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BOSTON, SATURDAY, AUGUST 20, 1870.

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NO. 23.

Written for the Banner of Light. SUNSET IN THE FOREST. BY VIOLET.

Come with me unto the forest, And on Nature's beauty gaze ; See those radiant smiles of sunlight Spread o'er earth their golden rays; And the western face of heaven, Smiling in its gorgeous sheen, Glitters like a beauteous ruby, O'er the deep horizon green!

Look on yonder pine-clad mountain, Crested with its leafy plume, Now 't is wild with floating amber. Flinging back its rich perfume; And the trees their heads are bending In the deep'ning shadowy hue; To the setting sun they 're bowing, Nodding him a calm adicu!

Hark! from leafy dell that murmurs Softly whisnering on the air. Like pure strains of richest music Sang by the Eolic fair! Hear it float away toward heaven, Blending sweetest notes of love : With melodious rapture singing, To fair Nature's god above.

Scoms It not that earth is list'ning To that joyous evening lay? Is it not an angel's farewell. Whispered to departing day? Seems not yonder sun to linger In his gold-enamelled bower? With his glowing adoration,

Is there aught in all the city, With its bustling pride and care, To thy wearied heart so soothing As this balmy forest air? Is there aught in wealth's gay splender, Or in worldly fame or power, So like heaven's ante chamber. As this forest's sunset hour?

SPIRITUALISM IN THE WEST.

BY EMMA HARDINGE.

It is long since the rush of life involved in unceasing efforts and almost daily travel has permitted me to pen any records of the scenes through which I am speeding, and perhaps I should hardly deem that I was called upon to add the duties of a scribe to the overwhelming demands of my busy itinerant life, did I not receive constant appeals to "write something for the Banner." These requests are generally preferred to me by those I love too well to make any excuses acceptable; at the same time I wonder why the dear friends amongst whom my brief sojourns are made, and whose time is as eternity compared to mine in point of leisure, cannot send on their jottings, in place of expecting them from me-from me, with a crippled right hand, lieves abuse, ribaldry, and vulgar personality is and no time to eat, drink, or sleep, save the for- wit and smartness; that articles containing the mer in the midst of a crowd waiting to hear me grossest and even the vulgarest hits at religious talk even with my mouth full—and the latter in faiths and their adherents, are especially acceptthe railway cars, to the lullaby of crying babies, able to the people, and return the largest amount and an atmosphere of 108 degrees of heat. To of pennies to their treasuries. Spiritualism begin from the beginning, however, of my Western and Spiritualists have been too long a profitable experiences, and simply to gratify those dear subject for this species of penny wit to be readily friends who beseech me to make the records that relinquished; and not being sufficiently acquainted they ought themselves to have done, I must state | with the tone of popular literature to be aware that that my first lesson of the condition of "the it is no longer fashionable or expedient to abuse cause" out West, was derived from the fact that | Spiritualism, the New York Herald and some of between Boston, where I spoke on the last Sun- its devoted imitators of the Cincinnati press still day of April, and Cincinnati, where I lectured the crack their senile jokes at the expense of the first Sunday of May, I could have spoken just Spiritualists, to the reproach of American journinety-one times had I responded to all the in- nalism, and the disgust of all but their patrons vitations I received to stop on the different roads of the har-room and saloon. I may here mention, that connect these two far removed cities. Be- as apropos to my subject, that at the close of one ing obliged to spend three nights in the cars en of my lectures on America delivered in England route, and having, consequently, only three about four years ago, and in which my auditors nights to spare for the rostrum, I devoted those to may have found themselves somewhat overfriendly hands that enclosed within them hearts gentleman in my audience arose and questioned no less warm. At Corry, I found many new whether I meant to claim the " New York Herald." faces filling up gaps in the ranks which circumwere the well-tried veterans of many a wellfought field-not the least interesting of whom that gentleman seen the Cincinnati Inquirer's brilliant Libby Lowe, whose inspired utterances have wakened so many minds to a consciousness of spiritual truths in this section of country. not have been in a position to attempt to redeem Though surrounded by all the temptations to retire into the sphere of domestic ease and personal enjoyment which wealth can offer, sweet Libby Watson divides her interest between the the angels who led her forth in the girlhood from | markable powers in operation again this fall, and which she has scarcely yet emerged to be their a mediumship which for seership is not excelled missionary. The dear little lady still yields her throughout the country, devoted to the cause of admirable organism at times to make sweet tones of inspiration for the spirits, and anxious friends are still hoping to see her occupying the platform where there is such an overwhelming demand

At Jamestown I had the pleasure of going over the harvest fields of Spiritualism with some of its earliest pioneers. The neighborhood of Kiantone, with its magic springs and weird occult revelations, afforded me curious themes for inquiry and speculation from some of the very fathers of the strange movement that originated

for laborers.

At Cincinnati, I found the serried masses of the | ranks. spiritual armies that had formerly garrisoned that great city considerably thinned under the pressure of those many causes of change which of rough stage road distance from the main line influence American character and destinies, but in the meantime hundreds of new minds have opinion shouldered upon one or two brave piobeen stirred to their depths, and many new and sterling converts added to the ranks, the value of thews, the editor of the Ohio Democrat, has indeed whose adherence will unquestionably yet be felt borne the heat and burden of a bitter day with in Spiritualism of a far higher tone and influence | the unflinching constancy of a true martyr. Risk-

tellect and reflecting minds have been quite recently illumined by the bright torch of Spiritualism, I scarcely found any in Cincinnati whose most convincing proofs of spiritual existence and communion had not been received from Miss Lizzie Keizer, the same highly gifted young lady to whom I called attention in my articles on Western Spiritualism in the Banner of some four vears ago.

Miss Keizer is still a resident in the family of Mr. and Mrs. Beck, of Covington, Kentucky, the dear and hospitable friends whose kindly care and devotedly practical Spiritualism have twice made their pleasant residence one of my most cherished and restful Western homes. Amidst much coldness, lack of zeal, and shrinking under the ban of public opinion, Mr. and Mrs. Beck, and good Lizzie Keizer, form a steadfast host in themselves, in whose circle of influence "the cause" can never be permitted to die out. Miss Keizer has given several public scances during the last few months, at which, amongst an audience numbering over a thousand persons, she has correctly described from forty to fifty spirits during an evening.

In giving these delineations, the medium is profoundly entranced; she becomes, in fact, transfigured, and in place of the simple-minded, unsonhisticated girl she assumes the nower dignity and lingual precision of the eminent legal mind under whose control she acts. Her descriptions are amongst the clearest and most definite proofs of spirit identity that could possibly be given. After forcibly and unhesitatingly delineating the personal appearance, history and specialities of the spirit under consideration, she firmly pronounces the given and surname, and frequently adds a narrative of one or more of the leading events of their earth lives.

By such wonderful tests as these hundreds of persons in Cincinnati and its environs have been convinced of the soul's immortality and the presence of beloved guardian angels, a boon of precious knowledge for which Miss Keizer has been assailed by the press of Cincinnati, with an insolence, ribaldry and vulgarity as disgraceful to the journalism of a civilized community, as it is behind the times in appreciation of the true status which Spiritualism now occupies-"Too late to deny its facts, too wide spread and powerful to be any longer affected by vituperation and illogical abuse."

Such has been the verdict of one of the most shrewd as well as popular "divines;" of the day on Spiritualism, and most of the shrowd and popular writers, however antagonistic they may be to its claims, have so far recognized the truth of these propositions, as either to drop "the thing" quietly, or slide easily into the grooves which public opinion is beginning to heat for a progress which can no longer be arrested. But there is a species of journalism, which, taking for its model the respectable New York Herald, be-Corry, Pa., and Jamestown, N. Y., at both of whelmed by the terms of laudation in which which places I rejoiced in the warm clasp of their Republican Cousin had been described, a as a representative of the American press, and if stances had broken; side by side with these so, whether I considered vulgar personality as an American institution worthy of laudation. Had was the still fair and youthful matron, Mrs. Lib- ribald comments on a pure and gifted lady, whose by Watson, of Titusville, once the admired and only offense was the use of those spiritual gifts which the founder of Christianity declared to be an essential evidence of Christian faith, I should the American press from the disgrace of being generally represented by the" New York Herald."

Miss Lizzie Keizer's scances have been suspended this summer in consequence of ill health, but lovely little spirits who call her "mother," and her friends have confident hopes of seeing her rewhich she is such a powerful and valuable exponent.

The friends in Cincinnati, as elsewhere, have realized how hard it is to sustain their meetings against the discordant and disintegrating spirit that seems to be conjured up amongst the spiritual ranks within the last few months; but if the large and harmonious gatherings which greeted me during the scorching heat of last May can be taken as a fair representation of public sentiment, Spiritualism is not dying out, or even waning in Cincinnati, however much its present transitional aspect may affect the order of its former marching

At New Philadelphia, a town whose progressive growth is somewhat affected by its ten miles of railway, I found the cross of an adverse public neers, the most prominent of whom, Mr. Matthan formerly. It is but justice to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here, that ing the reputation of his paper—in every sense of whose plates numbers of spirit friends have prepared to state here.

spiritualistic matter on every possible occasion, identity not excelled by the pictures of either devoting all of time, substance and effort that Messrs, Mumber or Nolan, could be spared from family demands to the hire and maintenance of mediums, and patiently en- ville, I visited the gallery of Mr. Willis, but as | PRE-ADAMITE EGYPT AND REV. DR. during the reproaches of every vexations kind my stay was limited by the immediate departure which ignorance and bigotry could level against of the train, and the gallery was crowded by the obnoxious Spiritualist, Mr. Matthews has en- many kind friends eager to testify their good dured a seige which few can appreciate who have will to their transient visitor, the conditions were not labored under similar disadvantages in point too unfavorable to admit of my receiving any of locality, community and profession. In addi- satisfactory pictures. Faint shadows of dark, tion to the shafts which ignorance is sure to level against an unpopular cause, Spiritualism in New "Demons," were all the indications of spirit pres-Philadelphia has suffered not a little at the hands of its professed allies, and the "expositions" and Amongst these, however, appears the obvious misrepresentations which wandering missionaries likeness of the spirit, Bill Dole, who, in considerhave put upon it, seem to me to have wrought ation of the interest with which I had been gathmore for its downfull than aught which its accerting records of his erratic doings for publicaknowledged antagonists could effect.

the warm acknowledgments and joyful congrataggerate the results achieved—one brief campaign of three lectures was a triumphant victory won by the forces of light versus darkness. At Portsmouth, Ohio, I was called upon to break ground in a rich but very unspiritual community. A good and progressive mind of that place assured me our colors were nailed to the mast," and seemed to him to prophesy of "that flag that was yet to brave a thousand years the battle and the breeze." At Dayton, Ohio, I found many new friends added to the ranks of the old, and many new converts believing in the truth of spirit communion, through the mediumship of a Mrs. Schaffer, entitled there " a trumpet medium," from the fact that spirit friends converse through a horn in her presence with all the old familiar tokens of earth life and spiritual identity.

Quitting my dear and warm-hearted Kentucky friends, Mr. and Mrs. Beck, I wended my way into Indiana, where at my first station, Indianapois, I was met and warmly welcomed by Dr. and Mrs. Bland, the talented and well-known editors of the Lady's Own Magazine, and the North-Western Farmer. Although I had no engagement in this city, and indeed could not command the leisure to give one single lecture there, Dr. and Mrs. Bland, and quite a gathering of kind sympathizers, till then total strangers, met and entertained the wanderer; pressed on her the shelter of their hospitable roof for one night of rest and refreshment, and sent her on her toilsome way with a cordial exchange of blessings and a new link forged in the chain of friendship which time can

never break or rust. At the next station, Lafayette, a similar greeting from friends till then unknown awaited me. A hasty greeting, a hurried meal, a few kind inquirthen the shrill whistle of the locomotive drowns the echo of the last kind adieus; the genial faces recede behind the wreathing mists exhaled from recede behind the wreathing mists exhaled from the nostrils of the iron horse, and the heaving billows of time drift the life barks far, far asunderperhaps to meet no more, until they all put into the eternal ports where the "exile finds his native land," and the tears of bereavement and separation never water the sunlit blossoms of the spirit's Eden. My next station was Delphi. Indiana, where Spiritualism, under the fostering care and unceasing efforts of good Dr. Beck and his noble lady, has flourished with scarcely less power and usefulness than in any of the larger centres of American civilization. Whether it may be due to the influences with which the departed tribes of the red man have baptized this locale, or that there is something generically magnetic in the ground and atmosphere. I cannot determine but certain it is that spiritual influences seem to have come to us from the invisible—that portion alone spread their enchanted web over the Wabash of ourselves which alone lives forever. Valley, and consecrated the county to the presence of the spirits. My kind and hospitable hostess. Mrs. Beck, is herself a complete battery of spirit power, and in the form of physical force demonstrations, visions, healing and other tokens of occult control, her band of invisible allies frequently manifest through her organism. At Del-phi, I found a certain "limb of the law"—an executive, whose name and functions it may not be prudent (for his own sake) to publish-who exhibited in broad daylight many of the most remarkable proofs of spiritual physical force mediumship common to the exercises of the dark circle. In the presence of this functionary, sticks, canes, glasses, stools, and other small articles walked and talked by intelligent signs with all the familiarity of living organisms. Dr. Beck's medical measuring glasses, bottles, &c., coolly dismounted from their shelves, or ascended from the floor to and conversing generally with all the ease and significance of inspiration, and that without contact or any conceivable cause, but the one which

Here, too, I learned marvelous doings of the talking spirit "Bill Dole," so famed in this part of the country as the chatterer, who for many months took up his residence in the house of a respectable family in Logansport, and entertained hundreds of creditable witnesses with his amazing loquacity, and amusing though somewhat profane powers of conversation. As this remarkable "spirit's" performances will constitute an item in a future publication, it is unnecessary to enter further into their marvels at present.

From Delphi I paid a flying visit to Crawfordsville, Ind., where I found several varied and in- son on account of religious opinions of rights or teresting specimens of mediumistic power, not the privileges secured to other persons, or make a law respecting an establishment of religion. least remarkable of which is exhibited in the least remarkable of which is exhibited in the A constitutional amendment like this would person of Mr. Willis, a photographic artist, on whose plates numbers of spirit friends have prepared by the constitutional amendment like this would secure religious liberty to all of the American people.

J. W. C.

On the morning after my lecture at Crawfords-

grotesque looking beings, whom Mr. Willis calls ence that we could obtain that morning,

tion, politely volunteered to present his ghostly It is not one of my least happy memories in this shadow on one of my photographic plates. Like Western campaign to recall now the situation of the others produced on this occasion, the reflec-"the cause " at New Philadelphia, and perceive tion of the image is very faint, but sufficiently that my "special mission" there was to represent marked for identification. Besides the said Bill, the truth which had been garbled, and to place there appears on the other corner of the picture the status of Spiritualism where it belonged. If a most repulsive and sensual looking face, on whom Bill seems to look askew, with an express ulations of my spiritual friends there did not ex- sion which clearly indicates satisfaction at the distance which exists between them, an idea justifled by the history of the spirit, who, during his earthly sojourn, was unhappily much given to ovil companionship, but who now claims to have escaped from such thralls, and to feel all the satisfaction at his progress which is so quaintly delineated on the shadowy plate.

> And now the retrospect of one single month's pilgrimage is briefly sketched. All the places above mentioned were visited, and to the best of my ability missionized during the mouth of May. and if those of my readers who have waded through such a list of journeyings think I have loitered on the road, or failed to improve any single hour of the rushing tides of life with which I am running a swift race, let them look for a forthcoming article, in which I propose to review the spiritualistic situation as it appeared to me in Illinois and Iowa during the months of June and July.

### "SATURDAY NIGHT,"

We call a few significant extracts, pertinent to our own chosen cause, from an article in the New York Democrat under the above title, from the pen of its editor, "Brick" Pomeroy. He has published a couple of popular books, whose pages overflow with humane sentiments expressed in like spirit:

"If we only could make others happy! If we could throw in the path of others some of the heautiful light which so hovers over us and leads us on by the rough and dangerous to the great work which has for its object the welfare of others who have no time to think. Do others the and grow so weary as we often do? Is it not terrible to struggle for years to bear above the rolling waves that which is so highly prized? Is it not death— this constant battling with life till the brain be-

"As if this miserable primary existence were life!
As if our work is to be finished here! As if a broken to-day were all there is for us who are of the Eternal and to dwell forever, as there is no annihilation of spirits." \* \* \*

Do you fear death? We do not. It will be so

glorious to begin the new life; to step out from the trials, the labors, the struggles, the disap-pointments of this world. It will be such a relief to escape from this warfare with one's self, and to know that at last we are beyond the reach and influence of that varied nature which controls man fluence of that varied nature which controls man as changing winds toss helpless leaves. Then will our real life begin. We shall see plainly and continually where now we have but glimpses. We shall be with the great souls, the pure hearts, the kind spirits—the once who over there are resting from their heart-sufferings here, and who by first learning to control and govern themselves, will be given power in the spirit land to control and govern others, as we all are by the suggestions which come to us from the invisible—that nortion alone

Then we shall engage in great works; shall direct minds; will be in unison and perfect harmony with the spirit of the Eternal; shall have power to annihilate space, and go on perfect, happy, glo-

But we must strive here, or shall not be wanted there. In that great world will be no idlers—no cold, selfish, heartlessones; we shall all be friends and working for a common purpose. There are spirit-lands for all—plane upon plane, sphere after sphere, world after world, grade upon grade, as determined when comes the sorting hour of death. But of all this, which is so plain to us, we will write more in time, when our good angel says we may."

## THE CONSTITUTION AND RELIGION.

The Constitution prohibits the government of the United States from requiring a "religious test as a qualification to office." The first amendment prevents Congress from making a law respecting an establishment of religion, or prohibitcrawl up the beholder's knees telegraphing out ing the free exercise thereof; but the National their signals for "yes and no," waltzing, capering | Constitution does not prevent the States from making laws hostile to religious liberty. Any State without violating the Constitution of the United States could recognize one of the ancient such occult proceedings invariably claim for Gods, or the Divine authority of the Bible, the Koran, or any other book. Would a constituthemselves, namely - the contact of invisible tional amendment recognizing God and the Bible he more beneficial than an amendment prohibiting the States from making oppressive laws in regard to religion?

Would an amendment to the Constitution recognizing the Divine authority of the Bible be more acceptable to the friends of human advancement than an amendment like the follow-

No State shall abridge the freedom of speech or of the press, or require a religious test of any person as a qualification for voting or holding office or testifying in courts, or deprive any per-

# Original Essay.

THOMPSON.

BY DYER D. LUM.

What is "Egypt's Place" in the march of nations? To what measure of years can we reconcile its claims? From the days of Young, 1823, to Mariette, 1870, this has been the great theme for thought among those who have desired to reconstruct the past and rescue the records engraved in rock and temple walls from oblivion. What is the answer now to these questions? This we propose to consider, and to introduce the subject desire to call attention to a statement of our American Egyptologist," Joseph P. Thomp-

In his recent work on Man in Genesis (and Geology, the title adds), the Rev. Dr. informs his readers that the Great Pyramids are placed "at from three thousand to three thousand six hundred years before Christ," and adds that C. Piazzi Smith attempts to bring them down to 2170 B. C. But the point to which I wish to direct attention is this, given as the result of these fifty years of research and examination:

"But if we take the extremest view of responsible authorities in Egyptology, these do not attempt to place the pyramids further back than four-thousand years before Christ; and this, the oldest conjectural period, is purely conjectural on the part of those who advocate the longest chronology for the Egyptian empire,'

Let us look to the different authorities on. Egyptology to see if this is a fact. Sixteen years ago every one of the following authors had placed their estimate before the public. Let us see the date given by them for MENES of the first dynasty, with whom Egyptian history proper opens.

Authority. Title of work. Date, B. C. Ch. Lenormant, Champollion, Bockh, Barucchi, erceuil de Mycerinus, L'Egypte ancienne, Manetho und die Hundssteru periods, 5703 Discorsi critici sopra la Cronologia Egisia, Chronologio des Rois d' Egypte, Lesseur. L'Egypte Pharaonique, Geographical Distribution of Animals and Plants, 4400

Will it be said that these are not "responsible authorities?" The names stand highest among those who have devoted their lives to this study. Can it be urged that later researches have overthrown these "conjectural" dates and confirmed in any way the shorter chronology? Turn we again to the evidence.

No Egyptologist has of late years done so much to clear away the fog surrounding these hoary remains and establish their true place in history, as M. Mariette, of France, whose discoveries at Abydos and Sakkarah have placed Manetho's truthfulness beyond question and established as the date of Menes' accession to the throne of united Egypt, the period 5001 B.C. Dr. Thompson says:

"The tablet of Lethos L, recently discovered in the great temple of Abydos, introduced a new element of complication into these calculations. Upon this tablet a monarch whose period is pretty clearly determined as of the differenth century before Christ, is represented as offering sacrifice to his royal predecessors, of whom there are seventy-six in an unbroken line up to Mones; and this line tallies with the fragmentary lists from other sources, showing that this was the official list of recognized sovereigns in regular succession.'

What now says M. Mariette? Of a tablet called Hall of the Ancestors" by him, and "Tablet of Tuthmosis" by others, he says:

"Here we have no longer to deal with a regular and uninterrupted series; Thothmes III, has made a choice among his predecessors, and to those of

his choice alone he makes his offerings. So that the mere fact of the names being there is no evidence of their occurring in an unbroken line in the regular series in all cases. But this second tablet of Abydos" furnishes us with a list of kings of the first six dynasties entirely corroborating Manetho's list, and is confirmed by the "tablet of Sakkarah." Only so far as these lists are confirmed by Manetho can we admit their evidence. How then does this introduce "a new element of complication" into the chronology of Egypt? By confirming Manetho's first six dynasties it has struck a blow at the shorter chronology of Lepsius, Bunsen, Brugsch, and others, who insisted that some of these primitive dynastics were contemporaneous and not consecutive. By destroying this last refuge, it has indeed added a new element of complication" into their calculations; but, like the Rosetta Stone, has shed a ray of light over a dark portion of Egyptian history. Of these "responsible authorities," M. Mariette says:

"Embarrassed by this fact (Manetho's list of dynasties), and, moreover, unable in any way to cast a doubt on the authenticity and veracity of Manetho, some modern authors have supposed that Egypt had been at some periods of its history divided into more than one kingdom, and that Manetho had represented as successive, dynasties which were really contemporaneous. According to them, the fifth dynasty, for example, was reigning at Elephantine at the same time that the sixth was enthroned at Memphis. The convenience of was enthroned at Memphis. The convenience of this system, for certain combinations fixed at leisure and in view of preconceived ideas, need not be pointed out. By reconciling some dates and correcting others, we may, by an ingenious and even scientific arrangement of dynasties, contract almost as we wish the length of the list of Manetho. It is thus that, where we in the preceding table place the foundation of the Egyptian monarchy in the year 5004 before our era, other anthors, such as Baron Bunsen, place the same event only as far back as the year 3623.

authors, such as Baron Bunsen, place the same event only as far back as the year 3623.

There were, therefore, incontestably contemporaneous dynasties in Egypt; but Manetho has thrown them out and admitted those only whom he regarded as legitimate, and his lists contain no others. If it were not so, it would not be thirty-one dynasties that we should have to recken, in the list of royal families previous to Alexander, but probably nearer sixty.

The scholars who have attempted to compress the dates given by Manetho, have never yet been able to produce one single monument to prove that two dynasties named in his lists as successive were contemporaneous. On the contrary, there

were contemporaneous. On the contrary, there are superabundant monumental proofs, collected

by very many Egyptologers, to convince us that all the royal races enumerated by the Sebennytic priest occupied the throne in succession."

"There is in fact no country," says Fr. Lenormant:" the history of which can be written on the testimony of so many original documents as that of Ligypt. So clear has this been made that it is not merely a question of facts, but one of veracity, when a reverend gentleman makes a statement so entirely devoid of any truth for its foundation as the unqualified assumption that no one carries Egyptian history back beyond 1000 B. C."

The first dynasty reigned at This (in later times Abydos), in Central Egypt and Memphis, extending over two hundred and fifty-three years-5001-4751 B. C .- and was spent in conflicts between princes who had previously reigned over portions of Egypt and attained power only through a severe struggle.

The first King Menes constructed a dyke which, says Herodotus, "by banking up the river at the bend which it forms about a hundred furlougs south of Memphis, laid the ancient channel dry, while he dug a new course for the stream half way between the two lines of hills," and on the ground thus reclaimed built the city of Memphis. The remains of this dyke were discovered by M. Mariette. His successor, Teta, built a palace at Memphis, and was the author of several works on Anatomy and Surgery. The lifth king, Hespu, is mentioned frequently in the "Funeral Ritual" as the author of sacred writings. Of the second dynasty-B. C. 4751-4449-Fr. Lenormant says:

"It seems very probable that the great Pyramid, built in steps at Sakkarah, was intended for the sepulchre of the second king of this dynasty, Keken. \* \* The low and narrow door, with a lintel of white limestone covered with hierophyphics, \* \* \* shows that the ingenious system of Eventian writing was even then fully system of Egyptian writing was even then fully

And he adds that to the third king of this dynasty, Ba-neter-en, is attributed a law declaring females capable of ascending the throne of Egypt. In another place he says of these times:

"The Egyptian language was completely formed, with its peculiar characteristics, distinct from other allied idioms. Hieroglyphic writing is found on the monuments of the first dynastics, distinguished by all the complexity that it preserved to the last day of its existence.

Says Renan:

"What is most extraordinary in this civilization is that it had no infancy. We seek in vain for an archaic period in Egyptian art. For sculpture to divest itself of all rudeness and awkwardness, centuries are requisite. Greece, Italy of the middle ages, prove it. But such a statue as that of Chephren, and all the statues of the ancient empire, are not at all in the style of a middle age. They have a definite style of their own. Viewed as to the measure of the nation's genius, they could not be done better. Egypt in this, as in so many other things, contradicts the laws we assign to the Indo-Germanic and Shemitic races. She gins her career, not in myth, in heroism, in barbarism.

Sir J. G. Wilkinson says:

The position of these pyramids is very remarkable in being placed so exactly facing the four cardinal points that the variation of the compass may be assertained from them. This accuracy would imply some astronomical knowledge and careful observations at that time."

And again he says: That hieroglyphics were already used long before the pyramids were built, is certain, as they were found by Col. Howard Vyse in the upper chamber he opened, written on the blocks before chamber he opened, written on the blocks before they were built in, and containing the name of Shofo or Shufu. The cursive style of these hiero-glyphics shows that they had been in use a long time before."

Their " Book of the Dead," or " Funeral Ritual," is of the utmost antiquity; portions of it being ascribed to Hespu, or Hesepti, of the first dynasty. Space will not permit me to give any analysis of its contents, but I must crave permission to make one quotation illustrating the laws of the Egyptian conscience. It is the reply of the soul to the

"I have not blasphemed," says the deceased; "I have not stolen; I have not smitten men privily; I have not treated any person with ernelty; I have not stirred up trouble; I have not been idle; I have not been idle; I have not been idle; I have not made unjust commandments; I have shown no improper curiosity; I have not allowed my mouth to tell secrets; I have not wounded any one; I have not be teny gnaw my heart; I have spoken evil neither of the king nor my father; I have not falsely accused any one; I have not withheld milk from the mouths of sucklings; I have not practiced any shameful crime; I have not calumniated a slave to his master."

Nor are all of his virtues required to be of merely a negative character. They were taught that to insure the approval of these judges, they must be able to say, "I have made to the gods the offerings that were their due. I have given food to the hongry, drink to the thirsty, and clothes to the naked."

They tell us of God, "that he is the sole generator in heaven and on earth, and that he has not been begotten. \* \* That he is the only living and true God, who was begotten by himself. . . He who has existed from the beginning, \* . . who has made all things, and was not himself made."

From the days of Clement of Alexandria to those of Dr. Thompson, Christian writers have pointed the finger at the strange combination of animals in the Egyptian sculptures, and accused them of worshiping bulls, apes, or onions. A more accurate knowledge now lies at our command. "Symbolism," says Fr. Lenormant, "was the very essence of the genius of the Egyptian nation, and of their religion. To symbolize the attributes, the qualities and nature of the various. deities of their Pantheon, the Egyptian priests had

recourse to animals." "In exhibiting to us," Raoul Rochette has well said, "a man's body with a lion's, a crocodile's, or a jackal's head, the Egyptians certainly never intended us to believe in the existence of such a being; it was the embodiment of an idea they wished to exhibit rather than a representation of any real thing. The mixture of the two natures was employed to make it plain that this human body supporting an animal's head was a written thought, a personified idea, but never intended to pass for any real being."

The Bible Society still issues Bibles with the figures A. D. 1656 (or 2312 B. C.) placed in the margin opposite to the account of the Noachian deluge as if it were a part of the "revelation." With that deluge we have nothing to do. A flood us great and fac maching is now sweeping over the earth, but the ack that weathered the one has become unserswortty and worm-enten, and unable to withstand the pressure of the waves of the if not of light now, dishing, through its wrecked and stranged timbers. As more now cling to it, let it quietly break up and disappear. Verily traden spike in a willer and more prophetic conce than he knew, when he stamped his feet and whispered " In PUR MUOVO." Montpetur Vy

Too editor of the Southern Churchman makes the following extraordinary threat to the Ritualinto: " For the a evident of mune of us are going to tise copes, and a here of us nothing but surplices, eithers of its will discird the use of all garments whits wer!"

How would you express u one word having met a doctor of inedicine? Met-a-physician,

# Free Chought.

THE MEDICAL PROFESSION.

BY A. S. HUDSON.

EDITORS BANNER OF LIGHT-The attitude of Assuming that spiritual phenomena, communibut fair to admit the response.

indulge in anathemas against regular-medicine, of their argument is, because some ignorant people can occasionally heal the sick, therefore med-It. Hazard speaks of the faculty as if their days gitimate works." were deservedly numbered. A correspondent from San Francisco, Cal., calls them "quack M. 9th, says, "Man's great necessity is heaven's opportunity, and man has not been left to be mocked by the shallowness and insufficiency of sotreatment but effects few cures." He details the to harmonize. case of a girl cured by magnetism at the hands of a healer. Note: this girl was injured by a sprain upon her arm and spine, received by her brother attempting to assist her in crossing a stream of water. Of the effort in her behalf of the physiclans of Boston, in whose care she was placed "E. V. I." says, "It was inevitable that the doc tors should fall, for the cause of the disorder had not been once touched." Pray, what could they do about the cause? Could they undo it? A bone may be broken by a blow, a fall, or unusual muscular action; but the surgeon does not meddle with any one of the three causes, but at once addresses himself to the effect thereof. When the case at length fell to Dr. Crosby, the magnetizer," Does Dr. Newton stop to inquire the cause of disbefore he has inhaled a breath of the science tra-

He says the power to heal is abetted by adjacent spirits, and the agent employed is magnetism, which "is a divine influx;" that the humane allopathist subsequently called also magnetized the girl, "always with soothing effect, as far as he went, but not being sufficiently skilled he could not regulate the magnetism." How comes there to be "skill?" If the power to heal is magnetism, and magnetism is a divine influx aided by spirits, why so crude a missuse of language as to call it "skill?" Are will and muscles skilled because they are strong? Has electricity skill? " be must be infinite; were one of his attributes skill."

We deny this author's proposition that "man's great necessity is heaven's opportunity." His necessities have been great and long beseeching; in anguish he has for centuries been crying for a nepenthe to absolve from pain. If heaven had been equal to its opportunities, or had improved them, why did it not make therapeutic magnetism as plenty, potent and certain as chloroform?

Chloroform is the gift of what "E. V. I." styles

"shallow and so-called medical science." When
magnetism shall take the place of chloroform,
the profession will be swift to honor it.

It is useless to ask, will magnetism cure every-

It is useless to ask, will magnetism cure everything? Does Dr. Newton cure everybody? Does any one keep a record of its or his failures? Will magnetism detect and kill trichina and tapes worms? adjust a broken leg? disinfect an infected ward? Will it rival Quina to disarm major without knowledge of good and evil, but with equal aptitude for everything, since a just God could not free some from the obligation requisite for the attingual of perfection reliable impossed. thing? Does Dr. Newton cure everybody? Does laria? or white of egg for poison by corrosive sublimate? or dilate the pupil in operations on the eye better than belladona? Will it reduce the pulse from 180 to 60 beats per minute better 6.—Free will and thought developing them-than veratrum; or cure dropsy better than tap-ping or elaterium? Will it diagnose diabetes or them: "You can all attain to the highest elicity, Bright's disease with more accuracy than the tests science uses to detect sugar and albumen? or cure peritonitis sooner than opium? or scurvy sooner than vegetable acids and chlorate of potassa? Will it take the place of the misconcer free will some men choose the shortest assa? Will it take the place of the misconcers. tassa? Will it take the place of the microscope to discover the parasites in scald-head, tube casts in nephritis, crystals of triple phosphates in ! gravel, or corpuscies in blood stains? If not, then it has no claim for therapeutic consideration, to say nothing of preëminence. It becomes the "mocker" and the "shallow insufficiency," instend of "the so-called medical science."

When Dr. Newton was in Chicago he did wonderful cures; but, like medical science, he failed sometimes.

Mr. L. B. consulted Dr. N. on account of general paralysis, and was sent home with the remark, "Jesus Christ could not cure him." However, following medical advice, he in a few months so far recovered as to resume his occupation as a school teacher.

Dr. N. operated on a discharged soldier, Mr. M. P., for deafness of both ears from paralyzed nerve, caused by concussion from heavy cannonading. For one hour his hearing was restored: after that he was deaf as ever. Will E. V. I. say of this failure, as of the Boston medical men. "it was inevitable, for the cause of the disorder had not once been touched?"

If healing magnetism is so notential and trustworthy, why has Austin Kent been helplessly crippled with rheumatism for thirteen years, and himself a medium for over twenty years? Here again is a momentous failure of "heaven's opportunity in man's great necessity "-if that expres-

sion has to it any meaning. However shallow "so-called medical science" may be, it is to be hoped magnetism will prove less of a mocker than "E. V. I.'s" specimen of reasoning. He beats Hudibras.

"Ho 'd run in debt by disputation. And pay with ratiocination." Stockton, Cal., July 18, 1870.

LEGITIMATE" SPIRITUAL PHILOSO-PHY.

Miss Phelps, whose success began with "Gates is said to be making more money than any Anarican female writer. And yet, during her school days, she was considered the stupidest of her class. Now she is pouring out literary matter with an astounding rapidity. In one year she has made herself rich.—Revolution.

The secret of her success is in the information has the laterary to the state of the success.

she imparts in relation to the philosophy of Spiritualism. People are anxious to read about our beautiful philosophy, if they can flud it outside of our legitimate works on the subject.—Banner of

Light, August 6, 1870. First, is it a fact that Miss Phelps's writings are so popular and remunerative? Second, is the reason assigned the true cause-" If they can find it outside of our legitimate works on the subject?" What does this imply? What are "legitimate

works on the subject?" This looks very much like coming around to my theory, namely, that so called (or so calling them. solves) "Spiritualists," setting up a spiritual sectarianism, and cutting right and left at those who have not yet attained to any spiritual experience, is the most miserable policy, calculated to array

the world against, instead of persuading them in favor of the truth of the so-called "philosophy." "Stand off, I am wiser, I know more than thou," is the precise counterpart of that old Orthodox sentence, "Stand off, I am holler than thou." What is the difference?

your prepossessing and widely read journal to- cations with invisible intelligences, &c., are to us ward established error, is commendable. But proved facts, what is there in such proof to wardid you ever think some of your contributors rant us in setting up a new religion and anatheoverstepped the line of modest truth, and with matizing all believers in other religions who have coarse assumption appeared to destroy an enemy not yet been favored with similar experiences? If only to take his supposed place, to there dwell in our belief is sound, we are or ought to be in a position obtrusive arrogance? If you permit attack, it is gradually to persuade all men; but how are we to persuade the individual when we begin with a Reference is here had to your contributors who | blow? Spiritualism, instead of separating itself from the rest of mankind, stalking about the earth and seem afflicted with medical rables. The drift on spiritual stilts, and charging high prices for its illuminations through spiritual lanterns, may, it seems, do more good by letting the people read, leine is a cheat, and the science a fallacy. T. about the beautiful philosophy outside of the "le-

If all Christian religious sectarianisms have been failures, spiritual sectarianism may soon D.s." "E. V. I.," in the leading article for July range itself along with the rest; but are they failures? No. Religious are of God, just as Spiritualism or its developments are of God; but Spiritualism appeals to the inmost sense of man, called medical science, which busies itself with through his nicest reason, not to antagonize, but

> Making money by writings is not, however, evidence, one way or the other, on this subject.

# Re-incarnation.

THE RE-INCARNATION DOCTRINE.

PARIS, July, 1870. MESSES. EDITORS BANNER OF LIGHT-The feelings of contempt that some of your correspondents who have not yet received evidence of the truth of the spirits' doctrine, teaching re-incarnation on earth, show that they have not perused what did he say or do about the cause? Nothing. the book of spirits, or even have the least idea of the philosophy revealed in such book, viz: when ease? "E. V. I." appears to heave a critic's breath in a spirit of earnestness they ejaculate that it is a hideous and loathsome theory. In order to give the opposers of this logic and consoling doctrine the means to express their opinion with due knowledge of causes, please publish the following.

Believe me, gentlemen, with best wishes, yours A FRENCH SPIRITIST.

SHORT EXPOSITION OF THE DOCTRINE OF SPIRITS.

No salvation without charity.

To have birth, to die, to be born again and to progress forever, such is the law.—A Spirit.

1.-God is supreme wisdom, the first cause of

2.—God created the matter of which the universe is composed; he also created intelligent he: ings called spirits, whose mission is to rule over material worlds, according to the immutable laws of creation, and which are by their nature capable of making themselves perfect, thus approach-

ing nearer and nearer to God. -The spirit in its particular sense is the intelligent principle; its essential nature is unknown

world.

for the attainment of perfection, while he imposed it on others. At the beginning they are in a kind of infancy, without individual will or complete conception of their own existence.

free will some men choose the shortest way—that is, the way of good; others the longest, that of evil.

7.—God did not create evil; he instituted laws, and these laws are always good because he is supremely good. Could man faithfully keep them, he would be perfectly happy; but spirits possessing free will have not always observed them, and evil has resulted from their disobedience; so that we may conclude that all which is conformable o God's law is good, and all that is contrary to

8 - Spirits, as instruments of Divine omninotence, in the progress of material worlds, assume temporarily a material envelope. The labors necessitated by their earthly existences serve to perfect their intelligence, and by keeping the law of good, they acquire the merits which will secure

to them eternal happiness.

9.—At first incarnation was not imposed on spirits as a punishment, it was only necessary for their development and for the execution of God's decrees: all must submit to it, whether they choose the way of good or evil, the difference being that those who follow the good way advance more quickly, and will attain the end sooner and under ess painful conditions.

10 -Incarnate spirits compose the mass of humanity which peoples not only our planet, but also the worlds existing in space. 11.—Man's soul is the incarnate spirit. In order

coperate with him in the execution of his task, God has submitted to him the animals to serve as uxiliaries, their instincts and habits being conformed to his wants.

12.—The spirit attains perfection by its own lahor, being unable during one single bodily existence to attain all the moral and intellectual qualities which are destined to lead it to its end; it acquires them by a succession of existences, during each of which it makes some steps onward in the way of progress.

13.—It rests with the spirit to fulfill according to

its own development a task for each corporeal existence—the more difficult and laborious the greater the merit in accomplishing it. new existence is a fresh trial, leading it to the end proposed. The number of these existences is indefinite, according to the will of spirits: they may be diminished by their perpetual striving to attain moral perfection—just as it depends on the will and diligence of the mechanic to shorten the number of days requisite for the execution of his

14 - When an existence has been badly spent, it is without benefit to the spirit, which is obliged to begin it again, under more or less difficult conditions—according to its negligence and bad will, just as in life you may be constrained to perform o-morrow what you have neglected to day.

15.—Spiritual life is the normal life of spirit; it eternal; the life of the body is transitory and

short, it is but an instant in eternity.

16.—During the internal of these bodily exist. ences, the spirit wanders abroad. This wandering has no definite duration; in that state the spirit is happy or unhappy according to the good or had use it has made of its last existence; it studies the causes which have accelerated or retarded its progress:-makes resolutions which it will strive to put in practice in its new existence, and choose itself such trials as seem most likely to contribute practice in its new existence, and choose to its progress; but sometimes it mistakes or falls not fulfilling as man all that it resolved as spirit

17.—Sinful spirits are punished in the spirit's orld by moral autferings, and in bodily life by physical torments. Their sorrows are the consequences of faults, that is, the transgression of God's law; so that they are at once an expiation of the part, and a test for the future; thus a proud man may be sent into an existence of humiliation, a tyrant into one of slavery, and a wicked rich man reduced to extreme poverty.

18.—There are worlds adapted to different stages of the spirit's progress, and where the conditions of bodily life are diverse, the less the spirit is advanced, the more heavy and material is the body in which it is enshrined; and as it becomes purer it passes into worlds which are both morally and physically superior. Earth is not the first nor the last of them, but it is the one that is least advanced.

19.—Sinful spirits become incarnate in those worlds that have the least progressed when they expiate their faults by the sorrows of material life. These worlds are the very purgatories for them; but it range in their power to deliver them-

These worlds are the very purgatories for them; but it remens in their power to deliver themselves from them by endeavoring to perfect their own moral nature. The earth is one of these worlds.

20. God being just and good does not condemn his creatures to eternal punishment for their temporal sins; he offers them at all times means temporal sins; he offers them at all times means for progressing in good, and correcting the evil which they may have done. God forgives, but he requires repentance, amendment, and a return to good; so that the duration of punishment is measured according to the spirit's persistence in evil; therefore punishment would be cternal for those who should eternally remain in the evil way; but as soon as the feeblest spark of repentance enters the heart of a sinful man, God extends his mercy to him, and thus eternity of torments must be understood in a relative and not an absolute sense. an absolute sense.

21.—Ou their incarnation spirits bring with them all that they have acquired during their preced-ing existences; this is the cause why men instinctively show particular capacities, good or bad dispositions, which seem innate to them. Evil innate dispositions are the defects of the spirit, which has not yet cast them off: they are also signs of its former faults and of original sin in its true sense. During every existence it ought to purify itself from some of its imperfections.

22.—By a benevolent dispensation of God, we forget our former existences: he in his kindness has willed to deliver man from recollections which most frequently are painful. In every new existence man becomes what he has made himself; each of the existences is a new starting point for him; he knows his present defects knows that they are the consequences of his for-mer ones, whence he may deduce what were the sins of which he has been gully, and by this means can successfully work out his own amend-ment. If the faults he had in the past are correct. ed, he need think no more of them, he has enough to do with his present imperfections.

23.—If we suppose that the soul has not existed before, then it must have been created with the body; and according to this supposition it cannot have any connection with the souls which have preceded it. The question then arises: how could God in his justice and kindness make each new reated soul responsible for the faults of the first father of our race by infecting it with the origina father of our race by infecting it with the original sin of which it is personally innocent? If, on the contrary, we say that at its new birth it conveys the germ of the defects of its former existences, that in its present state it is subjected to the con-sequences of its former transgressions, we may logically explain the doctrine of original sin, which all may then understand and recognize, because

the soul can answer only for its own deeds.
24.—The diversity of innate moral and intellectual capacities is a proof of the preexistence of the soul. If you conceive the soul coexistent only with the body, you must then admit that which is entirely incompatible with the justice of God, for he would never have endowed some of his creatures above others. Why do there exist in the world savages and civilized men good and had, fools and geniuses? Admit that some have lived longer than others, and have attained to a greater state of advancement, and all is ex-

25.—If the present existence were the only one, and if the future destiny of the soul were to be decided only according to it, what would become of those who die in childhood? Having done neither good nor evil, they would deserve neither reward nor punishment. If, according to the words of Children words on the transfer on the transfer of the contraction. of Christ, every one is to be recompensed in proportion to his deeds, then the children have no right to the angels' state, or perfect happiness; neither have they deserved to be deprived of it. But if you admit that in a future state they may be able to accomplish all that the abridgement of their earthly existence rendered impossible here then no further exceptions or exclusions can take

26.—By the same reasoning, what would be the destiny of cretins and idiots? Having no conscience of good or evil, they have no responsibility for their deeds. Would God be just and good had he created senseless souls only to condemn them to a life of misery without any compensation? Admit, on the contrary, that the soul of a cretin or an idiot is a spirit under punishment placed in a body unable to express its thoughts, and in which he is confined like a strong man bound with chains, and you have nothing that is unconformable to God's justice.

27.—In these successive incarnations, the spirit,

being more and more purified from its impurities and perfected by laborious effort, reaches the end of its corporeal existences and then enters into the order of pure spirits or angels, and is rewarded with an eternal contemplation of God, and with a perfect happiness.

28.—God, gracious father as he is, has not left man without guidance, even while he is in state of purification on earth. First, man has his protecting spirits or guardian angels, who watch over him and endeavor to direct him in the right way; moreover, God sends to him other spirits, spirits of a higher order, having special mission on earth, who from time to time incarnate themselves among men to throw light upon the way, and by their efforts secure the advancement of humanity. Although God has graven his law in the constitutions of the security of the sec science of men, yet was it his divine will to pro Moses; but the laws of Moses were suited only to the nations of his time; he spoke to them only of earth-life, of temporal punishments and re wards. Afterwards came Christ, completing the law of Moses by a higher doctrine—the plurality of existences (Matt. xvii: 10 and following, John iii: 3), spiritual life, moral punishment and re-wards. Moses led the world by fear, Christ by love and charity.
29.—Spiritism, which is now better understood

adds for the benefit of unbelievers evidences to doctrine; it proves the reality of the future life by evident facts; it tells in clear and unequivocal terms all that Jesus spoke in parables; it explains unrecognized and falsely interpreted truths; it reveals the existence of an invisible world of spirits, and initiates man into the mysteries of a spirits, and initiates man into the mysteries of a future life; it refutes materialism, which is a revolt against the omnipotence of God, and lastly t establishes amongst men the kingdom of love and mutual duty announced by Christ. While the Mosaic law laid open the earth, and Christianity threw in the seed, it is Spiritism that reaps the

30.—Spiritism is not a new light, but a light which strikes the senses more strongly, because it proceeds from the united testimony of those who have lived in all parts of this world. In elucidating what was obscure, it does away with all false interpretation and allies all men to one faith: for there is only one God and his laws are the same for all; lastly, it marks the era foretold by Christ and the prophets.

31.—The misfortunes that affect humanity may be attributed to the following causes: pride, self ishness and all other had passions; men punish one another, and mutually render each the other unhappy by reciprocal clashing of these vices. But let charity and humility take the place of elfishness and pule, and men will no longer inure one ancitties, each will respect the s his brother, and so basten the reign of Justice and here e in the world,

32 - But to what means an as destroy that selfishings and inite which seem to be made in man's heart? Settishness and prolectist in man's eart because men are surery that have from the beginning followed evit, and have been banished to earth to punish them for these vices; this constitutes their original sin, from which many are not yet delivered. By means of Spiritism, God makes a last appeal to humanity to fulfill the law which Christ taught, the law of love and charity, 33.—As the earth has now arrived at the period destined for it to become the abode of happiness peace, God will no longer permit incarnate evil spirits to revolutionize and to harm good men; therefore must those evil spirits disappear; they will go to explate their stubbornness into worlds which are less advanced; to work out their perfection they will have to labor in other existences more unhappy and more difficult than on earth. In those worlds they will establish a new and more enlightened race; their task will

by Spiritism, the essential aim of which is the improvement of mankind.—Translated from Kardec's pamphlet—"Le Spiritisme a sa plus simple expression," (Spiritism in its most simple expression.")

BASIS OF BEING.

BY GARDNER ADAMS.

As sensuous observers, we cannot fully analyze or comprehend our own existence, yet we may perceive certain principles involved, which point to the immutable laws of being.

But we are not entirely dependent upon the powers of sensuous life for an understanding of the subject, for clairvoyance and spiritual mediumship have revealed many of its hidden mysteries.

A consideration of the nature of the soul refers us at once to our complex being as mortals, and that to our connection with universal existence. Investigation shows that man is a microcosm—an epitome of the universe. We flud the relation so intimate, that to understand human nature we must first learn the laws of matter and its inherent principles, and ascend through the kingdoms of organic life until we behold man crowned as the perfection and ultimate of the progressive developments of nature-a perfectly organized individual being, both as man and spirit.

The fact that man is an embodiment and ultimate of the same laws and qualities which compose the material universe is sufficient proof of a common origin. But the materialistic mind does not admit that the spirit is organized, and yet the proof of it is constantly manifested in his own person. The intuitive powers are distinct from the mental, and the mind gives evidence of different faculties, each acting in its appropriate sphere as parts of one harmonious whole. Even were there no other evidence, it might be properly inferred that the spirit is as perfect and complete as

its instrument and outgrowth, the external body. Indeed it is evident that organization is a necessity of being, but it implies a previous unorganized state of the elements of being, which at some period must have been combined. Whenever, therefore, this combination takes place, the germ of the individual life commences, and any preexistence must have been elemental, which is no existence of the individual. The essential being is internal, unseen, and is not dependent upon the external body in any sense, except as a mode of manifestation and existence in the outer world.

The real man is complete, perfect in being without the outer body, and its destruction does not affect the foundation of individual being. But mankind in general have yet to learn this great truth, which Paul understood better than his modern exponents. He says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The reality of all external things exists in an invisible condition, and the forms of the different kingdoms are manifestations of their internal principles. The lower kingdoms produce heterogeneous forms in almost endless variety, while those of the human are homogeneous. This dissimilarity in form is a sure indication of a correponding internal condition, and points to that distinguishing feature of individuality in human beings which does not exist in the vegetable or animal worlds.

The identity of the latter is wholly dependent upon its external form, which is an effect of the general law of its respective kingdom, for it has no organized principle of interior life individually. But the human form has an organized principle

individually, because every human organization is a combination and representation of all subordi-

Thus the human body is a universe, and is of itself entire-a whole creation. Herein is the reason and proof of immortality. Man is an organization of the eternal principles of universal existence, progressively unfolded through organic life, of which he is the perfection and ultimate. The basis of being is thus shown to be imperishable and eternal, and the individual identity as enduring as the immutable laws which constitute being. This is but a brief and imperfect outline of argument upon this important question. For a thorough and philosophical explanation of the whole subject, I refer those interested to A. J. Davis's "Nature's Divine Revelations," to which I am much indebted for the ideas presented. In reasoning upon this subject, it is a common mistake to confound elementary principles with essential being, and assume that the latter has existed coëval with the former. A recent writer in the Banner says: "We all know the fact that we are, and can safely postulate that there never was time when we were not." Another writes thus: We have received sufficient evidence to fully satisfy us that we are all immortal, and that to have eternal duration implies and involves pre as well as future existence." The immortality to which we all aspire, necessarily includes the personal identity, and what can be the nature of that preëxistence which precedes individual being, and consequently where the person does not exist? It must be much like "the play of Hamlet with Hamlet left out."

The latter writer, in a previous article, speaks of "the established fact that whatever has one end must have two," as evidence of preëxistence. He also says: "We will not say that this earth is not a manufactory of souls as well as bodies, but if it is, we see no more chance of their running eternally, than there is for a clock that is once wound up never running down."

The explanation of this obtuseness in perception may be found in the fact that "the things which are seen, are temporal; but the things

which are not seen, are eternal." Observation from the material plane sees the external form, but cannot see the internal essence, and therefore its philosophy is limited by the range of its vision.

Of the peculiar French idea concerning preëxistence, I am not conversant; out the general principle is obvious that the soul, as an entity, has not always existed, but has originated from the great soul of Nature tunion entire all chings."

If it is dependent main an anterior cause for its being, then it is not self-existent or eternal, but has a beginning and procedence or presucarnation cannot after the test, Re-mearnation is but another matte for procestateme, and appears to be equally unphilosophical and improbable. No known law compels the sout to pass repeatedly through this primary existence; and until either the law or the fact is known, it must be con-

sidered as a vagary of the imagination. Franklin, Muss July 20th, 1870

Take the world as it is, not as it ought to be.

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Banner Correspondence.

SPARKSVILLE.—J. II. Nixon sends us a letter containing an account of an incident which occurred, many years ago, among the experiences of Priscilla Hunt, who was a finister held in much repute by the Society of Illxite Friends: The Banner, some four or five years ago, gave an account of a prophecy uttered by or through her organism, in Ohio and Pennsylvania, about the year 1832—very clearly foreshadowing the great rebellion. She appeared in her ministerial career to be especially gifted, at times, in prophecy, as many worthy friends and others in various portions of America can tostify. She had but one child, who is the writer's mother; our house, therefore, was grandmother's writer's mether; our house, therefore, was grandmether's home. Her friends everywhere will testify that in matters

writor's mother; our house, therefore, was grandmother's home. Her friends everywhere will testify that in matters of veracity, no tongue was ever more closely bridled. Among her stopping points in her travels was the home of good old Isaac and Amy Post; she, therefore, was not unacquainted with Spiritualism. Indeed, she admired it much, except the idea that those departed may often be benefited by those yet on this side the "mystical river."

When she returned from her last general tour East, some sixteen years since, she found the writer of this "near the gates," as was thought. Knowing ma to be a Spiritualist, she asked me of its consolations in the hour of trial—and the reply that "in either event all is well with me," was also was resting (as she believed) her last earthly rest from delivering messages to her people, we talked much of spiritual matters; and to the query, "What gave her such unbounded confidence in the hereafter?" she replied, that "Many years ago" (I think in 1832 or 1833) "she was taken seriously ill, at the house of a friend, in Ohio. A botanic physician was called, but she grow worse and worse, until at length, to all appearance, she was dead—cold and still. After a moment of unconsciousness to her, she beheld herself, in full form, escaping from her body—except that her feet (spiritual) seemed to be lingering in her brain. She distinctly saw the friends at the bedside mourning her departure. At this critical juncture the doctor placed a few drops of the third preparation of lobella in her mouth, which seemed to her as though he took her by the feet and pulled her back into her body, and she awoke to 'exclaim: 'Oh, doctor! why dain't thee let me'go, it was such pleasured so delightful!' "This was almost practical and experimental knowledge of the resurrection.

New York. New York.

NEW YORK CITY.—E. Good takes pleasure in informing us of the advance of the cause of Spiritualism in that city. He says: One of the most noble working mediums of our cause is beyond doubt Miss M. K. Cassien. Letters directed to her are attended with prompiness and strict secrecy.—I have frequently given to her such, and they were returned unopened—as I seated them well and put private marks on them—convincing me of her high gift, and I would be pleased to see her patronized by the public at large.

\*\*The it is a property of the public at large.\*\*

\*\*The it is a property of the public at large.\*\*

pleased to see her patronized by the public at large.

\*\*Nevada.\*\*

RENO.—Mrs. M. J. Younglove says, under date of July 21:

It was our good fortune to hear Mrs. Laura De Force Gordon lecture last night for the first time. Her, theme was "Woman's Rights." and right well did she wage war against the tyrannical system imposed on women by the sterner sex. The home thrusts, however, are given with such good grace that the bitterest foe to human rights could find no fault. Devoted to her mission, she, with mighty forces at her command, steadily pushes onward, bearing aloft her all-powerful emblem with the word truth inscribed thereon in fiaming letters of fire. This State—our silver land—will be her campalguing field for awhile, and may her efforts be blessed overwhere with victory. overywhere with victory.

#### WHERE IS THE SPIRIT-WORLD LO-CATED?

BY "HISKENIAN" (A SPIRIT).

The repeated interrogatories in regard to what The repeated interrogatories in regard to what and where is the spirit-world? Induce us to give a brief statement of facts touching this important question. If we were to say that there is no such place or locality as a spirit-world, we should not be far from the truth. But there is a world of spirits; but that world is no more located than the Political world, the Christian world, the Heathen world, or the Scientific world. There is also a world of mind, and an atmospheric world which surrounds the earth, or the planet on which you live. But were we to say that all these worlds live. But were we to say that all these worlds are distantly located, or specific planetary hodies, floating in space, like that of the earth, or other floating in space, like that of the earth, or other planets, we should be as far from the truth as are those who are looking for a located heaven beyond the skies. The world of spirits may be said to extend as far as the earth and its atmosphere and gases extend, and no further. No spirit except those favored with a very high order of development, can go beyond the atmospheric influence of the earth-planet. And even those who are favored with a high order of development, cannot visit other worlds and planets without the aid and instruction of angelic guides. Truth is truth, and law is law; and disembodied spirits can neither come here nor go there, except by the can neither come here nor go there, except by the fixed laws of attraction and repulsion. And what is still better and more lovely and beautiful, they lave no desire to go or move except by attraction.

Again we say there is no such locality as the spirit-world; but we may say there is a world of spirit, for it would be impossible to go where spirit is not; but this world of spirit is a condition, not

a locality. Spirit elements exist everywhere, ready to be gathered into material forms to make manhood. But the elements of conscious existmanhood. But the elements of conscious existence must have an embodiment, or it cannot be tangible. Spirit may be individualized at will. You have been taught that words are spirit; thought is spirit also; but for spirit to become tangible, it must form a connection with matter and that matter is the male, or positive element of all material bodies. The ovum or mother element must also connect with the male or positive element before an individualized man can be pro-The elements of spirit cannot appear in duced. The elements of spirit cannot appear in tangible form without a medium. The sexes may dwell together a thousand years without connection, and no individualized spirit would be produced. Spirit and physical conditions must be favorable in order to produce an organic form. No spirit can or ever will show itself without a tangible, material covering; "a spirit hath not flesh and bones," though it may inhabit and control a medium of flesh and bones; but spirit of itself is not tangible matter, and can be seen by no one. We say there is no such thing as a spirit no one. We say there is no such thing as a spirit-body independent of a material body. Each plauet furnishes material of its own kind from

hich material hodies are formed. Spirit exists in all animate bodies; but it is not able to form a limpid or subtle covering for itself until it comes up in man proper. The planet earth employs twenty-five mother elements from which to create or produce man, while many kinds of animals below man do not contain half of that of animals below man do not contain half of that number of elements in their composition; and for this reason the spirit inhabiting a body which is destitute of the requisite number of constituent elements, is, on the dissolution of such body, thrown back into the great world or ocean of spirit life, simply because it has lost or been ejected from the body or form which gave it a distinctive individuality. But when the twenty-five or requisite number of constituent elements are compiled, the conjugal relation is sustained, and the spirit of life enters there and provides itself with an eternal covering. The cranial development self with an eternal covering. The cranial devel-opments of all such organisms are what we call human beings, or Emanuels, and can never die or be dissolved in nonentity, for if the outer covering drops, the spirit has a tangible, though subtle covering within the outer man which is able to sustain an individualized existence until it is able to procure, or resurrect, another temple. And the time will come when the death of the body of man will be a blank to earth's inhabitants; and were we permitted so to speak, we could say we would to God the glorious time had arrived.

In conclusion, we can say of a truth that there is no located spirit-world; no heaven, no hell, no purgatory to earth's inhabitants beyond the limits of the planet from which they were created.
"Blessed are the meek, for they shall inherit the earth." When you think of heaven, compare your interior spirit with your exterior deportment and language, and then let your reason determine whether correspond to the property of the planet from the property of the planet from the property of the planet from the planet f whether or not your conditions sustain you in an harmonious self-hood: if they do, you are in harmonious self-hood: if they do, you are in heaven: if not, you are in hell, or traveling in that direction. Our advice to all, is to do all in your power to promote life and harmony within, and encourage it in all reasonable ways in those with whom you are connected, for all distinctive spiritual intelligences derive their subsistence from the earth; and it is through animal bodies that the crude earthly matter is digested, lactealized, veinousized, and arterialized, through which it is chemically refined, preparatory to the support of those who have dropped the outer form; and should all physical life become suddenly extinct, all distinctive or individualized life belonging to the earth as spirits would soon become extinct the earth as spirits would soon become extinct also. Hence all should be careful who they harm also. Hence all snould be careful who they harm or injure, lest they destroy the support of a spirit-friend. All individualized spirits derive their continued existence through the medium of some person or animal body; and you can set this down as a truth. This is what we call practical salvation, and we sincerely confess we know of no other Injuration (Ia) Herald. other .- Livingston (La.) Herald.

NON-IMMORTALITY.

We offer below a beautiful poem on the above subject, in which the writer-evidently giving forth the feelings which weariness of life often brings to the sensitive soul, making it almost to pray for that "eternal sleep" which some of the French revolutionary enthusiasts proclaimed should follow death-falls, we think, into an error concerning the Buddhist's belief, in the words which he puts in the mouth of their founder. The object of Sakhia-Muni was to save the soul from suffering, and earthly existence after the death of one body-by rebirth, rather than to inculcate a loss of individuality, in the beyond, forever. A gifted writer on this subject, sometime since, in our columns, used the following language with regard to his teachings:

"To meet this demand of our nature [for rest] is an imperative duty, and can only be obtained by freedom from existence itself, for existence is subjection." This had reference to a country where life was feared because it involved "want, privation, and struggle."

Quoting from Duncker, the same author gives the following words of the great teacher:

"Salvation and redemption have come for all; even the lowest and most abject classes can be freed from the necessity of rebirth."

This would seem to prove that earthly rebirth-and, consequently, continued earth-life—was to be evaded, and the "present hell" of human suffering escaped from by the attainment of Nirvana - not that the freed soul should

thereby sink into an ondless night of "utter nothingness." In proof that this system does not teach that "stagnation" is to be the "ultimate destiny of the human soul with all its priceless treasures," the author before alluded to quotes from Burnouf the following beautiful example of Buddhistic

orthogonal night of error is taken from the soul, the sun of knowledge has arisen, the gates of the false ways which lead to the existences filled with misery are closed. I am on the orner stone, the pure way of heaven is opened, I have entered the read to Nirvana. On this read the oceans have entered the read to Nirvana. On this read the oceans of blood and tears are dried, the mountains of human bones broken through and the army of death annihilated as the elephant everturns the reed int. He who without distraction follows this way escapes from the circle of transmigration and the revolutions of the world. He can least, I have performed what was incumbent on me; I have annihilated the existence for myself; I will not again be born, I and the properties of the world. The state of the world.

Not more simply grand and elequent than this was the firm assurance of the great "Apostle to the Gentiles," when

"The time of my departure is at hand.
I have fought a good fight, I have finished my course, I have finished my course, I have for the fath:
Henceforth there is laid up for me a crown of rightcous-

BAKHIA-MUNI AT BODIHMANDA. RY E. H. PLUMPTRE. Yes, life's long strife is o'er; At last I reach the shore;
The waves and billows all are overpast;
Each stop I upward gained,
Each condict I sustained,
Has its due meed of blessing at the last.

Vigil and fast were right, right and last were right,
They raised mo out of night,
Each came with power to purify and bless:
But now as crown of all,
The cold, dark shadows fall;
I sink and fail in utter nothingness.

Oh, bliss beyond compare,
With neither loy nor care,
Hushed every sound of harmony or strife;
The consciousness intense
Of losing lower sense,
Not being with the memory of life! Just as in haschisch dreams

Just as in haschisch dreams
The rapture noblest seems,
When visions glorious yield to slumbers deep;
So through all time's expanse,
The soul's cestatic trance
Finds its high bliss in everlasting sleep. Just as when music floats.

Just as when music hous,
Its sublicest, sweetest notes,
Italf hushed to silence, thrill through ear and brain;
Bo the intensest biles
Is when we know but this—
Know we are not, with neither joy nor pain. All good deeds done to man,

When first our work began. These lie belind, forgotten and remote;
In clear Nirvana's day
They melt and pass away;
Who counts the atoms that in sunshine float?

As when in ocean's wave The raindrop finds a grave,
It fears no more the storm-wind or the heat,
So shall the cleansed soul Plunge in the boundless whole, And, seeking freedom, into naught retreat.

For dreary were the range Through being's endless change, Base forms of brute, or lower births of man; What profit have we found, In vain dejusions drowned To end at last as poor as we began?

Still weary war to wage
Against disease and age,
Bent limbs, dim eyes, weak brain, and failing breath;
Through each new type of life,
To know the same vain strife,
And taste again the bitterness of death! But, oh, the ranture deep

When wisdom's self has 'humed the thrice-blest soul;
Whon wisdom's self has 'humed the thrice-blest soul;
Whon every sound is hushed,
And o'er each sense have rushed
The mighty waves that from Nirvana roll! Far better be as naught

Than live thus overwrought,
Deceived, and mocked, and captive led, and blind;
Far better nothingness
Than all this sore distress, Where brute, dull matter triumphs over mind.

And is this, then, the end? And does our bliss depend On knowing that we are not what we seem? Is there no deeper joy
That nothing can destroy—
A sleep in which we dream?

Is this for all who live
The best boon Heaven can give,
To catter on the drear and darksome night;
To feel the boundless vald,
Where being lies destroyed,
And self is lost in nothing infinite?

Were it not better far
To know not that we are
To lose the very sense of being's pain,
Than still to watch the spark
Of life through all the dark, And tremble lost it burst in flames again?

Yes, the true wisdom's way, Tes, the true wisdom's way,
The only perfect day,
Is pure not-being, nothing absolute;
The dark abyes profound,
Where comes nor light nor sound,
And the vast orb lies metionless and mute.

\*At Bodhimanda is the sacred fig tree, the tree of wisdom which all Ruddhists reverence as having witnessed their founder's attainment of Nirvana, and his consequent identifi-cation with Buddha, or the Supreme intelligence.

# OREGON.

Meeting of Spiritualists.

DEAR BANKER—Will you allow the underrigned to give na unofficial account of a late meeting of Spiritualists held at sutteville, Marion Co., Orgon,? Notice had been given hrough a large portion of the State, that a Camp Meeting yould be held at the above place on the 25th, 25th and 27th I June but rather insurance with the company of which the an unofficial account of a late meeting of Spiritualists held at Butaville, Marion Co., Orgon? Notice had been given through a large portion of the State, that a Camp Meeting would be held at the above place on the 23th, 26th and 27th of June, but rather inauspiciously it commenced rating on the night of the 24th, and on the 25th rained quite hard all the fore part of the day, and as a consequence but very few came on to the camp ground, and a few put up at the hotel. After consulting togother, we concluded to meet and organizo in a hall in town. Accordingly what few there were of us—about twenty-five—met at 2 o'clock P. M., and organized by electing D. H. Hendee, of Portland, President, A. B. Gross, of Portland, Secretary, F. Geer, of Butteville, Mr. Winne, of Portland, and Job Carr, of Washington Territory, Committee of Arrangements, and James Fruit, of Silverton, Marshall; when, after a few remarks on the general objects of the meeting, we adjourned to meet in Conference in the Hall at 8 o'clock in the evening. But some of the outsiders being very anxious to see or hear semething, and learning there was a medium present, plead so hard for a circle, that a few of us consented to sit; we did so for perhaps half an hour, but under such adverse circumstances—a very light room, a large opposing element, and no two of the circle, had ever met before—that it would have been strange indeed. If we had had any demonstrations, though the medium saw a number of spirits, but not distinct enough to describe them.

At 8 o'clock we met in Conference, and investigators and

nome. Mr. Carr then went out to the camp-ground and informed those camping there of the fact, whereupon it was concluded that we would stay through the time and see what could be done. Accordingly we had two or three circles through the day and evening, quite a number of people coming in (notwithstanding the continued rain,) including Mr. Cleveland, the well-known trance speaker; Mr. Riggs, a young convert, also developing as a trance speaker; Mr. Athey, who appears to be developing as a trance speaker; Mr. Athey, who appears to be developing us a personating medium; also several others partially developed and slightly influenced, together with Mrs. Fruit, an elderly lady (very illiterate,) who is a very good seer, and describes persons and places accurately, also converses with the spirits and reports their sayings. She gave many very satisfactory tests to a number of individuals during the continuance of the meeting, and thoroughly converted soveral to the truth of spirit communication. Mr. Riggs is also a very illiterate young man, can scarcely read or write, and yet will lecture for half to three-quarters of an hour on the authenticity of the Bible, and quote chapters and verses with which in a normal state he is entirely ignorant, and quotes authors of whose works he has never read a line. There was also another young man (name forgotten,) who gave quite an interesting trance lecture.

Sunday, 27th, nowithstanding the continued rain, numbers of persons came in, and by 10 o'clock about three hundred were present. We had some excellent singing by the Butteville choir, accompanied by the violin, after which Mr. Cleveland sang a song, as is his oustom, and was immediately entranced and spoke for about an hour and a falfmost cloquently, commencing a series of lectures, the controlling spirit claiming to be one who had left this sphere about four hundred years ago, and is evidently well-vered in philosophy, theology, sacred history, the Bible and ethics, has a very comprehensive and logical style of reasoning, a interested in some of the manuscrations given through Mrs. Fruit. Many excellent tests were given through her, several short speeches by Mr. Riggs, and a number of personations by Mr. Athey; also a young lady, Miss Eberheart, was twice entranced, and saw and described spirits very accurately, although it was the first time she had ever been influenced in that way; several others were also considerably influenced.

mucheed. Monday, 28th, quite a number still held on, loth to leave Monday, 28th, quite a number still held on, both to leave what almost seemed to be conscerated ground, and at about 2 o'clock we again gathered together and had the closing lecture of the course through Mr. Cleveland, the leading subjects having been, "The Divinity of Christ," "The Authenticity of the Bible," "The Illistory and Facts of Spiritualism," "The good that Spiritualism has done," &c., &c. The congregation then dispersed for their respective homes, having had a very harmonious, orderly and pleasant time, the most violent opposers conducting themselves in a proper manner, and as a general rule listening attentively to the lectures, and notwithstauding the rain, all appeared to have enjoyed themselves well, and to feel that it was an eccasion ever to be remembered with bleasure. Many of to the lectures, and notwithstuding the rain, an appeared to have enjoyed themselves well, and to feel that it was an occasion over to be remembered with pleasure. Many of us fully realized that our spirit friends were there, and well-pleased with the general results.

Yours in the cause of Progress.

John S. Hawkins, Jon Carn.

### MINNESOTA.

Report of State Agent for July. Whole number of members joining the association, 17; money collected, \$22.11; money subscribed, \$5.00; Total, \$27.11. Places visited: St. Anthony, Vales Grove, Long Lake, Plymouth, Excelsior, Medina and St. Anthony, Number of lectures given, 9. Amount paid out, \$3.15. All of which is respectfully submitted to the Spiritualists of Minnesota.

nesota.

My labors for August will be, Osseo, Aug. 7th; Anaka, the 14th; Elk River, the 21st; Princeton, the 29th. Places that wish my services week evenings can address me at the above places, and oblige, as ever.

St. Anthony, Aug. 1st, 1870.

### Seeing with the Spirit.

The true Spiritualist recognizes beauty and truth wherever found. He is grateful to Orthodox and Liberal, to Catholic and Protestant, to any and all who are capable of opening fresh views of the divinity of the Creator and his visible works. Especially grateful is he to the individual, no matter who he is or whence he comes, who discloses to him an interior view of what is shut up by the outward barriers and veils of sense, and helps him to understand and enjoy those deep visions of the spirit which are the real light and life of all objects in God's marvelous creation. We have ourselves been struck very forcibly, in this regard, by reading a late discourse of a wellknown Catholic clergyman of New York—one of his ordinary Sunday discourses to his flock—on the subject of praise. It contains so much that is genuinely spiritual, and abounds with such rich suggestions for the human heart, that we cannot refrain from reproducing it in substance for the benefit of the readers of the Banner. They will unite with us in asserting that it is a piece of preaching worthy of inspired human lips:

"'The earth is full of his praise.' When we try, said the preacher, to form a definite idea of the Creator, we find ourselves haffled, and can only repeat the prophet's words, 'Truly he is a hidden God.' And yet we all wish to know something of him. He seems very far away. What good news, then, if on this bright Sunday morning we could learn a search which would draw we never to God. learn a secret which would draw us nearer to God.
There is such a secret. If we will rightly meditate
upon the beauty of this world, we shall find it a
wonderful revelation of God, for 'the earth is full
of his praise.' Again, we are told in holy scripture that 'the heavens show forth the glory of God, and that all his works make him known to the sons of men.' Indeed, to a thoughtful mind, the books of Nature can become almost as precious as the sacred scriptures themselves. As in the bright sunlight, we can discern the separate trees and crags which cover the distant mountains, and even the little rill running down its side, and yet in the shade, they appear one smooth, purple mass; so the thought of God—that sunlight of the reveals new beauties in the natural world. and these beauties, in their turn, lead us back to him. The earth is God's studio. These beautiful him. The earth is God's studio. These beautiful scenes of Nature are God's pictures; they are his works of art, and each one of them a master-piece. All the wise and good and thoughtful men of our race have found this world a revelation of God. In this heathen philosopher and Catholic saint speak the same thoughts in almost the same language. A holy hermit in olden times used in his flaily walk to gently stroke the flowers along his path and say to them. Oh, be silent! he silent! you tell me God has made you for love of me, and yet I do not hore him—I understand you; reproach you tell me God has made you for love of me, and yet I do not love him—I understand you; reproach me no more for my ingratitude. Another man, an Atheist, was called by some duty to the western part of our continent. Standing, one summer's evening, among the highest crags of the Rocky Mountains, and looking down upon the valley which was spread beneath—an ocean of flowers and verdure—and contemplating the extraordinary heauty of the scene, there came to his of June, but rather inauspiciously it commenced ruining on the night of the 24th, and on the 25th rained quite hard all the fore part of the 43th, and on the 25th rained quite hard all the fore part of the 43th, and on the 25th rained quite hard all the fore part of the 43th, and on the 25th rained quite hard all the fore part of the 43th, and on the 25th rained quite hard all the fore part of the 43th, and on the 25th rained quite hard all the fore part of the 43th, and on the 25th rained quite hard all the fore part of the 43th, and the can great beneated to 25th rained the and organization of the camp ground, and a few put up at the hotel, except Mr. Carr, started for self-like in 15th rained the 25th rained and 15th rained the 15th rain

watch star after star glistening in its silver chastoness, do not resist the holy influence which steals over your soul and tells you that the supreme being is also a being of infinite purity. When you admire the sun setting in glory, with its crown of clouds, let it raise your hearts to that God of Majesty, who 'dwelleth in light inaccessible.' Open your hearts to receive the pure inspirations which come from these lovely things, and then pour them all back at the feet of their Creator."

#### LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore behooves Secleties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-termed.]

formed.]

J. MADISON ALLEN, Ancora, N. J.
C. FANDE ALLEN, Ancora, N. J.
C. FANDE ALLEN, Will speak in Putnam, Conn., during August; in Willimantle during September; in Cincinnati, O, during November. Will take engagements West or South for December and January. Address as above, or Stone-lism, Mass.
J. MaDISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls last or West.
HARIERSON AKELY, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
MRS, N. A. ADAMS, box 277, Fitchburg, Mass.
HARIERSON AFOIR, Charles City, Iowa.
MRS, N. A. ADAMS, box 277, Fitchburg, Mass.
HARIERSON AFOIR, Charles City, Iowa.
MRS, N. K. ANDROSS, trance speaker, Delton, Wis.
DR. J. T. AHOS, box 2901, Rochester, N. Y.
REV, J. O. BAREKTT, Glenbeulah, Wis.
MRS, NAIGH, H. P. M. BHOWN, P. O. Dox 432, San Francisco, Cal.
MRS, NEALEL J. T. BRIGHARI, Elin Grove, Colerain, Mass.
ADDIC L. BALLOU, Inspirational speaker, Gilengo, Ill., care
R. P. Jonnal.
REV, DR. BARNARD, Battle Creek, Mich.
DR. A. D. BARNARD, Battle Creek, Mich.
DR. A. D. BARNARD, Restricts and reversed to the progression of the p

MRS, NELLIEJ, T. BRIGGIAM, Elin Grove, Colerain, Mass.
ADDIE L. BALLOU, Inspirational speaker, Chicago, Ill., care
R. P. Journal.
REV. Dr. Harnand, Buttle Creek, Mich.
Dr. A. D. Baaton, Inspirational speaker, Boston, Mass.
JOSRIB BARRA, Jamesville, Wis.
MRS. E. Burra, inspirational speaker, Box 7, Southford, Conn.
WM. BUSH, Esq., 163 South Clark street, Chicago, Ill.
M. C. Bent, Inspirational speaker, Almond, Wis.
BENR BARRA, Jamesville, Wis.
MRS. E. Burra, inspirational speaker, Inchemond, Iowa.
MRS. M. A. C. Brown, Mest Bandolink, Wis.
BENR BARSTOW, Inspirational speaker, Illehmond, Iowa.
MRS. M. A. C. Brown, West Bandolink, Vis.
MRS. A. P. Brown will speak in Bartonville, Vi., Sept. II
and IS. Address, St. Jolinsbury Centre, W.
MRS. A. P. Brown will speak in Brighiam, Me.,
one-fourth of the time. Address, North Maddson, Me.
Mus. Andry N. Bernham, inspirational speaker, Io Chapman street, Boston.
MRS. EMMA F. JAY BYLLENE, 151 West 12th St., New York,
DR. J. H. CERDER, 39 Wall Street, Boston, Mass.
J. M. CHOATE, Irance and inspirational lecturer. Address
rear 56 Poplar St., Boston, Mass., carra Mrs. M. E. Hartwell,
WARREN CHASE, 691 North Fifth street, St. Louis, Mo.
ALBERT E. CARPENTER, care Banner of Light, Boston, Mass.
MRS. ANKEL M. CARVER, trance speaker, M. E. Hartwell,
WARREN CHASE, 50 School street,
MRS. ARKEL M. CARVER, trance speaker, Histonical, O.
DEAN CLARIE, Salisbury, VI.
DR. A. B. CHILD will becture at convenient distances from
Boston. Address 50 School street,
MRS. ARREM CARRE, Talbraven, Mass.
MRS. CARRIE M. CCSHMAN, trance, Hillsboro' Bridge, N. H.
DR. J. B. CHILD will becture at convenient distances from
Boston. Address 50 School street,
MRS. ARREM CARRET, Harnes speaker, Bradford, Mass.
MRS. CORRES, M. D., Ottawa, Hh., box 1374.
CHARLER P. CROCKER, Inspirational speaker, Bradford, Mass.
MRS. LCAR H. CONSTANTISE, Lecturer, Thornton, N. H.
MRS. HILTHE CLARE, THRUE speaker, JST Bradway, New York,
DR. J. P. COURES, M. D., Ottawa, Hh., box 1374.
CHARLES P. CROCKER, Inspirational speaker, Sturgi

GRORGE DUTTON, M. D., West Randolph, VI., will speak in Snowsellie, Braintree, Vi., once in two weeks till further notice.

DR. E. C. DUNN, Rockford, Ill.
MRS. ADDIE P. DAVIS, (formerly Addie P. Madget.) White hall, Greene Co., Ill.
MRS. ASDES M. DAVIS, 289 Main street, Cambridgebort, Ms. MSS NELLIE L. DAVIS, 49 Butterfield street, Lowell, Mass. MRS. E. B. DANSORIE, M. D., trance speaker, (formerly st. Boston.) Lawrence, Kam., box 461.
Miss S. E. Dicksor, Inspirational, Vincland, N. J., box 291, FRANK DWIGHT, Montana, Jowa.
MRS. SORHAK, DURANT, Lebanon, N. H., will answer calls in New Hampshire and Vermont.
DR. J. R. DOTY, Covington, St. Tammany Parish, La.
A. C. Edmynds, lecturer, Newton, Jowa.
DR. J. E. EMERY, lecturer, South Coventry, Conn.
THOMAS GALES FORSTER, 32 Spring Row, Baittmore, Md.
MRS. CLARA A. FIELD, lecturer, Newport, Me.
ANDIEW T. FOSS, Manchester, N. H.
RRY, A. J. FISHRAGE, Sturgls, Mich.
MRS. J. FARNIE B. FELTON, South Malson, Mass.
RRY, J. FARNIE, Ogdensburg, N. Y.
J. G. FISH, Hammonton, N. J.
M. W. J. FARNIELD, Androra, Camden Co., N. J.
CHARLES D. FARLIE, D. Androra, Camden Co., N. J.
CHARLES D. FARLIS, Inspirational speaker, Decribed, Mich.
GEORGE A. FULLER, Inspirational, Salex, Mass.
MISS ALMEDIA B. FOWLER, Inspirational, N. J.
A. B. FIEROH, Ann Arbor, Mich.
N. S. GREENLEAP, Lowell, Mass.
ISAAC P. GREENLEAP, Holl Washington street, Boston, Mass.
ISAAC P. GREENLEAP, Holl Washingt

KRRSEY GRAVES, Richmond, Ind.
MISB JULIA J. HUBBARD, POTISMOUTH, N. H., box 455.
JAMES H. HARRIS, box 99, Abington, Mass.
WH. A. D. HIME, West Side P. O., Cleveland, O.
ZELLA S. HASTINGS, inspirational, East Whately, Mass.
MIS. S. A. HOUTON, East Saginaw, Mich., care K. Taibot.
MISS. L. HUTCHISON, inspirational, Owenswille, Cal.
DR. M. HERRY HOUGHTON, Ashland, Mass.
MIS. E. MAN HARRISOR WILL JUCTURE IN Geneva, Painosymbol.

MRS. S. A. HORTON, East Saginaw, Mich., care K. Talbot.

MRS. L. HUTCHISON, inspirational, Owensylle, Cal.

DR. M. HUKRY HOUGHTON, Ashland, Mass.

MRS. EMMA HARDINGS will lecture in Geneva, Palnesylle,
Milan, Farmington and other adjacent, points in Ohio during
August; in Cleveland, during September-address for those
two months care of A. A. Wheelock, "Janearon Spiritualst"
office; in New York during October. Permanent address, 229
East 60th street, New York.

E. Annie Hisman, Agent Connecticut State Association of
Spiritualists. Permanent address, Falls Village, Conn.

Moses Hull will speak in Westville, Ind., Aug. 21; in Hobart, Ind.
MRS. 25 to St. in Cincinnati during September and October. Permanent address, Hobart, Ind.
D. W. Hyll, inspirational and normal speaker, Hobart, Ind.
MRS. F. O. Hyzer, 122 East Madlson street, Bultimore, Ma.
MRS. M. S. TOWSENSD HOADLEY, Pitchburg, Mass.
MRS. A. Hull, trance and inspirational speaker, 1516 Parke
avenue, Philadelphia, Pa
J. D. HASCALL, M. D., Waterloo, Wis,
LYMAN C. Howe, Inspirational, box 19, Fredonia, N. Y.
AMOS HUKT, trance speaker, Cold Water, Mich.
DR. E. B. HOLDEN, Inspirational, box 19, Fredonia, N. Y.
AMOS HUKT, trance speaker, Cold Water, Mich.
DR. E. B. HOLDEN, Inspirational, Mount Clemens, Mich.
CHARLES HOLT, Warren, Warren Co., Pa.
Miss Neste M. Johnson, Milford, Mass.
WM. F. JAMESOS, Lake City, Minn
ARRAHAN JAMES, Picasantville, Venango Co., Pa., box 34.
S. JONES, Esq., Chicago, Ill.
HARVEY A. JONES, Lage, City, Minn
ARRAHAN JAMES, Picasantville, Venango Co., Pa., box 34.
S. JONES, Esq., Chicago, Ill.
HARVEY A. JONESON, Corry, Pa.
DR. P. T. JOHNSON, Heturer, Ypallanti, Mich.
DR. C. W. JAGRSON, Oswego, Kendall Co., Ill.
S. A. Jesper, lecturer, will visit St. Johns, N. B., for a
short time. Address, care George P. Orchard, 71 Charlotto
street; permanent address, Bridgewater, Vt.
GEORGE KATES, Dayton, O.
O. P. Kellocio, East Trumbull, Ashtabula Co., O.
MRS, Frank Reed KNOWLES, Inspirational speaker, Breeds.
Ville, Mid.

O. P. Kellogg, East Trumbull, Ashtaouia Co., O. Mrs. Fhank Reed Knowles, Inspirational Speaker, Breeds ville, Migh.
Grober F. Kittriidok, Buffalo, N. Y.
Mrs. M. J. Kutz, Bostwick Lake, Mich.
J. S. Loveland, 350 Josels etreet, San Francisco, Cal.
Miss Jennik Leys, Inspirational speaker, Address, care
Dr. B. H. Crandon, No. 4 Tremount Temple, Boston,
Crphas B. Lynn, Inspirational speaker, may be addressed care G. A. Bacon, Boylston Market, Boston, Ull further netice,
Mary E. Longdon, Inspirational speaker, 60 Montgomery
street, Jersey City, N.
Mis, A. L. Lambert, trance and inspirational speaker, 959
Washinaton street, Boston, Mass.
H. T. Leonado, trance speaker, will answer calls to lecture
on "Temperance" in the trance or clairvoyant state. Address, Tamton, Mass,
Joseph B. Lewis, inspirational speaker, Yellow Spring, O.
Mis, F. A. Logan, will answer calls to lecture in Missouri,
Illinois or Iowa, Address, St. Louis, Mo., care Warren Chase,
Dr. John Maynew, Washington, D. C., P. O. box 563,
Mrs. Anna M. Middless on Tis, Bridgeport, Conn.
Miss. Sarah Helen Matthews, Quincy, Mass.
Dit. G. W. Moirell, Jr., trance and inspirational speaker,
Boston, Mass.

Soston, Mass.
CHARLES S. MARSH, semi-tranco speaker. Address, Wonevoc, Juneau Co., Wis.
Mis. Eliza Howe Fuller McKinley, inspirational, San
francisco, Cal.

MRS. C. A. ROBBINS speaks in Watkins and Dundee, N. Y.,

MRS. C. A. ROBBINS speaks in Watkins and Dundee, N. Y., on alternate Sundays.
MRS. S. A. ROGERS, Rock Island, Ill., care A. J., Grover, M. D. C. H. RINES, Inspirational speaker, Boston, Mass.
REV. A. B. RANDALL, Appletofn, Wis.
J. T. ROTSE, normal speaker, Terre Hante, Ind.
MRS. PALISA J. ROBERTS, Carpenterville, Ill.
MRS. PALISA J. ROBERTS, Carpenterville, Ill.
A. C. ROBINSON, Salem, Mass.
A. BRAN SMITH, ESQ., inspirational speaker, Sturgis, Mich.
MRS. M. SHITH, ESQ., inspirational speaker, Toledo, O.,
MRS. M. E. B. SAWER, Fitchburg, Mass.
ALIGERT E. STANLEY, Leicester, VI.
MRS. C. A. SHERWIN, Townsend Center, Mass.
DR. H. B. STORE, 129 Harrison avenue, Boston, Mass.
DR. H. SLADE, Kalamazoo, Mich.
MRS. FANNE DAYR SMITH, Millord, Mass.
DR. H. SLADE, Kalamazoo, Mich.
MRS. FANNE DAYR SMITH, Millord, Mass.
DR. U. CLARE SPEAGE, T. Conclusive, VI.
MISS M. S. STCUTEVANT, trance, Cambridgeport, Mass.
DR. U. CLARE SPEAGE, Roberter, N. Y.
MRS. C. M. STOWE, San José, Cal.
MRS. S. E. SLIGHT, foot of Auburn street, Cambridgeport,
Mass.
MRS. S. J. SWASEY, normal speaker, Noank, Conn.

DR. O. CLARK SPERGUE, Rochester, N. Y.
MES. C. M. STOWE, Sam José, Cal.
MES. S. E. SLIGHT, foot of Admira street, Cambridgeport,
MES. M. S. E. SLIGHT, foot of Admira street, Cambridgeport,
MES. A. DIJE M. STEVENS, trance speaker, Wentworth, N. H.
MES. SLIGHE SHITH, impressional speaker, Sturels, Mich.
MES. A. J. SWARK, Inspirational, Union Lakes, Minn
JOSEPH D. STILKS, Dunville, VI.
SKLAR VAS SICKLE, Greenbush, Mich.
IDE. E. SPERGUE, Greenbush, Mich.
IDE. E. SPERGUE, Greenbush, Mich.
JOSEPH J. STILKS, Dunville, VI.
SKLAR VAS SICKLE, Greenbush, Mich.
JUL E. SPERGUE, G. Cal.
J. W. SEAVER, Inspirational speaker, Byron, N. Y.
E. R. SWACKHAMER, J. S. S. 3d street, Brooklyn, N. Y., E. D.
MISS, H. T. SPERMISS, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
684 Race afreet, Philadelphia, Pa.
BENSAMIS TODO, San Francisco, Cal.
J. H. W. TODORY, Providence, R. L.
HILDSON TETTLE, Berlin Heights, O.
FRANCES A. TTELLE, lecturer, Box 3-2, La Porte, Ind.
MISS MATTIR TOWING, Conway, Miss.
Mes. Robert Timbons, Mexico, Andrian Co., Mo.
MRS. Extiler N. TALKADGE, trance speaker, Westville, Ind.
DR. S. A. Thomas, lecturer, Classed, Minn.
JAMES TRASK, Jecturer on Spiritualism, Kenduskeag, Mo.
MISS, SARAH M. THOMPSOK, Inspirational speaker, 161–81.
S. V. WILSON, Lombard, III.
E. S. WHEELE, Hispirational, 111 Superior street, care
American Spiritualist, Cleveland, O.
F. L. H. WILLIS, M. D., 18 West 24th street, near Flith avenue Hotel, New York.
MISS, E. WARNERE, Cordova, III.
F. L. WALDSWORTH, SPIGNORY, Providence, Co., N. Y.
PREF, E. WHIPTE, Care Banner of Light, Hoston, Mass.
MRS, E. M. RUGLOSON, Chicago, III., Carer, P. Journal,
LOIS MARDHOMER, Spignory, A. S. Laurence, Co., N. Y.
PREF, E. WHIPTE, Clyde, O.
MRS, MARY E. WILLIS, trance speaker, Beaufort, N. C.
MRS, S. PAREER, S. WHIL

d. G. Whitely, inspirational speaker, Rock Grove City, Floyd Co., Iowa.
Mrs. E. A. Williams, Deansville, N. Y.
ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.
A. C. and Mis. ELIZA C. WOODEL FY, Eagle Harber, N. Y.
Mrs. JELIZIFEYIAW, Northhoro, Mass.
Mrs. FANNIR T. YOUNG, Grance speaker, Address, Centre Stratory, N. H., care Dr. H. C. Cobure,
Mr. & Mrs. Wr. J. YOUNG, Boise City, Idaho Territory,

Spiritualist Camp Meeting at Walden Pond.

Spiritualist Camp Meeting at Walden Pond.

A six days' meeting of the Spiritualists of Massachusetts will take place at Walden Pond Grove, Concord, cenamening on Thesday merging, August 23d, and a riding Similary attenuous, August 25th, at 5 o'clock.

The Committee base made all necessary arrangements for those who wish to remain at right upon the grounds. Families, and all desiring, will find here accommodations for doing their own cooking; those not sa desiring, can obtain a plential supply of refreshments on the ground at Isostol pricos, Tents will be provided at a singilizest-not over \$4.06 for the entire six days. The exceeses will consist of speaking by some of the best talent at command. Prof. Wilham Denton, J. H. W. Toohey, Dr. H. B. Storer, A. E. Carpenter, I. P. and N. S. Greenlent, Mrs. Townsend Hoadbey, and others being expected; those wishing other amuse ments will find them in abundance—the lake, swings, &c., together with dameling, tarnishing a multiplicitive of advantages or possing the time persons will be pitched at the new speakers' stand, so that should bad weather be experienced it need cause no discombing to the audience.

Public speakers may obtain free tickets and also make arrangements for entertainment free of expense, by applying to the Committee. The Committee are thankful to the public for past layors in the series of plenic gatherings carried on by them at this place, and will spars no effort to make the present undertaking a success.

During the week days, Excursion Trains will leave Fitchlorg, Economister, Mason, and Townsond, Sh.00; Shiriey, 90 cents; from Waltham, 80 cents; children, 50 cents; from Fitchburg, Leominster, Mason, and Townsond, Sh.00; Shiriey, 90 cents; from Waltham, 80 cents; Children, 50 cents; from Fitchburg, Leominster, Mason, and Townsond, Sh.00; Shiriey, 90 cents; from Waltham, 80 cents; Children, 50 cents; from Fitchburg, Leominster, Mason, and Townsond, Sh.00; Shiriey, 90 cents; from Waltham, 80 cents; Children, 50 cents; from Fitchburg, 16:30 A. R., stopp

for Marthoro' and an way sources.
5 P. M.
Packages of tickets good for six round trips \$1,00.
LR. A. H. RICHARDSON, I. Committee of JAMES S. DODGE. V. Agrangements.

New York. The Fourth Annual Convention of the New York State Or-The Fourth Annual Convention of the New York State Organization of Spiritualists will be held in the village of Laona Chantampue Co., N. Y., (near Dunkirk,) on Saturday, and Sanday, Sept. 3d and 4th, commencing at 10 o'chock in the birenoon. The usual business of the organization will be transacted, including the appointment of delegates to the next annual meeting of the American Association of Spiritualists, Persons desiring to be chosen as such delegates not able to attend, this Convention, by sending their agness and address, with one deliar each—the fee for membership—to J. W. Seaver, Esq. the Treasurer, at Byron, Genese Co., N. Y., or to the subscriber at Rochester, N. Y., will be curolled asymenhers of this organization, from whence only the delegates will be chosen. Each Local Organization of Spiritualists in the State, Children's Lyceums and Friends of Progress are requested to send two delegates, and one additional delegate, for each fifty members and fraction of that number over the first fifty. A fail representation is carmestly solicited, as lustness of vital importance to the cause will be transacted, and an unusually interesting meeting is confidently expected.

Seventh National Convention—'The American

Seventh National Convention -The American

Seventh National Convention—The American Association of Splittunlists.

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 20th day of September, 1850, at 10 o'clock in the mortuns.
Each State organization is invited to send 'the same number of delegates that they have Representatives in Congress, and each Territory and Province baying organized societies invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates, as and participate in the husiness which shall come before this meeting.

By direction of the Board of Trustees,
HENRY T. CHILD, M. D., See'n,

### Kider Street, Platadelphia.

The Board will meet on Monday, the Enlight September, at 2 p. M., at the Hall above named.

Fourth Annual Convention of New Hampshire State Spiritualist Association.

This Convention will be held at Eagle Hall, in the city of Concord, commencing Wednesday, the last day of August, 1879. Speakers will be entertained free. Board can be had at hotels and in private families, at prices ranging from \$1,00 to \$1,50 per day. Efforts will be made to obtain reduction of fare on the militegals. Speakers and others designing to attend-write to Mr. Joslah P. Hatch, Concord, N. H. All persons from abroad are invited to attend and be, at home with us, same as eltzens of our own State.

Now let us have a demonstration worthy of our cause; let every town, village and bandet in our State for represented by all good Spiritualists, and others. every town, village and painter as by all good Spiritualists, and others. FRASE CHASE,

FRANK CHASE, MRS. ABBAM AVERILL, V Secretaries.

Ohlo State Association of Spiritualists-Fourth Ohio State Association of Spiritualists—Fourth
Annual Convention.

The Fourth Annual Convention of the Ohio State Association of Spiritualists will be held in Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, luth and lith, commencing at 11 o'clock A. M. Local Societies and Lyceums will be entitled to two delegates for each fifty members or fractional part thereof, and two for each additional lifty members and one for each fraction thereof. Arrangements will be made for securing board at reduced rates. Emma Hardinge and other distinguished speakers will be in attendance.

Hydron Turric, President,
George William Wilson, Secretary.

Grove Meeting. The Progressive Lyceum and Society of Spiritualists and Liberalists of Milan, O., will hold a Grove Meeting, Saturday and Suiday, Aug. 20th and 21st, in the heautiful grove of the Western Reserve Seminary. It is located in almost the heart of the town, and will be fitted in the best manner for the occasion. Emma Hardinge, J. M. Peebles, and A. A. Wheelock will occupy the rostrum. Ample provisions will be made for the accommodation of friends from a distance. The speakers' names are sufficient guarantee of the intellectual feast to which all are invited. HUBSON TUTLE, Conductor.

LEE VAN SCOTIEN, Scorelary.

LEE VAN SCOTTEN, Secretary. Grove Meeting at Hobart, Ind.

Another Spiritual Grove Meeting at Hobbits, and
Another Spiritual Grove Meeting is to be held at Hobart,
Ind., commencing at 4 o'clock v. m., Aug. 26th, and continuting over Sunday, the 28th, Mrs. Horton and other good
speakers from abroad are expected; besides, the Hull Brothers will be on hand, somer paratus. All workers are invited. The few spiritualists will do their best to make the
stay pleasant for those from a distance. Come one! come all!

Nebraska State Spiritual Convention. Nebraska State Spiritual Convention.

The Executive Committee of the State Association have appointed Friday, Saturday and Sunday, Oct. 28th, 28th and 30th, for the State Convention, to be held in the State Capital in Lincoln. There will be good lectures for the occasion. We cordially invite all speakers and free thinkers to participate with its. Come and see our young State Capital, where we can speak our minds freely. By order of the committee, Lincoln, Neb.

ALOSZO ROGERS, Cor. See. J.

The Banner of Light is issued and on sale every Monday Morning preceding date.

# Banner of Light.

BOSTON, SATURDAY, AUGUST 20, 1870.

OFFICE 158 WASHINGTON STREET, ROOM NO. S. UP STAIRS. AGENCY IN MEW YORK

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

WILLIAM WHITE LUTHER COLBY.

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

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 Use of Co-operation. It is urged by writers who are satisfied to go

over but half of the subject, that there is no use in workingmen's making an effort to achieve independence through the cooperative system, because of the impossibility of competing with the organized and solidified forces of capital. They state the matter in this way-that of one hundred parts, capital is ninety while labor is but ten. It may all be as stated, and that is the reason still why there is more need of some radical, fundamental, organic effort to bring labor up to the point where its rivalry shall be more equitably effective. The experiment has been again and again tried, is being tried at the present time, of forming labor combinations to advance and holdup the price of wages, let the prospects of capital be what they may. There is no question that labor has never had its fair share, nor in fact anything like it; yet it is to be kept in mind that it entertains certain relations to capital, from which it cannot be divorced. The mutuality of the relation, in fact, must always be kept in sight, in order to get a clearer and juster view of the situation, and to devise a method of relief from existing difficulties.

Now cooperation, in one or another of its proposed forms, comes in at this point to supply the deficiency which a combination to force up wages does not. Allowing that capital is wanting to begin with, labor is to be had in abundance, and in due time that will create capital. The whole magic lies in the simple power of work. That will convert any sort of a situation from an unpromising to a prosperous one. The Rochdale story still stands forth with its immovable lesson. A company of poor weavers has literally built up a large and powerful manufacturing place. The profit of the experiment consists, first, in the company's being able to supply certain articles; no matter how limited in number to begin with, for a luss price than capital alone can do it. Secondly, members of a cooperative society are all interested, by the terms of copartnership, to practice economy and thrift, until it becomes a habit that finally establishes character. Thirdly, they get their daily supplies of necessities at a reduced cost, because the same are purchased at wholesale; the expense of selling is almost nothing; no profits are demanded, and it is all perfectly plainsailing. Then, lastly, what is gained in this double way of cheap production and cheap supplies, is continually added as living capital to the society's fund, and very shortly enters into buildings for monnfacturing, stock, goods, and other means of working up material and yielding a profit.

But as great good as any befalls the habits and character of the workingmen themselves. The Tribunc descants on this subject in the way it deserves, applying its remarks more particularly to the working population of New York. It says that it believes, if the laboring men of that city were to day organized into Cooperative Associations, they would save and put at interest at i least half of the fifty millions of dollars which they now waste every year on strong drink, tobacco, balls, target excursions, and still worse dissipations; and it declares that the fruits of this saving would soon become manifest in their ownership not only of the shops and factories in which they work, but also of the houses in which they live. It does not believe that labor is oppressed by capital half as much as it is debauched and impoverished by grog-shops, tobacco-stores, gaminghouses, and haunts of lewdness and infamy. It is from these that it needs saving, in the opinion of the Tribune, and for this it looks confidently to ecoperation. These fearful items of individual waste, not alone of money but of character and its accompanying energy, are by no means put into a place to which they do not belong. If laborwould but begin to do what it could for itself onthis basis, it would speedly solve a problem about which there are now too many opinions.

#### William Lloyd Garrison on the Facts of Spiritualism.

While such men as Horace Greeley, Henry Ward Beecher and others of like stripe are repudiating Spiritualism because it is not yet popular, it is really refreshing to be able to chronicle the fact that such tried war-horses in the grand cavalry of Human Rights as William Lloyd Garrison, Wendell Phillips, Henry C. Wright, Robert Dale Owen, Judga Edmonds, and many others of equal merit, are with us, helping along the great car of progress. All honor to these sturdy reformers. Mr. Garrison, in speaking of Spiritualism, says: "As these manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them; as these manifestations continue to increase in variety and power, so that all suspicion of trick and imposture becomes simply absurd and preposterous; and as every attempt to find a solution for them in some physical theory. relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive-it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. Our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.'

## Development of a new Test Medium.

We have received information that F. H. Marshall, a resident of Sutton Centre, N. H., and called familiarly "the boy test medium," has been giving scances recently at Goshen, N. H., producing a marked effect on the public mind, and leading many to think upon the subject of Spiritualism.

# Dr. Newton

Is still at work healing the sick in England, as we learn from our London exchanges, notwithstanding the shafts of malice hurled at his devoted head by bigoted priests and their adherents.

#### Spirit Communion-Verification of Spirit Messages.

In the course of the series of letters and facts ment, it is perhaps but just that we should give the reader an idea of what other journalists think of our medium and her work. Hudson Tuttle, of

the American Spiritualist, says: "The Message Department of the Banner of Light has been sustained from the first issue of that journal through the mediumship of Mrs. J. H. Conant. We are aware that the literary merits and utility of those messages have been severely criticized but we heliave always by those who and utility of those messages have been severely criticized, but we believe always by those who have not comprehended their purpose. They are not to be judged by ordinary rules. They are the spontaneous expression of spirits who usually there find their first opportunity of communicating with earth. If their diction was perfect, how soon would the critics carp at the incongruity! Each speaks in his own language and relates his comparts. That a medium can relate these expressions for the second second consistent. own story. That a medium can relate these ex-periences, filling one folio page of a journal like the Banner, week after week and year after year, and never repeat, we consider, of itself, an insurmountable obstacle to any theory short of its spiritual origin. They are unique. The history of the world presents nothing like them, and were they bound in one huge volume with their verifications, mould form the volume with their verifications. cations, would form the most overwhelming evidence to be drawn from the realm of mental phe-

Those who attend her circles have the evidence of their senses. She is a delicate, retiring lady, who shrinks from contact with the world. When she is controlled by the spirits, her manner and voice correspond to their character. She speaks in the soft modulations of childhood, and the harsh tones of rudest men; in the feeble accents of age, and the coarse notes of sternest health. During the delivery of each message she is for the time the representative of the spirit who is communicating, and her features correspond to

the character controlling her. She is probably one of the finest illustrations of sensitiveness in the long list of mediums, and a notable instance of the perfect control spirits may acquire over the physical organism when allowed freely to perfect their purposes.

In continuation of the verifications, we would say that the message on the sixth page of the Station, Va., on Major Watson's farm.'

Treasure Issue, headed "Eliza Pickering." is correct.

WM. F. NYE, present issue, headed "Eliza Pickering," is correct. We were at Amesbury at the fime it was given, looking after the interests of our aged mother. Mrs. P. was mother's sister; she was always very ambitious to be rich, to make a show in the world; but at the same time possessed many good qualidid n't like her very well is correct. She did friend. wrong in another respect. She willed the prop- On Sunday morning, August 7th, the regular pretty thoroughly canvassed), and the peculiar the following brief address: pretty thoroughly canvassed), and the peculiar style in which the message was given. How important it is, then, that while we live here in the form, we should see to it that we leave our worldly affairs in such an harmonious condition as not to be obliged to return, bearing witness to our weaknesses while in the flesh. We are well pleased that the old lady sends her love, and from our soul we reciprocate the same feeling. It is a sure sign that she is on the road of progression, and that she no longer worships the god Mammon, as she did while she was on the earth. The other points mentioned in the message are also correct.

The swinting brief address:

"Jesus said, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born of God,' Again, 'Except a man be born of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born again, he cannot see the kingdom of God,' Again, 'Except a man be born of God,' points mentioned in the message are also correct, as will be evident (on perusal) to the parties interested.

The sudden exclamation, 'She is gone,' overwhelms us, and before we can gather our thoughts, we say 'It cannot be,' and look for her presence among us. But is she gone? Ah, no! interested.

the many that we have from time to time given in these columns of the reliability of spirit-return, palpably so, as Mrs. Conant, through whose instrumentality it was given, knew nothing whatever of the circumstances connected with our family affairs, and hence the hypothesis that her own mind could have had anything to do with it is out of the question. I. C.

The following letter, from a lady well known, by her labors, to our readers, gives the full explanation of one of the cases referred to under the head of "Corrections" in the Banner of Light for August 13:

MESSES. EDITORS-Ever anxious to advance the cause of truth, I hailed with pleasure the assurance, from Mr. Jesse B. Beam, residing at No. 3721 Centre street, West Philadelphia, Pa., that 3721 Centre street, West Financipum, rectum he could verify a message—that of Mary P. Lox-ley—which has recently appeared in your angel-blessed Banner; the only imperfection being that the initial of the middle name has somehow be-

come attached to the last cognomen. My informant is a man of undoubted probity. In the note of Jesse B. Beam, now before me, he says—In the Banner of July 30th, a spirit by the name of Mary P. Loxley communicates certain facts, to the truth of which I am able to testify: 1st, In regard to amount of the estate; 2d. In regard to contesting the will, on the ground of insanity I have known the lady for sixteen years. When such evidence is presented, how palpable appears the egregious error committed by our opponents, when they declare that our sublime religion serves as a cloak to cover deformities of conduct. erifying, as spirit communion does, the declara-ion, There is nothing hidden that shall not be revealed, it is the most complete exposer of hu-man frailties, and presents the strongest incentives to virtue and godliness of living. Through its power, actions are being brought to outer judgment, even before that great and terrible day of the Lord, to which theology has postponed the revelations of the secrets of all hearts.' I would inquire if it is not the bounden duty of every true Spiritualist to place before the world all the evidence of this great fact which it is possible to scatter abroad; and one of the most effect-ual means for its accomplishment, is in the corroboration of the messages from the other side. which the Banner presents from week to week. Gratitude to the angel-world should prompt to the promulgation; added to that claim, is the recognition that dwellers in all spheres are benefited by such acknowledgments. Hoping that as a body, Spiritualists may avail themselves of every channel for the diffusion of the light of immortal-

Faithfully thine ty, I am, Caroline A. Grimes.

The letter given below also verifies the message of Mary P. Loxley. We have, as stated above, in recent issue explained the reason of the mistake -that of printing Mary Ploxley, instead of Mary P. Loxley-and, as our correspondent mentions it was an error of the reporter:

"MESSRS. EDITORS—If you will refer to the Banner of July 30th, 1870, you may find in the Message Department a statement made by a spirit who says her name was "Mary Plozley, of West Philadelphia, Pa.," which relates to certain matters Philadeiphia, Pa.," which relates to certain matters concerning her property, valued at about \$990,000. The writer of this knows of a Miss Mary P. Lozley, who resided in West Philadelphia, who departed this life in the spring of 1870, and some of the relatives were—at about the time this spirit visited your Public Circle—endeavoring in our courts to break her will, but did not succeed in so speak through her, but did not get possession.

doing. This lady was worth, in money, stocks, real estate, &c., about the amount mentioned in the message, and the ground upon which the In the course of the series of letters and facts validity of the will was called in question was verifying the truthfulness of our Message Departthat of insanity. The property which she left ment it is perhaps but just that we should give came to her from an uncle and two brothers, all of whom for years have been in the spirit-world. Miss Loxley's relatives, I am told, are Quakers, and she was an attendant if not a member of the Episcopal Church, which difference in faith, I be-lieve, caused much disagreement between herself and those who recently sought to set aside her will. So bitter was this feeling during Miss L.'s lifetime on earth, that much disrespect was shown her by these now-dissatisfied ones, and no doubt this was the only cause for her making her will in the manner she did. May it not be that your reporter at the public scances made a mistake in getting the name from the communicating spirit? If the communication came from Mary P. Lorley, I should consider it to be an indisputable test of

Very respectfully yours, &c., Johia. Pa. J. F. LANING." Philadelphia, Pa.

Were we disposed to be facetiously critical, we should ask our friend S. N. Ford, whose letter to us was published in the Banner of July 30th, how it happened that he read so carefully the number for Feb. 6th, 1869, containing the message of Geo. F. Davis, there printed, and then failed to see that it was directly verified by an old army acquaintance in our issue of March 13th, 1869? Our correspondent was peculiarly unfortunate in selecting Lieut. Davis as a test case to be verified. However, we are ready to receive and consider all suggestions on the part of our readers, relative to our Message Department. We republish below the verification to which we refer:

"EDITORS BANNER OF LIGHT-I was greatly interested in reading in your paper of Feb. 6th, the message of Lieut: George F. Davis, of Co. L. 4th Mass. Cavalry, and which you pronounce particularly sensible. He was a sensible man exemplary, brave and noble, amid all the rough scenes of army life, and deeply we regretted his loss, in the last action of the regiment, as he states, April 6th, 1865, at quarter past eleven o'clock, and his manly form laid away, as he also states, about four miles and a half west of Farmville

Late Satter 4th Mass. Cavalry. New York, Feb. 27th, 1869."

#### Gone to the Morning Land.

On Saturday, August 6th, the spirit of Sarah M. She owned an estate adjoining the old Morton, wife of Albert Morton, of Boston, passed homestead, and, upon the demise of father, the from the confines of materiality and earthly trial latter property (as no will was made) was ad- to the grander fields of spiritual existence. Mrs. ministered upon, and sold by auction. It was Morton was the Assistant Guardian of the Bosbought by our aunt, who promised to deed it back ton Children's Progressive Lycoun. She was to us whenever we were in a financial condition, widely known in social life, and deeply respected to purchase the property. When that time arrived, by all having the honor of her acquaintance. however, Aunt P. peremptorlly declined to make Among the Lyceum children her face was over good her promise, hence her statement that we welcomed as that of a revered and cherished

erty out of the family, much to the annoyance of session of the Children's Lyceum, at Mercantile mother, Mrs. P.'s only sister. The property was Hall, being opened, it was announced that the sold, subject to the widow's dower; and at the Assistant Guardian had passed on, when the foltime the message was given, efforts were being lowing services were performed in memory of her made by the town of Amesbury to purchase the whose physical presence would be seen by them property, including mother's life-lease, for the no more: After singing," My heavenly home is purpose of creeting a public schoolhouse upon the bright and fair," and the reading of the silversite. Mother was much troubled in consequence, chain recitation, "There is no death," the groups and sent for us to consult with, as she had lived were marched, without flags, to the front of the upon the premises over sixty years, and had no platform. The Conductor, D. N. Ford, then made blea of removal in her old age. This, no doubt, appropriate and touching remarks on the occawas the immediate cause of the spirit's return (as sion, until his feelings overcame his utterance, Mrs. P.'s misapplication of the property was when W. A. Dunkiee was introduced and made

## 'Spirits walk the earth unseen

Can we have the chord of visible friendship severed and not feel to weep? Rather let us mingle our hearts as one, in sympathy with our afflicted brother and family; and in true fraternal love 'weep with those that weep.' Has he parted with her he dearly loved and cherished? So have some of us; and we should take him by the hand, who know his loss. Has a mother been taken from her offspring? Others have felt the loss of a mother's love and counsel, to meet a cold world instead. Oh, Father! shield! let a wether's said! nother's spirit overshadow them and incline loving hearts

mother's spirit overshadow them and incline loving hearts to true sympathy for them.

Is it wrong for us to feel sorrowful at the inevitable result of life, when, we know we are all passing away, or being born into the spirit, and also know that they can and do return to us again, though unseen, and make us realize their presence? We think it is not wrong. We do not sorrow as those, who have no hope, We know we shall have their presence often with us, and when we do feel so it assures all our griefs. naves all our criefs.

Thus do we walk with her, and keep unbroken The bond which nature gives.

Over there is many a loved one We have seen them leave our side:
Yet again we hope to meet them,
When we too have crossed the tide;

The target of her Group (Grotto) was dressed with a wreath of flowers and myrtle. The Assistant Guardian's flag was trimmed with white ribbon and myrtle-emblems of purity and life-and placed upon the platform. At the close of Mr. Dunklee's remarks the scholars marched back to their groups, and were addressed by Mr. Allbe; after which Dr. J. H. Currier was introduced; his remarks were full of pathos. He was reminded, he said, of a year since, when the deceased attended, as a singer, the funeral of his companion. It called forth the remembrances of the past, and awakened anew the consciousness of the loss he then sustained. Thus was he prepared to sympathize with the Lyceum, and particularly with

our afflicted brother. After singing, the Lycoum adjourned.

On Monday afternoon, August 8th, a large concourse of sympathizing friends assembled at the residence of Mr. Morton, 26 Hanson street-the officers and members of the Lyceum also came in good numbers. The casket inclosing the remains was beautifully decorated with fragrant flowers, and the deceased had the badge of the Assistant Guardian upon her breast, as of old. Music lent its soothing and spiritualizing strains, leading the soul to look beyond decay to that land "Where the roses ne'er shall wither." The coffin plate bore the inscription.

SARAH M. MORTON, died Aug. 6, 1870. Aged 35 years, 11 months.

The last rites opened with a hymn from the choir, after which Miss Lizzie Doten read a poem inspirationally given to her on a previous occasion, entitled "The Rainbow Bridge," and then proceeded to comment upon the lessons brought by the present and kindred scenes. She spoke of a recent occasion, when she had assembled with others to calebrate the birth of a little soul into the spirit land; the deceased had then been one of the number, and had said to the speaker that

"over the starry way," but her loving presence would be with us always. If this life were all, these physical separations would bring sad thoughts to us, but we had the testimony of all the ages that those who were near us before the change, would afterward draw very near us in sympathy and love, wiping away with gentle hands the tears of our overwhelming sorrow. There was no such thing as accident throughout the vast range of God's providences. Although the wisdom of the irrevocable law did not always appear to us, yet when we drew near to the Great Father Soul, and placed our trembling hands in his, we learned that "everything worketh for good," and that the tears of sorrow were the lifegiving rain under whose benign influence should spring up the blossoms of faith, and hope, and spiritual strength. Miss Doten described the spirit of the deceased as present, and gave her messages of consolation to the mourning family, and touching invocation she appealed to the Great Spirit of all for strength in the hour of trial, and commended the stricken ones to his care and love. paper, in which the bereaved husband sought to convey to those present the feelings of his soul in the hour of his bereavement:

in the hour of his bereavement:

My Frienns—I desire to give the testimony of the dear one gone before us, to the glorious truths of immortality, as demonstrated by our knowledge of the ministry of angels and belief in a future of endless progression. To her it was a blessed truth that "death is swallowed up in victory." "There's no such thing as death, 't is but the cracking of the shell which gives the kernel room to germinate." Yesterday she came to us a freed, glorified spirit. Baddened by her sympathy with those who are left to finish their work here, but full of hope for the future before us all, she was seen to take her accustomed seat with her group at the Lycoum. Last evening she came and sent us this message: "Tell them my realization far exceeds my anticipations.

Lycoum. Last evening she came and sent us this message:
"Tell them my realization far exceeds my anticipations. Shed no tears over my mortal form: Bring the brightest flowers, the sweetest music, and let all join in that song of praise. I, too, shall join my voice with theirs. No darkness, no serrow here, but all is joy and all is love. No unbroken bands—they there, and I here, but the band is unbroken. 'Tis the mortal that weeps. I will be with them in that dark hour when they lay away the mortal."

Although my heart is bowed in anguish in parting from the carthly presence of one who has ever been a blessing and comfort to me, this is not only a burial of the body but a wedding of the soul. Her loving spirit will ever be near me, and together we shall journey onward; together we shall guard and guide the precious children entrusted to our care, and together we shall labor to the best of our ability, forevermore."

There's a beautiful shore where our loved ones are gone," and those present proceeded to take a farewell glance of the still and prostrate form; after which the remains were taken for interment to the cemetery at Mount Auburn. Thus has closed the earth volume of an earnest, unostentations worker in the spiritual vineyard, but we are assured that a brighter life page has been spread out before her gaze, and that in thought and hope and aspiration she is with us still!

#### Sojourner Truth.

This remarkable and good woman is among us again. More than a year ago we were informed through the press that she was dying, then that she was dead; and now she has surprised us by coming, not back from the unseen world, but from distant localities in the States, where she has been doing her work, as always, bravely and unremittingly. Her eloquence in pleading for her people, her work in the Sanitary Department during the war, and her labors among the freedmenare well known. While in Washington last spring, she called upon President Grant, and also upon the members of the Senate. The estimation in which she is held by them and by other persons of high official station may be seen from the following article recently published in a Washington paper:

It was our good fortune to be in the marble room of the Senate Chamber, a few days ago, when that old landmark of the past—the representative of the forever gone age, SOJOURNER TRUTH—made her appearance. It was an hour not soon to be forgotten; for it is not often, even in this magnanimous age of progress, that we see reverend Senators—even him who holds the second chair in the gift of the Republic-vacate their seats in the hall of State to extend the hand welcome, the meed of praise, and substantial blessings to a poor negro woman, whose aged form, bearing the burden of nearly four-score and ten years, tells but too plainly that her marvel-ously strange life is drawing to a close. But it was as refreshing as it was strange to see her at this late day to dim its lustre. It has been and who had served in the shackles of slavery in the great State of New York for nearly a quarter of a century before a majority of these Search of the West, has aided in causing Spiritualism to century, before a majority of those Senators were born, now holding a levee with them in the marole room, where less than a decade ago she would have been spurned from its outer corridor by the lowest menial, much less taking the hand of a Senator. Truly the spirit of progress is abroad in the land, and the leaven of love is working in the hearts of the people, pointing with unerring cer-tainty to the not far distant future, when the ties of affection shall cement all nations, kindred and tongues in one common brotherhood."

Glad welcomes greeted Sojourner on her arrival here, and many more await her from her numerous friends in Massachusetts. She comes, not bowed with age, as we might expect of one who has toiled for more than four-score years, but erect in form, and with a face that looks younger than it did fifteen years ago, when she left Massachusetts for the West. She has the same brave, earnest spirit, the same untiring devotion to the cause of truth and humanity, as of old. In short, she is still SOJOURNER TRUTH, and as long as life and health are hers, she will labor diligently in Humanity's vineyard. She is ready to respond

to calls to lecture, and to meet her old friends. Letters intended for her may be addressed to the care of William Lloyd Garrison, Rexbury,

#### Spiritualist Camp Meeting at Walden Pond, Concord.

Our readers will perceive by reference to another column, that Dr. A. H. Richardson and J. S. Dodge will commence their projected camp meeting at Walden Pond, Tuesday, August 23d, continuing it till 5 o'clock P. M., on Sunday the 28th. Many attractions are presented. There will be good speaking at the stand on the arrival of the morning trains from Boston, and also each afternoon. Prof. Wm. Denton is expected to be present and address the people on Thursday and Suncharge, will take place during the week daysthat the attendance will be large. The committee have spared no pains to make all necessary arrangements, and a good time may be expected by all who visit the grove.

## A Capital Move.

Our lecturers in this section are about forming a Club for the laudable purpose of mutual protection and relief in case of sickness or accident It is time something of this sort was inaugurated, and we hope that all lecturers on Spiritualism, wherever located, will cooperate with their brethren here, to the end that it may prove a success.

"WHERE IS THE SPIRIT-WORLD LOCATED?" -This question has agitated spiritualistic writers subject have we seen than those given in an who calls himself "Hiskenian."

#### A Wicked Goodness.

The theologians who have fallen afoul of Dickens because they cannot, consistently with their creed, approve his teachings or character, have been forced to open their hand in the discussion so wide as to show a good deal that they would have preferred to conceal. Bey did not care, for good opinion's sake, to go quite so far as any obedience at all to their creed required them; but being in for condemnation, they felt bound to go the length of personal denunciation; and we doubt not that much has been said reluctantly that would never have been uttered but for the hard demands of Old Theology.

The stir made over the matter by the press, taking the very proper ground that no man is game for preachers to traduce after death, is actually necessary in order to protect society from the assaults of this style of ruflianism. It was not because Dickens was not a good man that he is relatives and friends, after which in a solemn thus ruthlessly dealt by, but because, being so good and true, and his influence being acknowledged so wide-spread and commanding, he did not happen to ally himself with the Orthodox She closed her remarks by reading the following establishment. Therefore he is vilified where ordinary men would be let alone. They are simply jealous of his influence; and inasmuch as it is so extended, they deem it their religious duty to batter it down because it does not work in their own narrow rut.

So we go. The surprising fact appears to view then, that a man may live as pure a life before men as he can, and be as good and true as constant and prayerful exertion will permit, and yet, unless he "belongs" to the association terming itself Orthodoxy, he is as a heathen and a castaway; and the Orthodox preachers will make no bones about proclaiming it, either. It is not goodness, therefore, which is the article chiefly in demand, but fellowship before all else. It is not a humanizing and purifying influence that one is preferred to exert over others, blessing their lives in every way as he proceeds; but it is the wearing of a badge, and the subscription to a jumble of dogmas which are themselves changing their form and essence with every generation.

One exchange remarks with much point and truth, reflecting on the Orthodox handling of At the close of the reading, the choir sang, Dickers, that it really seems as if the positively wicked men gave them less cause of complaint and trouble than the good and pure ones, whose lives have been a continued effort to bless the race. No sharper commentary could well be written on the character of theology. No more biting satire could be spoken. What must be the sort of creed that so completely reverses the rules of morality and true religion?

#### Spiritualist Papers.

THE PRESENT AGE.—This able exponent of the spiritual philosophy announces in its last number its contemplated removal to Chicago, Ill., considering it much more important to hail from a large commercial centre than Kalamazoo, Mich. The AGE is to be enlarged and otherwise improved: all which it is gratifying to know denotes success. The editor remarks in his leader upon the subject, that but one objection could be urged against the removal to Chicago, and that was, that two good Spiritualist papers were already published there, one for adults and one for children. But he argues at length that this can be no objection:

and adds: "Each one of our papers are answering the demand that brought them into existence. The one thing most desirable is that each shall, like the pioneer, cavalry, infantry, and artillery corps of a grand army, move forward in harmonious action against a common foe, and victory must ensue... If we find that by accident or misapprehension, as is sometimes the case, any of the subdivisions of the army are producing confusion by attacking each other instead of the common enemy, the wrong should be at once righted. Such is the spirit we desire to manifest in the great and grand conflict in which we are engaged. We say great and grand conflict in which we are engaged. We say great and grand, and we ask, is it not glorious to participate in this mighty contest between error and truth?"

The next number of THE PRESENT AGE wil hail from Chicago.

THE RELIGIO-PHILOSOPHICAL JOURNAL, long published in Chicago, holds its own in the field of Reform. It has passed through great vicissitudes in times past, and we should be exceedingly grieved if any untoward circumstances interv expand there to mammoth proportions, and deserves to be well patronized by our people, as we are assured it is. May its shadow never be less. The cause we advocate is, as the AGE says, " great and grand," and, with harmony among its leaders, can and will produce mighty results in the universe of mind and matter, for both, we hold,

are inseparably connected. THE AMERICAN SPIRITUALIST.—This able advocate of our philosophy has been enlarged, has earnest souls for its conductors, and therefore is doing a vast amount of good. Tuttle, Wheelock, Bacon, Barrett and Wheeler, are all public speakers and facile writers, who have buckled on their armor in the cause of mental freedom, never to lay it down until success shall crown their efforts.

#### Biographical Sketch of Prof. William Denton.

As will be seen by an advertisement in another column, J. H. Powell has published a sketch of this eminent reformer. By it, it seems that the Professor was born at Darlington, Durham Co., England, January 8th, 1823; his parents being in straightened circumstances. His primary education was tinctured with the Methodism of his kindred, but gradually he was initiated at an early age into the mysteries outside the church limits, and began the study of geology. At eleven years of age "he was hired to a currier at Darlington, for a year, and paid a halfcrownabout 60 cents-a-week." After various changes he was apprenticed at fourteen to Timothy Hackworth, to learn the trade of machinist. At nineteen, owing to his refusal to repair some machinery in a brewery (he being a strong advocate of temperance), he was discharged, and on application, obtained admission as a student at the Norday; dancing, for which there will be no extra mal Institute, Boro Road, London, and in six months was appointed as a teacher at Newport, music by Edmands's Band. There are indications | Monmouthshire, from which school, however, he was dismissed for heresy, after two and one-half years labor-" his efforts for temperance and radicalism having made him a legion of foes." After a series of misfortunes and oppressions in consequence of his liberal opinions, he left the mother country, and landed in Philadelphia in 1848. Since then, in the face of all obstacles, he has been steadily advancing to the elevated position he now enjoys among geologists, men of science and spiritualistic advocates, clearly demonstrating that "The spirit in the end will have its way."

#### Meeting of the Friends of Human Progress.

We are informed by a correspondent that the for many years, and various hypotheses as to its | fifteenth annual meeting of the Friends of Human locality have filled the public prints; but no Progress of North Collins, N. Y., will be held at clearer or more comprehensive views upon the Hemlock Hall, in Tucker's Grove, Brant, Eric Co., N. Y., commencing Friday, Aug. 26th, and conarticle which we reprint in this issue of the Ban- tinuing three days. Eminent speakers will be ner, given through a medium by an ancient spirit present, and a cordial invitation to attend is extended to all.

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reason and a flow of soul," more appropriately applied than to the entire exercises of this meeting. For high themes of discourse, vigor and

ideas, puerile arguments and hackneyed phraseology of ordinary evangelical camp meetings, as to excite much remark among visitors whose curiosity leads them to visit these summer camps. No superstitious spell brooded over the large audiences gathered here, compelling them to listen to senseless drivel, and participate in routine and tiresome services, under the idea of performing some duty to God or Church. But the spell of thought, and the magnetism of earnest purpose, held them to their seats, and converged eyes and ears toward the platform, from which the most radical sentiments floated forth upon the breath of human life and fraternal love.

The most perfect order was observed, without the presence of police or any symbol of law whatever. Human nature can keep the peace, when inspired by such humano ideas and sentiments as pervaded this meeting.

I do not propose to report the speeches, even by synopsis. There was great variety of subject, and somehody always thought the "speech just given was the hest of all." Addresses were made by N. Frank White, Rev. J. L. Hatch, Moses, Hull, Sarah Byrnes, H. B. Storer, Susie M. Johnson, Mattie Thwing, Cephas B. Lynn, Dean Clark, I. P. Greenleaf, A. H. Richardson, and the Conferences embraced short speeches, narratives of experience &c., from many others.

The following letter was read to the audience as a communication from the spirit of Henry C. Wright:

PAWTUCKET, R. I., July 29, 1870. RUMANITY VERSUS CHRISTIANITY.

President of Cape Cod Camp Meeting of Spiritualists—I cannot be with you this year. Can I have the platform a short time? It so, I will say a word with pen and link. This is my speech.

This is my speech.

Cape Coul A hallowed name and place to me. Nearly forty years ago I lectured there first. I have been there often since. I fove her men, women and children. For intelligence, courteous lichavior and frankness and heartiness of manner, they are not surpassed by any part of our broad land. I never left them but with regret. I never returned to them but with gladness. My memories of her sons and daughters, in their homes and in conventions, are pleasant, and orly the leasant.

and only pleasant.

Man—his nature, relations and destiny—is my one life-Man—his nature, relations and destiny—is my one ine-thought; his clovation and happiness my one object. By man I mean woman also. The body is not the man; it is hut an inclient to him. The death of the body is not the death of the man; nor does it change his relations, obliga-tions and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions and govern-ments that toud to dishonor and degrade man.

Man over allegiance to no ledge or mover outside of lifm-

Man oves allegiance to no being or power outside of limself. Creeds, codes and constitutions, churches and govern ments, are nonentities when they conflict with internal con-

riction.
The battle of the race is between the individual soul and The battle of the race is between the individual soul and godless corporations. Ecclesiastical and governmental organizations are the chief sinners of the race. Those who constitute the governing class, in Church and State, are, as a class, the most inhuman and corrupt portion of the human family. They lie, steal, rob and murder, and do every conceivable wrong; and Christianity consecrates their doings. Then they have the insolence and impudence to claim that they are chosen of God to be the guardians of public morals; the ministers of God to punish evil-doers; to prevent wrong and enforce right.

Love is man's only Saviour. To save us, it must exist now hearts. Love in Christ's heart can save him alone. Christ died to save himself, and no one else. My soul is the only manger in which my Saviour can be born. A Saviour and a sovereign are born in and with each one. The only creed, code and constitution that are infallible and of hinding force are given to each one as a birthright. Each one

creed, code and constitution that are infallible and of binding force are given to each one as a birthright. Each one has a right to interpret it for himself.

God made each man an autocrat, with only one subject, i.e., himself. Man has no more right to govern others than he has to enslave, rob or kill them. The only governing power of each one is in himself; not in another.

It is a matter of indifference to me who or what Christ, as a person, was: or where he was born: or whether he was born at all. The question is not worth a thought, whether he ever had a personal existence—though I think he had. Our husiness is with the spirit and principles set forth in the Evangelists. The truth of these have no relations to the personal existence of Christ. No matter who first taught them, nor where, nor how, human nature responds to the truth of some of them. We are to sit in judgment on the spirit, principle and actions of Christ, as we do on those of Thomas Paino.

It is obvious that whatever else he was, Christ was not a

these of Thomas Paine.

It is obvious that whatever else he was, Christ was not a Christian. Were he to live with us now, as he did with the Jews eighteen hundred years ago, there is not a church that Christian. Were no to live with us now, as no did with the least of the control of the least of the lacked the case of the lacked the lacked the case of the lacked the lacked the lacked the case of the lacked the lack would take him in. He lacked the essentials of a Christian, in faith and life. He was a good and true man. Ilove Christ; I hate Christianity. Christ and Christianity are moral antagonisms. In Christendom the battle of the race is between Humanity and Christianity. One or the other must die. A dear and noble friend of mine, speaking, as it were, from the life within the veil, recently said: "Christianity must be abelished before the spirit and teachings of Christ can be setualized."

actualized."
The great issue of the century is between Humanity and Christianity. Humanity saves, Christianity damns. Christ embodied Humanity; Christendom, Christianity. The great work of Christianity is, to baptize all that governments legalize. The more of Christianity a man has, the less of Christ he has. The more perfect the Christian, the more imperfect the man. The less of a Christian, the more of a man he is. The Christian must be dug out of us and cast away, root and branch, before the man can spring up in us. The death of the Christian is the birth of the man.

Spiritualists have forced this issue upon the arena of discussion. They must meet it. Let them do it calmly, kindly, actualized.'

Spiritualists have forced this issue upon the arena of discussion. They must meet it. Let them do it calmly, kindly, lovingly: but firmly, carnestly, and for victory to Humanily and death to Christianity. We deny the foundation doctrines of Christianity. We have challenged Christendom to a defence, not only of the infallibility and authority of the Pope, but also of the Bible, and of miraculous conception, total deprayity, vicarious atonement, "a God of hot wrath and vongennee," and an eternal hell. These are essential articles of the Christian creed. Let us go into the battle with the assurance that fact will triumph over fiction, and science over superatition. This battle is to be fought with ideas, and, not with powder; with words, and not with swords; with ballots, and not with bullets. It is a conflict between human beings with souls, and not between corporate bodies with no souls. Let ideas be the shot and shell, and love the projecting or hurling power; love for man, not for his incidents; love for human beings, not for human institutions. Philanthropy, not patriotism nor secturism, should adorn and give point and power to every thought and idea, to every shot and shell, and make them effectual to pull down Church and State, and every other stronghold of drankenness,

overy shot and shell, and make them effectual to pull down Church and State, and every other stronghold of drunkenness, war and slavery, of hate, revenge, and "evil for evil." From the high and holy platform of Spiritualism we look upon the great battle of the race—that is now being fought with a zeal and devotion never before known. The great issue is between God in Man, and the Animal in Man. A union of the two is essential to existence here. But which shall have the mastery? To answer this is the mission of Spiritualism.

shor of Spiritualism.

Shall God; (i. e., love, truth, right, justice, and "Good for Evil,") be subjected to the Animal; (i. e., to hate, wrong; lies, injustice, revenge, and "Evil for Evil?") Or shall the animal be subjected to the God in all human relations? animal be subjected to the God in all human relations?

Spiritualism says—"Subject the animal to the God in Man, in all his domestic, social, business, civil and religious relations. Let Passion intensity Lone, and let Love, or God, consecrate Passion, and keep it in subjection." Christianity subjects the God to the animal in Man, in his marriage, social, political and ecclesiastical relations; and especially when the animal is embodied in Church and State, and backed up by the pared and military codes and astablishbacked up by the penal and military codes and establish ments of mankind.

ments of mankind.

Be this, then, our one great battle cry: Man sacred!
Success to whatever tends to elevate and ennoble man, we man and child! Defeat to whatever tends to their degradation and ruin. Blessings on what tends to make them holy; curses deep and strong on whatever tends to make them unholy; up with all that saves; down with all that damns us and our fellow-beings.

One great shout of triumph rises from my heart, in behalf of the Cape Cod Camp Meeting of Spiritualists; for it saves all, and damns none.

Henry C. Whisht.

Excellent singing by a volunteer choir, with occasional songs by Miss Wren and Mrs. Thompson, | Protestant churches would look after the welfare of New York, and Charley Sullivan, of Boston, were pleasantly interspersed throughout the exercises.

Interesting as the meeting was to the auditors, I think the speakers themselves enjoyed the occasion most. Never, at any previous meeting, in twenty years experience, have I felt such a baptism of fraternal love-such unity of purpose not only, but unity of life or spirit, among the in the United States-Bancrofts, Market street. lecturers, as at this time. There has been inte- The building, owned by them, is 75 by 170 feet.

rior growth with us all.

Cape Cod Spiritualist Camp Meeting. because of our personal interest in the subjects Never was the familiar quotation, "a feast of treated, that the following expression of our views and feelings was presented by Dr. Storer, and signed by the speakers then present, after being cordially endorsed by a unanimous vote of the audience:

originality of thought, comprehension of principles, fertility of illustration, and accuracy of statement, set forth with unction and power, the addresses of all the speakers were certainly never surpassed by themselves, and rarely by the most accomplished lecturers upon any platform.

This characteristic of the public exercises was in such prominent contrast with the superstitious ideas, puerile arguments and lackneyed phrasenethod of treatment.

That we also suggest to the "Massachusetts Liberal Tract Society" to confor with our brother Dean Clark in ref erence to adopting said treatise as one of their series of

tracts. We also desire to express to our sister, Sarah Byrnes, our thanks for that baptism of the spirit of fraternal love, whi h inspired her address, and permeated all our hearts—for awakening our consciousness to the presence of our fellow laborers, dear to us when in the body, but nover nearer, dearer, or more helpful than now that they are ministering spirits. And that her suggestions relative to forming a Mutual Relief Association among the public spiritual lecturers meet our hearty approbation. turers, meet our hearty approbation.

II. B. STORER, A. E. CARPENTER, MOSES HULL, CEPHAS B. LYMN, MATTIE L. TUWING, SUSTE A. WILLIS, I. P. GRENLBAP, DR. E. R. WILDUR, J. P. GUILD,
Susie M. Johnson,
Phene C. Hull,
Ellen T. Booth,
Mrs. D. B. Briggs.

In accordance with the suggestion of Mrs. Byrnes, a number of the lecturers assembled between the regular sessions, and appointed a committee to prepare the framework of such an association or club as proposed by her, to be reported upon for consideration by the speakers who may be at the Walden Pond camp meeting. H. B. S.

Movements of Lecturers and Mediums.

Dr. H. P. Fairfield will speak in Lynn, Mass. through September, and in Salem, Mass., the Sundays of October. Will make other engagements and answer calls for week evening lectures. Address care Dr. John Gardon, Lynn, Mass.

J. H. Powell's permanent address is No. 162 Chelsea street, East Boston. He will fill orders for spiritualistic books and papers.

Miss Julia J. Hubbard will lecture in Kendall's Mills, Me., Aug. 21st; in Bingham, Aug. 28th; Skowhegan, Sept. 4th; North Scituate, Mass., Sept. 25th. Address until the middle of September, care E. W. McFadden, Kendall's Mills, Me. Permanent address, Box 455, Portsmouth, N. H.

Moses Hull, the talented and earnest lecturer on Spiritualism, after a successful campaign in this section and New York, has gone West to fill engagements. He will return in November, and accept calls to lecture.

Donations in aid of our Free Circles.

With gratitude we acknowledge the receipt of the amount named in the following note, from "A Friend," who is too modest to allow us to use his namo:

"EDITORS BANNER OF LIGHT—I have just this moment read Mr. James M. Evans's views on your Public Free Circles. He says he will be one your Public Free Circles. He says he will be one of six or six thousand to give twelve dollars a year in support of those Circles. I fully endorse his views; and for me to endorse is to act. Enclosed that my check for twelve dollars, which place to the credit of "A Friend." And I trust the number to go and do likewise will not be only six, but reach full six thousand."

BROTHER WHITE-Please find enclosed five dollars, and use it for the benefit of the public circles. I shall undoubtedly be in the spirit-world in a few months, from a cancer of the eye. I will then, if permitted, visit your circle and introduce myself to you personally. Your brother in the glorious gospel of spiritual light,

A. E. NOBLE, M. D., Per daughter. Port Huron, June 29th, 1869.

Passed to Spirit-Life.

J. B. Conklin, for many years a prominent test vision for the physical form does not retard the expansion and development of the spiritual na-

Mr. Conklin spent some time in Baltimore, twelve or fourteen years ago, and some of our friends received their first evidences of the truth of Spiritualism through his instrumentality.—The New Life, Baltimore.

Bro. Conklin was an excellent medium, and we venture to say thousands have been convinced of the truths of Spiritualism through his instrumentality. He possessed a highly sensitive nature, and consequently his life here was one of constant martyrdom. But he has been translated in spirit to a purer atmosphere, to continue the good work with more power than ever, we trust, for the amelioration of the human race from the chains of ignorance, bigotry and superstition.

Our Lists of Lecturers and Meetings.

Carrie A. Grimes, writing us from Philadelphia, Aug. 7th, does what we wish all our patrons would under similar circumstances. She says: "Perceiving that the notice of the meetings held in Philadelphia is so entirely wrong, I take the liberty of sending you a correct statement:

PHILADELPHIA, PA.-The First Association of Spiritualists hold meetings each Sunday, at Har-Spiritualists noid meetings each Sunday, at l'armonial Hall, corner of 11th and Wood streets, at 101 A. M. and 8 P. M. The Children's Progressive Lyceum No. 1, will, after its summer vacation, convene in the same hall, Sept. 18th, and hold its sessions thereafter each Sunday at 21 P. M. Lyceum No. 2 meets at Thompson-street Church, at 10 A. M., each Sunday."

"The Approaching Crisis."

We have received and offer for sale the second edition of this well-known work, by Andrew Jackson Davis, which is just issued from the press. This work is a grand exponent of polemical Spiritualism, and should be read by all. For particulars see advertisement on fifth page, present issue.

THE INFALLIBLE POPE is overshadowed by the war-cloud that has suddenly burst upon Europe, and is calling upon the French Empress to send him a national ship to conduct him to a place of safety, fearing that Garibaldi's braves will gobble him up if he remains longer at the Vatican. What a "solemn" farce in this enlightened nineteenth century was the enactment of the infallibility dogmai If the Catholic and of humanity this side the grave instead of the other, by feeding the hungry, clothing the naked, and striving to inaugurate "peace and good will on earth," in lieu of bloody wars, heaven would soon dawn upon us.

San Francisco boasts the largest manufacturing and importing book and stationery establishment Their business occupies six rooms, each 35 by 170. It was from no disposition to discriminate be- Wonder if this firm is independent and liberal tween the excellencies of all the addresses, but | enough to sell our publications?

ALL SORTS OF PARAGRAPHS.

Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper, are requested to remit for auother year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice that much extra labor may be saved the clerks who have charge of our mailing machine.

Bar Read Warren Chase's editorial on "Organization." It is timely, suggestive, and to the point. We were about preparing an article of a similar tenor, but Bro. C.'s remarks cover the whole ground.

No one complains so bitterly of the heat as he who passes the day in doing nothing but inventing methods of keeping cool.

The postage on letters to Germany is increased to ten cents. That on newspapers is increased from three to four cents.

The hotels at the beaches this season are doing good paying business.

THE SPIRITUAL MAGAZINE AND HUMAN NA-TURE for August have been received. We shall notice these excellent publications in our next. Sent to any address upon the receipt of price. A few copies of The Medium and Daybreak may also be had at this office.

A lady was one day walking through the streets of London, when the tray of a butcher's boy came in contact with and soiled her dress. "The deuce take the tray!" she exclaimed angrily. "Ah, but the deuce can't take the tray," replied the boy.

> DON'T CROWD. Don't crowd; this world is broad enough For you as well as me. The doors of art are open wide, The realm of thought is free. Of all earth's places, you are right To choose the best you can, Provided that you do not try To crowd some other man.

timore street, 2d floor, Baltimore, Md.

GENEROUS, VERY!-Thomas Gales Forster lee tured in Rockport, Mass., twice on Sunday, Aug. 7th, to large audiences, receiving from his gen erous (?) hearers the enormous sum of \$2 50!

"By Spiritualism, we learn that religious truths are susceptible of methods of demonstration kindred to their nature, as are geological, astronomical and mechanical truths."—Cephas B. Lynn.

A lady, in reply to some guests who praised the mutton on her table, said: "Oh, yes, my husband always huys the best; he is a great cpicac."

Pére Hyacinthe writes to a friend in this country that he has not been secularized, and that his position toward the Roman Church is precisely what it was when he was here.

The Methodist Preachers' Association at Cincinnati, discussed the propriety of licensing women to preach.

Ladies are generally honest, but they will hook 4.7

HOTTEST YET.—The Merrimac River now indidegrees is the highest temperature we have any record of the last fifteen years .- Lawrence Amer

Digby says when women vote Polly Ticks will rule the roost.

Woodhull & Cloffin's Weekly, of New York, is a well-edited, well-printed sixteen page paper, which completely demonstrates what women of rim can accomplish when they assume an independent position. The sex should see to it that this female suffrage organ be kept going, and never get out of tune for lack of the quid pro quo.

The importance of a comma was recently shown in a return received from the chief constable of Denbigh by the parish authorities, which contained the dismissal of one of their police officers, when the crime was stated to be, " For attempting to marry his wife, being alive."

"Two children in two neighbor villages Playing mad pranks along the heathy leas, Two strangers meeting at a festival; Two lovers whispering by an orchard wall; Two lives bound fast in one with golden case Two graves grass-green boside a gray church tower Washed with still rains and dalsy-blossomed; Two children in one hamlet born and bred; So runs the round of life from hour to hour."

Several thousand spinsters in Massachusetts, after long years of watchful observation, entirely dissent from the proverb, "Man proposes,"

Roberts Brothers have received from Miss Jean Ingelow the manuscript of her new long poem. It will appear, with other poems never before pulls lished, in the early fall.

Spiritualist Lyceums and Lectures.

Boston .- Mercantile Hall .- In another column will be ound the proceedings at the session of the Children's Progressive Lycoum, Sunday morning, Aug. 7th, in commeine ration of the transition of their Assistant Guardian, Mrs.

the Children's Progressive Lycoum meeting at this hall. Sunday morning, Aug. 7th. John Macguire led in wing movements; Alice Cayvan furnished instrumental music three children declaimed, and the exercises generally passed off in a very creditable manner. CAMBRIDGEFORE .- The Lyceum usually meeting in Har-

Wadman Hall .- Forty members attended the session of

mony Hall, hold 16 exercises, Sunday, Aug. 7th, in a grove on the banks of gresh Pond—the various naranharmatic on the banks of gresh Pond—the various paraphernalia having been transported thither. A good number of members and officers attended, and the services were highly interesting. The beauty of the location, unsurpassed by any neighboring place of assembly, lent a charm to the occasion and made of it a pleasant reunion not soon to be forgotten.

MIDDLEBORO'.-Miss Jennie Loys lectured in Middleboro's Sunday, August 7th, afternoon and ovening, to large and appreciative audiences. After the evening services, she held a pleasant, animated argument with Rev. Mr. Smith, a Swedenborgian minister, who conceded the truth of her philosophy. Some idea of the increasing interest in Middleboro' may be gained from the fact, that though the evening was oppressively warm, the hall was completely filled. The truth is spreading, as the sunshine broadens after the

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

Solide to Subscribers of the Hanner of Light.

Tour attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showed ing the paper or wrapper. These figures stand as an index, showed the paper or wrapper. These figures stand as an index, showed ing the paper or wrapper. These figures stand as an index, showed the paper or wrapper. These figures stand as an index, showed ing the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures stand as an index, showed in the paper or wrapper. These figures at the end of each of your names, as printed on the paper or wrapper. These figures at the end of each of your names, as printed on the paper or wrapper. These figures at the end of each of your names, as printed on the paper or wrapper. These figures at the end of each of your names, as printed on the paper or wrapper. These figures at the end of each of your names, as printed on the paper or wrapper. These figures at the end of each of your names, as printed on the paper or MISS C. A. G., PHILADELPHIA, PA .- In the former notice of the Spiritualist organizations of your city, mention was made of the "Children's Union Progressive Lyceum," meeting at Washington Hall-Damon Y. Kilgore, Esq., Conductor. In the corrected notice forwarded us, no such Lyceum is men-

The European War.

Amid the shifting and contradictory reports which daily reach us from the reat of war, enough of truth has at last been gleaned to show that vast results have been achieved by the Prussians, since our last issue. The battles of Weis embourg and Woerth-the latter fought on Saturday, Aug. 6th-have forced the French army to a disastrons retreat. The Prusslans seem to have fought with all the irresistible vigor which characterized their movements against the Austrians in 1866, and those wonderful revolving guns upon which the French relied not only failed to save the day but were captured by their victorious enemies.

The great battle was fought between the French right. ndor Marshal McMahon, and the Prussian loft, under the Crown Prince commanding in person, near Woorth, Sur Sauer, a village of France, Department of Baz Rhine, twelve miles southwest of Wissembourg, and ended in the total defeat of Marshal McMahon, with the greater part of his army. Official dispatches from the army headquarters state that the result of the battle at Woorth, on Saturday, was

that the result of the battle at Woerth, on Saturday, was more important than at first supposed. Prossard's corps was dispersed and the entire camp of one division and many magazines captured. Prisoners by thousands were taken. It is reported that every officer on the staff of General McMahon was either killed or wounded.

The losses of the French were 500 dead, wounded, and missing, and 5000 prisoners. McMahon's laggage, many cannon, and two long railway trains with stores and munitions were captured. The Prussian cavalry, in their parsuit, bagged thousands of stragglers who had thrown away their arms. The total Prussian loss was 3500 dead and wounded.

their arms. The total Prussian loss was 3500 dead and wounded.

Gen. Von Moltke repeated precisely the same tactics he used so effectually at Sadowa—divided his army in the face of the enemy, and sent them into battle entirely independent of each other.

It is freely asserted in France, that the failure of the present campaign is owing to the military incapacity of the Emperor. He is complained of as one who, having declared war, lets the Prussians begin R. It is true that neither party was ready, yet the Franch lost twenty-days in useless marching and counter-marching. Eliminal About says of the Fronch: "They were surprised at Velssembourg by the onemy, whom there were no violettes to watch, no skirmishers to meet, and no settled plan to repe!"

Letters from Metz speak in the most undisquised way of the calmitous and fabulous incapacity of the Enjector, Marshal Lebeuf, and all the military dandles composing the Impurial staff. The army has utterly lost confidence, and a change in the commanders is an absolute necessity to prevent mutiny.

It is said that Marshal McMahon wanted, some days ago,

It is said that Marshal McMahon wanted, some days ago, to fire the forests through which the Germans came down unexpectedly upon the French, but the Emperor declined to authorize this step.

Of course the rapid change in the face of the campaign has excited the Prussians to the highest pitch of enthusiasm, while in France a deep determination seems to arise to maintain the honor of the nation whatever may happen to the empire. The preclamations of the Empress and Ministers

To choose the best you can, Provided that you do not try To crowd some other man.

"Cool champagne punch" was an attraction at a recent church featival in New Orleans.

About thirty Baptist clergymen of New England have already signed a declaration of faith, which allows each church to fix its own terms of communion. A small advance, at least, toward liberal sentiment.

Spiritual Literature.—All the late or standard works on Spiritualism can be obtained on application at the office of "The New Life," 155 Baltimore street, 2d floor, Baltimore, Md.

Paris is being rapidly fortified in addition to former de-fences, and all its whie-bodied citizens are ready for its de-It is rumored, as we go to press, that the Prince Imperial,

and the valuable lewels of the Empress Eugenie, have been sent to London; also that a dictatorship is anticipated, with Gen. Trochu acting as supreme head.

The defeat of McMahon, the most trusted of the French commanders, has not only caused the retreat of the army, but it has excited all the turbulent spirits of the capital to display their hatred of the Emperor and of law and order.

Vermont State Convention.

The next annual State Convention.

The next annual State Convention of the Sphilinalists and reformers of Vermont will be held in the hall and grove at West Rando ph, on Friday, Saturilay and Sunday, the 2d, 3d and 4th of September, commencing on Friday at 10½ o'clock A.B. Arrangements have been made to meeting all public speakers free. Board at the hotels \$1,00 per day. Free return checks over the Vermont Central and Vermont and Canada rallroads will be given by the Secretary of the Convention. A general invitation is extra det to all therainfinded and progressive men and women to meet us in this annual mass concention and help to strike off the shackles that now bind and fetter free thought. An entort will be made to reorganize on a more efficient basis the "Vermont. State Spiritualist Association," and it is desirable that every friend of the "Association" will be held in the Holl on Saturday, the 3d of September, at 9o'clock A.B., to which every friend of the cance is invitable. Let there he a grand raffer of elsible and invisible forces; and a determination to lay, in wisdom and strength, the foundation for a noble superstructure in Vermont.

In the snight of charity and progressive thought.

And strength, the bondon version of the spirit of charity and progressive thought.

In the spirit of charity and progressive thought.

Ground Dutton,

Sec. VI. State S. Association

West Randolph, VL, Aug. 10, 1870. Spiritualists' Grove Meeting.

Spiritualists' Grove Meeting.

A Spiritualists' Grove Meeting will be held in Skowhegan, Maine, near the residence of Albion Nay, Esq., on Saturday and Sunday, the 10th and 11th of September, at which several distinguished mediums and speakers will be present, amongst whom may be expected Miss Juliu J. Hubbard, Mrs. Clara A. Field, Mrs Priscilla D. Bradbury and others. A cordial invitation is extended to everyhody to come and have a good meeting.

By request, E. W. McFaddes.

Kendali's Mills, Me., Ang. 8 1870.

Notice. There will be a Spiritual Plenic at Madison Centre, Maine, Thursday, Sept. 1st. All interested are invited to attend. S. J. BAKER.

Married:

In San Bernardine, Cal., July 4th, at the house of the bride's father, by Mrs. Amanda D. Wiggin, James E. Stone to Emma !. Bingham, all of San Bernardino, Cal.

Spiritual Periodicals for Sale at this

Office: THE LONDON SPINITUAL MAGAZINE. Price 80 cts. percepy.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.
The Medium and Dayreeak. A weekly paper published in London. Price 5 cents.
The Religio-Philosophical Journal: Devoted to Spiritnalism. Published in Chicago, Ill., by S. S. Jones, Esq.

THE LYCRUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Clovoland. Or.

Price 6 cents.

The Herald of Health and Journal of Physical Cul-ture. 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. A6.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy2.

SEALED LETTERS ANSWERED by R. W. Flint 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

M. K. CASSIEN, Trance Medium for spirit answers to sealed letters, at 14 W. 13th st., near 6th avenue, New York. Terms, \$2,00 and four stamps.

MRS. S. A. R. WATERMAN, box 4193, Boston. Mass. B. M. R. WATERIAN, 10X 413, Boston, Mass., Psychometer and Medium, will answer let-ters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send stamp for a circular.

Special Notices.

HERMAN SNOW, NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL.

Keeps for sale a general variety of Spiritualist and Reform Books, At Eastern prices. Also Planchettes, Spence's Posttive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogue, and Circulars multed free. May 1.—tf

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J. T. GILMAN PIKE, PHYSICIAN.

Pavilion, No. 57 Tremont street, (Room No. 5,) AUSTRALIAN DEPOT

LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

W. H. TERRY,

No. D6 Russell street, Methourne, Australia, Has for sale all the works on Spiritualism. Liberal and Reform Works, published by William White & Co., Boston, U. B., may at all times be found there.

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Excels everything. No dirt, no sediment, no poison ! Perfectly reliable. It does the work most effectually. A treatise giving full particulars sent postage free upon application to PROCTOR BROK, Glowcetter, Mass., sole agents. I pwards of forty thousand bottles have been sold the past three months. Clear as crystal, and as harmless as water. Try it, and you will be delighted. All Druggists sell it. 2m—July 16.

ADVICE TISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-mentinsection. Paymentinalicases in advance-

FP For all Advertisements printed on the 5th page, 20 cents per line for each insertion. TP Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Taesdays.

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TIEN THOUSAND TIMES! Combining endless Instruction with amusement. A Beautiful Glit, and one that never loses its Interest, reveals the unseen wonders of creation, Eels in Vinegar, Animals in Water, Chiese Mitte, Sugar and Iteh Insects, Milk Globules, Adulterations in Food and Drugs. Also the Trichtna Spiralis, or Pork Worms.

and School.

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Every listrument is put up in a neat box, with full directions for using it carefully pasted on the cover. Thousands have been sent by mail. We are sending them every day.

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Address, Z. POPE VOSE, ROCKLAND, MR. Aug. 20 - 3wis

SPIRIT PHOTOGRAPHS.

[70]R full information how to obtain one, and specimen picture, send 25 cents to W. R. MUMLER, July 30.—1wis\* 170 West Springfield street, Boston. EUNICE M. BECK WITH, Magnetic Physician, The als by beying on or hands, and is the recipient of remarkable healing powers. No. 631 Third avenue, between 40th and 41st streets, New York City. -Aug. 13.

A RTIFICIAL HONEY-Pure and Delleious.

How to make it easy and chang; sent free. Address, G.

G. BERRY, North Strafford, N. H. 3w\*-Aug. 20. MRS. M. DANFORTH, Eelectic and Magnetic Physician, 43 Wall street, Boston. 2w -Aug. 20.

THE APPROACHING CRISIS;

TRUTH VERSUS THEOLOGY. By Andrew Jackson Davis.

WE have recently issued a complete and thoroughly re-vised edition of this flexical of the Horace. Businell's Lectures on the Bibly and Supernaturalism. Some idea of the contents of this volume may be obtained from the follow-ing subjects:

THE FOUNDATIONS OF CHRISTIANITY THE WONDERS AND EXTENT OF NATURE,
THE TRUE ORIGIN OF EVIL
MAN'S WILL, NECESSITY AND RESPONSI-

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# Message Department.

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. Connnt,

while in an abnormal condition called the trance. These Megages indicate that right carry with them the characteristics of their earth-life to that beyond—whether for gost or evil. But those who leave the earth-shero in an undereloped 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 compart with his or her reason. All express as much of truth as they perceive the no more. no more.

#### Special Notice.

The Banner of Light Public Free Circles will be resumed the first Monday in September,

#### Invocation.

Oh thou who art the sun-god of the soul, from whom nothing is hid; thou from whom all souls have come, and around whom all souls revolve, we ask from thee the gift of spiritual greatness: we ask for these Christians a holy and undivided faith in that which is their religion; we ask that like the symbol of their own liberty they may soat on daring wing till they have reached the highest mountain range of thought, from whence they can look down and smile on ignorance in triumph. We ask all great and glorious things to come upon thy mortal children. Thou hast blest them with life; thou wilt bless them with death, and in that thou wilt not change toward them. And after death we ask that thou will again bless them with life and life eternal. Amen. May 10,

#### Questions and Answers.

Controlling Spirit.-Your questions I shall

Ques,-Is it a law of both human and spiritual existence that the personal organization shapes and controls the manifestations of individual life? Ass. Yes, so far as I know; that is the law here, and in the hereafter, too.

Q-Is character in spiritlife indicated by the peculiar form and size of the brain?

Q - Are all, or only part of the faculties indieated by the physical brain, transmitted to spiritlife? If part only, which are unrepresented? If all, do those which more properly belong to human life disappear as the individual progresses?

A:-They are all transmitted to spirit-life, and more are added to them upon entering that life, They change, and through change disappear. When the soul has no longer need of any special faculty, it is taken away from it.

Q.-From whence is the spirit-body of man derived?

A.-From your surroundings-coming from the food you eat, from the circumstances you meetwith in life, from the external body, from everything you touch from everything you see, from everything you think of. Q .- What is motion?

A .- Motion is the first attribute of life. It is the alpha and emega of life. Where there is no motion there can be up life May 10.

### Thomas H. Fairfield

I was born in New Haven, Conn., in the year of 1816, the 231 of March. My name, Thomas H. Fairfield. I was the son of Stephen Fairfield and Sarah Ann. I 1853, I left my home to follow the sea. I had a terrible passion for the water, and to travel, which my parents did not think it best to gratify; so I left without their knowledge or consent. They are with me in the spirit-world, and they need no intelligence concerning me; but I have brothers and sisters here, who, so far as I am able to learn, have received no information concerning me since I left my home. Were I to recount all the scenes through which I have passed, or even those of interest, it would take much longer time than I have, and much more power than I have; so I will simply say that on two occasions I came into the port of New York, and felt strongly inclined to return to my home; but I did not, because I thought I might be induced to remain there, and I knew I should be unhappy if I did; so I went away again, and I visited almost every port of any note in the world. In 1851, I died in Calcutta, having been left there from the sliip Argyle, as it was supposed I had ship fever, which I had, and of which I died. There are many things that would interest my family to know, which I would be glad to give, if they will meet me at some proper place, and give me the proper conditions. May 10.

## Mary Ann Mitchell.

I promised to come back, and so I am here. I am sure I should never care to come back to this world again unless it was to fulfill a promise, or do some poor mortal a kind turn, for I saw enough of it. It is a cold world at best. You freeze all the time. In the hottest weather in summer somebody is freezing for want of charity, want of Christian love. You talk about it, but you aint got it. I don't know anybody that has, Perhaps they have, but at any rate I didn't get any of it; so of course I judge from what I had. I was told, a little less than a week before I died, that I should be compensated for all I had passed through here; letters answered by C. H. Crowell. for all the trouble, all the sorrow, all the deep misery I had gone through, I should be compensated in the spirit-world, and should have, in that world, more light than I found here, and that I should be able to come back and bring just such a report. Well, I did n't know about that, but I promised that if it was true, and I could come back, I would; and it is true. I have been componsated, and am being compensated all the time, for what I suffered here; and still, when I think of it, when I contemplate all the misery there is in this world, when it might be different, I go down into hell thinking of it. It is no use to say that everybody can be happy here that is a mind to. Can't do it. Everybody do n't have a chance. Everybody don't have the comforts of this life. Everybody don't have the requisites of happiness here, and they don't have their say about it. I I drank the bitter waters of life all my life here, the world. I'd do anything to help em. Much would be willing to live another such a life as I did live here; but if I could do anything to make the satisfaction of that good lady who gave me such good advice, and told me what I'd meet with in the spirit-world, I have come back. I want her to know she told me the truth; and I've seen her mother and sister in this life, and they have been very kind to me, and done a great deal for me-I suppose through her influence—and I am getting along gloriously well. I want her to know. My name was Mary Ann Mitchell. I died in North street, Boston. Poor place, I know; but I lived there. Been gone two years; was twenty-nine years old. No matter where I was born, or who my parents were; I do n't care to tell; there is no need of it. I could not accomplish anything by

I only come to fulfill my promise, and to bless her A .- Yes; therein lieth the greatest distinction for what she did for me. [Will she get your between the two, spiritually speaking, at least. up soon. (the no, no. She is one of the persevering combine for the whole truth of God? May 10. way.

#### Patrick Farrell.

They hurled me and said I was dead, and I was, There's something more to me than what was the present day, belonging to this world. My name, when I was here, was Patrick Farrell, and I was a private in last at the time of death? the 25th Mass, Co. G. Now you get it right, will you? I was killed at Point of Rocks, Virginia, measure all souls in this respect. Some remain unand buried at old Phillip's farm. My folks are conscious but a second of time. It is a "good-by" and to whom all souls must eventually return, very much troubled because I was not buried on here, and a "how do you do?" there. Others relives of scores of brave boys that fought for the spiritual activity of the spirit, not especially diberty. That's consecration enough. Yes, sir; upon what it was as it manifested through the and I'm just as well off in the spirit-world as if my physical form, but what it was in activity as it are satisfied?] Yes, I'm satisfied with that; and, act apart from your physical lives, all of you, even I've been told it's just as well by a score of priests while you dwell in the physical body. on this side, and they ought to know more than Q-In the case of one who dies in the full bethe priests in the earth-life. And if I had n't been lief that he shall see Jesus Christ and God himtold so, I'd have known it myself, because a body self, in person, immediately after death, is such a knows when they are well off. So, what I want one liable to lie in a dormant state for years in is, that they won't trouble themselves about it at consequence of not finding what he expected? all, because I am happy, and I have the assurance that I will ever be happy, because I am not going

Now if there's anything more wanted of me, all they have got to do is to give me a call in the right way, and I will be glad to respond. [Who unconsciousness to all souls? has called you, now?] Faith, I don't know as anybody calls me, only they trouble me with know: the soul cannot remain in a passive-which I don't know, I suppose all my friends, my bro- to all eternity, for that would be directly opposite ther does, and my sister-they particularly, no and antagonistic to all the natural laws of life. doubt. You know the Catholies think a great Q.-Does the soul assume another body as soon deal about where their friends are buried. Well, as it becomes conscious? name all right? [Yes.] May 10,

#### Nettie Sayles.

mother and sister? I have been gone three years, this hour, as much as you will be after death. I am thirteen years old now. When I know that they know where I am, and who I live with, I see two bodies present? shall be very happy and contented; but now I feel all the time like going home to tell them. [Will she get your message? Has your Aunt] A .- Yes, you who have been unfortunate in she would get it, May 10,

# Eliza Pickering.

I come back to vindicate myself. You know, me to be a Spiritualist. my nephew, Luther Colby. I am his aunt, Eliza A .- No accident can by any possibility affect Pickering. Well, I've seen thoughts in his mind, the spirit or its body proper. -and he thinks that I am using my influence from the spirit-world to trouble him and his mother about the old homestead. But I am doing no such thing! no such thing! I am glad enough to get away from all such things, and I don't trouble. myself about it at all. I know he thinks I wanted to get the old place all in my own hands; and I know he thinks I did do some things that were very unjust. Well, perhaps I did; I don't know but what I did. They done some injustice to me when I was here, and it may be I did. But, at any rate, I aint engaged in any such business now, and I don't want 'em to think so. If he has trouble about the old homestead, it aint me that inakes it; and if there's anything he wants me to A .- No, because they are both under different do to help him or his mother out of trouble, I am laws. ready to do it. [Is anybody making trouble?] aint anybody that I know of. To [Perhaps it is people on the earth.] Yes, Oba- physical body make an impression upon it? diah was always unfortunate, always unfortunate -never had the faculty of getting along. Had a big family and was always poor, and of course he has to make every stone turn in his favor that he can. I don't know as I blame him. Some folks don't have the faculty of getting along very well in this world, and they have to resort to means that the other sort would n't. And then there's some of the rest of 'em in just the same fix. Luther happens to be without family, and he sees all their deformities, and sees where they make mistakes. But it's best for everybody to look at home. If everybody looks at home they will see enough there. There, give my love to him, and tell him that I don't want him to think ill of me, and I do n't want to think ill of him. Good day: Don't forget my name, will you? I know he do n't like me very well; but then, it do n't make any difference. May 10.

Séance conducted by Cyrus, Ruler-of Persin;

## Invocation.

Our Father Wisdom and our Mother Love, he with us this hour while we commune with thy children who are still dwelling in the temples of death. If we cannot know thee, we would come consciously nearer to thee this hour, which is to be nearer to wisdom, nearer to love. Thou mighty Spirit, who breatheth upon worlds and they live, and upon souls and they live, hear us and answer us. We send out before thee our song of thanksgiving for all thy mercies. In harmony with the face of this handsome vernal day, we, too, our Father, praise thee for the gift of life. We thank thee for every bursting bud, for every springing blade of grass and leaf, for the song of the birds, for the laughing rivulets, for the skies, for the earth, for the air, for everything that blesses the didn't have mine; so I went down into hell, and hearts of thy children who dwell here in temples of death. Oh Lord, we thank thee, and we ask and know just how to plty other folks that are in for them that they will so read the book of Nature as to come thereby somewhat nearer to Naas I despise this earth, I'd be willing to come ture's God. And we ask for them that their lives back and live another life. No. I do u't think I here may be so pure and unselfish, so clothed with righteous deeds, that when they shall have done with this fair life in mortal, may they enter humanity better off, I'd almost be willing to. For a fairer world and receive thy approving smile. May 12.

#### Questions and Answers. QUES .- The Romish Church has worshiped the

woman, Mary, the mother of Jesus, and styled her Queen of Heaven. Is not that faith of the Romanist in some measure an exposition of the eternal truth of the Motherhood in the Godhead? ANS.—Yes, to me it is; and that is one of the features of the Romish Church to which I pay homage.

Q.-While the Romanists have more especially worshiped the Motherhood of God, have not the Protestant Churches emphatically worshiped the communicating with the relatives I have on earth. Fatherhood of God?

message?] Yes, she will get it, because she said | Q .- When the eternal truth of the Duality-the she should be looking out for me. [It is so long, Fatherhood and Motherhood-of God becomes acshe may have despaired of your coming.] No, knowledged, may not these two great divisions of she has n't. She is n't one of the kind that gives the visible church lay down their antagonism, and

kind. I told her, so sure as there was a way back, A.-That is a condition to be looked for, cer-I'd come. She has full faith that there is a way tainly; and it is also one to be expected. The back, so she knows that I will come. Good day, signs of the times, religiously, point directly that

Q .- In what respect did Swedenborg differ from the Spiritualists of the present day?

A .- In no essential respect, so far as his theory I suppose, that part of me that belonged to this was concerned. But so far as his belief was conworld; but, thanks be to God, I've got another part. cerned, he differed widely from the Spiritualists of

Q.-How long does the state of unconsciousness

A .- There is no general rule by which we can consecrated ground. Faith! I think it was conse- main unconscious perhaps for some hours, others crated pretty well-consecrated by the gift of the for years, others for centuries. It depends upon bones was resting in consecrated ground. [You manifested outside of the physical form, for you

A .- He would, most certainly.

Q.—Do any remain eternally unconscious? A .- No; that is a thing I believe to be not in accordance with God and his laws.

Q .- Is there any extreme limit of this period of

A .- No, I do not know of any; but this I do thoughts about where my body is. [Who?] Oh, is to the external of its being an unconscious state,

it's all nonsense. [They are so taught by the A:-It assumes another body before it becomes priests.]. Yes, sir, well, that will do very well, conscious. And that you may understand more but it don't amount to anything. You've got my distinctly, I will say that you have at this mo-

ment assumed the body that will be yours after death. An invisible body, which is the body of your spirit proper, is within the confines of the Won't you say for me that Nettle Sayles, of, physical body, and that it is that leaves the body Windsor, Conn., wishes to communicate with her with the spirit at death. You are clothed with it

Q.—Then where we see only the corpse, spirits

A.—Yes, (A gentleman in the audience remarked:) We [Who are you with?] I am with Aunt Agues who have lost any of our limbs realize this truth most of the time, not all the time. [Do you like without leaving the body. If we have lost an arm your home? Yes, very much, only I want moth- we are still conscious of possessing two arms. er to know how I am, then I shall be happy. We know it though our neighbors cannot see it.

Agnes arranged it?] She said if I came this way that direction, can sense most acutely at times the presence of the lost limbs. Qu.-At all times and under all circumstances.

It is never out of mind. It was this fact that led

Q .- The spiritual body is then of the same form

as the physical body? A.-It is. Q.-Do spiritual bodies come in contact with

the other world? A .- They do. Q.-Does the same law of impenetrability hold

there as in this world? Q .- If the spirits shake each other by the hand,

do they feel it? A .- Certainly they do.

Q.-Would a physical body shaking hands with a spiritual body feel it?

Q.-May there not be exceptions to this law? Might not a spiritual body shaking hands with a

A,-Certainly, that is possible. O-In what wav?

A .- It can be done with those persons who are sensitives or mediums. It can be done by slightly or perfectly, as the case may be, clothing the hand with physical elements for the time being.

Q .- When mediums perceive the sensation, is it with the physical or spiritual body? A .- Generally with the spiritual, sometimes with the physical.

O.—Are not a large number of those who pass away with consumption, permitted to discern their spirit friends before death?

A .- They are. Q.-How is it with those who are born deformed?

A .- The spirit-body partakes necessarily of the elements of the physical body, but not of its deformity. Those who are born physically deformed. have not deformed spiritual bodies. Those bodies are what they would have been had Nature's law been fully carried out. ...

Q.-How with those who are born idiots? A .- There are no spiritual idiots. The spirit of the idiot does not receive that education, that unfoldment, that evolvement toward physical life that it would under different circumstances.

Therefore it remains a child, but it has all the advantages of the law of progress in spirit-life. Q.-Are they not the subject of much occupa-

tion? A.-Certainly.

Q.-Because they arrive there in a defective state?

A .- They arrive there undeveloped, like plants here that have not had proper air, proper sunshine, proper nutriment from the earth.

Q.—Undeveloped, not perverted? A .- Not percerted; oh no. Undeveloped, their powers lying in an embryonic state, waiting for favorable conditions to bring them out.

Q.—Do the features remain the same after a person has passed into spirit-life?

A .- Yes, but this should be remembered: Old age belongs to earth. When the spirit-body has arrived at maturity, gone on in development with the physical body into the period of maturity, it is then no longer dependent for growth upon the physical body, but remains mature, but not old. Therefore you will find no aged spirits in the spirit-world, none who have the appearance of age upon them.

Q.—Is the spirit familiar with the contents of a pamphlet just published here, entitled, "Is it the Despair of Science?"

A .- No, not particularly.

Q.-In this work the following conclusion is drawn: "Finally, as mediumship subjects the individual to both good and bad influences, it is a thing not to be desired, and not to be cultivated." Will you give us your opinion?

A .- I know this is a theory with regard to mediamship that is entertained by some. But

child gifted with the gift of mediumship, the powquote is, to me, a pernicious one.

ialism as the Christ-idea does to Christianity? A .- Yes, that is my belief.

ty? Shall we recognize them?

fast with us as with you.

all spirits, or are they different? A.—There are no two alike.

world be beautiful in the next, presenting the ame cast of features?

Q.—Then our present ideas of form must change as we pass to the spirit-world? A.-Yes.

Q.-When spirit photographs of the aged are obtained, do they not resemble old persons?

A.-When they are designed to appeal to your human senses they are taken so, but they would not be if photographed in the spirit world for your side, but can do just what you feel it is right spirit senses. Spirits coming to your media show for you to do. It's a place worth living in, I tell themselves, if possible, as they were when you you; and 'taint no seven-by-nine heaven, either, last knew them. Why? That they may be recognized. Did your media see them as they are at glad I do, because it's true, and I can tell it in the present time, you would not recognize them by the description that would be given.

that Christ showed the wounds in his hands and side?

A .- It was, no doubt.

body speak with the lips?

A .- It does. Q.-Words that have sound?

one vast silence in the spirit-world. It would be shouldn't have the desire for such things. Perno heaven indeed if it were so.

Q .- Can spirits commune in any other way? A .- Yes, by perception, by symbols.

Q .- How far does this perception reach-to the thoughts of all other spirits, at a distance, or near

A .- To the thoughts of all others with whom you are in spiritual rapport, but to no others.

Q.-Is there such a thing as distance in the spirit-world? A.-There is,

Q.—Is it the same as we understand distance here?

A.-Yes. -Q.-Space?

A,-Yes.

May 12.

Albert J. Bellows. I perceive that my family, some of them at least, and some of my friends, have been made nncomfortable because I died in the way and manner that I did. They are quite sure that my life might have been preserved, perhaps for many years, if I had not, as they say, persisted in having my own way with regard to my medical treatment, and certain surgical operations that were performed upon me. I have been saddened in my new home by such reflections on their part, for I can see nothing in my present life which causes me to believe that I died a single hour before my time, or to cause me to regret having taken the course I did. On the contrary I feel glad that I did take that course, for had it been different I should not have obeyed the highest law of my being. I felt that I was doing right to do as I did, and if I had gone counter to that thought I should have been made unhappy by it; and I do not believe that my life here would have been prolonged, or if it had, it would have been miserably prolonged. I am led to believe in this. my present life, in a Supreme Intelligence, that overrules even the minutest details of our lives. and guides our thoughts here or there whether we will or no. We think that we have our choice, that we move in accordance with the dictates of our will, but who guides the will? Methinks there is a power beyond ours guiding even our thoughts. I found to my satisfaction on entering another life that it was a life tangible, real and beautiful, being invested with all that the soul would have need of as it journeys on through infinite ages. Therefore I am happy, and I rejoice to know that they who desire it can return to this life, can minister unto those who suffer physicals ly or spiritually. We can aid them, and by so doing we lift ourselves in the scale of being and come nearer to God. I am glad that I went when I did. And I ask of those who loved me here that they will turn Nature's leaves carefully, and read the volume well, omitting nothing, not even Spiritualism, unpopular as it is. Read what Nature's great page says of it, and then decide concerning it, but not before. I am Albert J. Bellows, formerly homeopathic physician in the city

# Capt. Williams.

May 12.

of Boston. Fare you well.

There are two belonging to my family who are anxious to learn if I am conscious in the spiritworld, and if I am, whether or no I am satisfied with what is being done with my children. In answer to their thoughts I have made my way here. That I am conscious, I have proved by coming here. I am satisfied, perfectly so, with what has been and is being done with my children, and I have to say to those who are struggling for them that I can see that they will be crowned with success in their movements, and that a happy future awaits my children, even so far as this life is concerned. They would know, also, what my opinion is concerning the manner of my death. To me it was a heartless, wholesale murder, nothing short of it; and what I say would be said by all who went with me, had they the privilege to speak here as I have. I have a hope that I shall soon be able to approach some of my dear ones in a nearer and more satisfactory way, and that very soon. I am, or was, Capt. Williams, of the Oneida. May 12.

# Eliza Thomas.

[How do you do?] How do you do, sir? I am well; I am well. I am Eliza Thomas, of Blue Hill, Maine, and I'd like to have what of my folks is alive to know that I am alive, and can come back this way, and that if I can I shall communicate with them in some way nearer to well; I am well. I am Eliza Thomas, of Blue

know it is a looking forward to selfish interests. them than here. But I do n't know. My folks. I believe in sacrificing the few for the many. I like all the rest of the world, are getting to thinkbelieve that had I a child on earth that was dearer ing about this Spiritualism. So I thought I'd to my heart than my own spiritual life, were that come and just throw the first stone. I don't mean to hurt'em any, but mean to throw the er to commune with departed spirits, did I know stone-let 'em know I am alive, and glad to do that the exercise of that power would carry it to anything for them that I could to assist them in the lowest hell, I should unhesitatingly lay it learning about this other life that they have all upon the altar, knowing that the Infinite would got to come to. I have been gone sixteen years, bless the sacrifice, I believe in sacrificing our in- and I have learned a good deal since I went dividual interests for the interest of the masses. I away, I been millions of miles away from this believed it when here, I believe in it with all my earth-yes I have. I never was twenty miles soul now. So that the theory of the writer you away from Blue Hill when I was here. Quite a difference-been millions of miles here. [How Q.—Then mediumship stands related to Spirit- did you dare travel so far?] Bless your heart! How did I dare to? 'T aint so dangerous traveling with us as it is with you. You don't get Q .- You say we recognize our friends in the your neck broke the first trip here. No you spirit-world as we saw them when they were at | do n't. You will see when you get here how it is maturity. How with our children, when they people can go so far. If you have got a mind to have been there long enough to arrive at maturi- travel, you can. They won't charge you anything for tickets, either. Free tickets for everybody A .- Yes, certainly; not by form or feature, but | that wants to go. That's the good part of it. by spiritual affinity, and you will also find a his- There's a good many that want to see what there tory of each spirit which is carefully preserved in is in other places besides this little football. [You the spirit-world. You will not find your little speak diminutively of our planet ] Well, 't aint ones who have been gone to the spirit-world for anything else. Go millions of miles away from years as little ones, by no means. They grow as it, and it looks insignificant enough. [How do you carry sustenance for such long journeys?] Q.-Are spirit form and feature the same for Bless your soul! do n't have to carry it. Get it as we want it, find it all the way along. No, no; do n't have to carry a cooking stove with us, I Q.-May the spirit who is repulsive in this tell you. [I shall have to appeal to you for assistance when I come.] Well, I will do all I can for you, but I'don't think you will need any assistance. I don't believe you will; think you will get along yourself. [I don't have much faith now.] Don't you? That's because you don't know anything about how you will feel when you get here.

Oh it 's good, I tell you, to get where you don't have a sick body to drag you down, and don't have any of the social evils that beset you on I tell you. [You speak encouragingly.] I am my simple way. I can't make a grand thing out of it, as somebody else could, but I can tell the Q.-Was it not for the same purpose of identity | truth in my way, and anybody else can't do any better; they have to tell it in their way.

I used to wonder if in heaven they ever had roses. I was particularly fond of 'em. I used to Q.-Does the spirit clothed with this spirit think about heaven, and about what the preachers said, what kind of a place it was. They never said a word about roses, nor anything of the kind that would make people happy. I used to A .- Yes, words that have sound. There is not think if they did n't have 'em there, perhaps we haps God would be merciful, and take away our love for all such things. But what do you think was the first thing presented to me by my sister when I got to the spirit-world? A bunch of roses, plucked from her own garden that very morning. Wasn't I rejoiced? Yes I was, I tell you, I thought if she had 'em I could get 'em. And I have got plenty of 'em, and when you come over, if you are short in your place I can give you plenty, plenty. Lord bless you! Good by.

> Scance conducted by Theodore Parker; letters answered by H. Marion Stephens.

> > MESSAGES TO BE PUBLISHED.

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

Tuesday, 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.

Donations in Aid of our Public Free

Circles. Since our last report the following sums have been received, for which the friends have our warmest thanks: B. S. Glibert 50 A. Blabbett 50 A. Blabbett 17rene Burgess 1.00 libert 18rene Burgess 1.00 libert 18rene Burgess 1.00 libert 18rene Burgess 2.00 Emma Hardinge 18rene Burgess 1.00 lebert Rowe 18rene Burgess 1.00 lebert Rowe 18rene Burgess 1.00 Emma Hardinge 18rene Burgess 18rene Burgess 18rene Burgess 18rene 1

# FARMER JOHN.

Home from his journey Farmer John
Arrived this morning, safe and sound.
His black coat off, and his old clothes on,
"Now I'm myself," says Farmer John;
And he thinks, "I'll look around."
Up leaps the dog: "Get down, you pup!
Are you so glad you would eat me up?"
The old cow lows at the gate, to greet him;
The horses prick up their ears to meet him:
"Well, well, dold Bay!
Do you get feed when I'm away?
You have n't a rib!" saws Parmer John

You have n't a rib!" says Farmer John; "The cattle are looking round and sleek; The cattle are 100king round and sleek
The colt is going to be a roan.
And a beauty, too; how he has grown!
We'll: wean the colt hoxt week."
Says Farmer John, "When I've been off,
To call you again about the trough,
And watch you and set you."

And watch you, and pet you, while you drink,
Is a greater comfort than you can think!"
And he pats old Bay,
And he slaps old Gray:—
"Ah, this is the comfort of going away! For after all," says Farmer John,
"The best of a journey is getting home!
I've seen great sights—but would I give
This spot and the penceful life I live,
For all their Parls and Rome? These hills for the city's stifled air,
And big hotels all bustle and glare,
Land all houses, and roads all stones,
That deafen your cars and batter your bones?

Would you, old Bay?
Would you, old Gray?

That's what one gets by going away! There money is king," says Farmer John;
'And fashion is queen; and it's mighty queer
To see how sometimes, while the man
Is raking and scraping all he can,

The twife spends, every year,

The wife spends, every year,

Enough, you would think, for a score of wives,
To keep them in luxury all their lives!
The town is a perfect Babylen
To a quiet chap," says Farmer John.

"You see, old Bay—
You see, old Gray—
I'm wiser than when I went away

I'm wiser than when I went away. I've found out this," says Farmer John-That happiness is not bought and sold,
And clutched in a life of waste and hurry,
In nights of pleasure and days of worry;
And wealth is n't all in gold,

Mortgage and stocks and ten per cent.— But in simple ways and sweet content. Fow wants, pure hopes, and noble onds,
Some land to.till, and a few good friends,
Like you, old Bay,
And you, old Gray!
That's what I 've learned by going away."

And a happy man is Farmer John —
Oh, a rich and happy man is he!
He sees the peas and pumpkins growing,
The corn in tassel, the buckwheat blowing,
And fruit on vine and tree;
The large, kind oxen look their thanks
As he rubs their foreheads and strokes their flanks;
The doves light round him, and strut and coo;
Bays Farmer John, "I'll take you, too—
And you, old Bay, And you, old Bay, And you, old Gray,

Next time I travel so far away !"

[J. T. Trowbridge, in Our Young Folks.

# Passed to Spirit-Life:

From Charlestown, Mass., July 26th, of dropsy on the brain Alton Warren, son of Eilis and Irena F. Lawrence, and grand-child of Mr. and Mrs. N. G. Warren, aged 8 months and 16

From Orange, Mass., July 15th, Mrs. Axia Mason, aged 50

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#### ORGANIZATION.

For six years we have labored to secure a practical and useful national organization of Spiritualists and liberal minds generally, but find many of the best liberal minds are still jealous of Spiritualists, fearing they will become sectarian and only seek to build up a new sect of persecuting bigots, and hence they keep aloof and take no part in the movement. Among the Spiritualists are also a large and intelligent number, who, actuated by the same fear, also keep entirely aloof from the movement. Still another large number keep away from personal prejudice, jealous and envious feelings toward the actors in the organic movement, believing, no doubt lionestly, that they are much more pure, in their lives and conduct than those who from their public position have been slandered, abused, and covered with lies for years by those who seek to drive their from the field. Still another class neglect the organic movement from apathy and eareless neglect, and still another from an honest belief that the time has not yet come, nor the persons. appeared, to give the movement a useful, successful, and practical start. This latter class seem certainly to have evidence and argument on their side. The imperfect and inefficient local and State organizations have thus far left the national without that practical talent in members that would, or could, earry forward any organic movement to useful purpose - made up hibstly of traveling lecturers and mediums who could in some way make their expenses, and who represented States and localities where they did not reside, and who, however honest and well disposted, had no practical talent for the legislative action necessary, nor for the work of perfecting and carrying on a great national agency for good; full of good speeches, messages and greetings. they could, and did, give of what they had to the people of the locality where we met, and to their fellow visitors, and had a good time, made and renewed acquaintance with one another, and went away feeling they had been benefited, but left no accomplished work for the cause except this. Hence the people asked "what have you done?" and we said nothing, but we expect to do something. When a movement was made for missionary work and a school, it was not sustained, mainly for want of confidence in the movement and its leaders, and it all fell through. When we ask what shall be deno, no one answers, or no two alike. The last convention held at Buffalo did nothing, and seems not to have elicited much if any e minent, for comment was unnecessary. The next seems likely to do less, unless some new life is infused, and a new and practical set of delegates take hold of the matter, which, from the imperfect state of local organizations, does not seem likely to be done. What next? We do not yet see, but feel sure that a practical organic action will come -not of Spiritualists alone, but of all liberals-to effectually resist the encroachments of Christian bigotry and superstition, and the concentration of the sects for persecuting purposes. To us it seems that self-defence will prompt and require the liberal minds to unite and organize on a broader basis than the infidels, or Spiritualists, or Free Religionists have yet adopted. If straws show which way the wind blows, the Rutland, Hartford, Utica and Spiritualists' Conventions show the drift and tendency of liberal minds toward a general and united action, and the meeting of the Free Religionists points in the same direction; so also do the restless agitations of the Infidels. All these fragmentary movements seem to us to point to a general and united effort, from which may spring up an organization that shall be able to protect the liberal principles we have secured in this country, and move steadily forward in adopting others for the more perfect security of religious and civil liberty. That these principles are in danger no one can doubt, when Governors and Judges of the Supreme Court sign petitions and calls for conventions to take steps to put a God, a Christ, and a Bible into our Constitution, and when our-President, Vice-President, and Secretary of State endorse and recommend Evangelical unions of churches, who have the same object in view. However weak these efforts may now seem, they may steal a march on us, if we are not prepared for them, by concert of action.

## HOT.

The spotted sun pours down its heat with increased force instead of diminished, as was predicted by those who heard of the large dark spots in its luminous atmosphere, giving us one of the hottest summers thus far on record. The waves in the flery bowels of the earth keep up a commotion, producing earthquakes and volcanic eruptions... Our Adventist brothren continue to repeat their warnings, and call upon us to flee from the fiery wrath to come, or put on their fire-proof theological robe of belief, that we may escape the burning that they assure us is near. The Pope, regardless of the heat and impending crisis, has recently found himself to be infallible, and yet has not fixed the day for the fire and judgment to come, but goes on like an old fogy, waiting for his doom. Theological convulsions, like the earthquakes, are portending greater events, and like them, also, stirred by internal fires. Everywhere the heat is up, while the Spiritualists and spirits are looking calmly on, prepared and preparing for the future.

There seems also to be too much fire in the passions of mention never did our papers record so many murders, unpremeditated, and almost without excuse, lynching too often following as a second murder excused by the first. The fiery sunlight, flery earth, flery religion and flery passions, with the cursed fire-water added, are no doubt evidence that a great change is taking place in our atmosphere and earth, which will tune it on a higher key and force markind to a higher and purer life. War and drunkenness, we predict, must cease in the next century, and cease forever. Sectarianism, including Christianity too, will go out with these two great social evils for which it was at best only a mild antidote and not needed without them.

A higher electric and magnetic temperature for the earth is evidently near, and one to which the human nerves will be attuned, with finer and more sensitive organizations which cannot endure the stimulants and grosser foods of earlier ages and races of men. Changes too must follow in the animal and vegetable kingdoms, and it is already evident that man cannot much longer use swine for food, nor rum for drink.

## NOTE.

A correspondent of the Christian Register, writing from St. Louis, says of Hon. George Partridge, of this city: "Mr. Partridge is one of the exceptional men who are blessed with an abundance of

they have laid up treasures in heaven, and, will not find it hard to enter there." If this is so, the New Testament is not to be relied on, and its authority is wholly set aside, for it declares that it is easier for a camel to go through the eye of a needle, than for such men to enter the kingdom of heaven; and then we have the case of Dives and Lazarus as an example given us, and still more the direct command to the rich to sell that they have and give to the poor, and follow the example of the barefoot, blanket-wrapped, and uncombed Jesus and his poor fishermen. If we are not mistaken there is a great gulf between Mr. Partridge and such a heaven as Jesus described for his followers, and we think he will find it hard to enter it if he depends on fulfilling the Scriptures to attain it. Mr. P. is a good citizen to the city and could I not have remained?" Though she loved his friends, but to us seems anything but a follower of the hamble Nazarene.

#### SEEKERS.

There are probably five or six thousand good, honest and devoted Spiritualists in Sr. Louis, and probably about the same proportion to the whole number elsewhere, who take no spiritual paper, nor read any, or but seldom, who buy no books on the subject, and seldom borrow one, and by this careless neglect remain entirely, or almost so, ignorant of the general progress, spread and tendency of Spiritualism, except so far as they sometimes bear a speaker or medium; and yet these are the most frequent visitors and constant inquirers after mediums and tests, and many of them get test after test with the same result and effect on them, satisfying at the time, but next day needing another. The truth is tests alone can mrer fully satisfy a person. We must have the philosophy, and have it in part from the natural, rational and normal side of life. We must weave Spiritualism into the literature of life, read it and realize it in our daily life, eat it with our food, as it were, in everyday blessings, to get the full benefit of it. It cannot be, like Christianity, put on and off, or laid up during the week for Sunday use, nor kept for "sittings" with mediums. Catholies are not required to read the Bible, nor any dectrinal books, and hence are not required to have any opinions of their own, but only to echo the decisions of the priest, and attend to the ceremonies and circles of the church. This class of Spiritualists above referred to are very much of that tendency, and would make of Spiritualism a similar religion, with a priestly reliance on mediams, or spirits through them. It is not the object nor the wish of our spirit friends to dwarf the human intellect, nor to set back the tide of intellectual development, however much the spirits in the past may have aided the Catholic or other churches, or in the earlier stages of this great movement sent T. L. Nichols and others into the old church for their own if not its advantage. The vast amount of our present literature gives every mind a chance to find some food in it which would aid in its growth, as manure enriches and invigorates the crops of the field and enlarges the harvest. It is a pity that there is so much anathy and slackness among Spiritualists on this all-important subject. Read! read!

DICKENS must be delighted with the comments of the press in Europe and America on his life and death, and especially on his spiritual destiny. Orthodoxy has pretty generally consigned him to hell, and even Universalists say he would be in hell if there was a hell; but there being none, he escapes from necessity. The whole subject would furnish him good matter for a new novel, which he may yet write through a medium. He no doubt looks on and laughs at their stupid superstition and vain regrets for his lack of Christian character, while he has plenty of better company.

## Mrs. Hardinge in Chicago.

EDITORS BANNER OF LIGHT - Mrs. Emma Hardinge, on Sunday last, closed a two months' engagement here. She has given two discourses each Sabbath at Music Hall, which have been book, Du Progres Religieux, published in 1838. largely attended, though multitudes doubtless "Though written from a purely Catholic point of that otherwise would have attended have failed! to do so on account of the intense heat of the by the prevision of events which are accomplished weather. During the week she has answered in our day. The author seemed to foresee the self and the cause she advocates.

ing sentiments.

At the close of her labors the following resoluthe Banner of Light:

ophy of Spiritualism

sympathies and prayers attend her wheresoever she may go, and in whatsoever she may do under the ministry of angels, in the cause of humanity.

In the language of the resolutions, Mrs. Hardinge's labors have been very efficient; and we have reason to hope that the elements of discord. heretofore so baneful here, will be dissolved in harmony, and that Spiritualism will assume and exhibit a character in tone, purity, loftiness and strength, worthy of its high origin.

Our next lecturer will be Mr. A. B. Whiting, who comes to us with high commendations, and to whom we shall give our undivided sympathy and support. S. J. AVERY, M. D.,

Conductor of the Progressive Lyceum Chicago, Aug. 2d, 1870.

#### Grove Meeting at Manchester, Ill., near Beloit, Wis.

On Saturday and Sunday, Aug. 20 and 21, at other speakers will be present. Come to the grove mass meeting. Per Order Committee. Aug. 5, 1870.

The infallible man having appeared at last, we to fall back on the mediation of mutual friends. Will some of our Roman Catholic neighbors in-quire of Pio Nono by the wiser whether we are to have another heated term in Chicago? The inswer will serve the convenience of many of our fellow-citizens .- The Chicago Interior.

touches man in two ways—she freezes, then re-vives him. Her breath, indeed, extinguishes, but it resumes. We see the eyes she closes, but we do not see those she unseals."—Victor Hugo.

The more honesty a man has, the less he affects the air of a saint.

this world's goods, and yet have so used it that | HEAVENWARD-SAMUEL, OSGOOD-VIE DE GERMAINE COUSIN-SPIRITUAL-ISM ABROAD AND AR HOME.

BY G. L. DITSON, M. D.

EDITORS BANNER OF LIGHT Mr. King, whom

I mentioned in a previous communication, has recently informed me that when his wife was about quitting her mortal state, she, three different times, fell into a condition that proved to be only trance, though her friends pronounced her dead. While thus bereft of life, as it seemed, she had really floated away to the beautiful land of the spirits, where, in close communion with them, she passed swift-fleeting hours, and mourned when finding herself again imprisoned in the

flesh. "I was with mother," she said; "why her family dearly, she had in her transient journey gathered such jewels of glory for her future crown, that the dust of earth, on her return, hung about her soul like a mantle of murky mist.

The N. Y. Evening Post is publishing a series of interesting letters from the pen of the Rev. Dr. Samuel Osgood, whom I used to know as an officer and an efficient member of the N. Y. Historical Society. The Doctor either says more than he means, sometimes, or, if he means what he says, then he is a thorough Spiritualist. In the Post of July 27th, after giving a brief history of the Prussian rulers, from Frederick William, the founder of the Prussian monarchy, to the present king, he refers at some length to the social and political influence of the beautiful and accomplished Louisa of Mecklenburg-Strelitz, who became the wife of Frederick William III, and died in his arms in 1810. Mr. O. then says: " Her body was laid in peace in the park of Charlottenburg. where Rauch raised a statue worthy of her memory, and where now her husband rests by her side in a tomb with a statue from the same master hand. Her spirit never left him and the nation. She was with Blucker and the Prussians when they bore down upon the French at Waterloo, (1815) and settled the fortunes of the day; and even now the order of Louisa, which the king created August 3, 1814, after entering Paris in triumph, is the inspiration and reward of the young chivalry of Prussia, and led so many heroes in the sainted queen's name to the victory of Sadowa in 1866." Has the doctor been guilty of a mere poetical rhapsody? Did he only mean her memory, or rather their remembrance of her which accompanied them, when the Prussians swept over the

plains of Waterloo? A little book has reached me from Toulouse, bearing the title of Vie de Germaine Cousin. It is the touching and melancholy history of a poor girl, whose whole career from the cradle to the grave was one of terrible suffering; but the spirits visibly visited her and consoled her, gave her strength and courage to endure her many misfortunes, and finally, bringing her a beautiful wreath of flowers, bade her prepare for her enrollment among the angels. Of the many marvels which served to lift from her in part the burdens she was forced to bear, I will recount only one. Her occupation was that of a shepherdess. Her stepmother sent her daily to the fields with only a little stale bread for all her meals. Of this, she saved some, and often gave to others who seemed more needy than herself. One day her stepmother found some of this saved bread in her sack and accused her of stealing it; and calling aloud to those within hearing, bade them come and behold the thief and witness that she deserved the beating which she was about to give her. Taking up the sack and shaking it in order to empty the contents before the spectators, nothing fell from it but flowers, the like of which grew not in the whole of that region. What but utter astonishment could till the minds of all? The flowers were taken to the cure, who, after hearing the story from the lips of the poor girl herself, placed them as holy offerings upon the altar of his church.

-The Revue Spirite for July has a valuable contribution from M. Glade; it being a review of a view, it contains thoughts which seem inspired calls to lecture in the surrounding cities and vil- near approach of a new faith more in consonance lages, and always, we are assured, giving great with the progress of intelligence and human reasatisfaction, and winning hosts of friends to her. son, \* \* Even now, an unknown breath," he says, "without doubt this spirit of God which On Monday evening a beautiful reception was passes over the earth at the moment it emanates given to her and her friends, by Mr. and Mrs. from the creative thought, spreads itself anew Hunt, at their residence, which was fully attend- over this sphere and announces this grand moral ed, and which was a noble specimen of what a creation. And the bosom of the earth trembles social gathering may be, in the exhibition of har- and is moved as in the earlier days of its existmony and happiness of those with whom spirit ence. It is God who is acting, who makes manicommunion and the love of man are the prevail- fest his passage; it is God who says to man, 'Prepare to accomplish this transformation.' Who should fear? who should despair in view of this tions were offered by Judge Holbrook, and unani-intimate relation of God with man? Error, ancient mously adopted, and their publication ordered in forms, the idols of silver and gold, around which cluster adoration and religion, recede, and it is the Resolved. That our thanks are due and they are hereby cordially given to Mrs. Emma Hardinge, for her very ablo and efficient labors among us in Chicago and vicinity for the past two months, as a lecturer upon the facts and upon which we are now so largely entering. The Creator, by the renewed power of his messen-Resolved. That (though we may not add to her world-wide reputation) we take great pleasure in commending her to gers, (angels, the Bible interprets it,) is invading all, for her high qualities of wisdom and cloquence on the platform, of courage and industry in the field of reform, of grace and attractiveness in society and the home; and our coming more willing to listen to angel voices, and attractiveness in society and the home; and our gers, (angels, the Bible interprets it,) is invading coming more willing to listen to angel voices, and are not so prone to trammel the spirits of their departed friends and confine them to some "far, faroff realm," which our thoughts can penetrate, but from whence no longing, no look, no sigh, no searching glance, no voice, no aspiration or affection can ever reach us.

Les Annales du Spiritisme en Italie of Turin, publishes an account of an apparition recently seen near Beyrout, on the coast of Syria. The affair was communicated to that journal, I believe, by the Beyrout Spiritual Society, who obtained it from a Signora Burl, a lady well known by her having long resided in that region, and as bearing an excellent reputation. Her friend, Signora Onorina Battaile, a lady of note, and very much esteemed, has lived on Mount Lebanon for several years. One night, when alone in her chamber, her husband having gone to France on business, she was aroused from a profound sleep by hearing On Saturday and Sunday, Aug. 20 and 21, at some one call, "Onorina! Onorina!" Startled, Manchester, Ill. J. M. Peebles, J. O. Barrett and she exclaimed, "Who is there?" She then felt some movement about her bed, and looking eagerly before her she saw a lady, rather tall, but with a face extremely agreeable, who said: "Do not be frightened; I am your mother-in-law. Your would like to ask him a question or two, but not being a personal acquaintance, we shall be obliged not wish you to know his condition for fear of alarming you; but be persuaded of what I tell you. Write to him immediately, and tell him that I, his mother, have been to see you; adieu." "During this time," says Mme. Battaile, " while she was speaking, I was sitting up in bed. I "He is at last asleep. Asleep?—No! I take essayed some words, but I could not utter them. back that word. Death does not sleep. Death I kept my eyes fixed upon the spirit, and when lives! Death is a splendid realization. Death it had concluded its message it went to the essayed some words, but I could not utter them. window and passed out, but with such a noise that it awoke the servant in adjoining room, who, much frightened, rushed to see what had

OA fashionable lady said to me, to long ago, that she hoped her deceased mother was far fur away, where she could not see the sins of this world.

happened. We then went together to the window, which we found, not only wide open, but with all

LIGHT.

which we found, not only wide open, but with all the glass broken out.

\* \* \* When my husband returned home, I learned from him that what the spirit had told me was the exact truth." This story was translated from the Italian, by Miss F. S., for the Revue.

The Revista of Barcelona continues its account of those extraordinary manifestations which took place in Bavaria in 1852. It would seem that, as physical phenomena, they have hardly been surpassed by anything of the kind in this country. Furniture and other articles were moyed, about the rooms by the invisibles. A bed was lifted from the floor while three persons were sitting on it. The accordion was played on while no one was near it but the little girl, who was asleep. A sword weighing several pounds hung suspended, as it were, by the simple force of attraction from as it were, by the simple force of attraction from the under surface of the medium's hand. She Charles Hall, Mainstreet. Ira Lake, Agent. as it were, by the simple force of attraction from was also at specified times rendered deaf, and restored again to her sense of hearing at a fixed moment. Indeed, as the writer says, they "rightly the sense of the writer says, they "rightly the writer says the wri valed those deeds of the spirits in America," marvelous, astounding and intensely interesting as they have been.

At my own little "Garden Cottage" on the hill, two of us hold a scance every night. A few evenings since, when our sitting was at an end, the little table started off, went across the room and tipped three times over against the rosewood armchair which we call Franklin. The next night it
moved all round the room, and tipped three times
to each of the pictures which we have of departed
relatives. This was wholly unexpected to us,
and as it was done entirely in the dark, it accomplished with care and accuracy what we could
not have done ourselves.

Grateful as I am for these tokens, I know they
are far from the ultimate of spirit capacities; that
they are only as snowflakes that swing on the
outer branches of the trees; that they are like the
little autterings of our children's feet around us

Rensselaer, Isp.—"Society of Progressive Spiritualists." tipped three times over against the rosewood arm-

little patterings of our children's feet around us when our pockets contain some wished-for good; that they are like those many crude thoughts which often encircle some great idea which they are destined to develop.

Albany, August 5th, 1870.

#### SPIRITUALIST MEETINGS.

Ancona, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Alleh, Corresponding Secretary. Children's Progressive Lyceum meets at 10M A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 73 P. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, ASTORIA, CLATSOP Co., OR.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly

APPLETON, Wis.-Children's Lyceum meets at 3 P. M. every Sunday.

ANDOVER, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 112 A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Assistant Guardian: Harrigt Dayton, Secretary.

BOSTON, MASS.—Mercantile Hall.—The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sauborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (So. 18, up stairs.) each Sunday. Circle at 10½ A.M.; evening, lecture or conference.

Wadman Hall.—Children's Progressive Lyceum meets at this hall, 176 Tremont street, onear Masonic Temple.) at 1½ P. M. each Sanday. Dr. C. C. York, Conductor; Mrs. Harriet Dana, Guardian, Guardian.

rict Dana, Guardian.

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

Mashington street, Sunday mornings, at 10% o clock. Admission 10 cents.

RUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sinday at 10% A. M. and 7M P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 2 P. M. Lester Brooks, Conductor; Mrs. Mary Lano, Guardian, Baltimore, Sondouctor; Mrs. Mary Lano, Guardian, Baltimore, Markon, Mary Lano, Guardian, Congregation of Baltimore, hold meetings on Sunday and Wednesday evenings at Saratoga, Hall, southeast corner Calvert and Naratoga streets. Mrs. F. O. liyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

vert and Sarfalga Eirerts. Sites F. A. 1920 Speace with their notice. Children's Progressive Lyceum meets every Sunday at 10 A. B. Correspondent Hall, corner Baltimore street and Post-Office Arenue.—Children's Progressive Lyceum, No. 1, meets every Sunday at 90 clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

Anna McClellen, Musical Director.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritus Usts hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 7½ P. M. Children's Progressive Lycum meets at 2½ P. M. Abm. G. Kipp, Conductor; Mrs. Ada. E. Cooley, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.: lectures at 3 and 7½ P. M.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at Iv. M., at Lyceum Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian. BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 7% P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y,

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10 A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

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, ILL.—The Spiritualists hold meetings every Sunday in Creeby's Music Hall, at 10% A. M. and 74 P. M. Children's Progressive Lycoun meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. CLYDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lycoum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

in Kinc's New Hall at 11 \( \lambda \). M. S. M. Terry, Conductor; J. Dewey, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 \( \text{P. r. M.} \) Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Trensurer. Officers of Lyceum. Lewis King, Conductor: Mrs. D. A. Eddy, Secretary.

Carthage, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Des Monnes, Socretary.

Des Monnes, Socretary

DORCHESTER, MASS .- Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admittance 10 cents.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams, speaker. llams, speaker.

Delaware, O.—The Progressive Association of Spiritual-ists hold regular meetings at their hall on North street every Sunday at 77 P. M. Children's Lyceum meets at 107 A. M. Wm Willis, Conductor; Mrs. H. M. McPherson, Guardian.

WM. W.Inis, Conductor; and its in. M. McCherson, Guardian.
Dover AND FOXOROFT, ME.—The Children's Progressive
Lyceum holds its Sunday session at 10½ A. M. A. K. P. Gray,
Esq. Conductor; V. A. Gray, Assistant Conductor; Mrs.
Julia F. Blethen, Guardian; Miss Anna B. Averill, Assistant
Guardian; S. B. Sherbura, Musical Director; C. E. Ryder,
Secretary.

FONDORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

GEORGETOWN, COLORADO.—The Spiritualists meet threevenings each week at the residence of H. Toft. Mrs. Tolt clairvoyant speaking medium. HINGHAM, MASS.—Children's Lyceum moets every Sunda afternoon at 23 o'clock, at Temperance Hall, Lincoln's Build ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

RAMMONTON, N. J.—Meetings held overy Sunday at 103 A. M., at the Spiritualist Hall on Third street. W. D. Whate Ion, President: A. J. King, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian. Hortron, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, MASS.—The Spiritualists hold meetings every Sunay afternoon and evening, at 3 and 7 r. u., et Cadet Hall LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 23 and 7 r. m. Children's Progressive Lyceum meets at 10 4 a. m. J. S. Whitney, Conductor; Mrs. Frue Morton, Guardian.

LANSING, Mich.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at 1 o clock.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at 10 A. M. and 3 P. M., at Concert Hall.

Dr. S. B. Collins, Cresident; F. A. Tuttle, Cor. Sec. LOUISVILLE, Kr. — Spiritualists hold meetingsevery Sunday at 1]. A. M. and 7% P. M., in Temperance Hall, Market street, between the addition MARLBORO', MASS.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month at 12 per 1906 West.

Prof. Wm. Denton is engaged as speaker for the present year.
James Lowe, President; Mrs. Sarah S. Foster, Secretary Milan, O.—Society of Spiritualists and Liberalists and Chil-iren's Progressive Lyceum, meets at 11 A. E. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MORRISAMA, N. Y.—Kirst Society of Progressive Spiritual-sta—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% r. n.

MILWAUKES, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 r. M. Address and conference at 7 r. M. H. S. Brown, M. D., President.

NEW ORLEADS, LA.—Lectures and Conference on the Philosophy of Solritualism, every Sanday, at 10% A. M., in the Indl. No. 94 Exchange place, near Centre street. William R. Miller, President; J. H. Horton, Secretary.

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall," Grant Block, every Sunday at I A. M., and 78 r. M. John Austen, President. Children's Progressive Lyceum meets at 2 r. M. J. L. Pool, Conductor, Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director, PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

RENSSELAER, IND. "Society of Progressive Spiritualists" meet every Sunday, in Willey's Hail, at 103 A. H. 1. M. Stackhouse, Sceretary. Stackhouse, Sceretary.

RIGHSOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lycenin meets in the same hall at 2 P. M.
RIGHRESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings.
A. L. E. Nash, President. Children's Progressive Lycening meets every Sunday, at 2½ P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.
ROCKPOID, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 e clock.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lycoun Itali, at 3 and 77 r. M. Walter Harris, President: Henry M. Robinson, Secretary; Mrs. Abby Tyler,

STONEHAN, MASS.—Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

Herson, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sanday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at Il A. M. and Sp. M.; Lyceum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. S. Fox. Secretary; W. Il. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Steey B. Fairchild, Conductor of Lyceum; Miss Sarah E. Cook, Guardlan of Groups; Victor Vogel, Musical Director.

Director.

SAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday, at 11 A. M. and 7 P. M. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Springfield, I.L.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets, John Ord-way, President; A. A. Brackett, Vice President; W. H. Planck, Secretary; Mrs. L.M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Miss Lizze Porter, Guardian.

Syganghe, Lizze Porter, Guardian.

ductor;, Miss Lizzie Porter, Guardian.

SYOAMORE, ILL.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 P. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street IJall every Sunday at 10½ A. M., and in the ovening. President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do.; B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

Woncester, Mass.—The Spiritualists hold meetings every

should write to the Corresponding Secretary.

Workester, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.

WILLIAMSBURGH, N. Y.—The Spiritualist Association of late holding meetings at the Masonic Temple, is to be entirely reorganized, the late Secretary's term of service having july expired.

WASHINGTON, D. C.—The First Society of Progressive Residualists meets overy Sunday, in their freely Harmonial

WASHINGTON, 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 7½ P. M. Children's Progressive Lyccum (T. B. Caldwell, Conductor; Miss Marion Litchifeld, Assistant Conductor; Miss Marion Litchifeld, Assistant Conductor; Miss Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 12½ o'clock. John Mayhew, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 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-

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OF THE

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