara-tive salubrity of different locations, and predict changes in the weather. The Hygrodeik indicates the state of the atmosphere in relation to its actual temperature as indicated by the ordinary thermometer (or the dry bulb thermometer of this instrument;) and the sensible temperature, or the temperature due to evaporation, (indicated by the wet bulb thermometer of this instrument.")

Some four other points of use are enumerated of more interest to the scientific than the general reader, after which, he says:

"However large and pure the supply of air is to any apartment, and however it may be warmed, it will still be oppressive and unhealthy if moisture is not added, in proportion to the rise in temperature that the air undergoes while being conveyed from out of doors to the places where it is to be breathed. * * * The only remedy for a dry atmosphere is to cause vapor to be thrown into it; that is, we must have a large surface of hot water so exposed that its vapor will face of hot water so exposed that its vapor will be taken up by the air. * * * The Hygrodeik will show at a glance the amount of moisture al-ready in the air, and also what must be added to ortaken from it to render it healthy and pleasant."

By following the directions, it will maintain in inhabited rooms an atmosphere of such a nature that " the most delicate lungs will not suffer from atmospheric causes; the healthy will feel a degree of comfort never before experienced within doors; speaking or singing becomes a pleasure; plants may be made to bloom in it as well as in the conservatory; by following the indications of this instrument, at least twenty per cent. of fuel may be saved."

Prof. Wetherell, in his report on ventilation of the Capitol at Washington, says:

"To add water for evaporation, whether in win ter or summer, requires intelligent and watchful industry, aided by a proper psychrometer. Fortunately the latter desideratum has been supplied by an invention of Mr. Wm. Edson, who has contrived the Hygrodeik, which gives, at any time, the dew-point and relative humidity by a methodical expression of Mr. White humidity by a methodical expression. chanical arrangement, obviating a recourse to tables or calculations." Numerous recommendatory letters have been

forwarded to the inventor from some of the most distinguished scientific men of the United States, among whom are Prof. Henry, Smithsonian In- there is no tax on men getting tight, why stitution; C. H. Davis, Rear Admiral and Super- should n't the ladies have the same privilege? intendent of U. S. Observatory; J. Ferguson, Assistant Astronomer of U.S. Observatory: J. R. Eastman, Professor of Mathematics, U. S. Navy; Thomas Antisell, M. D., Professor in Medical Department, Georgetown College, Chemist to Agricultural Department, U. S., &c., &c.; Thomas Hill, President of Harvard College, and others.

This instrument is on exhibition and for sale by William White & Co., 158 Washington street, Boston. Price \$15.

Aid for Austin Kent.

We have on various occasions strongly urged champion in these closing hours of his earthly ed a letter from him (Kent), giving a brief history of his life, labors and subsequent sufferings from sickness and poverty. We earnestly hope that all who may read this paragraph will forward to us what pecuniary aid they may feel able to for the assistance of this worthy brother. A correspondent, writing us from Medford, Mass., enclosing one dollar for the Austin Kent fund, the receipt of which was acknowledged last week,

says:

"In the Banner of July 9th I notice a letter from Austin Kent informing us of his physical sufferings. All should read it. I feel very sure that if they do, and believe in the fatherhood of God and brotherhood of man, they will send their offering to him. My spirit was moved, and I herewith send my mite, and I intend to do more when I possibly can. Can we who know or believe that our spirit-friends do return and watch over us to relieve us, when it is possible for them so to do, withhold our offering to assist in meeting the physical wants of this brother? Let us immediately send our best desires, and also pecuniary aid, in the name of humanity."

"Seers of the Ages."

This interesting and exhaustive work, written by J. M. Peebles, whose well known researches in the field of spiritual history and its concomitants have deservedly given the highest authority The people will undoubtedly gather by thouto his utterances, has reached the third edition, and the popular demand seems still on the increase. Let all who would inform themselves as regards the golden chain of evidence which runs through all time in favor of spirit communion, purchase and read this book. An edition is also in press in London, and will shortly appear.

A Discussion in Fond-du-Lac, Wis.

A discussion will take place at Fond-du-Lac, commencing Tuesday, July 26th, and continuing the seven succeeding evenings, on the question embraced in the following:

Resolved, That modern Spiritualism is worthy of the confidence and support of the people.

E. V. Wilson, the well-known and powerful lecturer on Spiritualism, will take the affirmative, and the Rev. Geo. C. Haddock, a prominent Methodist, the negative. An interesting time may be expected.

Received.

Our usual supply of the English magazines, The Spiritualist and Human Nature for July, have come | Dogma of Papal Infallibility was adopted by the

ALL SORTS OF PARAGRAPHS.

The Messages and Questions and Anwers in this number of the Banner are unusually interesting, and will well repay careful perusal.

We are pleased to learn that fire-crackers are going out of date, notwithstanding the apparent magnitude of the nuisance. The Boston market has in some years disposed of 60,000 boxes, but this year 16,000 were sufficient, and even these were brought over from last year.

The medical fraternity of Lyons, France, it is said, have, after long and careful investigation, pronounced in favor of ether, and against chloroform, as an ancesthetic agent. M. Petrequin, exsurgeon-in-chief of the Hotel Dieu, in that city, says: "It is evident that the danger lies in the chloroform itself. If it kills it is not because it is impure; it is because it is in its nature a poison."

Dr. Henry B. Hubbard, one of our oldest and most skillful surgeons and physicians, died in Taunton, Mass., July 6th, aged 59 years 5 months.

Our thanks are due Mr. Jacob Todd for a fine lot of delicious cherry currants.

At Vassar College a resident physician is in constant attendance, whose business is the prevention of disease. The office is filled by a lady, and her duties include vigilant watch over the pupils. If she sees signs of overwork she orders that one study, or two, perhaps, shall be dropped off. She daily inspects the table, orders this dish off and that one on, one to be served daily and another not at all, and conforms the diet to some standard of health.

A Minnesota preacher supplies nine churches, his circuit being one hundred and seventy miles long. Last year his entire salary was two hundred dollars and sixty-nine cents, and half of that n mouldy hams and phosphorescent mackerel.

H. Brady, of Manchester, Iowa, writes encourigingly in regard to the progress of Spiritualism

We have received the July number of Rowell & Co's Advertiser's Gazette. It is full of interesting matter pertaining to newspapers and advertising.

In Shreveport, La., they have two ice-making machines which are dally turning out 5000 pounds of ice. It retails at four cents a pound.

Christina Nilsson, the renowned prima donna, will make her debut in New York, Sept. 10. Thence she comes to Boston.

"A cat may look"—the picture of innocence, but do n't leave it alone with the canary.

Between three and four thousand American boys are studying in European schools and col-

Emma Hardinge, J. M. Peebles, and A. A. Wheelock are to address the grove meeting of the Spiritualists of Milan, O., Aug. 20th and 21st.

Sixteen of the Fathers have died since the Ecumenical Council commenced its sessions.

A lady at Winsted, Conn., was struck by lightning a short time ago, and lay several hours apparently dead, so that nearly all of her friends were prepared to have her buried. Her brother, however, insisted upon waiting and working for her resuscitation, and his faith and works were finally rewarded by her complete restoration to life and health. During her trance she distinctly. heard the remark of friends that she was "unquestionably dead."

About thirty Baptist clergymen of New England have already signed a declaration of faith which allows each church to fix its own terms of

An ungallant Congressman proposes to lay a tax of twenty-five per cent. on corsets. Since

Boston makes \$4,000,000 worth of planes a

The baptism of a Protestant child has recently

been permitted in Portugal for the first time. In order to amuse the children, a lady was engaged in reading from the Bible the story of David and Goliah, and coming to the passage in which Goliah so boastingly and defiantly dared the young stripling, a little chap, almost in the first trowsers, said: "Sister, skip that—skip that; he's blowing! I want to know which licked."

An enterprising phrenologist once wrote a polite the friends of free thought to assist this worn-out note to the late Charles Dickens, asking permission to make an examination of his cranium. Mr. existence; and in our issue of July 9th we publish- Dickens replied: "Dear Sir-At this time I require the use of my skull, but as soon as it shall be at leisure, I will willingly place it at your disposal."

Movements of Lecturers and Mediums.

Mrs. Emma Hardinge will lecture during July at Chicago each Sabbath-on week evenings at Vermont, Ill., Dubuque, Beloit, and Chicago; address 54 28th street, Chicago. During August and September at Geneva, Milan, Painesville, Cleveland and other points in Ohio; address care of A. A. Wheelock, 47 Prospect street, Cleveland, Ohio. During October in New York City. No more engagements can be formed.

J. W. Van Namee, test medium, is in Brooklyn, N. Y., where he will remain for a few weeks. Thence he expects to go to the oil regions.

N. Frank White is in this city. Those wishing to make engagements with him can address him care of this office.

Dr. Gardner's Second Grand Picnic Will take place at Island Grove, Abington, on Friday, July 29th. The "heated term," which this year seems hotter than usual, makes us all wish to while away a few hours in a cool grove, listening to the best inspirations of the day. sands on the above occasion.

Washington, D. C.

For the benefit of liberal-minded persons visiting Washington, a correspondent assures us that a good home and reasonable prices can be found at Mrs. Howard's, 476 Pennsylvania avenue, between 6th and 41 streets. Many visit Washington who would gladly go to such a place if they knew of it.

Discussion in Maine.

Dr. M. Henry Houghton and Elder Miles Grant are to have a discussion on the question that "the phenomena of Spiritualism proceed from demons and not from departed human spirits," in Mechanic Falls, Me., commencing Monday, July 25th, and continuing through the week.

Adoption of the Infallibility Dogma. A telegram from Rome, July 13-midnightsays the Ecumenical Council took a final vote yesterday on the question of Infallibility. The following vote: Ayes 450, noes 88.

Spiritualist Lycoums and Lectures

Boston .- Mercantile Hall .- The Children's Progressive Lycoum mot at this hall Bunday morning, July 10th. An entertaining session was held, during which many ques tions were propounded and answers given. Misses Edna Dodge and Hattle Richardson, of Chelsea, sang a duett, marching and other exercises were gone through with, and George A. Bacon addressed the children in a highly interesting manner. One hundred and seven members and officers were present.

Temple Half -The tests given at the circles held on the morning and afternoon of Bunday, July 10th, at this hall, were exceedingly convincing to those receiving them-the audiences were large, and the utmost order and good feeling provalled. In the evening Mr. Bickford lectured before the loyiston-street Spiritualist Association.

The Lycoum regularly meeting at Temple Hall had a pleasant time during the noon intermission of the circles Sunday, July 10th. Prof. Hudson gave a brief music lesson, questions were answered, Alice Cayvan furnished Instrumental music, Mrs. Dana recited a selection, and eight children took part in readings and declamations. Thirty-eight members and officers were present at the meeting.

CAMBRIDGEFORT. - Harmony Hall .- An unusually large attendance for warm, weather, some seventy-five members. greeted the opening of the session of the Children's Progressive Lyceum, Sunday morning, July 10th. The services were earnestly and generally participated in by the scholars and leaders. In addition to the regular exercises, the question, "What is true education?" was discussed, and Master Pearson, Misses Dowsing, Tirrell, and Floe Bullard declaimed. Miss Georgie Martain, one of the "little " ones,

On Wednesday, July 13th, the occasion being the dedica tion of the Soldier's Monument, the Lyceum celebrated the holiday by a meeting of the children at the hall in the afternoon for sportive enjoyment, and in the evening by an assemblage of adults at an entertainment, the object of which was to raise funds in aid of the Lyceum.

NORTH SCITUATE .- Conthasset Hall .- The course of lectures at this hall (delivered the second and last Sunday of each month) have been very successful in the past, and it was announced on Sunday, July 19th, that the next meeting would be held at the old Baptist church of the town, ou Sunday, July 31st.

The interval between the lectures has been filled accept ably by the Children's Lycoum meetings, which have been found instructive and profitable to all concerned. A new exercise has been introduced into this organization with good effect. It consists in the giving out at one meeting of certain leading words to the scholars, with the request that they each endeavor, before the next session, to find a verse of poetry which shall embody the word and its accompany-

On Sunday morning, July 10th, Dr. John H. Currier, of Boston, spoke in this hall—subject: "The Army of the Dead." During the day Miss Lizzle C. Bradford recited a poem ontitled, "The World is full of Beauty." At the conclusion of the day's services, Daniel J. Bates, President of

Our correspondent, Mr. Bates, informs us that the liberal sentiment as regards religious matters is steadily increasing in Plymouth County and vicinity, and as a straw showing The Second Grand Union Pienic for the steadiness of the wind in this matter, he relates the following ancolote. Not long since a peddler called at his (Bates's) house, desiring to purchase rags, old paper, &c., &c., in exchange for tin ware. Seeing quite a number of fresh looking rigidly religious papers upon his wagon, Mr. Bates asked him If to his regular business he added that of a colportour for the Orthodox Tract Societies. The peddler replied that he had just bought them for old paper, and added, in substance: "I have been in the business for several years past, and during that time have had owered me and have purchased large quantities of the old-fashioned eligious newspapers, tracts, Bibles, &c., &c., but during that time I have not had shown me for sale five pounds of the weekly newspapers devoted to standard literature; and none whatever of the newspapers and other publications devoted to liberal religious ideas and progressive thought." Thus we see that the advocates of reason in religious matters have such a power in our day, that after they have snoken to their first proprietors, they are handed to others and liter ally worn out by the perusal-church members in many instances initating the example of Nicodemus, and coming obtained at the depots.

Itefreshments in abundance may be obtained in the obtained at the depots.

NEWBURYPORT .-- J. T. Loring, Secretary, writes July 11th: I think the Newburyport Lycoum should be marched into line with the other Lyceums. It is rather small as yet in numbers, but in all other respects will compare favorably with other kindred organizations. All of the subjects given out for discussion are handled with considerable ability, and our meetings are quite interesting. Our Lyceum is now considered one of the permanent institutions of the place. At the annual meeting of the Society a few weeks ago the following officers were chosen: T. C. Carter, Conductor: Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lano, Treasurer; D. W. Green, Librarian. The Lycoum meets every Sunday at half past two r. M. in Liberty Hall."

New Subscribers.

Sixty-six new names have been added to our list since our last report, procured by our old subscribers whose names we give below: A. E. Carpenter sont six new subscribers; A friend, six; J. O. Waterman, one; W. S. Snyder, one; D. M. Peterson, one; M. E. Gilbert, one; C. A. Case, one; Mrs. E. Battle, one; Mrs. S. A. Dippo, one; Mrs. Dr. Sawin, one E. Wood, one; J. Hawks, one; B. F. Gifford, one; J. G. Pense, one; A. Dove, one; J. R. Bridges, one; J. T. Carter, one; H. L. Wood, one; A. M. Allen, one; J. C. Hunt, one Mrs. C. L. Wood, one; Mrs. M. E. Beauchamp, one; P. M. Ross, one: J. W. Laverty, one; Hedges & Peyton, one; S W. Webster, one; E. Weston, one; Wm. C. Freeman, one; W. Allen, one; A. Farnsworth, one; J. S. Islett, one; I Merrill, one; S. Smith, one; D. T. Sherman, one; S. D. Moody, one; W. Chase, one; H. Millard, one; Mrs. U. B. Humphrey, one; M. Cady, one; Wm. C. Bluney, one; H. N. Jennings, one; I. Vadakin, one; S. Wilson, one; H. W. Drew, one; J. C. Fearing, one; Mrs. R. M. Allen, one; B D. Bunnell, one; J. Hargrave, one; Elizabeth Witherell, one; J. Richards, two; S. L. Farnham, one; G. W. White one: A. W. Prindle, one; L. N. Rhodes, one; A. Firth, one

New Publication.

THE NATIONAL QUARTERLY REVIEW for June, being No. 41 of this scholarly, vigorous, and elegant sorial publication, the only one of its kind in the whole country, contains soven first-class articles, equal in spirit, matter, and merit to the famous review-essays of the Edinburg Quarterly in its palmy days. They are evidently from scholarly and thoughtful men, who do not crain for a paper, but are saturated with a knowledge of the several subjects on which they treat. The first paper is on "The Rise of Art in Italy." and furnishes a resume of a subject on which many will be thankful to be refreshed, and many more to be informed. "Johann Ludwig Uhland" is the second article. "Rivers and their Influence" is speculative in a practical, because historical way, "Origin and Development of the Modern Drama " is of the richest suggestiveness and the fullest in formation. "The Nations on the Persian Gulf," takes us into the geography, ethnology, and sociology of the traditional and much reverenced East. "Specimen of a Modern Critic." is of a lighter vein, and is a pleasant variation from more serious and thoughtful papers. And a "Visit to Europe—Some Things usually Overlooked," embodies a series of fresh sight-seeings that deserve to be read by all who aspire to travel, or have traveled abroad.

New Music.

Oliver Ditson & Co. have just published "Mandolinata," ballad, by E. Paladilhe, for tenor or soprano; "Lonely Hours," words by Mizpah, music by Chas. A. Fuller; "To me the firmament is clouded," a prayer in Nabucodonosor, by Verdi; "Ivy Leaves," the first of three melodies by A Jungmann: "Snow Drops," a composition by Fritz Spindler.

"Prof. Howe's Seven-Hour System of Grammar" can now be procured for fifty cents, paper cover, and one dollar in cloth.

CURRENT EVENTS.

A terrible confingration visited Manchester, N. H., on the morning of July Sth, causing a loss of a quarter to a half a million of dollars. Churches, hotels and buildings of all descriptions were destroyed, and hundreds of families are rendered houseless. It is a hard how for Manchester, but her enterprising people have the pluck and energy to rally from it, and even to turn it to good account.

The first installment of Swedish emigrants, brought over under the auspices of the Maine Emigrant Ald Society, were expected to arrive at Halfax on the 11th instant. They number one hundred, and will proceed direct to the Aroos-took region, where land for farms awaits them.

Pive hundred Chinese have arrived in Tennessee to work n plantations.

A heavy storm in Lancashire, England, July 10th, caused reshots on all the streams. The nails suffered soverely, and large quantity of other property was destroyed. Some iyes were lost, whole houses with their immates being carled away by the flood,

ried away by the flood.

The withdrawal from the candidature for the Spanish throne of Prince Leopold was confirmed on the 18th, and the aspect of affairs was more peaceful, but there is yet no comblence. The war talk and war preparations are going forward with renewed vigor. France and Prussia are massing their forces, and Spain and Relgium have now begun preparations for the fight. In the French Corps Legislatif on the 18th, three interpellations were introduced, but government refused to answer them before Friday, the 18th, The Paris evening journals announced that the Ministry had resigned, and this was the latest intelligence received. The foreign diplomates in Washington are acting as if war joan in the control of the control

Another disastrous fire occurred at Constantino pie, Turkey, on Monday, July 11th. It raged over nine hours. Fifteen hundred houses, mainly of the poorer class, were consumed. hundred houses, mainly of the poorer class, were consumed.

P. S. Gilmore is actively at work on his project of a world's musical festival, to be held probably in Boston next year. He recently visited Washington to consult with government officials and the diplomatic representatives of foreign countles, and was quite successful. There is reason to believe that he will have present the French Imperial Band, and also a Russian Imperial Band, Swiss, Turkish, Greek and Spanish Bands, the favorito Band of Victor Emmanuel, the Prussian Band from the December Palace at William, and the favorite Band from the One of Frederick William, and the favorite Band from the Queen's Palace at Windsor.
The tax and tariff bill, as passed by Congress on the 19th,

The tax and tariff bill, as passed by Congress on the 13th, from the conference committee, is expected to reduce the burden of taxation about eighty million dollars. It abolishes all taxes on gross receipts, legacies, successions, watches, carriages, gold and silver plate, billiard tables, passports, salaries, banks and bankers; the whole system of special or license taxes, except those on brewers and distillers, and all taxes on sales except those now pald by stamps and those on sales of leaf and manufactured tobacco, smulf, eigars, wines and liquors. It also abolishes the stamp tax on all receipts, transfers of mertgage, notes for less than one hundred dollars, and canned and preserved fish. The taxes that remain are those excepted, as herein noted, as well as the present taxes on spirits, tobacco, gas, formented liquors, bank remain are those excepted, as herein noted, as well as the present taxes on spirits, tobacco, gas, fermented liquors, bank deposits, capital and circulation, income tax and stamp taxes, except as abolished. Special taxes do not cease until next. May, taxes on sales not until October, and the others that are abolished expire on the first of August. The income tax is to be collected but two years more, and at the rate of two and a half per cent, with two thousandexemption. The tax on the salaries of government official ceases the lst of August, and the difference to that date between five and two and is half per cent, is to be deducted next spring.

A collision between two passagger trains on the Northern

A collision between two passenger trains on the Northern New Hampshire Railroad occurred July 13th, near Canaan. An engineer was killed and five or six other train hands badly injured. Four of the passengers were much hurt.

clusion of the day's services, Daniel J. Bates, President of the Spiritual Society, gave notice that the next meeting would be addressed by Mrs. Juliotte Yeaw.

The Children's Progressive Lyceum will give a picule at the "Glades," Scituate, Friday, Aug. 12th, under the direction of Daniel J. Bates, Conductor, and the Committee of Arrangements. Susic A. Willis and other speakers are expected to attend, and it is hoped that all in the vicinity will encourage the school by their presence. Those in the city who can find time to attend will readily acknowledge that the refreshing coolness of the sea breeze and the beauty of the grove have well repaid them for their pilgrimage thither.

badly injured. Four of the passengers were much hurt.

A bloody rlot among Irishmen took place in New York ity, Tuesday, July 12th. The Orangemen and Ribbonnen, with their families, were having a picule in Elm Park, when they were attacked by the Irish Catholics, who fired platols and showered stones and brickbats at the former. This searned stones and brickbats at the former. This search that the greater bulk of casualties, were attacked by the Irish Catholics, who fired platols and showered atoms and brickbats at the former. This search the first action of the mole, when they were attacked by the Irish Catholics, who fired platols and showered atoms and brickbats at the former. This search the first catholic men. It is calculated that there were shout two hundred people hurt. Three were killed and ten mortally wounded.

1870

Will be held at Island Grove, Abington, on Friday, July 29th. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock pre-

cisely for the Grove.

Fare from Boston and return, including dancing: Adults, \$1,00; Children 50 cents.

From the follow	ing v	vay	Blat	lons by	regula
trains the fare is as					
Harrison Square, A	dult	4, 70 C	sta.;	Children	ı, 40 et
Nepouset,	**	65	41	**	::5
Quincy.	16	GO	и.	41	;30
Braintree.	. 44	50	16	**	25
South Braintree,	11	4.7	16	. 44	25
East Bridgewater,	6.6	40	44	* 46	20
Bridgewater,	+4	55	41	. 44	30
Middleboro'.	44	- 70	**	16	35
Hanson,	**	35	+4	41	20
Halifax,	1.66	50	**	44	25
Plympton,	11	50	14	. 44	25
Kingston,		60	. 46	**	30
Plymouth,	14	75	61	* **	40
Be sure to c	all fo		iirsi	m ticketi	

at the Grove at reasonable prices. No peddlers or exhibitions allowed on the grounds. Prominent speakers will be in attendance.

If the weather is pleasant it is anticipated that this will be one of the largest and most interest-ing gatherings ever assembled in this famous Grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country.
H. F. GARDNER, M. D., Manager.

Boston, July 11th, 1870.

The Austin Kent Fund. A friend, T., St. Cloud, Minn., \$107,55

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THE LONDON BEINITUAL MAGAZINE. Price 80 cts. percepty. HUMAN NATURE: A Monthly Journal of Zoistle Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYEREAK. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Ohleago, Ill., by B. B. Jones, Esq. Price 8 cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Price 6 cents.

The Herald of Health and Journal of Physical Culture. Published in New York: Price 20 cents per copy.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Jy9.

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A REVOLUTION

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"OS Mercer street, New-York:

"See notice in this payer July 16th, first column, fifth page.

"W-July 23. 10 TOOLS in one-Pocket Rule, Ruler, Square,

MRS. S. J. STICKNEY,

MRS, E. WALLES, Spirit Medium, will answer letters, scaled or otherwise, on business, to spirit friends. Gives diagnosis of disease. Please send a lock of hair, three dollars, four postage stamps. Four bottles of remedies will be sent to order for five dollars in advance. Bayonne City, Hudson Co., Bayonne P. O., N. J. "-July 23.

THE Next Term of the Belvidere Seminary will A commence Wednesday, Sept. 14th. This is a liberal rehool for youths of both sexes. Location healthy and beautiful. Terms moderate. For Catalogues address, MISSES BUSH, Betyldere, N. J. July 23.

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time for which you have paid. When these figures correspond with the number of the volume and the number of the
paper itself, then know that the time for which you paid has
expired. The adoption of this method renders it unnecessary
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Having for its basis, Signification of Elementary Sounds,

number for July, 1570. Each number will contain from SINTEEN to TWENTY PAGES, replete with CONDENSED EXPRESSION. It is believed that by giving the SUBSTANCE, OF THOUGHT IT may really contain as

tries where the English language is spoken. No pains will be the where the English inigates is shown. No paint with or spared to make it in every way worthy of the name it bears, the grand object to be attained, and the friendship and sup-

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Message Bepartment.

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

Mrs. J. H. Conant.

while in an abnormal condition called the trance. These while in an abnormal condition called the trance. These Mersages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or eyil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no more.

no more.

20 Persons receiving such messages are requested to inferm us how far the statement. as known to them.

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 30, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Oh Master of Life, our Father, our Mother, hopefully, trustingly we would come to thee this hour, asking that we may come nearer to thee, that thereby we may more faithfully express thyself in our deeds. We would worship thee, oh, Great Spirit, in the beauty of holiness. We would that our every thought, our every act should be a divine revelation of thyself. Oh, then, draw us nearer to thee. Let us come into a more conscious relation with thee, our Father, and unfold unto our spirits that recognition of thyself that shall lead us out of the slough of materialism into the clear sunlight and upland of spiritual truth. Oh, Lord, we praise thee for the great blessings that thou hast all the days of our lives bestowed upon us. For the gift of life, for the gift of what men call death, for the ever-varying scenes through which we are called to pass as we journey through matter, oh, our Father, we praise thee; and we ask that we may understand more of thy way, that we shall murmur less and be more faithful to thy will and thy way. Amen. April 21.

Questions and Answers.

CONTROLLING SPHEIT.-If you have questions, Mr. Chairman, I will answer them.

Overs -- How can some people walk, and talk, and do many mysterious things in their sleep, and see as well, apparently, in the dark as we can in the light.

Ans.-This is one of the mysteries which can never be explained to spirits dwelling in the flesh, because you can only understand by comparison, by symbols, by signs. There is nothing on the earth with which we can illustrate the subject you have presented so that it would be fully understood by human senses. Those persons whom you call sleep-walkers, somnambulists, are mediums who can better be used during the hours of sleep, and when the body is in a negative state, than at any other time; for then the spirit retires from the sensorium and leaves the body generally under the control of the animal magnetism, or that spirit which belongs especially to animal

Q-I have a theory as follows: God, when he introduced the law of gravitation and commenced to form the worlds, as has been proved by Herschel and La Piace, they must have been formed under that law out of cosmical matter. He did not infuse the law into all matter, but that there is today matter pervading all space, and even all bodies of gravitating matter not subject to this law, and which is mainly the medium for the transmission of force, such as electricity, heat, light, &c., by the motion of its imponderable particles. This matter may consist of different elements; even as many as the sixty or more ponderable elements. One of these elements may penetrate the telegraph wire, but not glass, and by a motion of its particles is electricity manifested. Another may penetrate glass, but not iron, for instance, and in the same way transmits light; another magnetism. Another may be spiritual matter. Being imponderable of course this matter, though as real and as closely compacted as cast iron, would not in the least impede the motions of ponderable matter like the planets or stars, though it pervaded all space, neither would it have prevented each particle in which the law of gravitation was infused from acting under that law as though space was void. Perhaps this matter, without gravitation, is the substance of the spiritual spheres, and the motion imparted to its particles by will power is the mode of manifestation in most cases. A .- It is a well-known fact in science that all

bodies of ponderable matter, from the smallest to the largest, are subject to the law of gravitation. or in other words are attracted to the centre of the planet from which they had their birth. Matter, that matter which is diffused throughout space known under the name of the imponderable substances of life, does not seem to be subject to the law of gravitation. Nevertheless it is to a certain extent; but the power and action of the law depend upon the solidity of the atom, the weight of the atom, for weight and gravity are one and the same. That which may be said to possess no weight, possesses no sensible gravity. The law of gravitation does not act upon it sensibly. It has been said, and is, to thousands of minds, a well-established theory, that electricity cannot pass through glass; but to the scientists of our life it is a well-known fact that it can, that there is nothing through which it cannot pass, because it is a constituent element of all matter. It lives in all matter and can readily pass through all matter, but you do not perceive that it can pass through glass, because the effect is not such as to appeal to your external senses, though spirits know the fact; but your physical, human senses do not recognize it any more than your physical senses recognize that the atoms in space, the motes floating in the sunbeam, are subject to the law of gravitation. April 21.

Ellen Taylor.

I died of consumption in Bath, Maine, fourteen years ago. Ellen Taylor, my name. I was nineteen years old. I left a mother, brother and sister. My mother and my brother have come to me. My sister is left. She has always had a most terrible fear of death. So great is that fear that it embitters and darkens all her life. She fancies that whatever she may do in this life will be of no avail, for she is not elected to salvation, and therefore when death comes it ushers her into a world of misery. This terrible mental state with her is the result of false religious teaching. Her parents believed in the doctrine of election. My sister knows nothing of this modern Spiritualism, only what she has heard of it, and I desire to do all in my power to throw off that incubus that weighs upon her spirit.

I want her to know that the spirit-world is a world where souls can progress, where they must progress; that there is no hell, nor any heaven such as we were taught to believe in, and that her home in this spirit-world is far better, far more beautiful than any home she has ever had on earth. She need not fear to come and take it. | come, we pray thee, and draw us nearer and still she is the woman that was with me when I was

why, in all probability, she considers herself one bless us in thine own way and time. Amen. of the damned. Sarah Jane is her name.

Timothy H. Carson.

could see any consistency in it, and so I did n't could, notwithstanding they said one of the last of human reputation; but I did n't do it. The you are reviled revile not again." horse came into my hands as I told them, honest-I ever done on earth, and it was pretty much the tion unless petitioned to the contrary? last. They said it was my pay; an offended God through. Why did n't he decide the thing against me, then? If he knew I was wrong, why did the not into temptation." courts decide in my favor? Of course if he is supreme in power, he controls the courts, controls at the present day any benefit to the world? the judge and jury. All things are under the had been lying, and had stole the horse, and took was n't just the kind of God a Christian ought to the Christian world. have. Well, their theories and Nature and Nature's God don't tally. I was right upon that first five books of the Old Testament? matter. I said so then, and I say so now; and I praying ground. I can pray here just as well as hough, to pray for things I need, and for things I ought to have.

It was said by some of my folks that because I ad been on intimate terms with the South for a good while, I was a Copperhead, and I did all in my power to aid the rebellion, to aid the Confederacy, the Southern army. Well, I refused to murderer's face? enter the army. [The Southern army?] The Forthern army. I had no invitation to enter the done, but I do not think it could. Southern army, and should n't if I had. I was I did n't believe in it. I said, "I am not going to Would it be injurious if rightly understood? take up arms against my friends at the South because they are in the wrong. I am not going to ut really it is not.

I believed in doing what you felt yourself was Q.—Is the New Testament any better? ight; in taking the advice of the God within you were in fault. I worked in my way. Now I am | ment was the spirit of life. happy to be able to inform my friends that I am not in hell. I am very happily situated in this new life; have no disposition to return; would not return if I had all the world at my command. I like where I am much better than I did here, and should be very happy to communicate personally with any of my family or friends, and do all in where I say I do-that I was honest when I was with reference to my future state. I can take your age?] Yes, sir; thirty-five. April 21.

Caroline Harris.

Caroline Harris, my name; from Nashua, N. H. wish to communicate with my children, Thomas and Emeline. I want them to know how I am situated in the new life, how happy I am, and that I am compensated for all the sorrow I had here; and I want them to do all the good in their up in heaven. I would like to speak with them, There are many things I would like to say that I do not want to say here. My last words to them were "Meet me in heaven." My last words to them now are "Meet me on earth." April 21.

Jennie Roberts.

I come to meet my mother. I am Jennie Roherts. [From where?] Where did I live? In Brooklyp, New York. I have got a brother Harry and killed the body, but I went away from it. And I how I have tried to let her know I come home. and how I have seen my little baby brother here. too, that she did n't tell me anything about. But I've seen him, and he is bigger than I am now [Was he born before you were?] Yes; I never her to go to some medium?] Yes, sir. I was seven vears old, most eight: I am eight now, My birthday was on the tenth day of April. Good-by, April 21.

Séance conducted by Theodore Parker; letters answered by L. Judd Pardee.

Invocation.

Come, Holy Spirit, Heavenly Dove, and fold damned without them." thy soft wings closely about these human hearts. Come and take away their darkness and give them light; come and change their mourning to met kind, loving friends who welcomed me with joy and peace; come and enlighten our under- all their hearts and did everythic, for me. Instanding, so that we shall know thee better and stead of hearing the voice of an angry God, I serve thee more truly; come and teach us to pray | heard the voices of loving friends. I have been and to praise; come and light fires upon the going on well ever since. Now I didn't know altar of our being that shall burn steadily forever anything about this coming back when I was and forever for thy glory. Oh, come, Holy Spirit, here, though I heard of it. I want Mrs. Callis-

She need fear nothing after death. I hope to be nearer to thee. We do praise thee for all thy able to develop in her powers which I see she blessings. We do return thee thanks for thy has, but I cannot commence my work in that di- loving kindness and thy tender mercy; for this rection till her attention is drawn to the subject. glorious young vernal day, oh, Lord, we thank That is why I have come here this day. [Is she | thee; for the sunlight we thank thee; for the night living in Bath now?] No, she is living at pres- that comes that the body may find rest we thank ent in Augusta, Maine. [Does she belong to the thee; for all the changing scenes of mortal life, oh, church"] No, she does not; strange to say, she Lord, we thank thee; and, most of all, we thank does not, for she could never be brought into that thee for our hope of immortality, for that which asstate where she considered herself converted and sures us that because thou livest we shall live and true, not to go to any other poor miserable a fit subject to be a member of the church. That is also. Oh, our Father, receive our praises, and April 25.

Questions and Answers.

QUES,-To what extent are we to believe the Well, stranger, the world moves, notwithstand- words of Christ, when he says, "Resist not evil"? ing I am dead. [You didn't stop its progress by Ans.—I am not sure that Christ intended that leaving it.] No, I did n't, nor did it stop me. I we should practice upon those words. He gave am from Dubuque, Iowa, and I have got folks them to those who were with him, to those who that are Baptists; you know, I suppose, what had a special mission in life to perform, and who such people are. They don't believe that you were under the especial guardianship of a band and I can come back after we die, but I thought of spirits. Jesus said to them, "Take no thought I'd come nevertheless. My name was Carson— for the morrow, what ye shall eat or what ye shall Timothy H. Carson. I was n't none of your plous drink, or wherewithal ye shall be clothed," That kind when I was here. I was a sort of an outlaw was not intended for you or for me. It was infrom the regular faith of the family. I never tended for those to whom it was given. "Resist not evil." He desired them, in all probability, to believe in it, but I tried to do about as well as I remain passive, because they were a warlike people, ever carrying their point at the point of things I did in this mortal sphere was to steal a the sword. Whatever they did they generally horse, which, by the way, was n't so. If it had did through war and bloodshed. They were barbeen, I should just as soon own up to it as to any- barians, and he desired to instill into their minds thing that would lift me a step higher in the scale ideas of peace and passivity. So he said, "When

Q.-How do you interpret the passage, "Lead ly, legally, and I held it and defended my rights, us not into temptation?' Is there any danger and would have done it if it had been the last thing that a Supreme Power will lead us into tempta-

A.—I should inform you at the outset that the saw fit to call me hence as soon as it was got passage is wrongly rendered. It should be, Leave us not in temptation," instead of " Lead us

Q.—Has the Old Testament ever been, or is it

A.—It has been and is of use to the world, but control of the Supreme God, I take it. If he did I am pained to say that where it has been of n't know enough about my matters to know if I | good use to one soul, it has been a damnation to ten; where it has led one soul to peace, it has led the positive course that I did out of revenge, and ten to war. It is but the record of a barbarous merely to have my own way, it seems to me he people, and has been wrongly appropriated by

Q.-Was Moses inspired when he wrote the

A .- It is not at all probable that Moses wrote have n't gone to hell in consequence of it—not a those five books. I know they are ascribed to bit. I am on good praying ground, tell them, good him, but I have the best of evidence that he did not write them. His name was used by those hey can where they are, and I can have my who did. All writers are more or less inspired. prayers answered, too. Shall take very good care, No one ever wrote a book, or a single sentence, except they were under a certain degree of inspiration; for whenever the brain is quickened and active, it is inspired. It is open for inspiration, and it is its nature to receive it.

Q.—Can one who is murdered and gone to the spirit-world influence a spirit artist to paint his

A.-No, I think not. It is possible it might be Q.—Is not the injury that has resulted from

strongly pressed to enter the Northern army, but the Old Testament due to its misinterpretation?

A .- It is not so much owing to the misinterpretation, as to the wrong application that is made fight them. I believe the only way to stop this of it. If you understood it to be what it really wrong, is to show them where they stand and is-the record of a barbarous people, that has where you stand." They said it could not be nothing whatever to do with you, except as a done. I said it could, and say so now. And the record—if you would not forget this, but set aside rebellion is no more killed now than it was the all that which you have been taught to believe as first hour it begun. I know ostensibly it is ended, sacred in connection with it, it will do you no harm.

A .- Yes, it is a record of higher ideas, a record n preference to any other God. I did so; so I of the lives of those who were more divinely inmanaged to evade the law. I did not enter the spired, who had come out from the inspiration of army, but I did all in my power to show some of the old Jewish Jehovah, and were under the inthe hot heads at the South where they were at fault, spiration of divine wisdom, which is life. The and some of the hot heads at the North where they spirit that inspired the writers of the New Testa-

> O.—Is it not generally made an idol of? A .- Why, certainly. The sacred books of every

nation are. Q.—How are we to account for the prophecies

in Isaiah and Jeremiah with regard to Jesus?

A .- Account for them precisely as you ought to account for prophecies made through media at my power to convince them that I stand just the present day. Isalah was a medium, as all poets are, and he prophesied concerning the comhere, that I am honest now; and, if they don't ing of this religious idea; whether it was to come want to be convinced, I hope they will do me the through Jesus Christ or through Chrishna, it ustice to be silent in speech and quiet in thought matters not. He was inspired that this idea was coming, and he prophesied of it. There care of it. Fare you well, sir. [Will you give are those in the higher life who know what is going to happen to you of earth-life for many years to come, and under proper circumstances it s easy for them to impress what they know upon some susceptible mind here; and when the impression comes to them they prophesy, because they tell you of what is not, but is to be. Q.—Why should those prophets attribute to

Jesus Christ the attributes of God himself? A .- Because, doubtless, they so believed. And power here, so that they may have treasures laid | they did not believe a falsehood, for Jesus did possess attributes of their God: the divine life

was expressed through him, as it is expressed through every other good man and woman. April 25.

Marian Weeks.

I lived here four years ago in a human body. Marian Weeks was my name. I died in Moon Street Court, Boston. I have never regretted my change from this life to the spirit-world for a moa sister Clara. I died last March. I had lung ment, although I was told if I did not experience fever, and I died, but I did n't go away. I did n't religion, and make some religious profession, I -well, my body died, but I didn't. The fever should be lost. I never was so well off in my life, not even in my childhood, as I have been want mother to know how close I am to her, and since I left the hody four years ago. I led a very hard life here. I was forced into evil. It seemed as if every turn I made the devil stood ready to help me into evil. I was constantly in the shadow. I could not get out of it. I could not get out of it! When I would try, there would be a dozen seen him here, and I did n't know. There's a to kick me down. Well, I was taken sick with lot of children comes to their mothers here, and I fever, inflammation of the lungs, and it ran into want her to come so I can talk to her. [You want | quick consumption, and I went off pretty quick. While I was sick I was visited by several of the missionaries of the city, whose business it is to deal out salvation to such souls as me, and they told me unless I could repent, and believe in their kind of religion, and go to heaven in their kind of way. I should be dammed. Well, the last one that came to me. I said to those that were with me. "Don't you let another one of 'em come in to see me. If I've got to be damned, I'll be

Well, I died. I met my mother, that I had n't seen since my childhood, soon after my death. I

sick, the one I told not to let any of them blackrobed cusses come into my room again-I want her to make it her business to go and see some of those that was so officious in sending me to hell; carry them my kind regards, and tell them I'm in heaven, notwithstanding they told me I should go to hell if I did n't believe as they did. I am in heaven, and I am happy, and I come back to ask them, in the name of all that is human and just soul as they come to me. In my new life, when I first got there, before I learned better, I cursed 'em. Yes I did, for I had shadow enough over me before they come to me, and they give me no consolation at all, only, "If you don't believe, you will go to hell, and roast there forever." And I come to ask them for humanity's sake, for God's sake, not to come to anybody else as they did to me. If they want to go to them and pray with them, and give them kind words, and comfort them, and make the way easier for them-they may do this in the name of Jesus, and they will he blessed for it, but no blessing ever will come to them for going as they went to me, now I tell you. No, there won't. I've been looking round the past year, and Mrs. Callis reads your paper, and that gives me courage to come. And I want her to go to those folks for me, and tell 'em I am in heaven, and I've met no such good-for-nothing God as they told me of, and I don't believe I ever shall, either. Now I am going. Don't forget my name, will you? nor the place where I lived and died? [Your age?] Twenty-eight. April 25.

James Evans.

I am not at all posted in this coming back. I've hardly got away from here, hardly got away. It is the 25th of April, is it? [Yes.] 1870? [Yes.] Well, according to that, then, I've only been away about twenty-four, yes, thirty-six hours. I was drowned from the bark "Orient." I fell overboard. My name is James Evans. I have friends who believe in this coming back. I didn't know much about it myself, but I thought it would reioice their hearts not to know that I was dead, but to know that I could come back and was willing to come and strengthen their philosophy, seeing it is true. [Did the bark sail from New Bedford?] Yes. [A whaler?] Yes. [Where was she when you were drowned?] I do n't know. If I told you at all, I should want to tell you just exactly, and I can't do it. Now I want to do all I can for my folks. I don't need anything done for me, not even a burial. I've got that all right in the ocean, just where I'd always hoped I'd be buried. I am perfectly satisfied, perfectly happy. I did n't suffer anything. I hit my head when I fell. I presume I'd been saved if it had n't been for that, but it knocked the senses out of me, and of course I made no effort to save myself. [You fell from the mast head?] Yes. Say I am happy. I can't say anything about this new life. It seems a very natural world, but I don't know anything about it yet. But when I do have a good chance to come and talk and give a report, I will. But I am free, and all right. They won't probably get news of my death till the bark gets into port, or speaks some vessel. Then they will know. [Is she returning?] No; she is outward bound. April 25.

Georgie Nealson.

[How do you do?] Pretty well. I want to tell my mother how I am. [You can tell us what you want to say to your mother, and we will print it in the paper, so it may reach her. Can you do that?] Yes, sir. I want to tell mother that I found Jennie here, and she is grown. She is a big girl now. I didn't know her, but she knew me. And I do h't want to go back any more, and I do n't want her to cry about me and wish I was there, because I do n't feel so well when she does. [She doesn't understand that, I suppose.] No. My name is Georgie Nealson. I was eight years old. I've been goue just a little over a year. I lived in Charlottetown, Nova Scotia. I want lived in Charlottetown, Nova Scotia. I want Respectfully. mother to know that I don't want to come back. and I don't want her to cry any more. Uncle and I could come. He said mother would be hoping I'd come, and she would understand all about it. [Will she get the paper?] I suppose so Tell her what I come for is to have her stop crying, and not wish me to come back any more. April 25.

Scance conducted by Theodore Parker; letters answered by C.H. Crowell.

MESSAGES TO BE PUBLISHED.

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Tucsday, April 26.—Invocation; Questions and Answers; Oliver Burgess, of Boston, to Isaac Bosworth; Frederic Danc, of Balmoral, Scotland, to his family; Magic Danc; Ellen McDermot, of New York City.

Thursday, April 28.—Invocation; Questions and Answers; Thomas linyes, of Brooklyn, N. Y.; Mary Ploxley, of West Philadelphia, Penn, to her relatives; Martin McCoy, of Dayton, O., to his friends; Elizabeth Blake, of Holis, N. H.; Joshua Banks, of Denver, to his brother.

Monday, May 2.—Invocation; Questions and Answers; Robert McCulloch, 35th Mass. Regiment, Co. C, to friends; George A. Snow; Ruth Adams Story, of New York City; "Duke of Wellington" (colored), to his master, Maj, Robert Brown, of Georgia, Mark Colbath, of NewIngton, Y. H.

Tuesday, May 3.—Invocation; Questions and Answers; John Henry Baxter, of New York, to his mother; Mary Kane, of Boston, to her husband; William Sherman, to his brother-in-law.

Thursday, May 5.—Invocation; Questions and Answers; Herbert D. Beckwith, 55th Mass, Regiment, Co. L, to his friends; George Hollingdale, to his brother, in Sidney, New South Wales; Catelo Brown, of Hallowell, Me., to friends.

Jonaday, May 9.—Invocation; Questions and Answers; Augustus Reed, 6th Mass, Regiment, to friends, David Mears, of Philadelphia, to his relatives; Jennic Abbott, of Lawrence, Mass., to her mother; Michael Daily, of Boston, to friends.

Tuesday, May 10.—Invocation; Questions and Answers; Thomas H. Fairfield, died in Calcutia, to his friends; Mary Anni Mitchell, of Boston; Parick Farrell, 25th Mass, Regiment, Co. G; Nettle Saples, of Windsor, Conn., to her mother; Eliza Pickering, to her nephew, Luther Coby, Thursday, May 12.—Invocation; Questions and Answers; Albert J. Bellows, M. D., of Boston; Capt, Williams, of the "Oneida," to his family; Eliza Thomas, of Blue Hill, Me., to friends.

Menday, May 16.—Invocation; Questions and Answers;

"Oneida," to his family; Eliza Thomas, of Bille IIII, Me., to friends.

Monday, May 16.—Invocation; Questions and Answers; James B. Field, of Taunton, Mass.; Matthew Forle, of East Boston, to his brother; Margaret Daley, of Fall River, Mass., to her brother; Thomas Murphy.

Taesday, May 17.—Invocation; Questions and Answers; Thomas Fuller, of Boston; Lucy Stevens, to her mother, in Boston; Edward Johnson, (colored.) of Boston, to his family.

Thursday, May 19.—Invocation; Questions and Answers; Joseph C. Adams, died in Liverpool, Eng., May 18th; Natham Walbridge, of Charlestown, Mass., to his relatives; Suale Tyler, of New York City, to her mother.

Monday, May 23.—Invocation; Questions and Answers; Frederic Scheltze, of Boston, to his brother Henri; Arthur Gaines, of Bellaire, Md., to his family; Edna Sturgis, of New York City, to her mother. York City, to her mother.

Tuesday, May 24 — Invocation; Questions and Answers;
John B. Cilley, of lioston; Major Elliott: Annie Maria Carcoll, of New York City, to her mother; Elizabeth Henshaw,
to Salilo Surpaer.

roll, of New York City, to her mother; Elizabeth Henshaw, to Salile Sumner.

Tuesdav. May 31. — Invocation: Questions and Answers; Elisha Williams, to his brother, in Illinois; Annie Page, to her Aunt Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Hapgood, of Columbus, O., to his friend Arthur Davis.

Thursday, Jane 2.—Invocation; Questions and Answers; Annie Louisa Crane, of Augusta, Me., to her sister; John Perry, of Suncook, N. H., to his family; Noah Sturtevant, of East Boston, to his friends.

Monday, Jane 6.—Invocation; Questions and Answers; Dexter Richardson, of Uxbridge, Mass., to his helrs; Minnie Welch, of Cambridgeport, Mass., to her mother; Thomas Barrett, of Maiden, Mass., to his friends; Edward H. Parsons, of Boston, to his wife.

Tuctday, Jane 7.—Invocation; Questions and Answers; James L. Hartup, died in Rome, June 7th; Neille Williams, of Boston, to her mother; Elizabeth McDonald, to her father in New Bedford.

neutoru. ursiday, June 9.—Invocation; Questions and Answers; dum Janverin, of Portamouth, N. H., to his children; and Richardson, of New Bedford, to his father; Edward lemence, of Liverpool, England, to his family.

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Grand Expose-Spiritualism Annihi. Inted-Pro Bono Publico

Some weeks ago one Dr. Vernas Wright attached himself to a young man of this city (Master G.) who had succeeded in convincing a large number of the Spiritualists that he was an extraordinary medium, and made arrangements to travel and demonstrate immortality. Before they started the writer told the Doctor frequently that his medium was a fraud, at which he seemed that his medium was a fraud, at which he seemed very indignant, and proposed to afford opportunities to remove my skepticism. But those opportunities never came, and the twain started on their mission. A few days only clapsed until, as he alleges, he was fully convinced that he was deceived. Thereupon he returned, bringing the young man with him, and telling his friends that they had made a processful trip and were reported. they had made a successful trip, and were prepar-ing to go North on a long tour. It soon leaked out that he had no intentions of

going, but on the contrary that he was preparing to expose Gunnell, Reed, Emerson, the Davenports, and the fraudulent character of all the physical phenomena. Meantime the said Doctor labored diligently to

convince us that his sole purpose was to purge out the dross and leave only the pure gold. He gave a few private demonstrations of his power to imitate the manifestations, to witness which he was careful to secure a number of Orthodox elergymen, and others of that stripe. He then, with the endorsement and encouragement of this class, secured Lizcoln Hall (Y. M. C. A.), and flooded the city with handbills announcing the exposure of the "greatest humbug of the age," using all of the "greatest numbug of the age, using all through just such expressions as would tickle the diseased appetite of the enemies of our facts, phi-losophy and faith. Of course the Orthodox turn-ed out in force, and gave him a good audience. Throughout the exhibition of his powers his entire language and demeanor were exclusively in favor of the popular Orthodox side of the subject, and not one word was uttered which could be construed into the support of modern Spiritualism, except that in answer to a question put by ism, except that in answer to a question put by
the writer of this, he asserted that his wife was a
clairvoyant and healing medium, an honest and
good woman, and had saved the life of a certain
doctor in this city without medicine.

It is only necessary for me to say that he wholly falled in exposing any person but the one on
whom he had risked his judgment and reputa-

tion; and so far as he claimed to imitate the other parties named on his bills, it was as great a fraud as the tricks which had deceived him

It is proper to say, inasmuch as I am informed that he intends to travel and expose the physical manifestations, that he and his wife attached themselves to the society here—she makes their living by her mediumship, has been patronized and kindly treated by the society; they have participated in our conferences, as Spiritualists, and if he travels it will be in the interest of our enemies. Much more could be said, showing that this man has had a long-cherished desire for just have a constitute of the latest the said. such an opportunity as he has helped to create for himself, and that he is prompted by motives

for himself, and that he is prompted by mouses other than justice and humanity.

The general result here is good; some few investigators have been mystified; but our armor only grows brighter for the use. I write this that the public may estimate him at his true value, Both he and the clergy have been challenged, but as yet they answer not. JOHN B. WOLFF. as yet they answer not. Joii Washington, D. C., July 4th, 1870.

DEAR BANNER-I would add my advice to that of Dr. Mayhew, to the Spiritualists throughthat of Dr. Mayhew, to the Spiritualists throughout the country, to scrutinize the claims of all mediums coming among them, as there are deceivers abroad in the land, and especially those who perform their rope tying feats in the dark; yet while they should be cautious whom they endorse, they should guard against the sweeping demunciation contained in the handbill of Dr. E. V. Wright. He heads it, "The greatest humbug of the nineteenth century exploded!" "An exposition of the most gigantic swindle ever offered for public endorsement!"

If the Doctor had confined his condemnation to the counterfeit manifestations of the tricksters to whom he refers, every Spiritualist would have approved his course; but, in his interviews with the enemies of Spiritualism, he left them to infer that enemies of Spiritualism, he left them to infer that spiritual communication was a farce, and, in his handbill, in a vein of the most bitter sarcasm, ridiculed the conditions which are essential to actual spiritual manifertations. Dr. Wright is known as a member of our society, and if he had designed to act the part of an honest Spiritualist he would have told his clerical friends and others that, though he exposed deception, he accepted spiritual communion, and that within a few rods of them was a medium (Dr. Slade) in whose presence manifestations occurred in the light of day.

Respectfully,
GEO. WHITE, Vice Pres. S. P. S.
Washington, D. C., July 4th, 1870.

Passed to Spirit-Life:

From near Manchester, N. H., June 21st, Mr. David P.

Ricker, of Nashua, N. H., aged 32 years.

Ricker, of Nashua, N. H., aged 32 years.

Mr. Ricker was called suddenly to the spirit-land, heing drowned while on a pieasure excursion, in Massalesic Pond, near Manchester, N. H.

The true Spiritualist is never unprepared to meet the death angel, recognizing him as the kindly warden who unlocks the gates of the better life and reunites him with those he loves. The warmest welcome we know awaited our friend and brother, for many loved ones had preceded him to the spirit home. Intelligent and firm in the knowledge he had received of the destiny that awaited him, we doubt not he entered joyoutly the home to which they welcomed him.

May he return ladened with comfort to his bereaved ones, and be able to prove his presence and companionship with the loved and loving wife, and they realize the truth that—

"Heaven is not far from those who see

"Heaven is not far from those who see With the pure spirit's sight; But near, and in the very heart Of those who see aright." J. R. S.

From Cazenovia, N. Y., June 20th, Samuel Thomas, aged 60

Mr. Thomas was a life-long abolitionist, and a friend of the oppressed. He early embraced the cause of the slave, and was among the few who dared to raise their voices against oppression when to do so called forth the bitterest persecution; but he never swerved from his purpose until the last letter feil from the limbs of the slave. Mr. Thomas had large religious organs, but his active mind could not be pent up by creed or sect. He believed and worshiped one God as the Father of us all, and mankind, of whatever race or color, as brethren. He saw and acknowledged a beautiful trath in Spiritualism that consoled him in his dying moments. Hongerritt Smith performed the services at the faneral, nassisted by Rev. Dwight Williams with a poem written for the occasion.

B. F. Isguanam. Mr. Thomas was a life-long abolitionist, and a friend of the

From Philadelphia, June 29th, of consumption, Mr. John H. lumphrey.

Humphrey.

Mr. Humphrey became interested in modern spirit manifestations in their first development, and was convinced of their truth, and crossed the river called "death" with full assurance that the link that binds us in this and the other life was not severed, but was a natural spirit birth to all. He was a faithful husband and faither, and a true friend. He leave to wife and daughter to well miss his earth form, but have full assurance that his spirit has only gone before. The body was taken to his former residence, Athol, Mass. Services were held in the Unitarian Church by Revs. Burton and Nightingale. The church was filled with friends and former neighbors, who will join with me in saying that an honest man has gone home.

A. S. HAXWARD.

From Providence, R. I., May 12th, Henry Franklin, young est son of Gardner and Henrietta F. Winslow, aged 14 years 8 nonths and 7 days.

His remains were taken for interment to Hallowell. Me, the native place of his mother. His relatives, cheered by the light of the spiritual faith, rest in the assurance that all is well.

July 2d, Mrs. Elizabeth B. Willett, aged 55 years and 6 months, in the full and certain assurance of immortal life She leaves an affectionate husband and four children. The funeral service was conducted by Mrs. Abby N. Burnham, by the express desire of our now translated sister when in the form. Happy are the dead who die in the knowledge of immortal truth.

ABBY N. BURNHAM.

Seventh National Convention—The American

Seventh National Convention—The American Association of Spiritualists.

To the Spiritualists of the World:
The Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 27th day of September, 1870, at 10 o'clock in the morning.
Each State organization is invited to send "the same number of delegates that they have Representatives in Congress, and each Territory and Province having organized societies invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates," to attend and participate in the business which shall come before this meeting.

By direction of the Board of Trustees,
HENRY T. CHILD, M. D.. Sec'u.

634 Race street, Philadelphia.
The Board will meet on Monday, the 26th of September, at

Arrangements have been perfected and several speakers engaged for a two days' meeting at Albion, N. Y. on the 30th and 31st days of July, commencing at 10 o'clock in the morning. Entertainment will be provided, and a cordal invision to be present is extended to the Spiritualists of Orleans and adjoining counties. A good degree of interest is already awakened, and a large and interesting meeting is hoped for.

M. B. DELANO, of Committee. Two Days' Meeting at Albion, N. Y.

Mediums in Boston.

DR. H. B. STORER, MRS. JULIA M. FRIEND,

WIDELY known throughout New England as one of the Most remarkable Meddums and Spiritual Clairwoyants of the age, will receive patients at their office, 116 Harrison Avenue, Bioston:

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DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

13w*-July 2.

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292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,60. 4w*—July 23. DR. F. HATCH,

MAGNETIC Healer and Developing Medlum, treats chron-le diseases. 8 Seaver place, (opposite 256 Tremont st.,) Boston. Hours: 9 A. M. to 4 P. M. Residence, Hyde Park. July 9.—4w July 9.—1w*

MRS. LIZZIE ARMSTEAD,

TEST Medium, 531 Washington street. Circles Sunday and Friday afternoons at 3. Private scances, 9 to 12, 2 1w*—July 23.

MRS. L. W. LITCH, Trance, Test and Heal-ling Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

MRS. MARSHALL, Medium for spirit communion, 39 Edinboro st., Boston. Hours, 10 to 12, 3 to 5. MRS. M. A. PORTER, Medical and Business Charvoyant, No. 8 Lagrange street, Boston.

MRS. A. S. ELDRIDGE, Medical and Business Glairvoyant, 1 Oak st., Boston. Answering letters, \$1,00,

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13w*-June 18. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place (opposite Harvard street). June 11.

MRS. A. M. SUMNER, Medical Clairvoyant No. 2 Madison street, Boston Highlands. 3w*-July 2 MRS. OBED GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 7w*-June 18.

Miscellaneous.

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N. B.—Army Guns, Revolvers, &c., bought or traded for. June 25.—8w

ODD BACK NUMBERS of the London Magazines, "HUMAN NATURE" and the "SPIRITUAL MAGAZINE," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Solitualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass.

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July 9.—4w*

July 9.—iw*

R. G. W. KEITH, of New York, will heal the slek at Saratoga Springs for a few weeks, commencing June 27th. Rooms at 254 Broadway. Will return to New York about the first of September. Services always free to the poor.

5w*—July 9. MRS, M. SMITH, Clairvoyant Physician and reliable beveloping Medium, 141 South Clinton street, 13w*—July 6.

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J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW,
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Apr. 2.

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May 28.—12w

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Aug. 21.—tf

DR. E. C. WEBSTER, MAGNETIC PHYSICIAN, Has removed to

No. 340 Tremont street, Boston, Mass. Office hours from 9 A. M. to 12 M., and 2 to 5 P. M. Other hours will visit the sick at their houses. July 16.—3w*

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E. R. BATEREY, Musical Editor.

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THE POOR.

· It the Scripture is to be fulfilled, we cannot do anything to remove poverty, because the rich are to have the poor always with them, and the poor are to be blessed and go to Abraham's bosom, and the rich to go into torment after death, so there sallould be nothing done to remove poverty, it being a sure and safe, gateway to heaven and happiness, if the Bible is to be received as true. But unfortunately for us we have hever believed in the Bible of the Christian, more than in other books equally sacred to a larger number who are not Christians, and hence to us poverty is neither a blessing, nor does it draw blessings as a prize in this life or the next. Our experience with it in life: enables us to more deeply sympathize with its victims than those can who have never drank from its cups, and it also enables us to give some good sound advice to others which could be made useful if heeded.

The first and greatest cause and bane of poverty, is intoxicating drink. This, however, is one from which we never suffered, except bereditarily, but it is the greatest cause and curse of poverty, as well as crime, and if the poor knew their own interest they would all heartily join in an effort to put the curse out of existence by any power in their reach, whether legal, moral, or religious. Whoever takes the trouble to find wherethe money of the poor workingman goes, will find an astonishingly large amount of it in the retailer's till. Many a poor man pays enough there in five years, if deposited in a savings bank, to buy him a nice cottage home. This branch of the evil is worst in the largest cities, where the allurements to drink are greatest, and it is hardest to break them up, because the business is so profitable. We have long wished and hoped that some movement against rum and whiskey would enlist the united efforts of the poor and the working classes to effect a practical and permanent temperance reform, but have not yet seen it.

The next and still more universal curse of the poor is tobacco. This poisonous nuisance is almost a universal bane among the poor, and the amount expended for it is so large that it will scarcely be believed when based on actual figures, that will not lie. Close estimates made in New York city show that more money is paid daily for eigars alone than for bread. This is of course not all paid by the poor; but when we add the amount paid for tobacco in 'other forms, and take out the sum paid by the poor from the whole, it will exceed the whole amount paid for cigars or bread, and the injury, after deducting the few cases of benefit, is enormously beyond the evil; and yet who and where are the reformers that can and will enlighten the poor on this subject? It is hardly possible that so many poor, ragged and hungry boys, from five to twenty years old, would be found using tebacco if they were properly instructed on the evils of its use, either by parents, guardians, or teachers. It is becoming a fearful evil among the children of the poor in all our large cities, and worse in St. Louis than in any city with which we are acquainted, and most among the children under Catholic instruction. If the Infallible Pope would issue a bull against hungry boys, from five to twenty years old, would If the Infallible Pone would issue a bull against than any other sect of Christians.

more or less the offspring and dependent on them, of which a prominent one is the trashy literature, pictorial and sensational, yellow-covered story excitement and attraction for which is mainly into new life and ultimate success for the truths derived from tobacco and liquor. The young waste a very large amount of money on this useless trash, and both sexes are contaminated by its influence.

No one can fully appreciate or estimate the good that would be derived from the expulsion of alcohol and tobacco from use. They would carry at least three fourths of the crime and poverty with them, and by a reform in diet, which would soon follow; nearly all the prostitution and licentiousness would end, and these would drag after them most of the superstition and fanaticism of the religion of our day, leaving a healthy, rational and natural religion in the place of Christianity. Slowly we see this object attainable through general education, but it takes several generations to accomplish it and bring its benefits to the poor.

DRIFTING.

The Christian Register, in its comments on the anniversaries and the efforts of some Unitarians to get up a creed, says:

"Meantime, who are the most popular preachers of our day? Almost all of them are as far as possible from being distinct and consistent theologians, and no matter what their denominational connection, their creed, whatever it be, could rarely be inferred from anything they say. And even if they do hold intellectually ever so strictly to a creed, somehow it is all hullified by a great over-mastering instinct in them, which makes them, in spite of their intellectual belief, continually exalt the manifestation of the Christian spirit which all agree in above everything besides. One noticeable illustration of it is found in the position of Mr. Beecher. When he preaches on the nature of Christ and the theological re-lation we hold to God—these mest important of all points of a creed—his views are more repulsive to Unitariaus than those preached in the majority of Orthodox pulpits. And yet one of our most earnest brothren could say, and I sup-pose most of us would echo it, that he should be satisfied with such preaching as his."

This is true as far as it goes, but he must be a dull scholar who cannot see that this drifting out of creeds will not be stayed in Christianity, nor by any creed, however liberal. It is evidently to Free Religion, and nothing short of it can satisfy the progressive mind of the age. Beecher is on a wave that carries him along in advance of his church, but it will follow, and another wave will carry the next great preacher still further on, and soon out of Christianity.

STATING THE CASE.

Conversing recently with a very intelligent Catholic, he admitted that the human reason led directly to the rationalism of Voltaire, Hume and Paine, but he said Christianity was to be

taken without the use of reason, on faith and authority; that we must not expect to have it approved by human reason, &c. We did not object be found on the side of freedom and justice, in a to his explanation, but we never could take it in recent speech gave the following practical illusthat way, and hence never could get the Christian | tration of what Chinese paganism is: religion. We fully endorsed his explanation of Protestants attacking Catholics, which was, that it was like the Irishman who went out to trim a tree, and climbing on a limb began vigorously to Senators would go to Howard University in this.

kingdom, but their obligation to become the willing instruments of his hands for this end.

The presperity or rule of nations is bound up with their acknowledgment or denial of the Gospel of Christ, with their favor toward, or their enmity to, his Church. This statement, did space permit, might be illustrated by reference to history. Those nations that acknowledge the Gospel of Christ, and lend their influence to promote it, are the most powerful and prosperous."

This is not true, at least of this nation, for it likely ever to do so, and yet is the most prosperform of government entirely at variance with what the writer refers to, as it is with all forms of monarchy. We should like to see his references in history to prove the success of Christian nations; our reading of history has brought us to widely different conclusions. Spain is eminently a Christian nation, and the Irish are surely a Christian people, and the horrible Christian massacre which recently took place at Roumania, of the poor, persecuted Jews, is not a very flattering testimony to the credit of Christian governments. But Dr. Elllot need not expect to get Christianity into the State with our government.

A WARNING VOICE.

Zion's Herald says:

"The Radical, the organ of the new school of skeptics, ceases to exist with the present number. It has been a very able journal of very erroneous thought. Its editor said, not many months ago, 'the Church was played out.' It seems that it was the other party. It has been extreme in its theo-ries, calling Christ a stumbling-block, and demanding his removal from the thoughts of the times. That stumbling-block it has stumbled over unto its death. Rev. Mr. Alger's society was lately re-constructed to save it from dissolution. Rev. Mr.

Connor's society has gone to pieces. Theodore Parker's society draws a dying breath. Will not Messrs. Abbot, Frothingham and their Will not Messrs. Abbot, Fromingiam and their friends hear the voice speaking unto them as it did to a man of old, who thought he could kill Christianity, and saying unto them, 'I am Jesus whom ye persecute. It is hard for thee to kick against the pricks.' May they all repent as did Paul, and forsake an error which is as unpopular and unprofitable as it is untrue."

The application here seems greatly out of place. Zion's Herald and the churches are the persecut There surely never was a time wher tobacco, he could and would do much good, as the were rooting deeper in the soil of the human Catholics are more generally addicted to its use mind, and never did the Christian religion meet such opponents and such criticism as at the pres-Following after these are a host of lesser evils, | ent time. Founded as it is on authority without reason, it must give way, and although a thousand such noble efforts as those referred to fail, still they all go into the soil to enrich it, till the books and exciting allusions to indecencies, the | power of the spiritual sun shall bring them out they taught.

Chesterfield Lake.

Chesterfield Lake is a gem of the first water. No one can see its quiet waters, its lovely shores. or its charming island without being happier and better. The writer would choose this retreat as chiefest among ten thousand," were he seeking to sequester himself from the cares and follies of a mad world.

A happy and harmonious party of Spiritualists met in a pine grove bordering upon this lake on the Fourth of July, under the invitation and marshalship of our friend and brother, S. D. Clark, of Westmoreland, N. H., for the purpose of holding a picnic. Friend Clark strove only to make the gathering a local one, and, after his generous labors, had the satisfaction of seeing five hundred happy people together. We thank him, individually and collectively, for making such a bright anot in our memory. He has truly given us a foretaste of the "joys to come," and must pardon me whilst I hold the mirror up before him. We met friends there from Brattleboro', Keene, Dum-

meraton and Westmoreland. The day was a beautiful one; the dinner such as the ladies present only could prepare; and then there were hand-shakings, and the "Good graciouses!" " How are you?" And there were lovers there, whose illumed faces seemed to say that 'All went merrily as a marriage bell."

Sailing parties dipped the shining oar and pread the gleaming white sails as they crossed and recrossed to the island called "Beautiful."

There was a "stand" for speakers, and we wish o thank those who so kindly favored us upon the occasion, particularly Dr. Russell, of Keene, whose healthy, stirring words still ring in our memory. How noble he looked when he said," I had rather be a good, moral Orthodox than a mean, immoral Spiritualist !"

Orpheus was not with us that we know of, but the Misses Clarke were, and through the solemn old aisles of the woods they sent their eloquent spirit of song, accompanied by an instrument under the deft fingers of Miss C. Westmoreland ought to be proud of its quartette.

Our old friends, Mr. and Mrs. Lawrence, were there, and carried us away with them as they played and sang of the "good time coming." Messrs. Editors, allow me to hope you will be tempted to whisper "pardon" over my poor attempt to make you see Chesterfield Lake as others saw it. AUSTEN E. SIMMONS.

A steam omnibus is now successfully running between Edinburgh and a suburb.

What Chinese Paganism Is.

Senator Pomeroy of Kansas, who is always to

Mr. President, it has been argued here that tree, and climbing on a limb began vigorously to saw it off between himself and the body of the tree. We have often remarked that Catholicism was the trunk and Protestantism the branches of the sectarian tree of Christianity. At last the "axe is laid at the root of the tree," and it is likely to be hown down to make way for one that will bear superior fruit.

SKIRMISHING.

SKIRMISHING.

The Interior, being one of the religious "Blanket sheets," must of course say a great many silly and foolish things and do a vast amount of skirmishing, and keep out of any general battle, as it is too unwieldly for a fight. We were somewhat surprised to find the name of the Rev. Charles Elliott as the author of a series of articles in that leads to the word of the property of the contents. And was the surprised to find the name of the Rev. Charles Elliott as the author of a series of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in that leads they are the lates of the surprise of articles in the lates of the surprise of the surprise of articles in the lates of the surprise of the surprise of articles in the lates of the surprise of the surprise of the surprise of the surprise of surprise of the surprise of the surprise of the surprise of the s

surprised to find the name of the Rev. Charles Elliott as the author of a series of articles in that paper on "The State," in the second number of which he says:

"The fact that Christ, as Mediator, is Head of the nations, is clearly taught in the Holy Scriptures; and this headship is not one of providential rule a d physical control 'merely, but of authority and moral supremacy. And his power and authority over the rulers and nations of the world, not only involve his ability to compet their subserviency to the advancement of his truth and kingdom, but their obligation to become the willing instruments of his hands for this end.

Great Mass Meetings.

Having been appointed Missionary Agent for Wisconsin at the last Spiritualist Convention, held at Sparta, we propose to the Spiritualists generally, that several great mass meetings be held at first in different parts of the State, in groves and halls, during July and August, condoes not acknowledge Christ as its head, nor is it ducted on a scale that shall command public attention and awaken the most practical cooperaous and successful nation on earth, and with a tion. The very best talent can be engaged to assist in this work. James M. Peebles has just returned from his successful labors in Europe, bringing to us the glad news of Spiritualism in the East, and will cooperate with us in these meetings. Parties wishing for such services, inquiring as to expenses and time of meeting, &c., will please address me immediately.

J. O. BARRETT, Missionary Agent. Glen Beulah, Wis., July 11, 1870.

SPIRITUALIST MEETINGS.

Ancora, N. J.—The "First Spiritualist Society of Ancora" hold investings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 10⁴ A. M. Eher W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Hond, Conductor; Mrs. Einmeline E. S. Wood, Guardian.
BOSTON, MASS.—Mercantile Hill.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss.
Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Timple Hall.—The Boyiston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday.

Gricle at 104 A. M.; evening, lecture or conference. The Children's Pragressive Lyceum meets at 18 r. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

Now East Hall, 176 Treemont street.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 104 A. M.; discussion at 22 r. M.; lecture at 74 r. M. President, Dr. J. C. Chesley.

Hospitalter Hall.—Public circles are held in this hall, 593 Washington street, Sunday mornings, at 104 o'clock. Admission 10 cents.

mission 10 cents.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 23 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. BALTIMORE, MD.—Saratoga Ilall.—The "First Spiritualist Congregation of Raltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calevert and Saratoga streets. Mrs. F. O. liyez speaks. Ill further notice. Children's Progressivo Lycoum meets every Sunday at 10 A. M.

Chelsea, Mass.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

CHICAGO, I.L.—The Spiritualists hold meetings every Sunday in Creshy's Music Hall, at 10 M A. M. and 7% P. M. Chilten's Progressive Lyceum meets in the same hall immeditely after the morning lecture. Dr. S. J. Avery, Conductor, Speaker engaged:—Mrs. Emma Hardinge during July. FOXBORO', MASS.—Progressive Lyceum meets every Sun day at Town Hail, at 10} A. H. C. F. Howard, Conductor Mrs. N. F. Howard, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., c: Cadet Hall, Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2 and 7 P. M. Children's Progressive Lyceum meets at 10 % A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian. MILAN, O.—Cocicty of Spiritualists and Liberalists and Chil-fren's Progressive Lyceum, meets at 11 a. n. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

Connector: Emma Tuttle, Guardian.

NORTH SCITTATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conhasset Hall, at 10\forall A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M., D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

NEWBURNOUS MEET. The Children's Progressive Leavesting Land.

Musical Director; J. N. Morris, Librarian.

Newburtyorr, Mass.—The Children's Progressive Lyceum meets in Lyceum Itali every Sunday at 2 p. m. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Trassurer; D. W. Green, Librarian.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Itali, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ p. M. P. E. Farusworth. Secretary, P. O. Dox 5879. The Children's Progressive Lyceum meets in the same hall at 3½ p. M. Dr. D. U. Martin, Conductor.

rressive Lyceum meets in the same hall at 3\(\frac{1}{2}\) P. M. Dr. D. U. Martin, Conductor:

PLYMOUTH, Mass.—The Spiritualist Association hold meetings every Sunday in Leydon Hall. L. L. Bullard, President; Mrs. T. Barilett, Treaurer.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Claesmut, above 12th street, at 1\(\frac{1}{2}\) A. M. Mr. Shaw, Conductor: Mrs. Mary Stretch, Quardian, on Sundays.—Lyceum No. 2, at Thompson street church, at 1\(\frac{1}{2}\) A. M. Mr. Shaw, Conductor: Mrs. Mary Stretch, Quardian, The First Association of Spiritualists has its lectures at Harmonial Hall, corner 11th and Wood streets, at 2\(\frac{1}{2}\) and \(\frac{1}{2}\) P. M. every Sunday.—Children's Union Progressive Lyceum meets at Washington Hall, corner 8th and Spring Garden streets, every Sunday, at 10 A. M. Damon Y. Kilgore, Esq., Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Callenger, Guardian; Miss Halle Balley, Assistant.

PORTLAND, Mr.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyceum at 10\(\frac{1}{2}\) A. M. Joseph B. Hall, Conductor; T. P. Beal, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7\(\frac{1}{2}\) P. W. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Aby Tyler, Treasurer.

Vineland. N. J.—Friends of Progress meetings are held in

Treasurer.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice President, Mrs. H. H. Ladd; Recording Secretary, H. H. Ladd; Corresponding Secretary, John Gage; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12½ p. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Elia Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORCESTER, MASS.—The Spiritualists hold meetings every unday afternoon and evening, in Lincoln Hall. WILLIAMSBURGH, N. Y.—The Spiritual and Progressive Asso-ciation hold meetings and provide first-class speakers on each Thursday evening, at the Masonic Temple. Admission 10 cents. H. Witt, Secretary, 92 Fourth street.

WASHMOTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A. M. and 74 P. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 123 o'clock. John Mayhow, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 21 p. m. [We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements re-

Spiritualists' Camp Meeting on Cape Cod.

The Annual Camp Meeting of Spiritualists on Cape Cod will be held at Nickerson's Grove, Harwich, commencing on Tuesday, Aug. 2d, and continuing until Sunday evening, Aug. 7th, 1870. Arrangements have been made with the railroad for a reduction of fare, and ticksts from Boston to Harwich and return may be obtained for \$3 only, of J. S. Dodge, No. 84 Hanover street, and at the Banser of Light office, 10ston. A large number of the ablest speakers upon Spiritualism have been invited, and will be present during the meeting. The been invited, and will be present during the meeting. The cial and intellectual feast.

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Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Ilaving learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much tho same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

Man has still another, foculty, which we have all exceed-

at mich, by much mosame process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Ilaving obtained a limited knowledge of semething which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively, and thereby gains further knowledge; c. g., if, on traveling through a forest the first time, he sees a great many trees standing upright and a few lying down, his reason intultively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and lifelike, much like those yet standing, while others, again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

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