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BOSTON, SATURDAY, SEPTEMBER 3, 1870.

{\$3,00 PER ANNUM,}
In Advance,

The Lecture Room.

CHRIST THE SPIRIT.

A LECTURE BY MRS. EMMA HARDINGE, In Music Hall, Boston, Sunday, April 17, 1870.

Reported for the Banner of Light.

To-day we turn another page of the revelations that Spiritualism has brought to us. We shall attempt to hold on high another torch of spiritual light given us from the hands of angels and illuminate one of the deepest mysteries with which man has striven to darken counsel and hide the rays of true revelation from his brother's eves.

Our subject is Christ the Spirit, and Christ the creation of theology; the myth of tradition; and the mystical name around which all the solemn paraphernalia of ecclesiasticism in modern times is arrayed.

As last Sabbath we showed you that one of the Christianity consents to be judged is the Bible more universal form of worship to which Chris- thinkers and industrious scholars have nursued civilization. We speak of the mystery of the supposed incarnation of the Divine Spirit in flesh ated with the very first phases of ancient theology and its sequence in the vicarious atonement. We do not desire to take away your idols, or to ask you why you have substituted Christ for God. or bowed down before the image of a man, instead of worshiping the soul of the universe; but as immortal and thinking beings, that which does belong to us is to question how far the various forms of belief which cluster around the affirmaficial to human welfare as viewed in the light of better apprehend the full nature of the scheme

briefly its leading points: If Christ is God, and God became incarnated eighteen hundred years ago in Judea, and was tic design in creation, and the evident foreknowlthere made man-wherefore did he come? The answer inevitably carries us back to the first portion of the scheme which necessitated his coming. To appreciate this, it is essential that we should briefly review the origin of creation as acknowl- ters not if it be an aggregation of the spiritual edged by every spiritualistic thinker, as well as intelligence of the universe, or one being-mind, in that light assumed by the believers in the divinity of Christ. He who is unknown; he to launched into space, ages ago, (how many, sci- in us, modeling after, or re-creating forms, even ence alone may declare unto us,) this world of as the Master original has expressed his soul in generation. Exampled by himself, he shows us ours, created it, as we believe, through principles | the visible forms of being. The sages of antiquity, that, in incarnation, God in the human soul is of immutable law and progressive unfoldment. believed they had discovered the governing and made flesh and dwells among men, and becomes exact science, and that science teaches us that system. They believed that the astral system was As to the church which is to perpetuate his doccreation is simply growth and unfoldment-hut endowed with intelligence, and as the sun, moon the votaries of Christianity assure us God made the | and stars measurably influenced all the changing | church. He erects his church in the field and the world, even as a manufacturer invents a new ma- phenomena of nature, so they must also have forest, in every city street, and every dwelling. chine. We can comprehend that he who was able been their reducing cause. to make this planet, was wise enough to make it sufficiently in harmony with his design, and that sun producing fertility, light, heat growth and views of life present it as a preparatory state; in even with the influelity and bigotry of humanthe design must have been good enough to ensure the bappiness of his creatures. But theology denies this in every point. According to the Christian plan, God was not nowerful enough to fashion this earth according to his purposes, or else he was not good enough to care for the happiness of the creatures he placed upon it, seeing that he so fashioned them that their happiness was forfeited during the very first generation of their being by temptations placed in their pathway through his own creative act and will. One of the horns of this dilemma we must accept. Either die: he respreased again in the warm breath of God was lacking in his creation of man, in the love of his creature, in wisdom enough to create to work miracles of transformation and blessing him for perfection, or power enough to keep him in fruits and flowers, and again was conquered by so. If we acknowledge the fall of man, we ac- the malign influences of the autumn constellations our beloved is removed from our sight, his spirit knowledge that God forcordained and caused that at the approach of winter. From all this came fall; moreover that he created a being of pure malignity, through whose power and by whose temptation, man, the creature, fell. God's power, foreknowledge and wisdom, as the creator alike of the tempter and tempted, we are bound to admit; | magnificent though fanciful scheme of theology by | mighty | phenomenal tokens. Christ the Spirit otherwise God is finite instead of infinite, an experimentor instead of a Creator; hence God is ligion, upon which all succeeding systems of the- and work spiritual wonders is not limited to any from the beginning the original cause of man's imperfection, the author and designer alike of his sin and his fall. Arrived at the fall of man through sin, we next notice the law of inevitable consequence, also designed by God the law maker, and enunciated by Moses; namely, that the sins of the fathers are visited on the children even to the third and fourth generation. Resulting as the consequence of this law, we see the original sin bequeathed by Adam in each succeeding genera-

of his own work and the action of his own law,

only a few chosen ones, preserved, as it would seem, for future experiences. But the same law

obtains in the new population which destroyed

inherited his sin, acted it out, repeated the failure

each succeeding generation, till mankind at last

conception of the marvelous scheme of redemp-

tion through vicarious atonement. In a word,

God. the Creator, divides himself into two beings;

causes one-half to descend to earth, become incar-

nate through the breaking of the seventh com-

mandment, become destroyed by his own crea-

tures through the breaking of the sixth; then he

ascends into heaven and becomes perfectly recon-

ciled to his sinful work, and ever after pardons

that they believe in this marvelous and remarka-

ble history. And this is the Christ of theology,

this the actual verity of the notable scheme upon woven around a pure and inspired Jewish reform- 1 may be urged that these dreadful sacrifices laid which Christianity is founded. Shrink from its er, who taught some of the divinest truths of reunjust, immoral and incomprehensible details as ligion that were over revealed to man. not bear to hear it spoken in words, how much legacy has he left to the ages, and what his posimore should we shrink from assuming that it can tion toward the church which claims his authori-

many older nations was analyzed and portrayed. detailed as recorded amongst the myths of anof the Jews, so to-day we shall analyze a still tiquity. Within the last few years, numerous free tendom bows down with unquestioning reverence the same historical researches, and proved con--one which, far more even than the Scrintures, clusively by the facts, traditions and monumentfrom which Christianity claims to have drawn its al remains of the past, that the idea of an incarauthority, exerts its influence upon the nations of | nated Delty youchsafing to come to earth as an offering for sin, or a benefactor to the race, originical belief. Tracing back the origin of this myth we find that it was founded in the ancient worship of the powers of Nature. From the first history of the race, when the human mind began to question the origin, man strove to discover that origin in the visible forms of the universe. The real line of demarcation between ancient barbarism and modern civilization, consists in the tion that Christ is God, together with the doctrine development of religious systems. We are in fact that every pain or sorrow endured in this of the vicarious atonement for sin-how far such error when we conceive religion to be the intuitive teachings can be true and are important or bene- principle in the human mind. It comes with the part of life discipline. The stern tribunal to first principles of civilization. It is not unfolded modern spiritual revelation. That we may the in man's savage state. With civilization comes speculative philosophy and inductive reasoning. which we are about to examine, we must sum up | None who ever speculate upon the order of creation-the regularity of the seasons, times and tides; none who ever beheld the result of a malesedge which is ultimated in every portion of that scheme, can fail to perceive that there is somewhere a regulating power, an intelligent governing and an all-pervading Master Mind. It matand mind alone is canable of conceiving of the grand framework of creation! The spirit that whom all are known; he who created and fashioned our earth is analogous to the soul with- sured fact that his incarnation is either a myste-We comprehend the scheme alone as revealed by creative principle in the order of the planetary

> squadrons of shining light, they found a seeming progress of the sun at different seasons of the us into the agony of Gethsemane or up to the year. Hence, in the history of the Sun God-as | hill of Calvary, but he teaches that suffering is they termed it-was traced the first primitive only discipline, not punishment, and sin more exscheme of rollgion. The stars of winter exerted cusable than self-righteousness and hypocrisyover their God a malign influence, and conse- His broad and comprehensive charity pleads for quently originated storms, tempests, cold and the Magdalene, because she had loved over much, famino. At midwinter the sun was supposed to for the humble publican, and even for his murderspring, attained manhood in summer, continued the astral system of worship, in which the stars were impersonated—and the sun became the representative of Deity-and this system continuing risen spirit to transcend the powers of matter, through thousands of years, and developed into a and give signs and tokens of its presence through astronomy and astrology, formed the Sabean re- shows us that this power to exhibit these signs ology are founded. We need not to reiterate the single creature, but exists latent in all who truly details of this belief; they are being constantly dragged to light by the researches of modern scholarship, and their place, as the foundation of divine mind proposed to accomplish through his all ecclesiastical forms of worship, is being proved by a mass of evidence from which bigotry has no

The prominent features of this system, I repeat, were adopted by the ancient nations; and the last of these mythical traditions was repeated in spiritual kingdom shall be inaugurated. This is tion, till the Creator, filled with wrath at the result | Jerusa'em-there was represented the last incarnation of Oriental belief, and the Scriptures of andetermines to destroy the whole race, reserving | tiquity culminated in the worship of Jesus of We now ask you to consider Christ the Spirit, or the being who is represented as the author of the the old. Noah as the seed of Adam necessarily New Testament doctrines. In these-whether from an inspired writer or in the life of an individualin his own person, and bequeathed the brand to the world has received one of the most divine representations of religion, religious belief and the became what its Creator might have been sure it ultimate destiny of humanity, that the Scriptures would-a being too degraded for its Creator to of antiquity have ever produced. It is easier for endure any longer. What followed? Why, the us to believe that a human soul made flesh, and dwelling among men, was the original of these inspired teachings, than to suppose them to be simply the floating traditions of a sect without a we know that, like the histories of Buddha. Vish-

we will, in substance the summary we have nar- Turn we, then, to the pages of the New Testarated is the summary of Christianity. If we can ment, and contemplate Christ the Spirit; what either be true or possible. Well may the Chris- ty, as well as to the revelation of modern Spirittian forbid human reason to speculate upon that unlism, a movement which is so nearly akin to which for the sake of good order, morals, justice, that of the doctrines promulgated by Christ the reason and plety, we dare not relate in all its de- Spirit? Our knowledge of spirit impression would tails. And yet we are called upon to accept it as assure us that the promise of the angel to the the scheme of redemption devised by God, the mother that a child should be born filled with the soul of the universe, the author and finisher of be- afflatus of the divine snirit, would be sufficient to produce a marked effect upon the mind of the Turn we now to the Christ of tradition. The mother, and thus was impressed upon the offbelief in divine incarnations did not originate in spring "the spirit without measure." In this por-Judea: the history of crucified Saviours is not tion of the parrative, we are warned that the purconfined to the Jews, or limited in time to eight- est conditions are necessary to the purest generacen hundred years ago. From the lips of your tion. Later in the history we find the inspired speaker, some twelve years ago, the history of child disputing in the temple with the doctorsthe inspiration of the Spirit matched against the authoritative standards by which humanity in and the history of many incarnated Saviours was learning of the schools, proves how insufficient is human learning unvitalized by spiritual understanding. Passing on, we next find that the young child

> becomes subject to parental authority, and herein we perceive the model of that orderly scheme. whereby society becomes knit up into ties of mutual dependencies and kindred relationships, Jesus obeys and honors his parents as a type of our relations to the Divine Father and Mother of the race, teaching us not only that we are all children of God, but also that as portions of Delty we partake of God's image and attributes. As a definition of what is required of us in life action, he teaches that the kingdom of heaven must be created within us, and that the tribunal before which we shall be judged hereafter is the good or evil we have done here. He points to the life, from Bethlehem to Calvary, is a necessary which our earthly acts are to be subject, conclusively contradicts the theory that there can ever be any vicarious atonement, any forgiveness of sins or theological sponge to excuse our iniquities. Christ the Spirit teaches progression hereafter and the stern law of personal responsibility, for he declares that the evil door shall not be released from the prison of his crimes till he has paid the uttermost farthing; in a word, the essential doctrines so tamiliar this day to Spiritualists as the teaching of the immortals is in most respects a reiteration of the teachings of Christ the Spirit-proving that the original source of both is one and the same. The feature of this spiritual history most generally misunderstood is the asry or contrary to the ordinary laws of human manifest in the operations of the trines, Christ teaches that all places should be a His form of worship is defined in the exercise of The procession of the seasons—derived from the all good and kindness to God's creatures. His beneficent changes, seemed to bring all their bless- which sorrow, suffering, and even sin, are divine ings. Surrounded at eventide with stars and methods employed for the evolution of the powers of the human soul and the development of connection between the constellations and the the human spirit; that development may carry

> > ers, because they knew not what they did. This is Christ the Spirit, and such are his teachings; on the subject of the hereafter he teaches that when the death angel's work is done, and still is with us; and that whensoever we meet together in his name that spirit is still with us and in our midst. Also that it is the province of the apprehend his teachings. He left the world; his work of earth-life was done; but whatever the mission was reserved for the fullness of another age to perfect, an age in which Christ the spirit declares that he will come again-that an outpouring of the spirit shall transpire, when a spiritual Christ shall appear on earth and a

the Christ of the New Testament, this the Christ which forms a type of God's dealings with men. We need not remind you how far from this spirit Nazareth. Thus much for the traditionary Christ. Christ is the Christ of the churches, the Christ who is worshiped through persecution, sectarian spirit, and the unkind lines of demarcation that have divided up the religion inaugurated by one founder into thousands of widely differing creedal faiths. Christianity has written its history in letters of blood. Its progress has been marked by the fires of the stake, and its career has been one of alternating weakness and strength, subiection and oppression.

What relation could the fires of the auto da fe or the rack and thumbscrew have with the gentle and loving spirit in whose honor these horrible invenleader; and, whilst we know that many of the tions of torture were devised? It was for the deeds and so-called miracles attributed to him were honor and glory of Christ that our eyes were reactually plagiarisms from older histories; whilst galed with the spectacle of the Quaker martyrdoms on Boston Common and old Salem's Galnu, Chrishna, and all the other incarnations of lows Hill. Yet the very words of Christ the antiquity, a certain stereotyped narrative was spirit declared that the signs which were to prove and receives into heaven all sinners who confess given, which applies to the crucified Saviours of | belief in him were precisely those which in the very nation alike, there is much reason to be- spiritually minded Quakers and the mediums of

lieve that the mythical portion of the history was Salem were deemed crimes worthy of death. It recognizing its perfect correspondence with that

on the altars of ignorance and superstition occurred in the darker ages of Christianity; that | or of despising it because it has been abused by now the fires of physical torture are quenched, and the rope of ecclesiastical murder broken; but if the hand is powerless, is the spirit of Christianity less bitter or its dogmatisms less hateful and narrow-minded? Alas! we fear not. The shafts of persecution are just as rancorous to wound as they formerly were to kill the body, and the moral tortures which sectarianism can now inflict are scarcely less cruel and injurious than the ancient rack and thumbscrew. It is indeed necessary even for the honor of that Christianity which derives its origin from the doctrines of love and universal toleration, that Christ himself. Christ the Spirit should come to redeem his religion from the horrors of sectarian Christianity, and truly he does come again. Once more he walks in our midst and preaches to us; once more born in the humility of the manger and arising from the ranks of the people. Christ has been manifested in our presence, and still we do not know our Redeemer! He comes no longer, it is true, as a nersonality, but as a divine principle, He comes in the great spiritual outpouring of 1818 -healing the sick, consoling the mourner, opening the eyes of the blind, and working signs and wonders. Rejecting the Scribes and Pharisees who reject him, he comes only to sinners, publicans, outcasts, and those that are sick. He preaches the gospel to the poor, and that gospel is eternal mercy, justice, love, and human brotherhood.

Josus of old taught that God was a spirit-today the spirit receboes the same sublime truth. Jesus of old taught that man was immortal. He comes to day to prove this utterance by the very witness of the immortals themselves. They come. bringing the blessed assurance that there is no more death-that those who have gone before have only passed through that glorious change that lifts them to another sphere of existence, another link in the chain of eternal progress. They come, interpreting the meaning of our tears: demonstrating the value of our life struggles, and explaining the purposes of sorrow as the discipline that unfolds the eternal blossoms of the soul. These risen hosts of the Christ-spirit bring with them the tokens of the love that made them so dear to us; and the evidences that they are the immortal beings whose mortal existence our memories bear witness of. This modern Christ discloses to us the true nature of our tribunal in the hereafter-proves the worthlessness of religious forms or caremonials as passnorts to the kingdom of heaven, sweeps away the mysteries and mists of theology, and stamps upon every human soul the solemn brand of individual accountability and eternal responsibility. Christ the spirit, manifest in the modern outpouring, returns to seal his mission as a spiritual power by repeating the signs which prove a supermundane origin. And yet, notwithstanding the obvious fulfillment of he promised Christ spirit which modern Spiritualism brings, how few there are that know with and drinking, marrying and giving in marriage, what and whom they are dealing, or that, like the disciples of old, they are walking on their way to Emmaus with the risen Christ spirit by their side. The master whom they affect to worship is in their midst and they know him not and pride and prejudice they seek to crucify him over again. Now, as in olden times, we, like the disciples of Jesus, are walking by his side: but how few of us really know that the Christ-spirit it is

that accompanies us! The worshiners of the name reject the principle. and the Spiritualists are but too often themselves concerned only with the signs, to understand that their meaning signifies the reëstablishment of that kingdom of which Christ was the type and prophet.

Many of us have received Spiritualism in mistake and misapprehension. Some of us have looked for the immediate inauguration of a spiritnal and some of a material millennium. Some of us have looked to the spirits to do for us that which we should do for ourselves. Some of us have expected to shoulder all our life's labors, and some all our crimes and errors on the mighty host that have visited us. But even in our disappointments and trials we are gaining wisdom and learning that the Christ-spirit is still the same, and only comes to renew the spiritual kingdom founded eighteen hundred 'years ago, It matters not to us whether one or many nations claim to have originated the beautiful model of a divino man presented in the history of the Jewish Christ. We know that the truths and principles attributed to the Christ of eighteen centuries ago are God's words made flesh and appearing in a mortal form, for they are TRUTH, and truth is ever the word and inspiration of God wherever we find it. It is narrowed down to no human form or limited to any place. Wherever we faithfully imitate God's love in our daily lives, there shall we become inspired by Christ the spirit. Whoever lives the life, gives the signs and proves the doctrines of Christ the spirit, is the son of God and one with the Father. The light, heauty and teaching manifest in the history of the Christ of Judea is again revealed to the world in modern Spiritualism; and to those that can recognize its true meaning, their eyes are opened to see their friend and benefactor walking by their side as Christ of old walked with his dis ciples to Emmaus. It may be that we have so misapplied the name and mission of Christ in the flerce spirit of ecclesiastician that we err in likening our Spiritualism to the Jewish evangel, yet the parallel is too obvious to be misunderstood, and therefore whilst we protest against the injurious idolatry that has mistaken and set up to worship the personality instead of the principle, whilst we insist that the Christ of past ages was only a spiritual model designed by the author of

existence to reveal to mankind the elements of

true religion.'we feel strengthened in our love,

hope, trust and confidence in Spiritualism by

ancient and divine form of truth. We do not see the value of rejecting any fruth because it is old, ignorance and bigotry. Christ the spirit is God incarnate in flesh, whether man has disguised the revelation in the form of an idol or recognized it only as an inspiration; and modern Spiritualism, when fully understood, will be found to be a repetition of this inspiration, even to its very details. In a word, it is the long expected, long promised second coming of Christ the spirit, whose holy, pure and loving doctrines shall redeem the world from hatred, malice and crime, and build up once again, under the influence of true spiritual religion, with bright immortal beings for our high oriests, a Church of the spirit whose corner stone s scientific truth, whose religion is love, whose kingdom is the human heart, and whose organization is the brotherhood of men and spirits and the fatherhood of God and Nature.

From the New York Herald, Religion Among the Shakers.

THE BIRTH AND OUTGROWTH OF THE GENTILE FAITH - GLITTERING AND GLORIOUS PROM-ISES OF THE COMING MILLENNIUM - SERMON BY ELDER EVANSOR THE SOCIETY OF SHAK-

Waterrliet, N. Y., July 16, 1870. Elder F. W. Evans, the principal monthplece of the New Lebanon Society of Shakers, delivered a discourse to the members of that order at this village this morning, which, on account of the hovelty of some of its points, will no doubt be interesting to the readers of the *Herald*. His subject was "The Marriage of the Lamb and Bride." He said that in the first age the creation of the human race was effected through the agency of an order of intelligences in the first, and, to us, invisible spirit-world, which world, however, though invisible to us, is nevertheless material. Adam and Eve are generic terms, as are also Eocch, Methusalah, Noah and others. The two first represent not one man and woman only but an order in number, and an epoéh in time.

In the first geological epoch human beings were spontaneously produced from the elements of earth, which elements were visible and invisible "standing in the water and out of the water under the direction of the intelligences referred to. IN THAT EPOCH '

they did not reproduce, but lived and died celibates—were born cunuchs and virgins. This may

be termed the Garden of Edun epoch.

The second age was when men "began to generate and multiply" among themselves "upon earth;" and the two processes of spontaneous the earth;" and the two processes of spontaneous and generative creation moved on together, were interblended, and produced two orders of people—"the sons and daughters of God" and "the sons and daughters of men." These intermixed and degeneracy followed, that is, the "fall." Gradually they became more and more corrupted, and regarded less and less the law of the second age—sexual commerce for procreation only, under the direction of the progreative angle of the first direction of the procreative angels of the first

ANGELS CO-OPERATED WITH THE ELEMENTS OF EARTH

to produce the flood as the only means of checking the flood of moral and physiological corruption which was rolling over the whole earth, "eating for mere sensual gratification, regardless of the law of use as applied only to the sustentation of the individual and the continuance of the race. Yet the defection was not total. "Enoch walked Yet the defection was not total. " Enoch walked with God;" was obedient to the ruling angels in with God;" was obedient to the ruling angels in all things, having received a ministration from the seventh or Christ heaven—the resurrection heaven—as a prophet of the future order. He represented an order of men and women—a Church—"The Sons of God."

Noah represented the procreative order of mon and women who were subject to the natural law and under obedience to the generative angels, so that although they held him as a natural celibate for six hundred years he did not fall from his in-tegrity, nor did he become a Christian; therefore Noah and his posterity were saved in nature. In the third age the posterity of Noah divided into the obedient and disobedient as regarded the

physiological laws of nutrition and reproduction. Abraham was of the former, and the angels separated him from his kindred and country to create through him a new order or nation. He had himself partaken of the general leaven, and IN HIS GENERATIVE NATURE

Hagar represented the old heathenish and Sarah the angelic. With the latter he was held in subordination to the procreative angels until "Sarah was past age, and himself as good as dead"—i. c.,

was past age, and himself as good as dead"—i. c., naturally, generatively.

Abraham's posterity—Isaac, Jacob, &c.—were the "Sons of God" of this epoch, and were more or less wicked and disposed to amalgamate with the heathen people with whom they lived and by whom they were surrounded. Hence a "law of separation" was established as a means of, protection, which law was always enforced when they were in favor and relax d when they were disobedient. Therefore, in the midst of "the people of God" there was a still higher order "who did not how the knew to Ban!" but like Noah and Abrahow the knee to Baal," but, like Noah and Abrahow the knee to Baal," but, like Noah and Abraham, were, in their sexual relations, subject to the generative angels. This formed a line of religious reproductive Jews, with whom were on joined the creative angels in the invisible earth—the line of the Messiah—which on the male side, ended in the production of Jesus, by the agency of Mary, his nother (who was of that order of the earth, being a daughter of David), in conjunction with David (called Gabriel) his father in the invisible earth, vitalized and directed by those angels who originally created

THE ADAMS AND EVES of the first epoch. Thus in Jesus there was the Alpha and Omega, the beginning and the end, physically and physiologically, morally and spir-

Ebjah represented the Christ order and was a spirital descendant of Melchizedek, who, in the days of Abraham, was the ruler of a church of celibates, who were ceribates not because they were held, like Noah, by the creative angels, but because, like Enoch, they had received a ministration from the seventh or Christ Heaven as a "kind of first fruits"—prophets; for the Jews, who had passed into the second sphere, were still in their generative nature just as much as before. in their generative nature just as much as before the righteous being in Paradise, the wicked in Gehenna. Hence David was an available medium, through whom the angels could operate, being more material than themselves and nearer to the Virgin Mary than they could come, "Be it unto me as thou, hast said," and she conceived, "The Lord visited Sarah, as he had said; and the Lord did unto Sarah as he had spoken;" and she conceived Isaac as Mary conceived Jesus. Thus in Jesus the work of the creative angels was finally accomplished; the earth elements had produced the "Coming Man"—the "Son of Man," toward whom they had been operating

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for thousands of years. In him was concentrated ENERGY OF THE CREATIVE ANGELS

as a directing power over the generative function of the race, conserved and ultimating in the perfected earth organism of the highest line of ancestry in existence. Also in him, Jesus, as the last of the race of prophets (coming down through Enoch, Melchizedek, Elijah, John the Baptist, all inspired from the Christ heavens) we have a "callinspired from the Christ heavens) we have a "call-led of God; High Priest after the order of Melchizdek," who was "before Abraham" in point of existence and in the dignity of his order, being ministered unto by a higher than the "God of Abraham, Isaac and Jacob;" and therefore Abraham was blessed of Melchizedek, who was not a physical warrior, but a "king of righteousness and peace," and "by nature" was of the first or Eden'age, and not fallen but was spontaneously produced, without (carthly) father, without mothers produced, without (earthly) father, without mother; without descent from an earthly ancestry; while Jesus had an ancestry, as also had Abraham, and consequently inherited in some degree the fallen nature of man and woman as well as the original nature of the creative angels, who were unfallen; while Melchlzedek, having as a natural man) neither "beginning of days," nor (as natural main) neither "beginning of days, nor (as-a spiritual man and joined to the eternal Christ order)" end of life," was made "like unto the sons-of God," and abideth a priest continually, even when out of the body. "To know Tsee, the only, true God," and to be joined to the Christ order." is eternal life." "Now consider how great this man was not whose was unto whom

ABRAHAM PAID TITHES"

(and desus also) "in his lioins;" and after whose order Jesus was made a priest by being subject to his representative, John the Baptist, unto whom he confessed his sins of omission and comwhom he confessed his sins of omission and com-mission; and was haptized unto repentance in water; and then unto relemption in spirit; again was by John further haptized into the Christ spirit; thus being made a "High Priest forever-after the order of Melchizedek,"—the Christ order, Thus was He "holy, harmless, and undefiled by generation, separato from sinners and higher than the generative heavens," from whence Abraham handyed his ministrations and whence his direceived his ministrations and whence his descend ints, in and out of the body, creatively gen-

All of the prophets, when acting in that character, were in or of the order of the Melchizedek,

INSPIRED FROM THE SEVENTH MEAVEN. to utter sayings and predict a condition of things incompatible with the Jewish order of generation, monopoly, private property, wars, and the sins growing out of them. Hence the people stoned the prophets and killed those that were sent unto them by the Christ spirits. Upon this hypothesis if all the human race—should become extinct, the visible and invisible elements of the earth would soon repeople it. So also in relation to the various genera of animals. For the original powers and forces exist and would soon bring animal life into

Jesus became the first perfect link that joined to Christ, heavens and the human race together. If I be lifted up I will draw all men unto me in

Conceiving the first cause as dual, the first expression of it in man was masculine; the second, feminine in each epoch. And as with the creation of the physical, so with the creation of the spiritual. Jesus was the fruit of the eastern, or male por-tion of the Old World, which was intensely masculine in its institutions, arising from its false conception of the sphere and proper office of woman, ever holding her as an inferior and subordinate being, designed to minister to man's lower nature,

or animal propensities.

In the sympathy and tenderness of Jesus toward the female sex we see the beginning of a change in that respect.

THE WOMEN STOOD ALAR OFF and they wept for him, and he wept for them because of their coming sufferlings. "The daughters of Jerusalem" were his special friends. He predicted that the second exhibition of the Christ spirit would be to constitute a high priestess—a woman—who should be the fruit of the feminine or Western portion of the Old World; and that she would raise up a people out of the Gentile world who should be a people of God. But it would be a work of time. Jesus himself was the

IMMEDIATE TRUIT OF JUDAN, and Judth of Israel and Israel of the Eastern world. He was sent by the Christ spirit, merely to gather together a people and to found a Mel-chizedek order, composed of the best prepared material then in being on the earth, chosen out of "Thou and thy fellows are men to be wondered at." Jesus was the "corner stone" and the twelve apostles were the foundation of the tental state. ple, as representing the twelve tribes of Israel in this and the spirit-world. The Pentecostal Church was that temple. Cellbacy (from a spiritual bapwar and its procuring causes, were distinguishing marks or characteristics.

All of these were antagonistic to the Roman power, seen under

THE TYPE OF A DRAGON. standing before the woman, or Christ heaven, to devour her offspring as soon as it should be born, a "man child"—a Christian Church in the male order, celibate like the Adam of old. The civil-government would not permit the continued existence of such an order. Celibacy would depopulate, and non-resistance would leave the mistress of the world, Rome, which had subdued and despoiled all nations, a prey to those nations, chaf-ing in their chains, panting for freedom and thirsting for revenge.

The spirit foresaw, and indicated it to John, that while Christianity would be preached by this-Penteenstal Church in the Roman empire, and would be received, too, it would only be in a diluted and modified form; it would tread down the holy temple itself for 1,260 years; in which the Gentile world—the feminine—would be sufficiently progressed to admit of the erection of an infidel earthly government that would allow the Christ heaven to be daguerreotyped upon earth. which would hold the very same doctrines and maintain the very same principles that caused Rome to destroy the Pentecostal Church. At which time that Church was gathered in the spirit-world and established there as a powerful organization. It was, as the spirit represented, "caught up to God" out of the reach of the out-

POWER OF THE DRAGON,

but not out of the reach of its spiritual power-for "there was war in heaven." "The dragon and his angels fought, and Michael and his angels," till there was no place found in that church for the dragon nature in humanity. That church be-came the "throne of God" in the spirit-world. There was the sub-stratum of the Mosaic law—

truth in the earthly or physical part of man—no marriage, no sickness, no monopoly, life elements in common, nothing to hurt or harm in all the holy mount upon which stood the Lamb, with twelve thousand of each of the twelve tribes of Israel. They (these Jewish converts) "sang a new song" which no Gentile could learn. They were virgins, like Jesus and the Apostles, being redeemed from the carry. They convertes the carry. the earth. They formed a

NEW RELATION OF THE SEXES, in a new creation—health of body and soul. This blessed order and church was as the sun to the Gentile Churches, shining upon them by revela-tion to the prophets and "two witnesses" during the whole reign of the "beast and its image." They continued to deliver their testimonies of what Christianity was in heaven and what it should be on earth; and they were successively killed by either the sword or the friendship of the world. And sometimes the smoke from the bot-tomless pit of man's lusts darkened the spiritual sun by the dense clouds it formed, and civil gov-ernments were turned to war or "blood" exclu-

Sively.

At the end of 1,260 years the Gentile world had produced a woman (Ann) as a medium of

ANOTHER REVELATION, ANOTHER REVELATION,
similar to the first, from the Christ heaven. This
occurred simultaneously with the American Revolution, by which a civil government was formed
which recognizes the liberty of conscience, person
and press. That old Rome eighteen hundred
years ago would not permit. The object of this
new revelation was to create a mother church
upon earth, to be composed of Gentile converts
who have a Pagan subsoil—Paganism being "the
rock from whence it was hewn and the hole of
the pit whence it was dug," in a state of ignorance
o ithe Mosaic law and its requirements, and of
all the physical blessings connected therewith, with

perverted reproductive and nutritive powers, inheriting a legion of had habits, with a host of diseases arising from their Pagan education in agriculture, in horticulture, in diet and physiology generally, ignoring, like all Babylonish Churches, the laws of economy and health, in the non-saving of economy and health, in the non-saving of exercity paga for tilizer of the ng of excrementations matter as a fertilizer of the

land for the production of food.

But as this Gentile Mother Church has six other cycles or degrees to pass through before the end comes, wherein it shall be "perfect as God is perfect," there is.

HOPE IN HER LATTER END:

for the marriage of the Lamb and bride will consummate the work of redemption, and thousands will be juvited to the great last supper, which will be for all peoples, kindred and tongues upon and within the visible and invisible worlds.

and within the visible and invisible worlds.

John saw the New Jerusalem, its spirit and principles, in the spirit-world, "coming down from God out of heaven." It was composed of Jews only. And it was said, "The tabernacle of God is with men; and he will dwell with them, and they shall be his people. There shall be no more death or pain or sorrow or crying." The power of the testimony of the Father Church relative to all judgment is the same Infidel principle announced earthly good would be received by the Mother by Thomas Jefferson, to wit: 'Error of opinion Church; and they would jointly sing the song of may be safely tolerated where truth is left free to Moses and the "new song" of the Lamb—salva—combat it." the civil government be after the pattern of Moses; generation will be regulated by law; land will be held by the government for all the people; drink, diet and dress will be prescribed by organoring, that and dress will be prescribed by organical laws, and war will conset to be the business of Christian nations. Women will be admitted to offices equally with men, and the "social evil" shall cease to exist. No more death. And there shall be no more curse: but the throne of God and of the Lamb shall be upon earth—the church; and men and women shall see his face, and the name or character of God shall be written in the foreheads of the people. God is holy and good, and the people in a new Christ, social, sexual relation will be believed and will be hely and good.

Written for the Banner of Light. FOUR YEARS IN HEAVEN.

BY MES. C. A. BENTLEY. Four years in heaven! Brother, tell

On what celestial orb you dwell-How many leagues away? How fares thy brave and loving soul. Since it has reach'd its mystic goal-The land of brightest day?

Four years in heaven!-yet they say Thy spirit dwells not far away, But lingers 'round thy home Then why, oh, ichy, if this be so, You do not let your sister know The paths wherein you roam

Four years in heaven! Oh, my God! Since thou wert lain beneath the sod; And yet thy spirit free! Come, if thou may'st; I will not fear; Twould bring my soul most rapt'rous cheer, To meet again with thee.

Four years in heaven! On that day When thou wast hid from sight away, I wish'd with thee to dwell. This did I in my anguish cry, "Let me be with thee when I die, In heaven, or in hell!"

four years in heaven! Brother, mine, How creeds and churches all decline Before this magic truth! Oh! if so near the spirit world, Your sister, too, is being whirl'd Far from the creeds of youth.

WISCONSIN.

Discussion on Spiritualism at Prescott.

We are in receipt of the Prescott Journal for June 16th and 30th, 1870, the former containing a synopsis of the argument of the Rev. George C. Haddock (Methodist) against Spiritualism, and the latter that of W. F. Jamieson, in favor of it, during a late discussion in May. The articles are of extreme length—the adverse argument, for instance, occupying some six columns -- and it would be an impossibility for us to present them to our readers. save in an abbreviated form, which would not be or the perusers of the articles thus abridged.

A casual glance at the remarks of the Reverend shows that he makes use (when he can) of the other things, the ancient argument that the Spirit. | no matter what they did." ists had no God, but in his place "an ocean of of containing among them "a secret society, having for its object the overthrow of all governments, and the erection of a grand spirit theor racy, controlled by an organization composed of the leading minds in the spirit-worlds;" it is stated that I should think, be a new incentive to virtue, ren hood right and wrong:" the backneved accusation is brought forward that the "individuality" taught by "Spiritism" "tends to anarchy" in governmental and social life, and that it is "the object of Spiritists to take the question of marriage and divorce out of the hands of the State entirely, and leave men and women free to follow their attractions and find their affinities wherever they will."

The idea of phenomenal Spiritualism was scouted as the baseless fabric of a dream, and the angelic appearances in the Bible are declared as no proofs of the return of the soul, as angels were not the spirits which had formerly inhabited human forms. Nine-tenths of the remarkable cases of spirit intercourse with mortals recorded in the Bible, the reverend disputant was pleased to call "subjective-where the visions were mental impressions or pictures" upon the mind of the seer. The synopsis ends, on the part of the churchman, with a great flourish of trumpets over the statement of Henry Ward Beecher, about the "futile philosophy and maudlin religiousness" contained in spiritualistic literature; and a statement that nothing had been done by Spiritism since its coming to show that it partook of the spirit and gen-

To this line of argument Mr. Jamieson replied by submitting "sixteen distinct propositions, embodying the fundamental principles of Spiritualism as nature as God's only true Bible, and every man his own interpreter." He "showed that Spiritu- on the isle of Patmos. alism teaches that Deity is incomprehensible, undefinable; but is apprehended to be omnipotent, omnipresent, omniscient; that it teaches the immortality of the soul; that progress for all nature is a universal law; that this life is a preparation for the next; that there are degrees of development, here and hereafter; that self-salvation from sin and its consequences is secured by obedience to natural law; that spirit-communication is a positively demonstrated fact to hundreds of thouself that here are degrees of development, Haddock said during the debate? 'that not one in a hundred needed external proofs afforded by Spiritualism, as claimed; because ninety-nine out of one hundred have an innate consciousness by which they know that man is immortal;' and, said Mr. Haddock, 'that is sufficient without further evidence.'" sands; that each individual must be his or her

own judge of what is true or false; that there is

depravity; no vicarious atonement; no future life or destiny dependent upon the frame of mind in which an individual dies; no physical resurrection of the dead; no miracles, in the sense of a violation of natural law; no special revelation from God to man; no pecial providence."

As regarded the "anarchy," &c., incident to the 'individuality" inculcated by Spiritualism, Mr. Jamieson affirmed that "John Wesley taught the same 'pernicious' doctrine of individualism, and that all sects needed the principle to give them birth, but they ungraciously condemned it afterwards." - He showed that "Spiritualism is in harmony with the genius of our American Government-self-government; that the right of private combat it."

With regard to various Spiritualist authors, quoted by Mr. Haddock as supporting the "Whatever is, is right" theory, Mr. Jamieson claimed that while Spiritualists encourage freedom of thought and expression, those opinions were not received by Spiritualists as authoritative. This position the minister would not understand until it was illustrated by quotations from several Christian writers, the following, from the Rev. Dr. Emmons, being a sample:

"It always was, and is, and will be God's secret will that all things shall take place, which he sees will best promote his own glory and the highest good of the universe, whether they are good or EVIL, right or WEONG, in their own nature."

This, Mr. Jamieson said, was a Christian sentiment. If Dr. Emmons was right, Spiritualism was worthy of confidence and support. His teach ing was the very quintesscence of Dr. Child's "All Right" doctrine, whose work the reverend styled an "infamous book."

Mr. Jamieson also quoted in support of this belief among Christians as well as Spiritualists, the words of the Northwestern Christian Advocate, a leading partialist paper:

"When we see disorders abroad in the world we are apt to despond, and to cry out. 'Lord, what wilt thou do for thy great name?' The Lord, however, is glorifying himself by these things. Then why should we be troubled?"

His opponent had objected to spiritualistic morals because they did not disfellowship those who were-guilty of corruption. Mr. Jamieson retorted that " the same was true of Jesus Christ: he did not even disfellowship harlots; he had no more of a code of discipline than Spiritualists have: and we hold that it is the duty of the strong to help the weak, to lift up the down-trodden, not cast them out."

Mr. Haddock had objected to the patriarchs and men of the Bible being judged and condemned for their evil practices, because they had not the light of our times, but Mr. Jamieson thought it was a fatal point for the reverend to raise, as at the time they lived, according to the Bible, "the majority of those old polygamists were on 'speak ing terms' with Jehovah."

Mr. Jamieson said on the marriage question that the Spiritualists held the same views in general that the Protestants did. "They believe in divorce when it is deemed necessary by the parties themselves; and if they are not judges whether they want to live together who should indee for them? Spiritualists do hold that a union without love is not marriage, and that the mere ceremony does not constitute marriage."

As compared with the acts of certain professed believers, whose course of conduct was their own. and could not be foisted upon the great body of Spiritualists, Mr. Jamieson proved that "instead of polygamous and free-love communities being the result of Spiritualism, they existed before modern Spiritualism was known, and in Chrissatisfactory either to the disputants in the debate, tian countries are mainly the direct fruits of the Bible and Christianity; proved that the Mormons believe in Christ, the Bible, faith, repentance, baptism, prayer, etc., etc., that the Oneida Free Lovterm spiritism—evidently fearing the picture pre- ers sprang from the Methodist Perfectionists—the sented by the grand word Spiritualism. Among sanctified, who believed that they could not sin,

In reply to the accusations by Mr. Haddock magnetism," a "grand central electrical focus," a | that Spiritualists were "thieves," liars," jack-"forming principle," an "affectional source," &c., asses," "consummate blockheads," "devil-wor-Se, was brought up; the doctrine of the Spiritual-ist, that "man is responsible to no one but him-clous," "sensual," "devilish," and "licentious" self; is under obligations to no one but himself; is (Mr. Haddock's own language), Mr. Jamieson to be judged by no one but himself," is deflected quoted the words of Washington Irving, who, in from its true meaning; and Spiritists are accused speaking of "the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence," said:

"Though it has been debased by the absurd super-stitions of the rulgar in itself it is awfully solemn and sublime." * "A telief of this kind would, they (the Spiritists) have in their system "no dis-tinction between vice and virtue, truth and false-moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

> Mr. Jamieson also quoted from the Chicago Republican-not a spiritual paper-which candidly admitted that "Spiritualism is so universalnumbers so many hundreds of thousands of persons" "who have tested its claims themselves, with persons and under circumstances that made collusion an impossibility," numbering " men and women of the very highest minds and culture," that to disbelieve them utterly would be equivalent to ignoring all human testimony."

Among other points made by Mr. Jamieson gainst the "subjective vision theory" of Mr. Haddock for accounting for Bible spirit communion, was the quoting by him of Luke xxiv: 23, which represents that those at the sepulchre said they had " seen a vision of angels which said that he was alive!"

"I inquired if visions could 'talk?' if so they were real enough for all practical purposes. In order to oppose Spiritualism he was compelled to ignore the only evidence the Christian church has of the existence of Jesus Christ after his crucifixion; for if Mr. Haddock is right, the witnesses at the sepulchre were hallucinated.

According to the reverend's theory Paul was converted, not by Jesus but by an hallucination. With regard to the angelic appearances not being those of persons who had inhabited human endorsed by the Spiritualists as a body; and show- forms, as claimed by Haddock, Mr. Jamieson ed by quotations from nearly one hundred writers said (together with other points of proof) that upon Spiritualism, from the resolutions and proceedings of Spiritualistic Conventions, including hundred and fifty thousand various readings, and the National, that Spiritualism is a natural, philosophical, scientific system of religion, accepting sand words! He quoted Wesley, who said it (the angel) was a human spirit that appeared to John,

The quotation of H. W. Beecher's letter by Mr. Haddock, was considered by Mr. Jamieson as very unfortunate. He said:

" Mr. Beecher confessed in that letter that he is

Mr. Beecher's letter spoiled Mr. Haddock's the-

ory, or else Mr. Beecher is one of the unfortunates who have an inadequate supply of innate conaciousness.

As regards what Spiritualism had done during the brief years of its modern advent, "to show that it partook of the spirit and genius of the age," Mr. Jamieson triumphantly pointed to the fact that the ago is progressive, and Spiritualism affiliating with it has "accomplished in twenty years what Christianity, with all its boasting, has failed to do in ages. Spiritualism has demonstrated spirit communication between two worlds; destroyed the fear of death among all who have knowledge of its truths; inspired thousands with a joyousness that nothing else could give; confounded atheism by its voluminous facts, such as Wesley said 'do real service to true religion and sound philosophy.' Modern Spiritualism, cradled in America, will penetrate every home and become the religion of the whole human race."

OHIO.

Grand Lyceum Pienie at Painesville.

ADDRESSES BY MRS. EMMA HARDINGE, A. A. WHEELOCK AND OTHERS-ONE THOUSAND

tension and generalization of thought and investigation—pride in the increased numbers and in the zeal and intelligence of those present—pride in the great strife itself, and pride in the common cause which brought that band together, bound to each other as they were by the ties of love, equality and fraternity.

For weeks, preparations had been making to have this the pleasantest out-door gathering ever held by the Spiritualists in Northern Ohio. The various Lyceums had made their arrangements,

various Lyceums had made their arrangements, the distinguished speakers were present, and everything seemed to promise that nothing could possibly occur to mar the occasion. But "man proposes and God disposes," and many were the faces of both old and young that were clouded with disappointment as this morning dawned, cold, chilly, and with every prospect of a wet, disagreeable day. Despite the leaden sky, however, the early trains from East and West came laden with the delegations from various points along their line. As each Lyceum reached the depot, they were met by the Painesville Leaders, and, escorted by a full brass band, were conducted to the Lyceum Hall. Here, as soon as they had all arrived, the different bodies formed in column and

A GRAND PROCESSION.

led by the band playing the anthem of "Marching along," proceeded to the Public Park, where were to be held the public exercises of the day. Below we present a list of the Lyceums, with their numbers and mottoes, so far as we were able to secure them, and the names of their respective Conduct-

Thompson Lyceum, numbering 90 members, with Ed. Hurlbut as Conductor. Motto: "The

with Ed. Hurbut as Conductor. Motto: "The Gates Ajar."
Geneva Lyceum, numbering 105 members, with W. H. Saxton as Conductor. Motto: "The clouds are breaking away."
Cleveland Lyceum, numbering 300 members, with Chester I. Thatcher as Conductor.
Kirtland Lyceum, numbering 150 members, with Mr. Rich as Conductor.
Monroe Centre Lyceum numbering 125 mem-

Monroe Centre Lyceum, numbering 125 mem-ers, with Alonzo Randall as Conductor. Motto: We join hands with the angels." Palnesville Lyceum, numbering 275 members, with A. G. Smith as Conductor. Motto: "The

norning dawns,"

After marching through the principal street, the entire body was formed in a semi-circle, four lines deep, immediately in front of the speakers' stand, upon the Park, and the

PROGRAMME OF EXERCISES

for the day was commenced by the entire multitude chanting the grand old song, sublime in mu-sic, sublime in thought, "God's truth is marching on," with an accompaniment from the full brass

As the volume of molody from a thousand fresh young voices, above whose sound could be heard the clear shrill notes of the bugle, went up to the heaven above, the clouds broke away, and the warm, bright beams of the sun illumined the scene below. Beautiful indeed was the effect produced. A stand, trimmed with our nation's glorious em-blems, and surrounded with the evergreen wreaths of immortality, and placed in the midst of over-banging foliage; a thousand happy children's that none of these Lyceums had been founded faces, filled with the inspiration of the scene and the theme; a sea of heads beyond listening with rapt attention to the glorious harmony; above, a dark mass of clouds, broken and driven back by those who but came to see with the recent past, the shining rays of the sun, as if the hosts of sunch that he believe from all that in good truth "God's truth is prevailable." perstition had been routed and dismayed by the truth is marching on." onslaught of the all-conquering beams of God's own truth: the sunlight, shining from the rift of storms and lighting up the uncovered heads; the fluttering banners, and the mass of foliage around with a shimmering, glancing atmosphere of gold en warmth; and over all, and above all, the mighty, prophetic words, floating in the air, "God's truth is marching on."

As the last notes died away, Mr. A. G. Smith

stepped forward, and, alternating with the audience, gave

THE SILVER CHAIN RECITATION. "God of the mountain!"
"God of the storm!"
"God of the flowers!"
"God of the worm!"

Then followed gymnastic exercises by the entire assembled Lyceums in unison, led by Miss Whit-more, and accompanied by the music of the full band. At the close of these movements it was announced that

DINNER WAS READY,

and the procession was reformed and marched to the tables, where was spread such a feast of good things as spoke volumes for the generosity and providence of those engaged in preparing the celebration. The tables were arranged in a hollow square, and afforded full and satisfactory accommodation for all present. But just as the tables were crowded with their hungry guests, though fortunately not until the meal was nearly finished, the rain which had been threatening since early morning, burst its cloud-barriers and effect-

following order:

1. "Light and Shadow," a poem delivered by
Miss Meda Webster, of the Thompson Lyceum.

2. "Better than Gold," a poem by Miss Ianthe
Bond, of the Kirtland Lyceum.

3. "Auniversary Song," a poem given by Mrs. Beardslee, of the Monroe Centre Lyceum.

Beardslee, of the Monroe Centre Lyceum.

4. "The Gates Ajar," a song by Adele Kingsley, of the Kirtland Lyceum.

5. A song by the Cleveland Choir.

6. "The Lost Chord," a prose poem by Mrs. Virgil Webb, of the Geneva Lyceum.

7. "Where is God?" a prose declamation by Master Eugene Johnson, of the Cleveland Lyceum.

cannot refrain from mentioning the song of "The Gates Ajar," by Adele Kingsley, who is a little fair-haired maiden of not more than five years old, but who gave the words and air in a manner old, but who gave the words and air in a manner that was charming in its modest assurance. Your reporter was also much pleased with the poem of "The People's Advent," by Miss Stella Smith, whose rendition of that beautiful work not only showed careful preparation, but also a high order of oratorical talent and an ability to appreciate the thoughts as well as the words. At the close of the appealing.

of the speaking, A. A. WHEELOCK, ESO..

addressed the audience in a few short but perti-

nent remarks. He said:
"FRIENDS—All of you that are here present, know what a deep and heartfelt interest I have always taken in the growth, strength and prosperity of our Society and our Lyceums, and I hold that to-day is but a premonition of the mighty future that is opening before us.

And yet it is with feelings of thankfulness that I look around me now and contrast this meeting with the gathering that was held only one year.

with the gathering that was held only one year ago at Ravenna, where not more than two-thirds ago at Rayenna, where not note than two thirds as many were present as are here to-day. And when we thus contrast the past with the present, I cannot but hope that year after year our Lyceums will grow in numbers, in strength, and in unity of purpose.

Nor should we withhold our thanks from those

WHEELOCK AND OTHERS—ONE THOUSAND CHILDREN PRESENT—GROWTH OF FREEDOM AND TRUTH.

EDITORS BANNER OF LIGHT—No Spiritualist need feel aught but pride at the gathering of Lycums held in the pretty little town of Painesville, on Saturday, the 13th of August—pride in the extension and generalization of thought and investigation—pride in the increased numbers and in Cleveland, for the delegation which she has a content of the delegation which she have content of the delegation of the delegation which she have content of the delegation which she have to chart of the delegation which she have content of the delegation which she have to chart of the delegation which she have the delegation wh among these brethren. Credit is also due to Cleveland, for the delegation which she has sent Cleveland, for the delegation which she has sent down here, but instead of 100 or 200 or 300 from there, we ought to have seen 10 or 12 car-loads pour out their living freight amongst us. We would have had it too had there been the work there ought to have been. And what makes the difference? I can only account for it because "God made the country but man made the town." Yes, God made the country with all its fresh impulses and healthful energies, and baptized it with the fresh dews of heaven."

The speaker then alluded to Mrs. Hardinge, and said that when they had heard her those present might truly say that the wine of the feast had been kept to the last. In a few eloquent re-marks he pictured the future of Spiritualism, and closed by announcing the

SONG OF "COLUMBIA,"

by Mrs. Webb, and the Misses Swan and Ealmer, of the Geneva Lyceum. The ever new yet oldtime strains were given most excellently by the trio. Especially must we commend the voice of Miss Swan, who possesses a voice of rare compass and power. Mr. Wheelock then said that he had the honor of introducing the ablest advocate of the doctrines of Spiritualism—a lady whose home was in the Old World, but whose heart was in the New,

MRS, EMMA HARDINGE, OF LONDON, ENGLAND We regret very much that the same want of we regret very much that the same want of time and space which prevented us from printing Mr. Wheelock's entire remarks, will also prevent us from giving more than a brief synopsis of this lady's short but eloquent address.

After a beautiful invocation to the God of the storm, and a fine lesson drawn from the untoward rain, the speaker then said that the question was frequently asked, what is Spiritualism? and, in answer to that she gave a thrilling account of what the Orthodox theology had failed to do in the eighteen hundred years of its existence, and showed how Spiritualism had filled the void left by priestly religion. She bade them go to the friends bowed down with sorrow by the grave of some lost relative, and there ask what Spiritualism had done. She told how Spiritualism had rescued many glorious minds from athe-ism or worse infidelism, and then asked them to demand if they could what Spiritualism was or what it had done. She compared the past with the present, and drew therefrom bright auguries for the future, and finally wound up a beautiful and eloquent peroration by reciting the "People's Advent

At the close of her remarks the entire audience joined in singing

"The children are gathering from far and from near, The angels of Eden are journeying here, The arches resound with their welcoming song, We 'Il Join in the authem, and be marching along."

And thus was concluded one of the largest gatherings of Lyceums ever had in Northern Ohio. In spite of rain and all the untoward weather, nothing could have been a more com-

plete success.
Your reporter, as he saw the multitude here today, and remembered the scoffing and jibes that but a few years since would have been heaped more than two short years, could not but contrast

IOWA.

Spiritualism in Des Moines.

EDITORS BANNER OF LIGHT-We of Des Moines take pleasure in the fact that during the past year a lively interest has taken hold of the public mind on the subject of Spiritualism. Kindred reformatory subjects are now attracting no little attention and are met in a more liberal spirit of inquiry than heretofore. While we cannot of inquiry than heretofore. While we cannot claim any very marked conversions to our views, we rest in a knowledge of the fact that a desire to know the truth is actively moving on in that normal way which will ultimately lead to its acceptance by those who are prepared for it; for to such only would it be of any use. We are not then in state que, but living and moving without the clickest tendency to applied into this Lating. the slightest tendency to subside into this Latinized condition.

For the attainment of this satisfactory result

we are indebted, first, to the fact of a united effort on the part of the friends in organizing a society, in itself neither creedal nor authoritative—simply a convenience in bringing our views before those who felt disposed to examine them. In this organization are those who hold diverse opinions on the real value of such, and adopt it simply as a convenience in the attainment of our ultimate; not regarding it by any means as a sinc qua non.

early morning, burst its cloud-barriers and effectually drove all to the nearest shelter. A few heroic ones remained to protect the drenched and dripping tables, but, without formal adjournment, the balance hastened to avail themselves of the shelter of the SPACIOUS LYCEUM HALL OF THE PAINESVILLE LODGE.

Having organized, our next step to be taken was to secure the services of parties who could successfully bring our facts and philosophy before the public. Our choice in this fell on E. V. Wilson, in his inimitable and peculiar way, did very effectually create a commotion in the public mind that has not yet subsided. He was followed by Mr. W. F. Jamieson and Mrs. Waisbrooker, who in their turn gave additional interest to the cause. More recently we have been favored with the

Here, with the building literally packed with a crowd, merry despite the untoward storm, the exercises of the day were concluded.

Below we present a detailed programme of the AFTERNOON'S EXERCISES.

We regret that space precludes us from giving the songs and speeches of the little ones in full. All were well selected and finely delivered, while the vocal music furnished so kindly, was of a high order, and was well appreciated by the vast audience assembled in the hall.

The opening song was given by the choir of the The opening song was given by the choir of the Cleveland Lyceum, but we were unable to learn its name, or the names of the ladies or gentlemen composing the quartette.

Then came the speaking of some selections by one member of each Lyceum, the speaker chosen from the members by the Lyceum itself in the remarkable facility will she supply a remedy as a supply a remedy a supply a speaking of Mrs. Severance, we present her in the dual character of physician and lecturer. In the method starts the inquiry of surprise, "Who told you?" Having pointed out your ills, with no less remarkable facility will she supply a remedy adapted to the redressal of your grievance. As a lecturer I find but one opinion amongst her hearers—that decidedly favorable. Her subjects are well chosen, practical, radical, and up to the wants of the day; her presentation of them, teres and logical, deriving reflected force from her chaste and cultivated elocution. They have been operating with us for the past two months, which has given us opportunity to form a just estimate of them, socially and professionally; in the expression of that estimate I feel a pleasure in commending them to the favorable consideration of the friends in Iowa, assured that they will find them socially very agreeable, and in a professional point of view in what they undertake they will prove to be equal to the best.

P. J. CONNELLY, M. D.

Des Moines. Iowa. Ava. Ath. 1870. coum.

8. "The People's Advent," a poem delivered by Miss Stella Smith, of the Painesville Lyceum.

Where all did so well, it is indeed an invidious task to designate any particular part. But we

Des Moines, Iowa, Aug. 4th, 1870.

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ELLY, M. D.

"BEAR YE ONE ANOTHER'S BURDENS."

BY J. WILLIAM VAN NAMEE.

Bear ye one another's burdens, As ye struggle on in life; Turn not on your erring brother, Add not to his care and strife; Let your heart beat kindly for him, For this world with sin is rife.

If his burden is so heavy
That he stoops beneath the care,
Help him bear it; of your vigor
Give him as you well can spare;
Of his weakness do not taunt him-Of your strength give him a share.

Wipe away the tears of sorrow, Falling from his weary eyes; Point him to a joy eternal, In the land beyond the skies; Ere his pining heart in anguish— Bitter, hopeless anguish—dies. Sympathy and love can lighten
Burdens that are hard to bear;
Spirits bright will help you nobly—
Spirits from the land so fair;

They will bless you if another's Burdens you will nobly share. Wrap not close your mantle 'round you— Mantle dark, of selfish pride; In your bosom, gentle impulse, Do not strive to crush and hide; There is much of good, as evil, In this world so broad and wide,

Much for willing hearts, of labor; Much of good there is to do; Then arouse, leave not the burden Bearing heavy on the few; There are burdens, waiting, laggard. Should be bravely borne by you.

Spiritual Phenomena.

Singular Phenomenal Test in New Jersey.

MESSRS. EDITORS-I feel it due to the public to give you an incident that occurred last week in Cumberland County, State of New Jersey, near Bridgeton. In the first place I will say that I am not a Spiritualist that I know of, unless believing that the information I have obtained through mediums came from disembodied spirits, makes me one; if so, I am willing to bear the cross.

Last winter, for the first time, I went to spirit circles, as great a skeptic as could be found. I received tests which caused me much reflection. I tried to explain them as guess work, will power, mind reading, magnetism, &c., but they came so fast and strong that they confounded me, and I gave up explaining, for I became convinced that it must be information from the spirit-world. About the first of March, I had a communica-

tion through the medium, Mrs. Anthony, southeast corner 7th and Catharine streets, Philadelphia. She described the farm, buildings, and streams of water, &c., correctly; then she described an apple tree behind the house leaning toward it and having a large root running toward the house, which forked, and said that there between the two roots were resting the ashes of a body which was buried at the time the tree was planted. I was requested to dig the tree up by the roots and dig between the two described roots for the ashes. I did promise, but put it off from time to time. When the time elapsed that I set, the same request would be made through other mediums. I asked the intelligence speaking through the mediums why the tree should come away, as it was a large one, and shaded the kitchen. The answer was, that the tree was planted at the time the deed was done, to hide the breaking of ground, and it was necessary to come away with the remains of the body. I asked what we would find to satisfy us that the place was used for the purpose mentioned, and was told that the soil would be dark and black at the bottom. I mentioned this to several persons, and they advised me to do it, to see if anything was in it; so on Monday, 20th June, I directed my man to take up the tree. The tenant objected, saying it was his shade tree, and I was doing wrong; so I told him the reason, and himself and eight of his family were witnesses as the work went on.

We took the tree away, and the soil under it was hard and red, and they predicted a failure. I then told the man to commence at the forking of the two roots, and soon we had a square hole, four feet wide, marked out by mellow dark soil, that had once been dug out and filled in. It ran toward the kitchen recently built, and the end of the hole about a foot under it. The two large roots ran along the edge of the hole-close to the hard soil never disturbed-all through the length of the hole, seven feet long, four and one-half feet deep. At the bottom, and at the end toward the tree, a small quantity-perhaps a half bushel-of coal, oily pine roots, and very tough black soil were discovered. We cleaned out the place, and carted the soil to a private place, where it will not be disturbed.

The tree might have been fifty-five years old The intelligence gave forly-nine years since the deed was done; says the body was buried. One thing is sure: the roots grew through the hole after it was dug, or the roots would have been cut. I have owned the farm some years; reside in the city. I refrain from giving my name, but the spot and everything connected with it can be seen by calling on the tenant on the place, or addressing a note to Mr. Grant Reynolds, post-

office, Bridgeton, New Jersey. Very respectfully yours, * * * Philadelphia, June 29th, 1870.

An Invitation to Investigate.

The invisible agents appear to be at work in Connecticut, exciting the attention of the people to the great fact that the spirits can and do return and manifest their presence in a tangible manner, and when proper conditions exist, are able to communicate infelligently with their friends, The Meriden Daily Republican asks for an explanation of manifestations which are occurring in that city, describing them as fellows:

"Will the Davenport Brothers or any of the admirers of Mr. Home, the great American Spiritualist, explain how it is that there is kept up at the residence of Mayor Lewis, on Main street, an almost perpetual 'tintinabulation of the bells,' without being touched by any physical agency. The mayor's splendid mausion is admirably fitted up, and every room is, of course, provided with a pull bell of approved design and mechanism. On pull bell of approved design and mechanism. On a single pull this bell rings twice, and the door bells operate in the same manner. A visitor called on the family on Tuesday morning, and while explaining his business to the domestic who answered the bell, a bell rang at the opposite entrance. She went to answer it, but found no one there. Another visitor called, and after he had gone the door bell rang again. Still there was no one there. On the next occasion when the door hell commenced its antics, the domestic went to one door while Mrs. Lewis went to the other, but, no one could be seen. The bells commenced ringing about nine A. M. and continued at intervals untifour P. M., when they gave up work for the day. Sometimes it was the chamber bells that rang, and sometimes the door bells, and instead of ringing twice—which was all they were intended to do by their inventor—they ring three times. The bell wires were inspected by Mr. J. P. Stow, Mr. R. Linsley and Alderman George Gay, but without any satisfactory solution of the enigma. The two domestics are trustworthy, and so there is really no accounting for it by connivance on their part. As yet the whole thing is an enigma. Will some of our scientific friends explain it if they can?" a single pull this bell rings twice, and the door

From the Landon Spiritual Magazine. Spiritualism Viewed by the Light of Modern Science, By William Crookes, F.R.S."

Mr. Crookes has published an interesting paper Mr. Crookes has published an interesting paper in the Quarterly Journal of Science with the above title; but it would be better if he had said, "viewed by the light of William Crookes, F.R.S.," because there are several points in it which we should be unwilling to put upon modern science as represented at this day. To a great extent no doubt Mr. Crookes is correct, but we hope modern science, does not garagether in one way even

doubt Mr. Crookes is correct, but we hope modern science does not go altogether in one way, even on the subject of Spiritualism.

The earlier part of his article is the best, for in it Mr. Crookes manfully pledges his name and deserved reputation in the scientific world to this, namely, "that certain physical phenomena, such as the movement of material substances, and the production of sounds, resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it lesson in exactness of observation, and I wish it to be distinctly understood that this firm convic-tion is the result of most careful investigation." So far this is hold and true, and nothing can be better. The next is equally good when he says that "I cannot at present hazard even the most vague hypothesis as to the cause of the phenom-

Mr. Crookes also very properly complains of Faraday for having committed himself by saying, "Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible." Mr. Crookes justly observes that "this appears like reasoning in a circle. We are to investigate nothing till we know it to be possible; whilst we cannot say what is impossible, out side pure mathematics, till we know everything. out-

But here our unqualified praises must terminate, for having boldly stated his facts, and that he cannot hazard even the most vague hypothesis as to their cause, and complained so truly of Faraday's inconsistency, he proceeds throughout the remainder of the article to do exactly what he complains of in Faraday. One would think that, as he confesses that he has not the most vague that of the cause of the physical services would be idea of the cause of the phenomena, he would be most careful not to prejudge the cause or the power, or the mode or the extent by or to which they are possible. On the contrary, he lays down the rule, not only that no observations are of much use to the student of science unless they much use to the student of science unless they are truthful, but that they must be under test conditions, which he afterwards proceeds to lay down. This last is what we complain of, because it begs the whole question, and interposes condiions of his own to the occurrence of phenomena as to the cause of which he has not, as he admits, the most vague idea. Here is his modest exam-ple, which contains all Faraday's error in an aggravated form:

"The Spiritualist tells of bodies weighing 50 to 100 lbs, being lifted in the air without the intervention of any known force; but the scientific will render sensible a weight so small, that it will render sensitio a weight so small, that it would take 10,000 of them to weigh one grain. He is, therefore, justified in asking that a power professing to be guided by intelligence, which will toss a heavy body to the ceiling, shall also cause his delicately poised balance to move under test conditions." est conditions."

Mr. Crookes certainly assumes too much in this. How does he know that some quality or part, not more than a millionth of one of his test part, not more than a minimal of one of instead of conditions, may not be the disturbing element to make the whole impossible, or supposing, as he puts. It, that the power being guided by intelligence, this intelligence should just say to itself, "Well, no, I think I won't do it in that way, or at this time;" or suppose that the balance ought to have been made of pletinum instead of pletinum instead of pass or liave been made of platinum instead of brass, or of plumbago instead of steel, or of a metal composed of all four, with one hundred and fifty other articles all mixed up together and boiled in a child's caul with half a dozen rats' tails? All his of course is possible in a case of which we have predicated that we cannot bazard even the

most vague hypothesis. Or take another of Mr. Crookee's requirements of test conditions: "The Spiritualist tells of tapping sounds pro-duced in different parts of a room. The scientific duced in different parts of a room. The scientific experimenter is entitled to ask that these taps shall be produced on the stretched membrane of his phonautograph." We don't happen to know anything about a phonautograph, but the name of it is not a pretty one, and suppose that the raps should say they would rap on anything else, but not on that. Again—"The Spiritualist tells of not on that. Again—"The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power. The man of science merely (!) asks for a pendulum to be set vibrating when it is in a glass case and supported by solid masonry"—suppose that the glass as being a non-conductor should stop the whole conditions, or that the index were of some material-that opposed an insuperable har; or suppose, in fact, that as we know nothing of the cause, or of any one of the conditions, that we have one too few, or twenty-five too many, how then?

or twenty five too many, how then?

All these difficulties come of "modern science" imposing conditions of its own to influence unknown causes or to produce unknown effects, and we should strongly recommend it and its professors to quietly and patiently observe and register facts, and as many conditions or fancied conditions as they can detect, or think they can detect, and to wait, if necessary, for fifty years for whatever result may be found to cover the most of them. The wiser part of the believers is con-tent to act in this way, so far as they do not find the ground firm under them, and a less scientific attitude should not be taken up by modern

Mr. Crookes is the editor of the Chemical Noing and also, we understand, one of the editors of the Quarterly Journal of Science, in which his article Quarterly Journal of Science, in which his article appears, and he was formerly editor of the British Journal of Photography. He is recognized as one of the most accurate observers possessed by the Royal Society, and it was he who discovered the new metal "thallium," by the aid of the spectrum analysis. It required therefore the exercise of some honesty and courage to risk his present high scientific reportation by his uncomprehensing asset. entific reputation by his uncompromising asser-tion of the occurrence of facts which we have been told on high scientific authority cannot possibly happen. We should have been glad had he told his scientific brethren a little more of the facts which have already come under his knowledge, and which all observers must know—such, for instance, as that the sounds and motions to which he testifies spell intelligent messages, as demonstrated by observation, entirely apart from any theory or hypothesis. Probably this, and much else of value, he reserves for a fuller statement after he has given the subject a more extended investigation. In reference to his article there has been ad-

dressed to Mr. Crookes the following

LETTER FROM MR. C. F. VARLEY, C. E.

Flectwood House, Beckenham, Kent, \
July 11th, 1870. \
"My DEAR SIR—I am much obliged to you for your article, 'Spiritualism Viewed by the Light of Modern Science,' in which you appeal to those of your 'readers who may possess the key to these strange phenomena' to assist you. I see that on page 317 you admit freely and fully the physical shenomena of Spiritualism.

thenomena of Spiritualism.
It is now more than twelve years since I first became acquainted with spiritual phenomena, and for a long time I endeavored to ascertain something definite about the laws governing the production of the physical manifestations, but up to this time my evidence is almost entirely negative. In the absence of positive evidence, negative is

meetings of the circle were held. A Grove's bat-

eter, electro-magnets, and other descriptions of apparatus were procured by me. The plan of action was as follows: I was to go through a series action was as follows: I was to go through a series of experiments, and the intelligences or 'spirits'—as they are usually, and, I think, properly called—were to narrate what they saw, and if possible to explain the analogles existing between the forces I was dealing with, and those which they employ. We sat eight or nine times for this purpose, but although great efforts seemed to be made by the aprilts present to convex to my mind the by the spirits present to convey to my mind what they saw, it was unintelligible to me. The only positive results obtained were the following: As positive results obtained were the following: As we sat in the dark, and the manifestations were sometimes violent, I had taken the precaution to place the hattery and keys on a side table, and led the wires from the 'keys' or commutators, to the apparatus on the tables round which we sat, so that I could in the dark, perform the various experiments I had arranged to try. Whenever by accident or hands came in context with ous experiments I had arranged to try. When-ever, by accident, my hands came in contact with one of the wires, without my being aware which wire it was, I, put these questions: 'is a current flowing through it?' and if they said 'Yes,'-I ask-ed, 'Iu which direction does it flow through my hand?' This experiment was repeated, if my memory serves me rightly, not less than ten times. Each time, directly after being informed of the direction of the current, a light was struck, and in every instance I found we had been correctly ad-vised, if we assume that the current flows from

vised, if we assume that the current flows from the positive to the negative pole.

The experiments with the helix were of two kinds: First, 'What action had the electrified helix upon me when placed over my head?' Secondly, 'When a piece of fron, or a compass needle, were placed inside it, could the spirits effect the magnetic action of the helix upon the iron or compass?" Repeatedly during the investigations, and while we were in the dark, I selzed the opportunity of placing the magnetized helix over my head, and immediately, on each occasion, the portunity of placing the magnetized helix over my head, and immediately, on each occasion, the spirits requested me not to do it, as it hurt me; nevertheless, I could feel no pain, or sensible action, myself. As no one but myself was aware that I intended to, or was placing, this helix over my head, it is perfectly clear that the fact was made known by some means inexplicable as yet by Ortholox science.

made known by some means inexplicable as yet by Orthodox science.

The result of my investigations in this direction lead me to infer that there are probably other powers accompanying electric and magnetic streams, which other powers are seen by the spirits, and are by them mistaken for the forces which we call electricity and magnetism. This is a hypothesis not healthy arrived at. Whenever a a hypothesis not hastily arrived at. Whenever a current flowed through the bells, the spirits de-clared that they did augment and diminish the power of the magnetic field at will. My apparatus showed no such variation of power. They per-sisted in the correctness of their statement night after night, and time after time. I insisted on the contrary, that no action visible to me was produced. One evening, when carefully repeating the experiments (my apparatus was not very sensitive) the idea occurred to me to replace the little compass needle with a small quartz crystal. The spirits described the crystal as a fine magnet. and declared that they altered its magnetism at will.

Mrs. Varley can often see similar light issuing alike from steel ingnets, rock crystals, and human beings, though in the latter case the luminosity varies in intensity. Putting all these things together, I think the spirits see around magnets this light (which Baron Reichenbach has named Od force) and not the magnetic rays themselves.

About the existence of the 'flames of Od' from

magnets, crystals, and human beings, I have had abundant and conclusive evidence from experi-

ments with Mrs. Varley.

I have used the word 'spirits,' well knowing that the world at large does not believe that we may have warranty for assuming that our friends are able to communicate with us, after the dissolution of the material body. My authority for asserting that the spirits of kindred beings do visit us, is—1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person puronly to myself and to the deceased person pur-porting to communicate with me, have been correctly stated, while the medium was unaware of any of the circumstances. 3. On several oc-casions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit, therefore this could not be a case of more thought reading. 4. On some occasions, when these comreading. 4. On some occasions, when these communications have been made to me, I have put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications.

5. The time and nature of coming events, unanticipated and unknown both to myself and the medium have on more than one occasion, hear dium, have, on more than one occasion, been accurately made known to me several days in ad-vance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had-any knowledge of some of the facts they com-municated, I see no reason to dishelieve them. Mrs. Variey very frequently sees and recognizes spirits; especially is this the case when she is entranced. She is a very good trance medium, but I have little power over the occurrence of these trances; there is consequently nearly as much difficulty in investigating through her mediumship as there is in investigating that extraordi-nary, unexplained natural plienomenon—balllightning—which occurs in times and places un-expected, and beyond human control.

My early religious education was received from that very narrow minded sect, the Sandimanians; their teachings wholly failed to satisfy my anxiety about the future.* It was while endeavoring to get some information regarding the relations be-tween man and the Delty, from some spirits who were evidently more advanced than myself, that I received, unexpectedly, a communication upon another subject which had puzzled me much, namely, 'Why have not the more intelligentspirits given us some scientific information in advance of any yet possessed by man?' As I think the explanation to be sound and logical, I mention it have not arking you to accept it but to prepare here, not asking you to accept it, but to prepare you when the same question occurs to your own

They told me that I myself had often experienced how imperfect words were as a means of communicating new ideas; that spirits in advance of the great intelligences upon earth do not use words in communicating with each other, because they have the power of instantly communicating the actual idea as it exists in their own thought, to the other spirit: that when they telegraph to mortals, even through clairvoyant and trance-mediums, who form by far the best channel for messages of high intelligence, they put the thought into the mind of the medium, for that mind to translate into words, through the mechanism of the brain and month; consequently what we usually get is a bad interpretation of a subject which the translator does not comprehend.

The physical manifestations, wonderful and useful though they be, are generally believed by experienced Spiritualists to be chiefly produced by spirits of a less advanced nature than the

average men of civilized countries; of the general truth of this, I entertain no doubt....

I have failed at present to find a medium acquainted with science, and, therefore, capable of translating into intelligible language, ideas of a whole kingdom, and very few of these are well developed; this gives us one publicly known medium to every 300,000 persons. Out of the 30 000, 000, I do not suppose there are as many as 1,000 well acquainted with natural philosophy, and accustomed to reason thereon. If, then, but one in 30,000 is a scientific investigator, while there is only one medium to 300,000 persons, we can only expect one scientific medium for each ten generations. Even if we assumed that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scien-

Paraday was a Sandimanian, and preached sometimes. * Faraday was a Sandimanian, and preached sometimes. A letter published last February in The Speciator says: "In your review of The Life of Faraday (Feb. 12), you state that he refused to bring to bear upon the highest things those mental operations which he delighted to apply to very high things, and that in religion he neither investigated nor reasoned. This is quite true, and I am able to corroborate it from having heard Faraday express himself in terms almost identical. A relative of mine, at whose house Faraday was staying some years ago, put this question to the philosopher: 'How is it that you are a believer in the dectrines of your sect?' His reply was, 'I prestrate my reason in this matter, for if I applied the same process of reasoning which I use in matters of science, I should be an unbeliever.' Faraday was, as I have good reason to know, a practical Faraday was, as I have good reason to know, a pract Christian in every respect."—Editor of the Spiritualist.

tery of four cells, a helix eighteen inches in diameter, electro-magnets, and other descriptions of apparatus were procured by me. The plan of females, who, from the mis-education of English ladies, are rarely accustomed to accurate investi-gation, it is still less to be wondered at that so lit-tle advance has been made in the scientific branch

of the subject. I am highly gratified to find that you have commenced a series of investigations into this intereating subject. I can promise you that it will repay you for your trouble, and I will willingly

afford you any help in my power.

There are many other points I should like to communicate, but which I must defer to another

I do not know a single instance in either the Old or New World, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis. The abuse and ridicule we have to encounter, come only from those who never had the courage or the decency to make an investigation before denouncing that about which they are entirely ignorant. In this latter respect, the world seems to have made absolutely no progress during the last 1870 years.

I am, my dear sir, very truly yours,

Chomwell, F. Varlley,
William Crookes, Esq."

Written for the Banner of Light. ANGEL WHISPERS. BY ABBIR.

I am thinking of the loved ones Who have left our household band, And have joined the blessed angels In the blissful spirit-land, Though their forms from earth have vanished, Yet their spirits linger near, And their soft and loving voices I often seem to hear. And they whisper, softly whisper,

For they tell me they still love me-They tell mo they still live. I often seem to hear them Oliding softly round my bed; Oh, then I know that surely My dear ones are not dead, They often stand beside me

Words that comfort to mo give,

When my form is racked with pain. Often smooth my fevered pillow, Oft soothe my wearled brain. And they whisper, softly whisper, Words that comfort to me give: For they tell me they still love me-They tell mo they still live.

When I feel their presence near; And idle jests and scottings I do not heed or fear. For they point beyond the gloaning To that home so fair and bright, Where flowers are over blooming, Which gladden and delight. And they still keep whispering softly, Words that peace and comfort give; For they tell mo they still love me-They tell me they still live.

I can bear the cold world's frownings

Then, scoffer, cease thy jesting, Angel friends are over near, And it gives them deepest sorrow Thy cruel words to hear. Our Father, God, hath sent them To cheer each lonely hearth, And carnestly they 're striving To make heaven upon the earth. List ye, then, to angel whispers, Words of hope to you they 'll give, They will tell you they still love you-They will tell you they still live.

Extracts from English Publications.

The Spiritual Magazine for August says: ANNA CORA MOWATT RITCHIE passed into the higher life, on Thursday, 21st July, at Twick-enham. Mrs. Ritchie will be better known to our readers as Mrs. Mowatt, an American lady, who first appeared in London as an actress, in 1850. Her husband, Mr. Mowatt, died in 1851, and in 1873 the partied Mr. Ritchie of Vicelia the then Her husband, Mr. Mowatt, died in 1851, and in 1853 she married Mr. Ritchie, of Virginia, the then editor of the Richmond Enquirer, and she retired from the stage. Her public life was a series of brilliant successes, and her private life was as pure and blameless as it could be. When young she became a Swedenborgian, and many members of her family joined in the same belief. Traviof her family joined in the same belief. Previously to her marriage with Mr. Ritchie she met Mr. D. D. Home, then but a lad, and her father's house, thenceforth, for a long time became, as it were, his home. The past four years Mr. Home's son has been living with her, and no tender mother could have lavished more love on him than she has done. Her illness has been long and windful but she has been it with a national painful, but she has borne it with a nationed heyoud expression; her only thoughts being for the comfort of her friends, and to spare them all idea of her sufferings. Mrs. Ritchie was, in every sense of the term, a most accomplished woman—of truly gentle and refined nature, with a comprehensive nind of more than ordinary power. As an author ess she is better known in America than with us. and was for many years the correspondent of several newspapers there. She was an intelligent and discriminating believer in Spiritualism, and looked forward to the great change on which she has now entered with a firm and unswerving

The Medium and Daybreak, alluding to Mrs.

Ritchie, says:

"Her life was one of active benevolence. A perception of others' needs, and a quiet flow of sympathetic help, made a beautiful hody and a well-balanced mind a blessing to those within the sphere of her influence. The natural body was buried out of sight at Kensal Green Cemetery, in the presence of several well-known Spiritualists. Amongst others there were Massrs. Home, Harrison, Jencken, Jones, Pedicarus, and Varley. Several ladies were present. Only some two or three of the friends wore mourning. The coffin was in white cloth. The loose earth round the head of the grave was studded with lilies, fern leaves, &c., and very many of the friends strewed flowers on the coffin. Several private carriages followed the ody from the railway station to the cometery.

We have also to record the departure to the other world of Miss Juliana Fawcer; daughter of Captain Fawcet, R.N., the medium writer of "An Angel's Message," and other works, the last of which was "The Divinum Humanum in Creation."

Miss Fawcet was a most estimable lady, and a devoted Spiritualist .- Spiritual Magazine.

A CORRESPONDENT of the Medium and Daybreak observes:

Spiritualism seems to be spreading fast. Did average men of civilized countries; of the general truth of this, I entertain no doubt.

I have failed at present to find a medium acquainted with science, and, therefore, capable of translating into intelligible language, ideas of a scientific nature. This is not to be wondered at when we remember that there are 30,000,000 of British subjects, while there are probably not more than one hundred known mediums in the whole kingdom, and very few of these are well developed; this gives us one publicly known medium to every 300,000 persons. Out of the 30,000-a persons. Out of the 30,000-a persons are the first more delicate, and more sensitive minds that have agencies—an essence far more akin, as it would. agencies-an essence far more akin, as it would agencies—an essence far more akin, as it would seem, to spirit, than the most imponderable and inappreciable of gases, or even than light itself—should have imbibed from their loving studies those supernatural ideas which are generally classed under the name of Spiritualism." Believers will no doubt be pleased to learn that more than one distinguished electrician present may be counted among the openly-avowed disciples of the faith which has such remarkable manifesta-

TEA MEETING AT KEIGHLEY .- On Saturday last, about one hundred and fifty persons sat down to tea, including a few children and aged people who had complimentary tickets. The enpeople who had compilinentary tickets. The entertainment consisted of reading, singing, and recitations, by Joseph Tillotson, John Pickles, two boys and two girls—not forgetting the musical department, sustained by Messrs. Yates and Beaver. D. W. We therhead commenced the probegiver. D. W. We string to commence the praceedings with an able address, recounting his labors for social progress. He referred to the Ten Hours' Bill, and the antipathy with which it was received by mill-owners and parents. The former objected that they could not compete with other

countries, and the latter that they would starve if the bill became law. The speaker urged that be-fore long an Eight Hours' Bill would have to be passed. His motto was eight hours' work, eight hours' play, and eight hours' sleep. He had been a Secularist for some time, but now he was a Spiritualist, and he believed that these reforms would have to be effected through Spiritualism, which taught men their responsibilities both in this life and in the future. Spiritualism did not grant the and in the lattice. Spiritualism the not grant indulgencies to sinners, like the dogmas taught in the churches, and he considered it blasphemy to suppose that even great criminals could at once arise to a state of spiritual enlightenment at death merely by believing or calling on the name of Jesus. John Wright also gave an address in the trance state. The Chillen's Lycomy is to be intrance state. The Children's Lyceum is to be in-augurated very soon, and the members of the Spiritual Brotherhood Lyceum seem determined o make the most of their privileges.—Ibid.

DR. J. R. NEWTON,-According to the spiritnal papers and magazines, Dr. Newton continues to heal the sick in London, making weekly visits to the Provinces for the same purpose, and meeting with good success as a healer. The secular press, as usual, continues to fire bombshells athim, which causes the Human Nature to say-"Dr. Newton is the best abused man in Eng-

land. And why has he been thus vilified by the press and the 'unco guid'? Simply because his mission is unfamiliar to the eyes and ears of the mission is unfamiliar to the eyes and cars of the great bulk of the people. Even some Spiritualists begin to stand aloof and question the propriety of Dr. Newton's course. It was foreordained by such that Dr. Newton should closely adhere to his work of healing, and establish himself in the hearts of the people as a respectable philanthropist, and successful physician by spirit-power. All this has been accomplished. Dr. Newton had sport some hundreds of pounds in his work. spent some hundreds of pounds in his work amongst the masses, and has established himself at great cost in a suitable mansion, to give digni-ty to his position as a popular medical practition-or. But such is not his mission, however grateful it might be to the conceits of a few, or the happiness and comfort of his patients. Looked at through the narrow sphere of SELF it is a most important matter to have the functions of the heart regulated, consumption averted, and dehli-ity and death postponed. Such acts, however good they may be in themselves, are of too nar-row and contracted a sphere to be worthy of ex-alted and universal love, in which circumscribed specialities are swallowed up in the wide necessi-tion of all. If the force which could relate the ties of all. If the force which would relieve in-digestion or lameness in one hundred cases would reflect the light of a new truth on the collective mind of a nation, it would be a bad misapplica-tion of such force to devote it to the former narrow purpose. Yet Dr. Newton's power over dis-ease is not less efficient and marvelous on account of his other duties."

Spiritual and Liberal Convention in Vineland, N. J., Aug. 6th and 7th.

DEAR BANNER-I was not present at the commencement and organization of our Convention, on Saturday last; but when I reached the hall, was much pleased to find our old independent friend, E. S. Wheeler, on the platform, dispensing literary and spiritual thunderbolts to a large audience. An Adventist "lamb," who it seems bad been offering " milk to babes," got struck, and bounded clear through the outer door, and was not seen again on the free rostrom during the Convention, I learned that Mr. J. Wilde was chosen President; Mrs. Dr. Jonnings, Vice President; Miss S. Hicklen, Secretary. The order of business I did not learn, but soon after the close of Bro. Wheeler's remarks, heard the names of my wife and self on a committee for resolutions. Mrs. C. being absent, and not feeling that I could attend to that business justly, I declined. Duty called meaway from the meeting.

Called me away from the meeting.
On Sunday morning, arriving at the half, I was informed that the Committee on-Resolutions were Mr. Cotton, Dr. Jennings, Mrs. D. L. Butler, and Mr. and Mrs. Coolley. A part of us met, prepared and offered the following: REPORT OF COMMITTEE AND RESOLVES.

Dr. Coonley, from Committee on Resolutions, said the committee thought best to made a few Declarations of Principles, instead of Resolves, as follows:

1st, The inherent right of every human being to life, liber-1st, The inherent right of every human being to life, liberty and the pursuit of happiness, in the free use of all the
elements of Nature not otherwise practically appropriated
for the benefit of the race, without regard to sex or color.
2d, That governments are legitimate only when they proteet the weak against the encroachments of the strong,
granting no privileges to sect, party or property not equally
recognized in individual right.
3d, That no particular bible or religious dogma should
ever be enforced by law as a part of the education of the
neonle.

copic.

(A reiteration of some of the affirmations by the State As-

sociation of Wicconsin, June 18th, as follows:
4th, The acknowledgment of man's two-fold nature, physical and spiritual, the physical being nutable, the spiritual being eternal, ever retaining its identity in its course of endless progression; the unity of the visible and invisible worlds; the recognition, sympathy and communion of their inhabitants; heaven and hell conditions of spirit; holiness is heaven; sin 14 hell, and our immediate future condition will be the moral sequence of the present, and, for this end our spirit friends labor to demonstrate the laws of unfoldment and immortality. 5th, The establishing and sustaining of Children's Pro-tressive Lyceums.

During the meetings on Sunday the above report was adopted, with only one-dissenting voice, and that on the declaration that the "physical is

mutable," but the "appritual orernal."

Our most excellent President, C. B. Campbell, was formerly a minister, preaching eternal dam-nation for sinners, and when his spiritual pendulum reversed to seek an equilibrium he got nearly on the banks of "annihilation." He seems re-turning to consciousness "in fragments or particles," and we have confidence that he will yet be restored to the fullness of eternal individuality.

The meetings of the Convention were very large, and the discourses, principally by Mrs. N. C. Maynard and E. S. Wheeler, gave great satisfaction.

Mrs. Maynard has spoken here the Sundays of July with good acceptance, and has been engaged for this month.

You ask the aunouncement of the names of those who have retired from the lecture field. You will so announce me, after the journeying of fifteen years. No time now to give reasons.

Yours truly.

La K. COONLEY.

Vineland, Aug. 10th, 1870.

A Wonderful Microscopic Discovery. Science is yet ceaselessly working on to results still more surprising. The last advance which has just been made in this city, is a very large one. Until now the best microscope magnified an object not more than two hundred million times its size, and very few microscopists ever saw such nower. The President of the Royal Society of England last summer showed a shell magnified one hundred and forty-four million times, and this excited the astonishment of microscopists throughout the world. But the new optical combination just completed in this city exhibits the same object under the enlargement of nine thousand million times its natural magnitude. If an ordinary domestic fly could be seen entire under such magnification, it would seem to cover a space as large as the whole city of New York below Wall street. A man would appear more than a hundred miles high, and a lady's hair would reach half way from New York to New

This wonderful instrument is so sensitive that a loud word spoken near it destroys all distinct-ness of vision, from the tremor imparted to it by the motion of the air, and a footstep on the floor shakes it out of adjustment. The field of view— that is the area which can be seen at once—is a circle only the one twelve thousandth part of an inch in diameter, but it appears to the eye to be eight inches in diameter. A microscopic shell called an angulatum, of which about one hundred and forty placed end to end will reach an inch, and which is simply marked with lines of the most exquisite delicacy when examined under ordinary powerful microscopes, exhibits under the new instrument half globes of white silex, whose distributions of the properties of the properties. ameters appear to be an inch and three-quarters, and of which only fifteen can be seen at once. In and of which only fifteen can be seen at once. In reality, the point of a cambric needle is larger than the circle upon which those fifteen half globes exist, and yet that circle appears like a desert plate covered with lady apples. These wonders we have seen, but how they are produced only men of science can fully explain and understand.—New York Sun.

EDITORIAL CORRESPONDENCE.

ANOTHER TRIAL.

It seems by the papers that Attorney General Austin, who manifested a very vindictive spirit in the prosecution and trial of Abner Kneeland, for blasphemy, many years ago, in Boston, has at last, at the age of eighty-six, gone over to the winter-land of Orthodoxy, while Abner Kneeland went, long ago, over to the Summer-Land of Spiritualism. There is not likely to be another perse cution for blasphemy where they, or either of them, are; but there has, long since, been another trial in Boston, in the State and country at large, and in it Mr. Kneeland has been justified and vindicated, and Mr. Austin and his compeers con demned, and their reputation executed. History acquits him and condemns them as unjustifiable persecutors of the honest. To this trial all such cases sooner or laser come; and this one came soon enough for Mr. Austin to see its effect, and hear the verdict against him, and see the end, in Massachusetts, of all persecutions for blaspliemy and the permanent establishment of Mr. Kneeland's paper, the Investigator, that has outlived them both, and seems quite as likely to live as any Christian paper in Boston.

The world seems slow to learn that a little temporal authority backed by pride and superstition cannot crush out honesty, truth, or justice, however much it may for a time persecute them: The Roman Church had the most success at this kind of persecution when for near one thousand years it was able to keep down rationalism, free thought and science; but at last they triumphed by slow but sure steps of progress in and through the Protestant heresies, which one after another have marked the page of history from Luther to Abner Kneeland, and from Copernicus to Prof. Hare. Religion and science are at last free from prosecution if not from persecution, and our country at least seems rapidly going out of all sectarian trammels. Catholicism loses its power as it loses Rome, and declares infallibility of its Pope and the Mother of God, while Evangelical Christianity calls a world's convention, which providence prevents this year by a war in Europe, which if it meets may as well sign its death warrant, and like the Ecumenical Council, chant the requiem of its fate and fall ere it disperses.

The Young Men's Christian Association has already become a political machine, controlled by old men, and while its crank is turned by politicians for party purposes, the religion has gone out of it, or least what little it had, which never was much, and thus in all directions the sceptre departs from the churches. The blind follow the blind infallible Pope, who leads into the ditch, and those who can see follow the lights, from Calvinism to Methodism, from Methodism to Unitarianism the doors of which open into free religion, Spiritualism and rationalism. The truth is, Christianity has been tried and found wanting. It preached peace and practiced war; cried peace. peace, when there was no peace. It claimed and cried forgiveness to enemies, but forgave none. It condemned pride, and made the greatest display of it that the world ever witnessed. Its devotees condemned selfishness and yet were the 'most selfish people on earth. It said thou shalt not kill, and yet executed its most penitent converted, heart-changed victims, whose sins it pretended were forgiven by Christ. Claiming to be followers of him who preached in the woods and went harefoot from town to town with no place to live or lodge, they build the most extravagant temples of poor. There is no end to these inconsistencies, and we drop the subject.

ANOTHER GONE OVER TO THE SUM-MER-LAND.

Maj. Gen. E. A. Hitchcook (aged 72) has taken his departure to the land of perpetual flowers, to silence. where wars and bloody conflicts will trouble him no more. We have long known Gen. Hitchcock as a true friend of Spiritualism, from the liberal sentiments and noble nature which he inherited 1 it is useless to attempt to resuscitate an exp from his grandfather, Ethan Allen, for whom he supposition. was named. He was born in Vergennes, Vt., and left his body in Sparta, Georgia, where he had graph. Some time since one of the Fox sisters, recently taken up his abode. For many years he lived in St. Louis, where we first made his acquaintance, and spent some time very pleasantly in his rare and extensive library; but during the late war after he had returned to the army we met him several times in Washington, where he was in his old age reluctantly engaged in military duties for the salvation of our country. He was author of several books, the most important of which is "Christ the Spirit," and was a man of rare ability, much learning, and most genial nature, strongly attached to and dearly beloved by those who knew him intimately. Such spirits as his cannot fail to find in any world friends and agreeable companions, and to be useful and happy in the internal consciousness of merit. He | The journal to which we refer in the commence | ism had given cause for ridicule the speaker would departed this life on the 9th of Aug. 1870, and left | ment of this article professes to be "devoted to not deny, but there was still in it an incentive to many mourning friends behind.

THE CAUSE.

Letters reach us from all directions with inquirles and invitations to lecture, and we have already made many promises and some engagements to visit places within convenient distances, from St. Louis to lecture during the fall months. We have the fullest assurance that the cause is rapidly spreading among the intelligent portion of the population-the cause of the angels espoused by a few mortals and pressed with kindest regards for our welfare by our guardian spirits, who are becoming daily more and more near and dear to us. The work at the present time seems to be among the church members more than in the ranks of outsiders, who are already largely interested. The leaven is already mixed with the Christian meal, and is likely to make a fermentation in all the churches that cannot but result in good. Those who have eyes and ears, and will see and hear, shall have a chance to do so; but those who have these organs, and will not use them, will of course remain blind and deaf to the visions and calls of angels.

Correction.

EDITORS BANNER OF LIGHT-On the top of second column of my article in Banner of Aug. 20:h, on "Pre-Adamite Ezypt," the first paragraph appears as a quotation from Francois Lenormant. The quotation should read as follows: "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 Egypt." The remainder of the paragraph is my own. Yours truly, DYER D. LUM.

Whatever may be said against the Bonapartes, there is one remarkable fact that should always be remembered in their favor. A Napoleon was never dethroned by the French people, and never enthroned by French bayonets. Bad as the Bonapartes may have been, France took them. Their right to reign was as well determined as any monarchs in Europe.—N. Y. Standard.

every Monday Morning preceding date.

BOSTON, SATURDAY, SEPTEMBER 3, 1870.

OFFICE 158 WASHINGTON STREET, ROOM NO. S. UP STAIRS.

VORNCA IN MEM ACUR

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

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LEWIS B. WILSON.....

PUBLISHERS AND PROPRIETORS.

I lustness connected with the editorial department of his paper is under the exclusive control of Latrice Colar o whom all letters and communications must be addressed.

Spiritualism Once More "Exploded."

A weekly paper published in Baltimore, Md., rejoicing in the name of " The Covenant," and " devoted to the interests of the Knights of Pythias and all friendly and kindred secret orders," has either made an astonishing discovery, under date of July 21, or seeing that some one else has, has hastened to give the benefit of it to the public, in the following paragraph: 🛰

"One of the Fox sisters has lately revealed the method by which the 'knockings,' which agitated the world some years since, were made. A bar of lead, weighing one pound, was so attached by an elastic band to the right leg above the knee, that a movement of the left foot, placed in a connected ring, could thump it against the floor, the operator either standing or sitting. The whole apparatus would of course be concealed by the ample folds of the dress.'

Of all the antiquated hypotheses-which have one by one been laid away on the shelf after failing to meet the demands of the case-this, of concealed machinery, is the most ridiculous. Why, it will be remembered that even the Buffalo University Doctors in their report on the matter in Pebruary, 1851, acknowledged that:

"It is to be taken for granted that the rappings are not produced by artificial contrivances about the persons of the females, which may be conceal-ed by the dress. This hypothesis is excluded, be-cause it is understood that the females have been repeatedly and carefully examined by lady com-

It is obvious that the rappings are not caused by machinery attached to tables, doors, etc., for they are heard in different rooms, and different parts of the same room, if the females are present, but always near the spot where the females are stationed. This mechanical hypothesis is then to be excluded."

The doctors then proceeded, as all know, to say that the raps were caused by the movement of the bones in the knee, resulting in semi-dislocation and the production of the noise. It would seem that, forced from every ground, our opponents two children, which could not be discovered by the learned and acute men of their time, or by the vigilant examination of females chosen for the medium was a man, and had no "ample folds" to to aid in the promotion of good order; at 111 conceal the various pulleys and connecting rings. o'clock P. M. camp lights will be put out; the po-The paragraph in question is evidently the birth of a mind ignorant of all the facts in the case; one who never reflected that it was not the noise, but the fact of the correct answering of silently propounded (or mental) questions, and the giving costly material with the money tilched from the mediums could have had no knowledge-many of Band." which transpired before they were born, thus proving the existence of disembodied intelligence, which gave value to the raps in early days; and which, in the varying phenomena since developed, the honest and reducing the fully bigoted skeptic

> After the thorough examination of the phenomena by men like Judge Edmonds, Professors of operation, and it could hardly be supposed that theologies? Was Christ's mission a paying one? Hare, Mapes and Brittan, and Robert Dale Owen, the first day would witness a very large gatherand is that man's mission a failure, who fails

But there is another point in this floating paraending persecution, gave way, and sought a refuge the justly celebrated trance medium, who said There are those who are ever ready to cluster now present first began to realize that God was low,) and eagerly clutch at each wavering sentence vagaries of Plato or the rhapsodies of Swedenof Knights of Pythias may be in the South in the in this country that have within them the testigious discussions into the lodge-rooms, to thereby philosophy can mar the beauty of what is to these shall declare his belief in a Supreme Being. Let it is not only before the world as a popular super out of his appropriate sphere to tickle the palates friendship of a larger number of liberal minds.

only an additional illustration of the truth expressed in the words of another: "When men else, there are no bounds to their extravaganceno limit to their absurdities."

O See certificate of the Ladies' Committee at Corinthian Hall, Rochester, during the first course of public examinations of the phenomena in 1849. This committee was "composed of ladies, by whom the clothing of the mediums was thoroughly scarched, and even their shoes, stockings and undergarments minutely examined." Said committee reported: "When they [the mediums] were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly."—Quotations from Emma Har-dinge's "Modern American Spiritualism."

Map of the Seat of War in Europe.

We have received a large man-about three feet rope which enables the purchaser not only to examine the ground now being contended for by France and Prussia, but the whole European continent. It is finely executed, being projected by J. T. Lloyd, and published by E. Lloyd in London, Eng., and at No. 30 Cortlandt, street, New York City. Sent free by mail for 50 cents. The publishers also offer at the same price per section (30 x 40 | van, Abbie N. Burnham, and others. The social inches) a series of large maps of each locality, on circle then dissolved by singing "America," in a scale of a mile to an inch.

The Banner of Light is issued and on sale Spiritualist Camp Meeting at Walden Pond, Concord.

The first camp meeting at this locality by the advocates of the Spiritual Philosophy, under direction of Dr. A. H. Richardson and J. S. Dodge, Committee, commenced on Tuesday, August 23d, being as well attended on the first day as could be expected. The principal results accomplished were the arrangement of the camp, and preparations for future work. Boston, Charlestown and Chelsen were well represented, as were also Haverbill and Lawrence. All parties were busily engaged in working on and around the canvas dwellings they were to occupy for the next six days, and the best of feeling was manifested, mingled with happy anticipations of a good time during their stay. Reporters of several Boston dailies were on the ground, and the notices given of the opening in their issues of Wednesday morning were candid and fair in the extreme. The Boston Post, Aug. 24, says of the ground:

"Walden Pond never looked better than it does at the present time. It has been newly fitted up by the Fitchburg Railroad corporation, and for a pleasure resort now hardly has an equal. The beautiful sheet of water has been supplied with fourteen new and handsomely-painted boats of every description. The number of bathing houses has been increased and the stock of dresses for all degrees of the aquatic largely augmenes for all degrees of the aquate largely augmented, and if there is anything left undone, the obliging proprietor of the cating establishment, Mr. C. C. Spring, or Mr. Frederick Chase, his assistant, is ready to make up for it. In addition to the usual facilities, a large tent has been erected at the edge of the water calculated to accommodate any number of dinner eaters." date any number of dinner eaters.

The efforts of the railroad corporation in pre paring for the comfort of those attending this meeting were unsparing. The tent for meetings was pitched in a semi-circular dell between the hills, and on the side of the railroad opposite the pond, and was cool and sheltered-its interior being well provided with seats for fifteen hundred people, and a convenient platform for speakers and musicians.

The camp was laid out with two lines of tents facing the speakers' stand, but upon the brow of one of the hills; these were flanked by two others near the railroad bridge. The first line was numbered, and each tent bore a motto painted by Master George A. Hatch, of Charles. town; these ran from one to fourteen as follows: "Hope," "Faith," "Charity," "Trust," "Upward," "Onward," "Heaven," (Committee's Tent,) " Nature," " Liberality," "O. W. H. B. S."- the cabalistical initials of a secret order, but which were translated to the Post's reporter, as he says, " by a little enthusiast" as meaning, "Oh, won't heaven be sweet?"- "Fidelity," "Sincerity," "Truth," " Love." Of these mottoes the Boston Advertiser, Aug. 24, said, after referring to other arrange-

" Each idea has its canvas representative, not to mention Peace, which possibly is implied in the label "Police Headquarters," from the tent on were indeed falling back to the original point of the blaff which overlooks the entire camp. Sevattack—viz., concealed machinery—invented by cral State Police, commanded by Captain Charles Howard, occupy the latter tent and will remain through the week.'

The following rules for the government of the purpose, as will be seen by reference to the note meeting were posted by the Committee: "No inbelow. We are not informed how this wondrous | toxicating liquors allowed on the ground; the use bar of lead operated to produce the raps when the of profane language prohibited; all are expected lice will aid the committee in carrying out the above rules. Order of Exercises: Conference from 9 till 11 A. M.: lecture from 11 to 12: dinner: meeting at 2 p. M.: lecture, to close with a Conference: dancing [week days] at the hall from 10 A. M. to of names, facts and circumstances of which the | 12 M. and from 2 till 5 P. M. Music by Edmands's

On Tuesday afternoon, at 2 o'clock, the meeting was called to order by Dr. A. H. Richardson, of Charlestown, who said that this was a primary step toward the establishment of a regular series, continue to astonish the investigator, converting hereafter to be held, and to be designated as a whole "The Massachusetts Spiritualist Camp. Meeting." He was happy to perceive the harmony evinced by all before him. This was a new field ing He would have everyhody see how much happiness they could give one another.

A song by Charles W. Sullivan was followed weary with carrying on the struggle against never- by the opening address by Thomas Gales Forster," among the believers of the Church of Rome, that nearly a quarter of a century ago, when some round a broken spirit like prairie wolves around good and that man was allied to the angel world, a wounded bison, (who hopelessly looks after the the pulpit and the press said the philosophy of herd it can no longer by reason of weakness fol- Spiritualism was nothing more nor less than the and half expressed thought to make of it a moun borg. But the so-called phantom has grown into tain of evidence. And no class of individuals are an objective reality, and men and women are more given to such doings than the would-be in- beginning to realize-that Spiritualism, so long dicators of public sentiment connected with the traduced and so much opposed, is the grandest, press of this and other countries. No matter the most glorious, the most beautiful, the most what the object of the paper, it will go out of its. philosophic and the most logical system of ethics way to strike at what it thinks is unpopular. that the world has ever known. That Spiritualthe principles of Friendship, Charity and Benevo- virtue and a means of development. Through its lence "-not to sectarianism. Whatever the order instrumentality there are millions of hearts to-day North its members would scorn to introduce reli- mony of immortal life, and neither sophistry nor injure the feelings of the brethren. Here in the hearts divine revelation. That which is born of North the order is composed of Jew and Gentile. the affections can never die, so long as those affec-Christian and Spiritualist, asking only that each tions live. Spiritualism to-day is not a faith alone our brother remember this, and govern himself stition appealing to the affections, but also claims by the precepts of the true F. C. B.—especially the to satisfy the intellect. It is before the world as second—and he will not again incautiously step a scientific fact, a philosophical theory, a religion of the affections. It is founded in nature; it has of a few hardshell believers, at the expense of the God Almighty as its ruling spirit, and the universe as its beneficiary. And in the face of the cry of The paragraph referred to, in the light of the the pulpit and the press Spiritualism is rapidly present work and past history of Spiritualism, is becoming the religion of the day. The speaker hoped that it would clear the field of politics of its weeds and wickedness, and he was sure it would give up the use of the divine gift of reason in for its followers would compare in integrity and writing on any subject, be it religious or anything | honesty and virtue and intelligence with any other religious body that the world has ever known. It was and would be the most fruitful source of happiness to mankind. Spiritualism is destined to universal acceptance.

The address of Mr. Forster, which was eloquent and persuasive, was followed by a general conference during the afternoon - speakers limited to ten minutes-which was participated in by A. E. Carpenter, I. P. Greenleaf, G. A. Bacon, J. P. Guild, J. H. Powell, Mrs. Briggs and Abbie N. Burnham, after which the meeting adjourned.

After supper, as the twilight began to deepen on the surface of the lake, Charles W. Sullivan inaugurated, with several sweet spiritual songs by four in dimensions—presenting a view of Eu- an informal social conference at the speakers' stand, which was truly a foretaste of what we hope will greet us all when our "feet have grown too weary" to travel further along the rugged course of time. Thomas Gales Forster (under influence) rendered a beautiful poem; G. A. Bacon also recited one; remarks of a pleasing character were also made by Dr. Storer, Charles W. Sulliwhich all joined, and the various parties sought

repose for the night amid the white tents in the camp of the grand army of peace.

Wednesday came, pleasant and sunny, and those desiring it participated in the many ways offered by Walden Pond Grove-the woods claimed some -some sailed upon the lake, danced at the hall, or occupied the swings, while others clustered in circles to obtain from various media communications from the "land beyond." The numbers in attendance at the grove became sensibly increased on the arrival of the trains. " The morning meeting was called to order, as per published rules, at nine o'clock, by Dr. A. H. Richardson, and George A. Bacon read the report of Tuesday's proceedings, as published in the Boston Post, by way of records. Charles W. Sullivan then sang, minute rule by Thomas Gales Forster; Dr. H. B. J. H. Powell; J. P. Guild; M. V. Lincoln; Mrs. Booth, of Milford, N. H.; Susie A. Willis, of Lawrence, and Susie M. Johnson. George A. Bacon then addressed the assembly, after which the meeting adjourned. In the afternoon Dr. H. B. Storer presided; Dean Clark recited Lizzie Doten's poem "Resurrexi;" I. P. Greenleaf lectured very acceptably on "Spiritualism the Necessity of Life," and was followed by Mrs. Susie A. Willis. Her remarks were in continuation of her morning speech, and were generally admired. Fine singing by the Cobb Brothers gave additional zest to the meeting.

After the close of the afternoon session a meeting was held by the speakers and mediums present, with reference to the formation of an association to be known as the Spiritualists' Lecture Club. The articles of organization were arranged but owing to the lateness of the hour, no further action was taken with regard to election of permanent officers, &c , the meeting adjourning subect to the call of the Chairman, G. A. Bacon. During this meeting, Thomas Gales Forster presented the following resolution, which was unanimously adopted:

"Resolved, That the thanks of the Spiritualists Lecturers' Club are due and are hereby tendered to Mrs. Susie A. Willis, for her stirring heart appeals of both this morning and evening; and that we beg to assure her that she has the sympathy and appreciation of her brother and sister workers in all her future labors in behalf of the cause she so nobly defends."

In the evening, a social circle was held at the speakers' stand; Charles W. Sullivan and others sang; Miss Mary Currier presided at the organ Thomas Gales Forster gave a poem; Dean Clark recited "Peter McGuire, or Nature and Grace; Miss Warren gave a recitation, and pleasant remarks were offered by Drs. Storer and Richard son, and Mr. Hatch, of Charlestown. At the close of the meeting all adjourned to the principal avenue of the camp, where the band favored the audience with selections, after which lights were extinguished, and quiet reigned supreme.

Into Old Theology.

Hon. Lewis Barker, of Stetson, Me., has launch ed a sharp-prowed letter of protest, and something else, at the editor of the Gospel Banner, for having copied from another Universalist paper, called the Covenant, a paragraph flinging at " Free Religion." He puts his question in such a cornerwise way to the editor of the Banner, that the latter is constrained to explain that the offensive paragraph "crept" into the paper during the editor's absence. These paragraphs have as many feet as a centipede, and apparently there is no way of stopping them from "creeping" wherever they take a fancy to go. Says Barker to the Banner editor, coming down in true double-fisted fashion: "Tue spirit (of the article quoted so inadvertently) was the self-complacent grunt of a full-fed boar, as he rolls over in his church sty. 'It don't pay!' Is that your test? 'Higginson was starved out-Wasson driven to the Custom House-and Parker had to eat his own bread!' and therefore Free Religion is 'without root' and a failure! In that coarse sense, did your own Murray run a paying business when he smashed the crockery of the old bors in behalf of his race?" Into him, Barker! The way you do it is edifying, because it is practical. Now suppose you stir up Bro. Miner, of the School-street Church in Boston.

Archbishop Purcell on the Ecumenical Conneil.

Archbishop Purcell delivered an address in Cincinnati, Ohio, Sunday evening, Aug. 21, on the by himself and a few others on infallibility, and his discussion with the advocates of the dogma. an article of temporal government or cover for

heresy.' The Archhishon then read the text of the dogma of infallibility, translating it from the original as he read, and commenting occasionall thereon. He said that it was well that he should proclaim the last words of the Pope in defining the dogma of infallibility. He prefaced the reading with these words: "I want the editors of newspapers and reporters who are here present to send it on the wings of the press, north and south, east and west, that I, John B. Purcell, Archbishop of the city of Cincinnati, am one of the most faithful of Catholics that ever swore allegiance to Rome."

"The Bible in the Balance."

The above is the title of a forthcoming volume from the pen of Rev. J. G. Fish, of Philadelphia. well known in the ranks of Spiritualists as an able lecturer and writer. It is an examination into the claims of the Bible to divine inspiration, considered in the light of History, Chronology, Mythology, Science, Literature, and the necessities of man as a religious, intelligent, progressive it, a message written in the presence of Dr. Slade-from and immortal being. This book will contain about 300 pages, 12 mo., with illustrations, and will be so arranged in its several departments and index as to form a most perfect, desirable, and useful hand-book for the investigator, and its Dole, and a gentleman named Bacon. Mr. Von Vleck was material-drawn from the highest living and past historical and scientific authorities-will be most ena-especially the physical-arose and was well sustained, reliable. The work will be published about the | nearly all participating. These meetings will be continued first of September.

Dr. Slade's Success in Boston.

For two weeks past Dr. H. Slade, the celebrated clairvoyant, test and physical medium, has been in this city, treating the sick and holding séances at 118 Harrison avenue. His success is complete. We witnessed last week a portion of the various phases of physical manifestations produced through his mediumship, and were highly gratified at their thorough genuineness. All being done a quibble even.

A milk train should n't run too near the water.

The Near Unseen.

Tennyson asks, with most searching words, in In Memoriam:

"Do we indeed desire the dead Should still be near us at our side? Is there no baseness we would hide? No inner vileness that we dread?"

Those who believe in the presence of spirits, and particularly those once known as dear to them. cannot but have had their secret thoughts frequently turned in this very direction. Do we think of what 'the dead" see in us and in our conduct? It is a reflection calculated to profoundly influence our actions. We often hear it said that the consciousness of the presence of the Divine Spirit about us would make us thoughtful and good; in a like sense would it be a benefit to realize that our after which speeches were made under the ten friends are around us as guardian spirits, to watch over our footsteps, to influence our thoughts and Storer: Mr. Clark, of Foxcroft, Me.; Dean Clark; deeds? The pure soul will not fear from an intimacy of this character; on the contrary, it must rejoice at being constantly surrounded by happy influences, that are at hand to suggest the proper thing always. Spirit companionship can never he a source of fear to those whose aim is only the good and true.

If we desire our chosen friends near us while we can behold them with the eyes of sense, how much more ought we to do so when we know that they can see us out of spiritual eyes, and walk by our side when we are unaware of their presence, and lift up our hands when they hang feebly at our sides. Surely, the time never ought to be, when we should wish those who love us most to be away from us. If not to make us watchful over ourselves, then to strengthen us by their secret counsel and silent sympathy. But all of us are weak, because we are human. And the firmest resolves are no stronger, in their last test, than the feeblest. Every one is capable of being tempted, and it is the dally resistance that gives the spiritual supremacy over the physical. With what gratitude, then, ought we to welcome the helping presence of those whom, if we are not of clear nough vision to behold, we can nevertheless feel and know by the silent and steady power of their good influence. The more weak these assisting angels find us to be, the more ready and effective are they with their offers of strength. They can see the operation of laws which we are familiar with only by their effect; and therefore we should hail with the deepest satisfaction the surrounding presence of the angel hosts, and especially those who walked by our side in the form, for we all work together for spiritual holiness and peace.

Movements of Lecturers and Mediums.

Thomas Gales Forster speaks in Baltimore in Sentember, and again in March; in Philadelphia during October, January and February: New York in November (not October, as previously announced;) in Music Hall, Boston, during December: Troy in April. He will accept of engagements for May, June and July, Bro. Forster after a few weeks soiourn in Boston, leaves for Baltimore this week, in better health than he has been for a number of years.

Ed. 8. Wheeler, the lecturer and one of the editors of the American Spiritualist, of Cleveland, Ohio, arrived in town last week. He will remain in these parts several weeks, thus giving parties an opportunity to engage the services of this fearless champion of truth for Sundays or week evenings while he remains east. Letters will reach him care of this office.

During September Mr. J. M. Peebles speaks in Chicago, Ili. He will lecture week day evenings in the vicinity upon "Travel in Europe," "Social Life in Turkey," "Walks in Pompeii and Herculaneum,"&c. Address care of Dr. H. S. Avery, 85 Washington street, Chicago.

D. P. Kayner, M. D., clairvoyant physician of Erie, Pa., and inspirational speaker, would like to make arrangements to lecture in Indiana, Illinois and Missouri the coming fall and winter. He has the reputation of being a first class speaker. and a reliable medium.

Dr. W. Persons, the healer, owing to the wardisturbances in Europe, will defer his contemplated visit to another year. He will open an ofing in October, and will return to Houston, Texas, in January. He is at present healing in Chicago, where he will remain till Sept, 10th, when he will make a short visit to Boston.

The Coming National Convention.

Our readers are reminded that the meeting of the Seventh National Convention of Spiritualists, to be held at Richmond, Ind., on the 20th inst., is Ecumenical Council, explaining the position taken near at hand. Bro. Eli F. Brown, in a note to us, says: "We wish to do all we can to render the meeting successful." The delegates will be enter-In answer to the question, "What is to be done tained free of expense; all others charged \$1 per with the Pope if he becomes a heretic?" Arch- day. Dr. Child's notice in regard to the prices of bishop Purcell said if he denies any dogma of the tickets to and from the Convention will be found Church held by every true believer he is no more in another column. The Banner will be repre-Pope than either you or I; and so, in this respect, sented in the Convention by Cephas B. Lynn. this dogma of infallibility amounts to nothing, as Any favors, the friends may confer upon him will be duly reciprocated by us. Mr. L. is a young speaker of much promise.

It should be remembered that the child SPIRIT-UALISM is rapidly approximating to manhood, and that the thinkers of the age-Infidels and Christians-are steadily augmenting our ranks. As ours is a religion without a creed, sectarianism we abjure. Delegates should bear this cardinal truth in mind, and so act as to meet the wishes of the Spiritualists of America whom they will represent in Convention.

Read the card announcing missionary work in Wisconsin, by Bros. Peebles and Barrett.

Spiritualist Lyceums and Lectures. Boston.-Mercantile Hall .- Sunday, August 21st, a highly interesting session of the Children's Lyceum was held. The ordinary exercises were varied with several recitations; Misses Adams and Coggins sang; Ada Morton gave an'instrumental piece; remarks were made by Dr. Slade, the clairvoyant medium, descriptive (in part) of a picture of his first wife which he had executed while under spirit control. Mr. Morton also exhibited to all desiring to examine his wife, Sarah M., the late Assistant Guardian of the Ly-

Conference.-In the afternoon of the same day a social conference was held at Mercantile Hall, some of the speeches being by Dr. Dunklee, A. Morton, Judge Ladd, M. T. also present. A lively discussion on the spiritual phenomfor the present—the desire of the managers being to bring forward the facts of Spiritualism as well as the philosophy.

CAMBRIDGEPORT.—The Children's Progressive Lyceum of this place held a grove meeting on the banks of Fresh Pond, Sunday, August 21st. Owing to the high winds which prevailed in the morning, the attendance was not so good as on previous occasions, but in the afternoon the meeting was quite successful—the number of spectators being fully equal to the regular members. The exercises were carried out under direction of W. H. Bettinson, Assistant Conductor; they consisted of singing, silver-chain recitations, the reading of sentiments, and declamations-Masters Georgie Pearson, Henry and Albert Boyer, and Miss Georgie Marin broad daylight, left not the slightest chance for tain participating in the latter. Remarks were made by some of the adults present, and the meeting adjourned with singing. Perfect order was preserved, and all seemed to enjoy the occasion to the utmost.

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ALL SORTS OF PARAGRAPHS.

William Lloyd Garrison's remarks at the stand in favor of the spiritual philosophy. Wendell Phillips also spoke eloquently in behalf of rear of the contest which consumed four of the precious See report on the fifth page of this issue.

Those of our patrons whose subscriptions run out with the present volume, and who intend to But ho is interesting on every page. Nothing that flows continue the paper, are requested to remit for another year before the new volume commences. it is his almost judicial calmness in treating both sides of the Such will readily see when the time expires by great dispute that makes him so readable. A vast store of comparing the figures at the right of their names | information is to be extracted from his full pages, while the with the volume and number at the head of the thought will be stimulated by the power of one who is him-Banner. We give this timely notice that much self a strong and original thinker. Pertraits of Mr. Steextralabor may be saved the clerks who have charge of our mailing machine.

reasonable.

messages is crowded out of this issue, in consequence of the pressure of other matter.

The Massachusetts Editors' and Publishers' Association make an excursion to Dr. J. R. Sept. 20th. After a sail down the Merrimae, the party will return and partake of the hospitali-

The American Liberal Tract Society has got at work in earnest. Already it has issued three tracts, which are now ready for distribution. Send for them, friends. See notice in another column.

Prof. Varley's review of the position of Wm. Crookes, F.R.S., on Spiritualism will be read riet Prescott Spofford tells a beautiful story about "Little with great interest. It will be found on our third Ben." The great article of the number, however, is that page.

Our whole edition of J. M. Peebles's new work, entitled "Jesus, Myth, Man or God," is entirely exhausted, and we cannot at present fill Howells porsists in his pleasant "Day's Pleasure." Longorders for it; but we have ordered a fresh supply | fellow tosses us a "Handful of Translations." The "Rem from the London publisher, which we shall probably receive in a few weeks. This will enable us to supply all demands. Due notice will be given tions in that industry at the great works of the Ames's at when the books arrive.

LONDON SNORS-Aristocratic brooms that sweep away their fortunes in a day.

Sixty of the Roman Catholic clergy of Madrid have left Rome and formed a new free church, Pacific," "South Coast Saunterings in England," and and a priest in Estramuda has come out, bringing fourteen parishes with him. The infallibility a list of tales and casays, with verses properly interspersed. question has helped on this movement. A priest The several departments of the editor indicate almost marin Madrid of Jewish blood has joined the Protest- velous industry, besides tact, taste, skill, humor, and a wide auts, and is reported to be a very eloquent man. range of general rending, with eye and car open to what is He went six weeks ago to Avila, a town where there is a seminary of Catholic priests; and his preaching drew such crowds that the theatres were shut up, except on Sunday, when some foolhardy player on the stage undertook to abuse the Protestants. He was immediately whistled and hooted by the audience, who insisted on his reappearance to retract all he had said. The result is a new church in Avila.

King William of Germany is getting Hungary.

HENRY C. WRIGHT's prominent anti-slavery lecturer and writer on Spiritualism, social reform and kindred subjects, died suddenly of apoplaxy, on Tuesday of this week, at Pawtucket, R. I. He possessed many excellent qualities, foremost among which was his genial and hearty social disposition. He loved children most fondly. As a public man he rather liked, we think, to be on the unpopular side. He never hesitated to make sac-ridees for the sake of the idea which he professed. We hear of his death with regret.—Liberal Chris-

The above is liberal and just.

A wag recently appended to a list of market regulations of Cincinnati, "No whistling near the articles on presentable diseases, household education for sausage stalls."

Chillicothe, Ohio, has an ordinance closing even muscular motion, and other equally pertinent subjects for apothecaries' shops on Sunday. Physic must the popular consideration. work only six days. That's the State that punthen takes pay for it. Such a law is a disgraceeven to bigots.

Notwithstanding the predicted refrigerative influences of the spots on the sun, the summer of 1870 knocks the spots out of all recent hot ones.

When you can convince us that a man can plaster mud on a piece of canvas all day, and at night, by giving it a light touch of varnish, make thereby a beautiful picture, we will believe in this idea of happiness in eternity following the death-bed repentance which sometimes ends in a misspent life. This theory is an insult to an honorable life. Spiritualism teaches, and truly, "as ye sow, so shall ye also reap" in the world to come.

Almost any young lady has public spirit enough to be willing to have her father's house for a court | yet again that its current popularity is richly deserved.

FOUL PLAY-Cock fighting.

POSTPONED.-We learn that the proposed Evangelical Council, which was to be held in New York this fall, has been postponed for one year, on account of the war in Europe.

Change of Name.

At a special meeting of the Executive Committee of the Massachusetts Liberal Tract Society, it was decided to issue the publications and ample collection of songs, hymns and chants; of lessons, transact the business of the Society in the name readings and recitations; of marches and calisthenics; and of the American Liberal Tract Society, subject to of programmes and exercises for special occasions, is prethe approval of its members at the next regular closely adapted to the use of Progressive Sunday Lyceums. meeting of the Society. In view of the fact that This edition of a favorite manual cannot full to be absorbed the Society is now composed of residents of several States, (from Massachusetts to California,) and is assuming national proportions, it is thought proper that its publications and business should have no local name, but be as broad and comprehensive in its work and name as our country.

The next regular meeting of the Executive Committee of the Society will be held at No. 26 Hanson street, Boston, Thursday, Sept. 1st. Tracts are now ready for distribution; and the attention of parties desiring them for distribution is called to the advertisement of the Society in another column. All communications should be addressed to American Liberal Tract Society, P. O. Box 518, Boston, Mass.

Per order. ALBERT MORTON, Sec'y.

Stafford Springs, Conn.

Dean Clark, the well-known advocate of our philosophy, both on the rostrum and through the columns of the spiritual press, spoke at Stafford Springs on Sundays, August 21st and 28th, forenoon and afternoon-good audiences assembling to hear his addresses.

New Publications.

THE WAR BETWEEN THE STATES, by Alexander II. Stephens,

appears in its second volume from the press of the National funeral obsequies of Henry C. Wright should be Publishing Company, of Boston, who brought out the first read by everybody. He pays a just tribute to the volume some three years ago. That volume was received worth of the noble man whose form we shall see with profound interest throughout the country, coming as it no more, but whose spirit, with increased powers did from the distinguished man who was Vice President of of action, will still continue its glorious labors in the Confederacy, and whose abilities and opportunities gave behalf of humanity. Mr. Garrison takes a bold him a special warrant for undertaking the responsible labor. years of the country's life, and in its effects is not yet passed his departed co-worker in the anti-slavery cause. from the daily sight and remembrance. Mr. Stephens was a man of high distinction in the Federal Congress. As a composer of history he shows comprehensiveness, grasp, penetration, and philosophic insight rather than pictorial power. from his pen is tinged with bitterness or sectionalism, but phens, Presidents Grant and Lincoln, and others adorn the book, which is otherwise a credit to the art of book-making,

A new sorial, entitled "THE MODERN THINKER," pub-TT Our Spiritualist friend, S. S. Baker, having lished in New York by D. Goodman, is an attempt to distaken possession of the Continental Hotel, corner cuss a higher and more serious class of articles than find of William and Pearl streets, Chelsea, and refitted exposition in the regular monthles, and to do it in an origit in good style, will be happy to have our friends | inal, liberal, suggestive and independent manner. It asgive him a call. The charges at this house are pires, in fine, to infuse a new life into American thought, and to subserve the highest interests of humanity. It will not fear to give expression to what are termed heterodex specu-Our column of verifications of the spirit lations on religious and social topics, which the common run of periodicals dares not discuss. It is published in the interest rather of the Positive School of Philosophy, and favore especially the adherents of Herbert Spencer and John Stuart Mill, who as yet have no adequate organ in the country. A mechanical peculiarity with the present number is that its Nichola's Lakeside Farm, Haverbill, on Tuesday, soveral articles are printed on paper of a distinguishing color. No. 2 will be issued whenever it shall be satisfactorily ascertained that such a periodical is wanted by American eaders, students and thinkers. Mr. Goodman's address is 19 Bank street, New York.

THE ATLANTIC opens with an appreciative analysis and sketch of Hawthorne's literary character by Illiard, which is succeeded by a collection of original verse and prose worthy of its established name among the monthlies. Bay ard Taylor continues "Josoph and his Friend." Kate Field furnishes a most readable and characteristic paper on Fechitor, who is to manage the Globe Theatro in this city. Harof John S. Dwight, on "Music as a Means of Culture." It is richly worth the study of every reflective mind. Lucy Larcom sings in "Mountain Sonnets." The "Virginian in New England Thirty Years Ago" is continued in part II infacence of Benton" is extremely interesting. And "A Day with the Shovel Makers" tells of the wonderful opera-North Easton. .

HARRER appears as strong and stately as ever for the first autumn month, presenting its usual wealth of illustrated and unadorned matter, all interesting to the magazine reader, carefully prepared and of more or less permanent value. The Illustrated articles are "The Mediterranean of the "Frederick the Great." The other papers are comprised in worth reporting. . Almost every current topic of talk and discussion receives its share of timely treatment at the editor's facile hand.

THE GALAXY opens to the eye an attractive list of fresh reading, comprising articles from Richard Grant White, E. A. Pollard on " Historic Doubts concerning Patrick Henry," Dr. Coan, John C. Draper, Justin McCarthy (a tale newly begin) and others of not inferior interest. A translation from Edmund About likewise appears in this number. Mark Twain continues to contribute. The Inquisition in Rome is also sketched. The prefaced portrait is the well-known one of Thurlow Weed.

LIPPINCOTT comes up as vivacious and varied as usual spreading a welcome feast upon its neat table. Donn Platt discourses " About Dogs." Anthony Trollope continues his "Humblethwaite " story. John Esten Cooke gives us a "Glimpso of Quebec," And other well-known writers contribute to a number which is equal to some of the best, according to the pure Lippincott creed on monthlies.

PUTNAM for September reaches us through Crosby & Dam rell, and continues its course of progress to the front rank among magazines. The separate articles, which make up a superior number, we may speak of in our next issue.

Good HEALTH for September offers quite as many pointed, practical and timely suggestions as over, and has readable women, the hour of eating, infant mortality in France, ventilation of the sick room, water, the bringing up of bables,

THE CIRCULAR OF INFORMATION OF THE BUREAU OF EDUishes by fine and imprisonment any "spiritual CATION for August is before us. Its contents are a valuable medium" who restores a person to health and body of educational information and statistics, in the interest of free schools throughout the country. All the papers are suggestive, and can illy be passed over by those who interest themselves in what apportains to intellectual development and advancement, under a system of free schools.

THE THEORY AND SUCCESS IN THE TREATMENT OF DISEASE, by Dr. Wm. Persons, the magnetic healer, is out, being published at St. Louis, by Warren Chase & Co. Its object is to disable the public mind of its prejudices against magnetic healing, and to show that every species of disease that is curable at all, is curable by this mode of treatment, if properly administered by competent persons,

PETERSON'S LADIES' NATIONAL MAGAZINE for Soptembe comes with a bright face to the table, and will be welcome at all the houdeirs and drawing-rooms of the ladies with whom it is a favorite.

THE LADY'S FRIEND offers a generous September selection of its customary gifts to an appreciative public, and shows

BEAR AND FORBEAR is the last of the Oliver Optic "Lake Shore Series," from the press of Lee and Shepard, and is the caugh of the best of its prolific author's preceding stories for the always delighted boys.

Another of the 'Eim Island Stories"-called THE HAND-SCRADBLE of Elm Island—is issued from the same press, and closes the series of six which has proved so popular with young readers, to begin its career of popularity anew, now that the series is completed.

The Lyceun Guide, from Adams and Co., is just what all Lyceum managers and teachers will need to enable them to go through their duties to the young most effectively. Its by a rapid sale.

THE PRINCES OF ART is a translation from the French, by Mrs. S. R. Urbino, from the press of Lee & Shepard, and contains happy and effective sketches of the most eminent European painters, sculptors and engravers, the portraits of three being prefixed. It is a beautiful volume, and will be welcomed as a most acceptable gift to all true lovers of art

THE NURSERY for September is a delicious number for the little folks.

OUR YOUNG FOLKS for September is a good number. Rominson's RAILBOAD Guide and official time-table is use ful to travelers.

A Fund.

To send the Banner of Light free to people in the South who are not able to subscribe.

In response to our call for funds for the purpose specified above, we acknowledge the receipt of fifty dollars from Dr. W. Persons. All moneys donated to this Fund will be duly acknowledged and appropriated in the manuer proposed.

White, Smith & Perry, of this city, have just published a fine Schottlech, "The Golden Gate," by B. Shrafl.

FUNERAL OF HENRY C. WRIGHT.

I sit down here in Henry's room, at Henry's table, to write this notice of his funeral obsequies. It is in the quiet little farm-house of Mr. Isaac C. Kenyon, just outside the village of Pawtucket, R. , where, at intervals, for many months past, Bro. Wright has found a peaceful, congenial home. The room is full of his presence. Here he slept, and here he retired into the closet of his interior being, to commune with the God in Henry C. Wright. Here he sat through the quiet dayswhile his mind, reviewing past labors and triumphs, and contemplating the work yet to be achieved for humanity, inspired his pen to ceaseless activity. It is difficult to realize that he will , not enter soon, from temporary absence, and take not enter soon, from temporary absence, and take up his pen, the instrument of his untiring industry, to finish the work which he had promised himself to do. Books and papers lie upon the table as he left them on Tuesday last, when he went out in the early morning, cheerful and serene, but, as ever, full of earnest purpose, to find Henry C. S. Dorsey, the subject of a letter which he had just addressed to Wendell Phillips, and intended for publication, entitled "The Felon of Judea, and the Felon of Rhode Island"—the manuscript of which he was preparing to read to Mr. Dorsey, when the consequence of sin? Away, then, with all childish fears and unmanly lamontations was preparing to read to Mr. Dorsey, when the he was preparing to read to Mr. Dorsey, when the death angel touched his forehead and called him to come up higher. I glance over the books which were close at

sight-"A Kiss for a Blow"-"Marriage and Parentage"-"The Self-Abnegationist"-also some of his pamphlets, and copies of the "Investigator" -the "Anti-Slavery Standard"-and the "Banner of Light"-to which he frequently contributed. This was characteristic of him. He loved to live consciously as a God in the midst of his own creation, and his interest was permanent in whatever reform he had ever advocated. Here is his daily journal, with its last entry of the day before his death. Here is a copy of his autobiography, and I open at random to a letter written by him in 1828, when an evangelical minister, and read this sentence—" I know that I love human beings, and long to see them good and happy. I know I is to be hath already been. All go unto one place; love to feel myself living and moving in the God who formed me and this stupendous world. But I do not know where I shall end. I can walk fearlessly and confidingly down into the great sum also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind and long to see them good and happy. I know I future, to meet whatever awaits me there. I can meet, with serone brow, whatever may befall me; but I cannot calmly see others suffer and pass

hand when he wrote. Most of them are his own

works-the body of his life, which will long sur-

vive the form that we have just hidden from our

those of others, a reality, or is it a phantasy of the brain? I wish, everybody was good and happy now, then the future would be all bright." In this sentence we have the key to his whole life. Ready to brave any danger to himself, his large sympathies made the sufferings and disabilities of others his own, and while his faith grew

of all mankind, his efforts were never relaxed to

away, when they shrink with horror from the

secure better conditions and nobler lives on earth. Seldom is any man so worthily honored in the hour of his departure from the body, by the noblest and most bonored of his contemporaries, as our brother Wright has been in these funeral services. His personal friends were the men whom the nation has learned to honor and revere, and whose personal friendship is as high an honor as any man need desire. For their names are synonyms of justice and fidelity to the wellbeing of universal man.

Upon the announcement of his sudden death, Mr. William Lloyd Garrison at once visited Pawtucket, to assist in the arrangements for the funeral of his bosom friend, and on Friday morning,

The remains were enclosed in a plain black walnut coffin, with a silver plate engraved with his name, age and date of demise, decorated with a beautiful floral wreath, and a floral anchor presented by Photius Fiske, of Boston. His personal friends followed the body in carriages from the bouse of Mr. Kenyon to the Armory Hall on High street, where a large audience had assembled. Most of those mentioned above occupied the platfill appointments. There seemed to be scarcely a fill appointments. There seemed to be scarcely a form, and the general direction of the exercises was entrusted to Mr. Garrison as most fitting, by reason of the relations he and the deceased sustained to each other.

Mr. Garrison came forward to the front of the platform, before which rested the body of his friend, and with a voice often tremulous with emotion, spoke as follows:

WILLIAM LLOYD GARRISON'S REMARKS. I rise to pay a heartfelt tribute to the life and character of one of the best and foremost of those who have unselfishly tolled to leave the world better than they found it. His mortal remains are waiting to be conveyed to the sheltering tomb his deathless spirit has been suddenly translated to a higher and nobler sphere of existence. Here, then, is no occasion for sadness or regret, but rather for exultation and thanksgiving. For

"We are not sail to see the gathered grain,
Nor when their mellowed fruits the orchards cast,
Nor, when the yellow woods shake down the ripened mast.
We sligh not when the sun, his course fulfilled,
His glowing course, rejoicing earth and sky.
In the soft evening, when the winds are stilled,
Sinks where his islands of refreshment lie,
And leaves the smile of his departure spread.
One the warm-calculation, and ruddy mountain-head. O'er the warm-colored heaven and ruddy mountain-head, And I am glad that he survived so long And glad that he has gone to his reward; Nor can I deem that Nature did him wrong, Softly to disengage the vital chord."

No-there is nothing to be deplored as to the manner of his death or the time of its occurrence; for though his eye was not dimmed with age, nor any of his faculites impaired, he had nevertheless exceeded the allotted three-core years and ten, and grandly rounded the period of his earthly sojourn. The change came to him just as he had always desired; and precisely as it came to his exemptified in the very sermon he preached atter the intellect clear and the heart sound. How much better than long protracted suffering, with physical exemptified exemptified or protections and rounded the period of the period of the restriction and foresting the characteristic frankness, plain dealing, and absorbing love of the truth are strikingly exemptified in the very sermon he preached atter his ordination as an Orthodox minister in West Newbury, Mass., in 1826. I quote from his and head and precisely are striking that the period of the period of

much better than long protracted suffering, with physical emaciation and mental imbedity! But it is not for any of us to decide how or when we may be called hence. Death can never he truly said to be untimely, for it is a natural event, dependent upon certain physiological conditions. The pulpit, indeed, solemnly admonshes all to be prepared for it. But it would be just as reason-The pulpit, indeed, solemnly admonishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed time or tarian interpretations of the Bible; that I should harvest, for the rising or going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more by what sectarian name I was called, as I regard-than in the other. It has no moral or religious ed them all alike, absorbed and productive of missignificance whatever. It furnishes no motive to chief; that if people were to forget these sectarian moral restraint on the one hand, or moral obedience on the other. It is not "a mysterious dispensation of Divine Providence," in any instance, should have naught to do among them with religion as a science—a string of theological dogmas; be deplored, but in itself is as merciful and benefit that I had good reason to detest all mere doctrinal that I had good reason to detest all mere doctrinal religion, which only served to nearlies and mysterior of the original religion. cent, as natural and indispensable as any other religion, which only served to perplex and mysdivinely ordered occurrence. It is not, therefore, tify and confound the head, without the least to be met with any special resignation; for that implies something to be viewed as a hardship or an infliction, from which we would save ourselves pers, and allenate the kindly feelings and sympa-

place." Whatever is mortal must be subject to the laws of mortality. "Can a man take fire into his bosom, and not be burned!" Let this suffice: "Life is real life is carnest, And the grave is not its goal; 'Dust then art, to dust returnest,' Was not spoken of the soul."

Nor, turning to the Scriptural record, was it spoken of the body as a consequence of Adam's transgression; for it reads—" And unto Adam be In the sweat of thy brow shalt thou eat said, In the sweat of thy brow shalt thou eat-bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." To say that the dissolu-tion of the body is the result of man's disobedi-ence is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body. Some years ago, a very good wo-man gravely assured me that she should never die because she had attained to sinless perfection; but in due time she died, nevertheless. Does not the Christian world aftirm that Jesus was sluless to its being either a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and inestimable advantage! Away with all traditional and educational training whereby we are taught to regard as a calamity that which is mercifully designed for all markind, and which includes all, as the heavens cover the earth, or the waters the sea! Away with the monstrous dogma that this earth-life, which is but a span long, covers man's entire pro-bation, and determines his fate to all eternity! As if the dear God, who causes his sun to shine on the evil and the good, and his rain to fall on the just and the unjust is any less merciful and long-suffering loward his erring children in another sphere of existence than this! As if there were the slightest change in the relations of the departed to him, or in his feelings toward them! Through divine wisdom and infinite benevolence, there is "a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven. Whatsoever God doeth, it shall be forever; nothing can be put to it, and nothing taken from it. That which hath been is now; and that which

gooth toward the south, and turneth about unto wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come future. Is that machinery of another world, with thither they return again. The thing that hath which Religionists appal their own souls and been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

In presenting these views of the event which has brought us together, I am stating them not morely as my own, but as those emphatically of the beloved friend who is not here but risen. Less than this I could not refrain from saying; less than this he would not desire me to say, could be speak audibly to us ou this occasion. clearer and brighter as to the ultimate well-being | He would aftirm with the poet:

"There is no death: what seems so is transition: This life of mortal breath Is but the suburb of the life clysian,

Whose portals we call death.

Looking at the universe, in all its sublime manifestations, he could joyfully exclaim, "How manifold are thy works, oh Lord! in wisdom thou hast made them all. Let everything that hath breath praise the Lord!" Come life, come death, His will be done!

His will be done!

Henry Clarke Wright was born in the township of Sharon, Litchfield county, Connecticut, August 29th, 1797; consequently, had he lived in the flesh a few days longer, he would have completed his seventy-third year. But,-prolonged as was his earthly term, to compute it as inen ordinarily spend their lives would give no adequate idea of his longevity. In view of his experiences and aspirations, his labors and sacrifices in the cause of freedom and humanity, his multitudinous testimonics, against wrong and outrage on Wendell Phillips, Stephen S. Foster, James N. Buffum, ex-mayor of Lynn, Hon. Henry Wilson, Senator from Massachusetts, Hon. Thomas Davis, of Rhode Island, Prof. J. H. W. Toohey, of Providence, Dr. H. B. Storer, of Boston, N. Frank White, of Connecticut, and many others who have labored with him in the various departments of progress and reform, had arrived to participate in the exercises.

The remains were enclosed in a plain black. ho frequently wrote for the press, and especially for the Liberator during thirty years of its publication, and hundreds of thousands of readers are familiar with his contributions. I doubt whether there is a man living in this country who has at-tended so many public meetings, participated city, town or village in all the North that he had not visited to enunciate his reformatory senti-ments to the people. Cosmopolitan in his spirit and philanthropy, but radical far beyond popular acceptance, while he made numerous appoients, he also made many warmly attached friends and co-workers, at whose firesides he was ever a wel-come guest. Personally he had no enemies. He is well known throughout Great Britain, where he labored extensively in behalf of Anti-Slavery, he inhored extensively in behalf of Anti-Slavery, Pence, Temperance, and kindred movements, and where he has troops of friends who will hear of his departure with a warm benediction upon his memory. He was intimately acquainted with the eloquent champion of Italian liberty, Joseph Mazzini; with John Bright, and Richard Cohden, and other eminent English reformers; and especially with those early and untiring friends of our country in its darkest hours, George Thompson, Henry Vincent, James Houghton and Richard D. Webb In Scotland his labors were abundant, seconded by the Patons and Smeals, the Wighams and Ritchies, and many other noble men and women who cor-dially responded to the sentiment, "Our country is the world, our countrymen are all mankind." In short, by a constant reiteration and an uncompromising application of fundamental principles to popular corruption in Church and State, he played no unimportant part in the great reforms which have been effected on both sides of the At-lantic within the last thirty years. He was not "a man of one idea," but many-sided. His mind had both centre and a vast cir-

cumference. There was nothing impulsive in his temperament, or eccentric in his nature. A Puri-tan of the Puritans by birth and early training, he thought. His characteristic frankness, plain dealing, and absorbing love of the truth are strikingly exemplified in the very sermon he preached after his ordination as an Orthodox minister in West Newbury, Mass., in 1826. I quote from his autobiography: "I assured the people that whatever change I might experience in my opinion, on any doctrine or social s, stem or practice, they should be the first to hear from it, and that from my own laws from the pulsit on Sandary that I felt bound lips from the pulpit on Sunday; that I felt bound o no set of opinions or practices, any further that if we could, and is a direct impeachment of Divine thies, than to unite men in bonds of general bro-Wisdom and Love. "The mountain falling com-eth to naught, and the rock is removed out of his in my public or private intercourse with them;

but that I should aim simply to induce them 'to love their neighbors as themselves,' and 'to cease to do evil and learn to do well;' and that I should not hesitate to expose and rebuke and seek to reform any practices or customs among them that should appear to me to be evil. Such was the tenor of my first sermon after my ordination. I tenor of my first sermon after my ordination. It took the whole day to get through it, and it was based on the following remark of Paul to the Corinthians: 'Am I therefore become your enemy because I told you the truth?'' That he meant all he said with such openness, his subsequent career, demonstrated. Yet as the light was more and more revealed to his mind, he was called to the most profound religious experiences and the average trials. He had to exclose much that he severest trials. He had to eschew much that he had been educated to regard with reverence, and gave to the moles and bats many of his theological and political idols. He saw how worthless is a time-serving, ceremonial religion, and bore the strongest testimony against it. He saw the pulpit everywhere catering to what was strong and popular; and though himself, for a time, an ordained clergyman of the straightest sect, he burst the trammels that bound him, as Samson did the withes of the Philistines, and fearlessly denounced its recreancy. He rejected the dogma of the plon-ary inspiration of the Bible, and maintained that the book must stand or fall upon its own merits and be as freely examined and criticised as any other volume. He denied the subhatical claim of the first day of the week, and insisted on abstinence from unrighteousness as the true subhatism. He abjured all theological creeds, and advocated the best of control of the subhatism. the largest liberty of conscience in matters of re-ligious faith. His preconceived views of the atonement, total depravity, the trinity, and man's eter-nal fixedness of condition—beyond the grave, he abandoned as indefensible. Of course, he was freely denounced as a heretic and an Infidel, as he has been since his death was announced to the public—denounced by those whose moral cowardice is "palpable as a mountain," who are not worthy to loose the latchet of his shoes, and who worthy to loose the latchet of his shoes, and who are still smarting under the severity of his exposure. Had they lived in the days of Jesus, they would have joined in the plous clamor—"This man is not of God; he keepeth not the Sabbath day." And again: "He hath a devil, and is the associate of publicans and harlots. He hath spoken blasphemy; what further need have we of witnesses." Such furnish the best certificate of character for the accused. The portrait drawn by character for the accused. The portrait drawn by the Quaker poet, Whittier, of a noble and revered philanthropist, is "the counterfeit presentment" of our departed friend:

of our departed friend:

"Friend of the slave, and yet the friend of all;
Lever of peace, yet ever foremost when
The need of battling Freedom called for men
To plant the banner on the outer wall;
Gentle and kindly, ever at distrass,
Meited to more than woman's tenderness,
Yet firm and steadfast, at his duty's post.
Fronting the violence of a maddened host,
Like some gray rock from which the waves are tossed.
Such was our friend. Formed on the good old plan,
A true and brave, and downright honest man!
He blew no trumpet in the market place,
Nor in the church with hypecritic face
Supplied with cant the lack of Christian grace;
Leathing pretence, he did with cheerful will
What others talked of while their hands were still:
And while 'Lord! Lord!' the plous tyrants cried,
Who in the poor their Master crueffield.
His daily prayer, far better understood
In act than word, was simply norse coon.
So calm, so constant was his rectitude,
That by his loss alone we know its worth,
And feel how true a man has walked with us on earth." And feel how true a man has walked with us on earth."

With immense firmness, he had a very teachable disposition, and was as far removed from doggedness as the poles are wide asunder. To his sense of duty he would be loyal, cost what it might, lead where it might; but if shown to be in error, no one was more ready to pursue the right path. He had no pride of consistency—no weak-ness of self-conceit. A strong man physically, he yet was a non resistant in principle and practice, and as gentle in spirit as he was vigorous in frame. When exposed to the greatest perils. His courage was exactly of the kind so elequently depicted by the late William Ellery Channing. "There is," he says, "in truth a virtuens, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and plety, which counts not life dear in withstanding error, superstition, vice, op-pression, injustice, and the mightiest fees of luman improvement and happiness. It is moral energy; that force of will in adopting duty, over which menace and suffering have no power. It is which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure-intward life that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests. This courage may be called the perfection of humanity; for it is the exercise, result and expression of the highest attributes of our nature." So far Dr. Channing; and I will add that in this kind of courage no one has ever sur-passed the deceased in all my acquaintance. As a speaker he had not those gifts and graces So far Dr. Channing; and I will add

which serve to make the utterance of unpopular truth less distasteful. His style was blunt, pungent, aggressive, after the manner of Luther, John Koox, and the Cromwellians. He abborred all circumlecation, and went straight to his mark. But he was sometimes infelicitous in the present-ation of his views, and, consequently, gave occasion for grave inisapprehension as to his meaning; not sufficiently remembering that what was so clear to his own mind needed the most lucid exposition to be understood by minds less en-lightened. Nevertheless, his standard was always exalted as the heavens, his purposes high and holy, and his labers on the broadest scale of hu-man brotherhood, prosecuted under cfreumstances of great self-denial and rare disinterestedness.

For thirty-five years he has been among my most intimate and cherished friends. As was the love of David and Jonathan, so has been ours for each other. No one over espoused the Anti-Slavery cause more resolutely or more devotedly than himself; and he did this in its darkest hour, when he had reputation and position and influence, and could easily have increased, them if he had chosen to follow in the wake of public sentiments. Whoever elso might falter or turn back in the long and desperate struggle, I was always certain as to his fidelity. The abolition of slavery was brought about by many instrumentalities, not one of which could have been spared; but, whatever credit may bereafter be accorded to the abo litionists, singly or collectively, for what they did under God to effect it, he deserves to be regarded as among the most intropid and laborious.

In his diary he made the following record of his

change of theological views:

"Would that I had been raught that to be true to men is to be true to God, and to be false to men is to be false to God; that whatever wrong I felt or did to men I felt and did to God; that I had never been taught to think of God apart from had never been taught to think of God apart from human relations and duties; and that all my ideas of God, of heaven and hell, eternity or immortality, had been associated in my mind, in chidhood, with my fellow beings, and my relations and duties to them, and to the physical universe. Then I should have had a religion of justice, of purity, of love, of goodness, that I could feel to be a reality; then I should have had a God who had truly been omnipresent and omnipotent, and my soul would have wound around him, and made him an ever active and ever present principals. made him an ever active and ever present princi-ple of life. Then had my life been hid in the divine life, and God had been the light and glory of my existence. I had been spared many dark and desolate hours. The gorgeous and costly phantom that men call God—to which they build and dedi-cate temples, practice observances, make prayers, hold convocations, consecrate times, places and priests, and perform a pompous, soul crushing, and conscience-soothing worship; to honor which they toll, they freeze, they burn, they strive, they suffer, they die, they stille, and crush all the sacred affections and sympathies of their natures, turn their backs on man, and retire into solitude to pray and meditate; defraud, oppress, enslave, and slaughter their fellow beings, and convert themselves into fiends, and this fair heritage into a hell—that phantom has been the scourge of my life; it has haunted me, sleeping and waking, as an omnipresent, om-nipotent, maliguant demon. The stern, bloody,

ghostly spectre, which I saw exulting over the slaughtered first-born of Egypt, and marching through the desert and the land of Canaan, with sword and garments dyed in blood, cutting to pieces men, women and children, and [See eighth page.]

Message Department.

Each Message in this Department of the BANNER of 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 Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or cvil. But those who leave the earth-sphere in an undeweloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more.

Special Notice.

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

Invocation.

Our Father, who art in heaven and no less in earth, in the midst of the darkness of our ignorance-we would touch thy right hand and be lifted up and strengthened. Oh, infinite source of life, thou knowest our needs, whether we ask or no, but thou hast constituted the soul that it pray to thee. Thou hast taught us to pray, and so, Infinite Spirit, we ask then to bestow blessings upon us, that through them we may grow great, and strong, and wise, and perfect in thee; that through thee we may perform well the duties of life, and if there are crosses for us that we may hear them without complaint. Oh, Infinite Spirit, holy and perfect; we ask that we may be not only transfigured into godliness, but that we may be godliness itself. We ask, our Father, that we may come so night unto thee that there shall be no division between thee and ourselves. If it is asking too much, withhold the gift, for it is thine to give and ours to ask. We thank thee, our Eather, for all the various vicissitudes of life; for the shadow that causes our spirits to bow down in sadness and in woe, that makes us to drink the bitter waters and that which causes us to rise up strengthened and refreshed. We thank thee, our Father, that the soul does not always exist in the frail temple of mortality, that the angel of death comes and unlocks the door with the golden key of love, and sets the spirit free. We thank thee, our Father, that thou dost often change the conditions of being, that we do not always dwell in the same sphere, that we are not always the same. Our Father, we are a mystery unto ourselves. We ask to solve that mystery; to know ourselves, that we may thus know more of thee. Oh, our Father, may benevolence, with kindly, gentle hand, go forth in the earth, ministering unto those who have need. May love and charity, and all the virtues that belong to thyself, find a resting place in the hearts of thy children who dwell in mortal life; and may thy teachings through modern Spiritualism lead their souls nearer to thee, causing them to abandon darkness and embrace light. Thus shall thy kingdom come to the soul, and thy will be done on earth as in

Questions and Answers.

CONTROLLING SPIRIT. - I will answer your questions, Mr. Chairman.

QUES.-Is a person justifiable in living in idleness, or in retiring with a large or small fortune?

ANS.-Idleness, either spiritual or physical, is inimical to the best interests of the soul, and therefore is not, under any circumstances, justifiable. Q .- Could a devoted Spiritualist, in any occu-

pation, get rich or prosper selfishly? A .- No; since the God of Spiritualism and Mammon are effectually divorced, I answer no.

O .- If, as was said at a late scance, motion is the alpha and omega of life, what is there outside of it?

A .- Motion is the first and the last manifestation of life. Life that moves without expression we know nothing concerning. It is naught to us. since all we know of it is whatsoever it is able to express to us. More than that, is not for us.

O - Are clairvoyance and clairandience dependent on a certain physical construction of the ever and ear? or is it the electric fluid playing in a concentrated manner on the ordinary nerves of sight and hearing that evokes these faculties?

A .- Neither. Clairaudience and clairvoyance are dependent upon the relation which the spiritual body holds to the physical. If the spiritual hody is capable of projecting what it hears through physical ears, it is clairaudient. If it is able to project what it sees or perceives through the senses physical, then the individual is clairvovant.

Q.-I have heard spiritual breathing spoken of as a power possessed by some Spiritualists in this country. Is it the breathing of the spiritual being within us?

A.-I do not understand to what theory you refer. I have not heard of it. I think it must be confined to a very small space. The spirit breathes through physical life perpetually, so long as it is controlled by physical life. May 19.

Joseph C. Adams.

I was killed vesterday, accidentally. I was at the time in Liverpool, England. The accident happened to me as I was about entering a railway car. I have friends in this city who believe the dead can speak, and since I have learned they can, I made haste to come here, that I might inform them of my death, and so, as the saying is, kill two birds with one stone-increase their faith or knowledge of Spiritualism and at the same time inform them of my death. Joseph C. Adams, is my name. I was in England for the purnose of introducing a new invention, which was intended to prevent railway collisions. I am not able to-day to tell much about my death, because the fact is, I am still, imperfectly to be sure, but in a certain sense bound to the body, and I cannot be as clear and as free as I otherwise would. May 19.

Nathan Wallbridge.

It doesn't seem to me that I ever lived in a mortal body, the sensation is so strange on coming back. I have been away twenty-one years this month. Nathan Wallbridge, my name. I am from Charlestown, Mass. Twenty-one years, and I feel as if it was twenty one centuries. But there are calls going out from all parts of this earth to the inhabitants of the spirit-world for light. Some ask for it upon one subject, and some upon another, but they all want knowledge in some way. Those that have called upon me, want knowledge with reference to money mat-

My grandfather was an Englishman, and with two brothers came to this country early in colonial times. The descendants who are here have within the last year heard that there is a large property to be obtained in England and that by ascertaining certain points they can obtain it. So to make themselves wiser upon that subject, they have called upon some one from the spirit-world. I have to inform them that notwithstanding there is a large property there which belongs to the Wallbridges, yet it cannot be taken out of England. All entailed property must remain in England, and no one can use it outside of | my Father are one?"

the British government. So if they want to go make any plea, they may stand something of a fore one with it. some property. But if they prefer to live in Amer- ther? ways. They would be foreigners there, and it is spiritual and temporal being. my advice to them to attend to the concerns of the hour, make the most of what they have got, told the truth. Now I am going away. May 19,

Susie Tyler.

I told my mother I would come here. When the doctor said I could n't get well, mother told me all about coming back, and about this place, given to him in heaven and earth? and I told her I would come. I was n't afraid to die, for father and little Joe was there, and I and even greater things;" thereby admitting that knew they would come to meet me. Mother said the same power that he possessed all those around they would-and they did. Susie Tyler-twelve him possessed; and we have a fair right/to infer years old. Tell mother it is a real world I live in. that he had reference to all the human family. We have real houses, and fruits and flowers; 't is not like what grandfather used to think it was at all; but it is just like what she supposed it to be. Tell her I've been so glad she has n't mourned herself about the hereafter. From Jones street, May 19. New York.

Scance conducted by Theodore Parker; letters answered by Thomas Campbell.

Invocation.

Oh Life, beautiful Life, we stand in the shadow us; asking that thy holy spirit which is within past and of the present may be revealed to us, and that somewhat of the future we may also see. Oh Infinite Life, we are floating upon thy sacred drink of thy waters and are of thee. Yet, oh Life, beautiful Life, thou art a mystery unto us; thou art fathomless to our souls; but we can come somewhat nearer to thee in truth than we are this hour. We believe thou hast more to reveal unto our souls than thou hast already revealed, We believe that thine eternal Scriptures thou wilt open to us; that thou wilt assist us to read them aright. Oh Life, beautiful Life, aid us to bear thy burdens, assist us to walk in thy way without for us, and then give us strength to walk therein. Thou hast hung upon thy brow, oh beautiful Life, fadeless garlands, that bring forth fairest blosshine for them upon the altar of our being, that gets it and obeys the advice in that letter, it will shall burn alone to glorify thee. Oh beautiful Life thy blessings are broadcast. Thou dost remember thy saint and thy sinner alike. Thou favors thou dost liberally distribute, blessing all, need them, but give us the will and strength to the same thing. bear them well. Amen. May 23.

Questions and Answers.

QUES .- In a recent number of the Banner of Light, the re-incarnation of the spirit being discussed, and the view there taken jarring harshly with my previous views, I here heg the privilege of asking a few questions, and would be espeat conception, and continue until the material form is matured?

Ans.—That seems to be the law as I understand

Q.—How is it possible for a spirit to be re-incarnated without again becoming diffused?

A .- In this second question I perceive that your We come from that; we draw our sustenance from that; we live, move and have our being in that; and at the same time we preserve, if once obtained, the individuality. We preserve it as the atom floating in space preserves its individuality, though

it does float in a medium of atmospheric ether. Q.-What evidence have we that the same

gathered together again and becomes a distinct one, and the sooner it is abandoned, the sooner he will come nearer to truth.

Q.-Does a mind embodied act as directly upon another mind embodied without the aid of spirit? A .- Yes, it does. Mind could not act at all un-

less it were embodied. Q.-Does distance have any effect?

A.-No. none whatever.

0.-What is the judgment?

A.—To me, it is the action of that consciousness of right and wrong with which all intelligent beings are endowed. Simply this, and nothing

Q.-Did Christ exist in the flesh before he came into this world as Christ? A,-He claims to have had a prior existence.

We recognize the claim as valid. Q.-Do you know of any others who have ex-

isted in this same form? A .- Yes, we do. They may be numbered by

thousands and tens of thousands. Q. What was that existence?

A .- Temporal, physical human existence. Q.-Was he the Son of God more than other mortals?

A .- No, nor did he claim to be any more. Q.-What does he mean when he says "I and

A .- Probably just what I should mean if I to England to live, and have a mind to remain made the same assertion. I should mean I am of there seven years to gain a residence, before they the Great Spirit, a part of that spifit, and there-

chance, equally with many others, of gaining | Q.-Did he not say that he had seen the Fa-

ica, why, it seems to me as if they had better A .- So the record says, and so we may all say. abandon the idea. All these parties are Ameri- We have one life, and that is our Father, the can born, and they know nothing about English Great Spirit, the eternal nower, the source of our

Q.—Then is he not a personal God?

A.—He is, and he is not. To me he is a personand not be reaching out across the water for what al God in this sense: I find him personified in in my opinion they never will get. There, I have all that I see, in everything that is formed, and in not been a very good consoler, I know, but I have everything that is not formed. In this sense my God is a personal God. But I cannot bring God down to the small confines of the human form. When I attempt to do that I say there is no personal God. But when I behold him in all forms, in that sense he is a personal God.

Q .- Did not Jesus claim that all power was

A .- Yes, and he says " what I do ye may do also, May 23,

Frederick Scheltze.

I was tired of life, so I destroyed what I have, much for me, because if she had I could n't have the mortal body. I come to this country thirteen been happy; I should have been homesick here, years ago with my brother. He was unfair with She used to say, when I was so sick, if I must go me. He borrows what I have, to put with what she wouldn't hold me a day to suffer, for she he have, to make some speculation. He buy knew I was going to a heautiful home, much bet- some cigars to sell again, and he get into trouble ter than she could give me. Father and Joe send because he not understand when he buy the laws a great deal of love, and they are very happy to of this country, and he lose part of what he have, know that she has learned so much about their and then he turn round and he say he never owes beautiful home—that she has tried to onlighten me anything, and shall not pay. Well, I not edo very much. I was sick. I have trouble here, (in the lungs.) I was sick, I was not able to do anything. I try to do, but am not able. Nobody wants me, because I am not able. I appeals to him to do for me. When he come he scold to me; he is n't willing to do anything at all. I gets tired of life, get sick of life. I like this country. Oh Life, beautiful Life, we stand in the shadow of our own ignorance praying for light, asking so much used to it as to my own. I have noththat the truth which is in thee may be revealed to ing to go back with. I get very dissipated, and. our own souls may behold clearly the holy spirit fished up after about three weeks in the water. one night I take my life. I drown myself. I was I was carried to your house where the dead are carried. I was left there two days to be recognized by friends. No one recognized me, and I was buried. That was all right. I been trying hosom. It is thy waves that bear us up, and we ever since to learn about coming back, to see was there any prospect I could reach my brother. Not because I want to bring up hard, bad feelings at all, but because I want him to make the best use of what time he has in this world, now, so that he will not have a bad place when he comes

And more than that, I comes to tell him he had better go to our own country, because he is needed there. There is trouble there which he can make straight, because he was the first originator of it. stumbling; give us to know what is the best way He will understand what it is. I wants him to go, because it will be but justice to those who are there, and the very best thing he can do for himself. There is a letter on the way that has soms; and, Life, beautiful Life, cause a light to not reached him, summonsing him there. If he be best for him. If he don't, he will suffer, not only in the life where I am, but in this life, I do n't like to say it, because that he has wronged dest send thy rain and thy sunshine upon those me, but I feel for him, and I want him to be who understand thee and those who do not. Thy happy: It is now about nine weeks since I go away from my body and live in the spirit-world. and withholding salvation from none. Oh beau- My brother need not fear I shall 4rouble him, betiful Life, accept our prayers and our praises, and cause I will not. We believed in this return in in that future which is for us, oh lead us higher, our own country. It was not new to us when we make us holier in thee. Give us crosses if we see it here, only it was in a new dress. But it was

You will say I am Frederic Scheltze, that I come to my brother, called here Henri. I have made provisions for my coming. I expect he get it as soon as it appears. Before I go, I will say I of asking a new questions, and the body in body. He avoid going that you divers facing cially pleased if some spirit friend would in this city?] Yes, from one of your piers facing dulge us by answering, first, If all spirit forms are absorbed from the spirit quality which pervades some way, but was fished up after it had been there as I told you. May 23.

Arthur Gaines.

My name, sir, was Arthur Gaines. My birth-place, Bellaire, Md. My age, eighteen years. I was killed at Gettysburg fighting in the Confeder-ate service under Gen. Wadleigh. My parents know only that I fell in that battle. But how I A.—In this second question I perceive that your died, they know not, nor do they know that I interrogator has not understood the position as have the power to return. I would say to them I sumed by the spirit who discussed that question. died without much suffering, received all the at-It is not necessary that a spirit who is about to be tention it was possible to receive under the circumstances. I was buried according to the usages the contrary, its powers are at that time more have met many I knew in this life, and they all thoroughly concentrated—drawn to a centre of its were as much surprised as I was when I entered own individual life more closely, more thorough-ly. The Great Spirit, the eternal principle of life been taught to believe it a place unnatural, and they found it so natural that it was hard to beby which we are all surrounded, and in which we slieve they had passed through death. I wish to all live, is the source of all our individual spirits, speak personally with those I have left, for there is much I would say that I cannot say here. Arthur, son of Andrew and Caroline Gaines. May 23.

Edna Sturgis.

When the night of death settled upon my spirit, I had no hope of a future life. I believed that Q.—What evidence have we that the same when the body died, we were gone. We died as identical amount of spirit would again be collectiflowers die. But I did not know that there was a ed?

A.—I cannot clearly divine to what your interrogator refers, unless it be this: that at each dissolution of the external covering, the body, the spirit becomes diffused in the Great Spirit by which it lives, and that from incarnation it is gathered together again and becomes a distinct until the body but the bo gathered together again and becomes a distinct not die with the body, but goes on and lives, is individuality. Well, then, his position is a false the same—to say to them that five minutes after the separation had taken place between my spirit and my body I was conscious of being in a new life, conscious that I had been mistaken with regard to myself and life. My mother is blessed with a faith in immortality. It will cheer her to know that I have learned my mistake. It will ladden her heart to know I wakened to a con-

scious immortality.

I could not see it here, but I see it now and realize it in all its heauty and strength. [What does your father say of his mistake?] He says what I say. I died of typhoid fever in the city of New York, on the 16th day of February—one leat Enhymery

May 23. year ago last February.

Senuce conducted by Prof. Hetherington; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Tuesday, May 24—Invocation; Questions and Answers; John B. Cilley, of Boston; Major Elliott; Annic Maria Caroll, of New York City, to her mother; Elizabeth Henshaw, o Saille Summer. roll, of New 10rk City, to her mother; Elizabeth Henshaw, to Saille Summer,

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

Donations in Aid of our Public Fred

Circles. Since our last report the following sums have been received. for which the friends have our warmest thanks:
Lottle Fowler. 8 55, Lottle Fowler. 11. Brackey 50 J. W. Atwood index 5,00 A. J. Dutch 75. B. Spencer 75

- LIST OF LEGTURERS.

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

formed.]

J. Madison Allen, Ancora, N. J.
C. Fannie Allyn will speak in Willimantic, Conn., during September; in Cincinnati, O., during November. Will take engagements West or South for December and January. Address as above, or Stonefiam, Mass.
J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
Harrison Akely, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.
Miss. N. A. Addas, box 277, Fitchburg, Mass.
Harrison Algin, Charles City, Iowa.
Miss. N. K. Andross, trance speaker, Delton, Wis.
Dr. J. T. Amos, box 2001, Rochester, N. Y.
Rev. J. O. Barrert, Glenbeulah, Wis.
Miss. II. F. M. Brown, P. O. box 452, San Francisco, Cai;
Miss. Sarahi A. Byrnes, 87 Spring street, East Cambridge,
Mass.
Miss. Nevert J. T. Browan Will angak in Worcester, Mass.

Mass.
MRs. Nellie J. T. Brigham will speak in Worcester, Mass., during September; in Troy. N. Y., during October: in Lynn, Mass., during November; in Washington, D. C. during December; in Boston during February; in Philadelphia during April and May. Address, Elm Grove, Colerain, Mass. ADDIE L. Ballou, inspirational speaker, Chicago, Ill., care R. P. Journal.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

REV. DR. BARNARD, Battle Creek, Mich.
DR. A. D. BARTON, inspirational speaker, Boston, Mass.
JOSETH BAKER, Janesville, Wis.
MISS. E. BURR, inspirational speaker, hox 7, Southford, Conn
WM. BURN, ESQ., 99 Madison street, Chicago, Ill.
M. C. BRNT, inspirational speaker, Almond, Wis.
HENRY BARSTOW, inspirational speaker, Hichmond, Iowa,
MRS. MA. C. BROWN, West Bandoloh, Vt.
MRS. A. P. BROWN Will speak in Bartonville, Vt., Sept. Il
and IS. Addreas, St. Johnsbury Centre, Vt.
MRS. A. P. BROWN Will speak in Bartonville, Vt., Sept. Il
and IS. Addreas, St. Johnsbury Centre, Vt.
MRS. AND W. BERNHAM, inspirational speaker, Il Chapunan street, Boston.
MRS. ABMA F. JAY BYLLERE, 151 West 12th st., New York.

MRS. PHISCILLA DOTY BRADBURY SPEAKS IN BINGHAM, Me., one-fourth of the time Address, North Madison, Me. MRS. ABBY N. BURNHAM, inspirational speaker, 10 Chapman street, Boston.

MRS. ABBY N. BURNHAM, inspirational speaker, 10 Chapman street, Boston.

MRS. EMMA F. JAT BYLLENE, 151 West 12th st., New York.

DR. JAHSS K. BAILEY, box 382, LaPorte, Ind.

WM. BRYAN, box 53, Carnden P. O., Mich.

DR. J. H. CURRIER, 39 Wall street, Boston, Mass.

J. M. CHOATE, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell.

WARREN CHARE, 60 North Fifth street, St. Louis, Mo. ALBERT E. QARVERNER, care Banner of Light, Boston, Mass.

MRS. ARNIE M. CARVER, trance speaker, Cincinnatt, O. DEAN CLAIR, Sallsbury, Vt.

DR. A. B. CHILD will lecture at convenient distances from Boston. Address 50 School street.

MRS. ARCHY CAMPBELL, Fairhaven, Mass.

MRS. CARRIE M. CUSHMAM, trance, Hillsboro' Bridge, N. H. DR. JAMSS COOPER, Belleiontaine, O., will lecture and take subscriptions for the Banner of Light,

MRS. LICIA H. COWLES, Chardon, O.

J. P. COWLES, M. D., Ottawa, Ill., box 1374.

CHARLES P. CROCKER, Inspirational speaker, Fredoria, N. V. MRS. J. F. COLES, trance speaker, Thornton, N. H.

MRS. HETTIR CLARK, trance speaker, West Harwich, Mass.

MRS. ELIZA C. CHANE, ipspirational speaker, Sturgls, Mich., card J. W. Elliott, drawer 35.

MRS. MELIA H. CORNY, trance speaker, West Harwich, Mass.

MRS. ELIZA C. CHANE, ipspirational speaker, Sturgls, Mich., card J. W. Elliott, drawer 35.

MRS. MELIA H. COLBY, trance speaker, Penville, Ind.

MRS. D. CHADWICK, trance speaker, Penville, Ind.

RMS. B. LIZIE DOTEN, PAVILION, J. Tornont street, Boston, Mrss. PROF. Will, DRAYON, Wellesly, Mass.

MISS LIZIE DOTEN, Pavilion, 57 Tremont street, Boston, Mrss. PROF. Will, DRAYEN, Wellesly, Mass.

MISS LIZIE DOTEN, Pavilion, 57 Tremont street, Boston, Mrss. Prof. Lune, Reckord, Ill.

MRS. ADDIE P. DAYIS, (Formerly Addie P. Mudget,) White hall, Greene Ca., Ill.

MISS NELIZE L. DANGER, Grameria, Addie D., tranc

GEORGS DUTTON, M. D., West Randolph, Vt.

DR. E. C. DUNN, Rockford, Ill.

MRS. ADDIE P. DAVIS, (formerly Addle P. Mudget,) White hall, Greene Co., Ill.

MISS. AGRES M. DAVIS, 289 Main street. Cambridgenort. Ms.

MISS NELLIE L. DAVIS, 49 Butterfield street, Lowell, Mass.

MRS. E. B. DANSPORTH, M. D., trance speaker, (formerly effects) Boston,) Lawrence, Kan., box 461.

MISS S. DICKSON, Inspirational, Vineland, N. J., box 291.

FRANK DWIGHT, MORTANA, Iowa.

MRS. SOMHA K. DURANT, Lebanon, N. H., will answer calls in New Hampshire and Vermont.

DR. J. R. DOTY, Cavington, St. Tammany Parish, La.

A. C. Eddinsh, Icturer, South Coventry, Conn.

THOMAS GALES FORSTER speaks in Bultimore during September and Warch; in Philadelphia during October, January and February; in New York during November: in Muschall, Boston, during December; in Troy during April. Will necept engagements for May, June and July. Address, 1840.

MRS. CLARA A. Field Speaks in Contville, Me., one-fourtif of the time. Address, Newport, Mo.

Andre CLARA A. Field Speaks in Contville, Me., one-fourtif of the time. Address, Sturgls, Mich.

MRS. FANNIE B. FELTON, South Malsen, Mass.

Rev. J. FRANCIS, Ogdensburg, N. Y.

J. G. Fish, Hammonton, N. J.

MRS. M. LOUISE FERNOH, trance and inspirational speaker.

34 Wave street, Washington Village, South Boston. Mass.

DR. H. P. FAIRFIELD will speak in Lynn, Mass., during September; in Salem during October. Address care Dr. John Gardon, Lynn, Mass.; permanent address, Ancora, Camden Co., N. J.

CHARLES D. FARLIN, inspirational, Seatonville, Richland Co., Wis., care F. D. Fowler.

DR. R. P. Fellows, Vineland, N. J.

A. B. FRENCH, Ann Arbor, Mich.

N. S. GREENLEAP, Lowell, Mass.

Isaao P. GREENLEAP HILL Selvidere, Ill.

MRS. LAURA DE FORCE GORDON Will receive calls to lecture on Woman Suffage in the Pacific States and Territories. Address, box 2123, San Francisco, Cal.

SARAH GRAVES, Inspirational, speaker, Boston, Mass.

10 R. P. Fellows, Inspirational, Sextonville, Richland Ille Mids, Leven Comment and Speaker, Bo

office: In New York during October, Permanent

September-address care of A. A. Wheelock. "American Spitualist" office: in New York during October. Permanent address, 229 East 60th street, New York.

E. Annie Hinnan, Agent Connecticut State Association of Spiritualist. Permanent address, Falls Village, Conn. Mosks Hull. will speak in Cincinnatt during September and October. Permanent address, Hohart, Ind.

D. W. Hille, inspirational and normal speaker, Hobart, Ind. Mrs. F.O. Hyzer, 122 East Madison street, Baitimore, Md. Mrs. M. S. Townsexb Hoadley, Fitchburg, Mrss. Mrs. A. Hull, trance and inspirational speaker, 1716 Parke avenue, Philadelphia, Pa.

J. D. Hascall, M. D., Waterloo, Wis.
Lynan C. Howe, inspirational, box 199, Fredonia, N. Y. Amos Hunt, trance speaker, Cold Water, Mich. Dr. E. B. Holder, inspirational, box 199, Fredonia, N. Y. Amos Hunt, trance speaker, Cold Water, Mich. Dr. E. B. Holder, inspirational, Mount Clemens, Mich. Charles Hotz, unspirational, Mount Clemens, Mich. Charles Hotz, warren, Warren Co., Pa. Mrs. A. L. Hager, inspirational, Mount Clemens, Mich. Charles Hotz, Warren, Warren Co., Pa.

Mrs. A. L. Hager, inspirational, Mount Clemens, Mich. Charles Hotz, Chicago, Ill.

Harvay A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on tho Spiritual Philosophy and reform movements of the day.

W. H. Jounston, Corry, Pa.

Dr. P. T. Johnson, Iceturer, Vpsilanti, Mich.

Dr. C. W. Jackson, Oswego, Kendall Co., Ill.

S. A. Jespen, Iceturer, will visit St. Johns, N. B., for a short time. Address, care George F. Orchard, 14 Charlotte street; permanent address, Hridgewater, Vt.

Geonge K. Kitzhog, Buttle, N. Y.

Geonge F. Kitzhoge, Buttle, N. Y.

MISS, FRANK REED KNOWLES, Inspirational speaker, Breeds ville, Mich.

D. P. KAYNER, M. D., Erle, Pa.
GRORGE F. KITTRIDGE, Builalo, N. Y.
MISS. M. J. KUTZ, Ilostwick Lake, Mich.
J. S. LOVELAND, 330 Jessic street, San Francisco, Cal.
MISS JENNIE LESS, Inspirational speaker, will lecture in Plymouth, Sept. 23; in Salem, Dec. 4 and 11. Address, care
DF. B. H. Crandon No. 4 Tremont Temple, Boston.
CEPHAS B. LYNN, inspirational speaker, may be addressed care American Spiritualist, Cleveland, O.
MARY E. LONADON, Inspirational speaker, 60 Montgomery street, Jersey City, N. J.
MISS. A. L. LAMENT, trance and inspirational speaker, 359
Washington street, Boston, Mass.
H. T. LEONADD, trance speaker, will answer calls to lecture on "Temperance" in the trance or clairvoyant state. Address, Taunton, Miss.
JOSEPH B. LEWIS, Inspirational speaker, Yellow Spring, O.
MISS. F. A. LOGAN will answer calls to lecture in Missouri tillinois or Iowa. Address, St. Louis, Mo., care Warren Chase.
DR. John MATHEW, Washington, D. C. P. O. box 2011.
MRS. ANNA M. MIDDLEBROOK, hox 778, Bridgeport, Conn.
MRS. SARAH HELEN MATTHEWS, Quincy, Mass.
DA. G. W. MORRILL, JR., trance and juspirational speaker, Boston, Mass.
CUARLES S. MARSH, semi-trance speaker, Address, Wone

oston, Mass. Charles S. Marsh, semi-tranco speaker. Address, Wono roc, Juneau Co., Wis.
MRS. Eliza Howe Fuller McKinley, inspirational, San

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MRS. ELIZA HOWE FULLER MCKINLEY, inspirational, San Francisco, Cal.

PROF. R. M., M'CORD, Centralia, Ill.

EMMAM, MARTIN, inspirational speaker, Birmingham, Mich. Mr. F. H. MASON, inspirational speaker, Birmingham, Mich. Mr. F. H. MASON, inspirational speaker, No. Conway, N. H. O. W. MANUEL trance speaker, 35 Rutiand Square, Roston. P. C. MILLS will answer calls to lecture in the vicinity of New York City. Address, Holoken, N. J.

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EDWARD PALMER, trance, Cambridge, Someiset Co., Me. WILLIAM C. PIRE, Boston, Mass.

J. EVA PIRE, Crown Point, Essex Co., N. Y.

J. H. POWELL, 163 Chelsea street, East Boston, Mass.

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A. A. POND, Inspirational speaker, Rochester Depot, Ohio J. L. POTTER, trance speaker, Horristown, Minn. LYDIA ANN PEARSAL, inspirational speaker, Alstead, N. H. DR. S. D. Pace, Port Huron, Mich.

DR. L. A. PLUM lectures upon "He New and True Idea of God" at convenient distances. 110 Hanover street, Boston DR. P. B. RANDOLPH, 89 Court street, Room 20, Boston, Ms. Mrs. JR. Nakas, L. M. D., inspirational speaker, 122 Specond s

ouisville, Ky. Mas. 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.

al an indicate and the companies of the control of

C. H. Rines, inspirational speaker, Boston, Mass. Rev. A. B. Randall, Appleton, Wis. J. T. Rouber, normal speaker, Terre Haute, Ind. Miss. Palina J. Roderts, Carpenterville, Ill. Mrs. Elvira Wherlock Ruggles, Havana, Ill. A. C. Robinson, Balem, Mass. Abram Briti, Esq., inspirational speaker, Sturgis, Mich. Miss. Mary Louisa Minit, Irance speaker, Toledq, 6. Miss. M. E. B. Sawyer, Fitchburg, Mass. Albeit E. Stanley, Leicester, V. Miss. C. A. Sherwin, Townsend Center, Mass. Dr. H. B. Brorer, 120 Harrison avenue, Boston, Mass. Dr. H. B. Brorer, 120 Harrison avenue, Boston, Mass. Dr. H. Blade, Kalamazoo, Mich. Miss. Fannir Davis Smith, Millord, Mass. Austen E. Shimons, Woodstock, Vt. Miss. S. J. Swaeet, normal speaker, Noark, Conn. Miss. Addies. Stevens, inspirational, Claremont, N. H. Miss. Addies. Stevens, inspirational, Union Lakes, Minn Joseph D. Stilks, Danville, Vt. Selah Van Sickle, Greenbush, Mich. Dr. E. Sprague, inspirational speaker, Schenectady, N. Y. Miss. Almira W. Smith, 36 Balem street, Portland, Me. Miss. Almira W. Smith, 36 Balem street, Portland, Me. Miss. Alma W. Smith, 36 Balem street, Portland, Me. Miss. Alma W. Smith, 36 Balem street, Portland, Me. Miss. Alma W. Smith, 36 Balem street, Portland, Me. Miss. Alma W. Smith, 36 Balem street, Portland, Me. Miss. Alma W. Smith, 36 Balem street, Portland, Me. Miss. Alma W. Smith (ale Cuppy) lectures in Mechanic's Hall, Post street, San Francisco, Cal., every Sunday evening. J. W. Skaver, inspirational speaker, Byren N. Y. E. D. Miss. H. T. Steanns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child, Miss. B. Stunravant, trance, Cambridgeport, Mass. Dr. O. Clark Byracyan, trance, Cambridgeport, Mass. Pol. O. Clark Byracyan, trance, Cambridgeport, Mass. Pen. M. W. Portlander, M. Perridone, M. Perri

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Mass. E. Slight, foot of Auburn street, Cambridgeport, Mass.

Mass.

Mass.

Mass.

J.H. W. Tooher, Providence, R. 1.

Hudson Tuttle, Berlin Heights, O.

Frances A. Tutlle, Iccturer, box 3382, La Porte, Ind. Miss Mattle Thimko, Conway, Mass.

Miss. Robbert Timmons, Mexico, Audrian Co., Mo. Miss. Estier Timmons, Mexico, Audrian Co., Mo. Miss. Estier Timmons, Mexico, Audrian Co., Mo. Miss. State Timmons, Mexico, Audrian Co., Mo. Miss. Estier Timmons, Mexico, Audrian Co., Mo. Miss. State Timmons, Iccturer, Chaska, Minn. James Trask, Iccturer on Spiritualism, Konduskoag, Me. Miss. Sanah M. Thomson, Inspirational speaker, Isl St. Clair street, Cloveland, O.

N. Frank White, Boston, Mass., care Banner of Light.

E. V. Wilson, Lombard, Ill.

E. S. Wilselen, Inspirational, 111 Superior street, care American Spiritualist, Cleveland, O.

F. L. H. Wille, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.

Miss. S. E. Wanner, Cordova, Ill.

F. L. Wabsworth, 399 South Morgan street, Chicago, Ill.

Miss. E. M. Wolcott, Canton, St. Lawrence Co., N. Y.

Pice, E. Whipple, Clyde, O.

Miss. Mary J. Wilcoxson, Chicago, Ill., care R. P. Joarnal, Lois Waisbrooken's address is Denver, Col., box 44.

Daniel White, M. D., box 2507, St. Louis, Mo.

Miss. Mary E. Wittier, Holliston, Mass.

Wilf. F. Wentwontril, Schenectady, N. Y., box 234.

A. B. Whitting will lecture in Chicago, Ill., during Septems ber-address care Dr. S. J. Avery, 55 Washington street. Permanent address, Albion, Mich.

Mrs. Souhla Woods, trance speaker, Dummerston, Vt. George W. Whitney, Inspirational, East Walpole, Mass.

Miss. I. Attier. E. Wilson, 46 Carver street, Boston.

Dr. R. G. Wells, trance speaker, Beaufort, N. C.

Miss. N. J. Willes, 75 Windsor street, Gambridgeport, Mass.

A. A. Wheelook, Tisapirational speaker, State Genter, Ia.

Warren Woolson, trance speaker, Hastings, N. Y.

Miss. S. A. Willis, 249 Broadway, Lawrence, Mass.

Rey, Dr. Wheelook, Tisapirational speaker, Calle, Mich.

A. C. and Miss. Ellza C. Woodber, Eagle Harbor, N. Y.

Ellan

Vermont State Convention.

The next annual State Convention of the Spiritualists and reformers of Vermont will be held in the hall and grove at West Randolph, on Friday, Saturday and Sunday, the 2d, 3d and 4th of September, commencing on Friday at 10j o'clock. A. M. Arrangements have been made to entertain all public speakers free. Board at the hotels \$1,00 per day. Free return checks over the Vermont Central and Vermont and Canada railroads will be given by the Secretary of the Convention. A general invitation is extended to all liberal-minided and progressive men and women to meet us in this annual mass convention and help to strike off the shackles that now bind and fetter free thought. An effort will be made to reorganize on a more officient basis the "Vermont State Spiritualist Association," and it is desirable that every friend of mental freedom should be present. An executive session of the "Association" will be held in the Hall on Saturday, the 3d of September, at 30 c'lock a. M., to which every friend of the cause is invited. Let there be a grand raily of visible and invisible forces; and a determination to lay, in wisdom and strength, the foundation for a noble superstructure in Vermont.

In the spirit of charity and progressive thought, Vermont State Convention.

In the spirit of charity and progressive thought. GEORGE DUTTON,
Sec. Vt. State S. Association.
West Randolph, Vt., Aug. 10, 1870.

New York.

The Fourth Annual Convention of the New York State Organization of Spiritualists will be held in the village of Laona, Chautauque Co., N. Y., (near Dunkirk), on Saturday and Sunday, Sept, 3d and 4th, commencing at 10 o'clock in the forenoon. 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 names and address, with one dollar cach—the fee for membership—to J. W. Seaver, Esq. the Treasurer, at Byron, Genesco Co., N. Y., or to the subscriber at Rochester, N. Y., will be enrolled as members 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 ene additional delegate for each fifty members and fraction of that number over the first fifty. A full representation is carnestly solicited, as business of vital importance to the cause will be transacted, and an unusually interesting meeting is confidently expected. Rochester, X. Y.

Seventh National Convention—The American New York.

Seventh National Convention—The American Association of Spiritualists.

Association of Spiritualists.

To the Spiritualists of the World:
The Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 20th day of September, 1870, at 10 o'clock in the morning.
Each State organization is invited to send "the same number of delegates that they have Representatives in Congress, and each Territory and Province having organized societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates," to attend and participate in the business which shall come before this meeting.

By direction of the Board of Trustees,
IEEERY T. UHLD, M. D., Sec'y,
Sal Race street, Philadelphia.
The Board will meet on Monday, the 19th of September, at 2 P. M., at the Hall above named.

Ohio State Association of Spiritualists—Fourth Annual Convention. 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, 10th and Ilth, commencing at 110 'clock A.M. Local Societies and Lyceums will be entitled to two docgates for each fifty members or fractional part thereof, and two for each additional fifty members and one for each fraction thereof. Arrangements will be made for securing board at reduced rates. Emma Hardings and other distinguished speakers will be in attendance.

George William Wilson, Secretary.

The Iowa Spiritualist Association The Iowa Spiritualist Association
Will hold its third Anniversary at Des Moines, the 7th, 8th
and 9th of October, commencing at 10 o'clock A. M. In Spiritun'ists' Hall. Good speakers have been engaged, but we
earnestly; solicit speakers in Iowa and elsewhere to meet with
us, and help to make the meeting interesting and profitable.
Will not the Spiritualists of lowa see to it that the State shall
be fully represented? Reduction of fare may be expected on
most of the railroads.

In behalf of the Committee.

[Papers friendly please copy.]

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 loth and 11th of September, at which several distinguished mediums and speakers will be present, amongst and Sunday, the 10th and 11th of September, at which several distinguished mediums and speakers will be present, amongst whom may be expected Miss Julia J. Hubbard, Mrs. Clara A. Field, Mrs. Priscilla D. Bradbury and others. A cordial invitation is extended to everybody to come and have a good meeting.

Rendall's Mills, Me., Aug. 8 1870.

E. W. McFadden.

Fifth Annual Convention of the Connecticut

Y State Association of Spiritualists.

The Fifth Annual Convention of the Connecticut State Association of Spiritualists will be held in the Spiritualist Church in Williamantic, on Sunday, Sept. 11th, commencing at 11 o'clock a. M. C. Fannic Allyn and other icolebrated speakers are expected to be present. A full attendance is solicited from all parts of the State.

Winsted, Aug. 20th, 1870.

A. N. HITCHCOCK, Pres.

Nebraska State Sylritual Convention.
The Executive Committee of the State Association have appointed Feday Saturday and Sunday, Oct. 28th, 29th and 30th, for the State Convention, to be held in the State Capital in Lincoln. There will be good lectures for the occasion. tol in Lincoln. There will be good lectures for the occasion. We contilally invite all speakers and free thinkers to participate with us. Come and see our young State Capital, where we can speak our minds freely. By order of the committee, Lincoln, Neb.

Alonzo Rogers, Cor. See J.

Two Days' Meeting. A Two Days' Meeting of the Spiritualists and Diberalists will be held at Grafton, Lorain County, O., Saturday and Sunday, Sept. 3d and 4th. Able speakers have been engaged, and a cordial invitation is extended to all.

n cordial invitation is extended to all.

U. S. Clank, Sec'y.

P. S.—All correspondence regarding the meeting should be addressed to D. Stebbins, Postmaster, Grafton, O.

Grove Meeting of Spiritualists. On the first Saturday and Sunday of September—3d and 4th
—Spiritualists and all interested with hold a Grove Meeding hi
Reiment, Waupacca Co., Wis. J. O. Barrett and Dr. E. C.
Dunn, speakers. Should it be rainy, the meeting will be held
in a hall.

Committee.

Passed to Spirit-Life:

From Green Island, N. Y., Aug. 8th, Julia C., wife of Hiram F. Richmond, only daughter of Isaac and Caroline A. Jaquith aged 19 years and 3 days.

From Charlestown, Mass., Aug. 19th, Dalsy Viola, ont. She was a levely child, and although we know her as with the bright ones gone before, still our hearts will ache when we see the empty chair, and her playthings scattered around. From Boston, Aug. 13th, Mrs. Eliza, wife of Lewis B. Cobb.

aged 55 years.

aged 30 years.

Funeral services were performed by the writer, at the home of her daughter, 53 Revere street, on Monday. Aug. 15th.

A firm believer in the faith of a glorious reunon with the loved ones gone before her, she joyfully bade adieu to the kludred of earth to join those on the other side the narrow stream that divides the mortal from immortal spheres.

J. H. Currier.

Mediums in Boston.

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TailionE requesting examinations by letter will plouse on close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*-July 2.

MRS. A. C. LATHAM,
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9 A. M. 10 4 P. M.

486-Nept. 3. 8 Scaver place, opposite 259 (renous serves). Aw Sept. 3.

9 A. M. to 4 P. M.

MIRS. LIZZIE ARMSTEAD.

TEST Medium, 554 Washington street. Circles Sundar, and Friday afternoons at 3. Private scances, 9 to 12, 1 w Sept. 3.

Mis. R. COLLINS, Clairvoyant Physician and Halling Medium, is meeting with great success in all Chronic Diseases of long standing. Will visit patients at their residences if desired. No. 9 East Canton street, Boston. Aug. 13.—13w*

AURA H. HATCH will give Inspirational Anderday evening, at 8 o'clock. No. 16 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents.

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18. Sept. 3.—1w*

MRS. MARSHALL, Medium for spirit communion, 39 Edinboro st., Boston. Hours, 10 to 12, 3 to 5.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, I Oak st., Boston. Answering letters, \$1,00. Sept. 3.-4w*

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston.

MRS. M. M. HARDY, 125 West Concord street 13w*-June 18.

SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). June 11.

Miscellaneous.

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BERRY, North Strafford, N. H. 3w*-Aug. 29.

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July 2.

York City.

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3w—Aug. 27.

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Aug. 27.—3m°

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Cobb. RIER

[Continued from fifth page.]

spreading fire and desolation around the world; that phantom God of my childhood and youth has no affinity with the Being who filled up this nas no amounty with the being who interd up this universe of beauty and glory, and made my soul to love, forgive and sympathize with those among whom I live. Thank God! the struggle is over; the sictory is won; the phantom has yielded to the fact; the divine and human have kissed each other. I see God in these two little ones; and he is made manifest to all that bear his image. Henceforth I will love him and serve him, in loving and serv-

ing my fellow beings."

In a letter received from him nine years ago at the West, he wrote;" It is very wearing to physical life to travel, talk and lecture all the time. I get prostrated at times-the excitement is wearing. Yet I must rush on till I stop, and my change comes. I often wish it might come soon. Yet I will if I can live in the body to see a clear, full; certain beginning of the end of slavery. Then shout 'Halleluinh!'—glide out—secode from my body." That secession has come; but, thank food, not till be had seen, not merely the begin-ning of the end, but the end itself of slavery! It requires no stretch of fancy to imagine four millions of liberated bondsmen standing around his bier, weeping that they have lost so true a friend, so steadfast an advocate.

He was still earlier in the Temperance than in the Anti Slavery movement, and gave to it the same outspoken testimony, in season and out of season, wherever his lot was cast. He not only abstained from the use of all intoxicating drinks. but even from ten and coffee drinking only cold water. No doubt, through his example and exertions, thousands were saved from a drunkard's terrible fate. It is not only difficult but impracticable to measure such moral forces as he set in motion, but they were certainly potent and far-reaching. In these days of abounding intemper-ance, it is hard to part with one so consecrated to the removal of the deadly curse.

Equally earnest was be in his labors for the

promotion of universal peace. He protested against all war, and all preparations for war; and accepted as the true method of reconciling warring mankind the injunctions of Jesus-" If any man will smite thee on the one cheek, turn to him the other also. Be not overcome of evil, but overcome evil with good. Fear not those who can kill the body." He believed that the use of spiritual weapons was sufficient in all conflict with eyil, and therefore discarded all others, being at all times ready to lay down his life for his enemies, as he proved in various thrilling instances. "Blessed are the peacemakers; for they shall be called the children of God."

Of his numerous works—all having the pacifi-

cation, purity, freedom, and happiness of man-kind for their object—no one has gone through so many editions, or been read by so many persons, both on this and on the other side of the Atlantic, as his admirable little work, entitled "A Kiss for a Blow," It breathes the very spirit of heaven; yon, the spirit or him, "who, when he was re-viled, reviled not again; when he suffered he threatened not, but committed himself to him who judgeth righteously." Many a child will owe his subsequent admission into the kingdom of peace. Instrumentally, to the reading of this excellent treatise. Many an adult has been led by it to advocate the beating of swords into plowshares, and spears into pruning hooks, and learning war no

The subjective condition of woman early arrested his attention, excited his sympathy, and secured for her enfranchisement all his faculties and powers. He wrote much on the subject of marriage and parentage, endeavoring to throw around them a sanctity which no legal forms can give, and to deepen the sense of responsibility concerning them. The equality of the sexes was concerning them. The equality of the sexes was to him a self evident proposition, not to be debat-ed but emphatically affirmed. Therefore, as hofore the laws and constitutions of the land, he maintained that no difference should be recognized as to the civil and political rights of men and women. And, inquestionably, all such dif-ference will be ultimately effaced, to the purification of the State, and the promotion of the genteral welfare. The sooner the better.

I see it reproachfully stated in one newspaper at least, that he was a believer in modern Spiritualism. What if he were? It is simply a question of evidence, whether any who, like himself, have been translated, are able by certain signs and tokens, to demonstrate that they still live. the most searching investigation, under peculiarly favorable conditions, that evidence he was convinced he had, obtained; though he needed it not to give him any assurance of immortality. In making this avowal of his belief, he acted with his accustomed honesty, caring not who might sneer or who continued skeptical. But he never failed to turn it to the most practical purposes; and on all suitable eccasions, when writing or speaking on the subject, he pronounced it to be of no more value as an ism than sounding brass or a tinkling cymbal, if it did not prompt to a higher life, and to renewed efforts for establishing the certy of those who say that they implicitly accept all the marvels and miracles recorded as having taken place thousands of years ago, with not a living witness to attest to any one of them; while they scout as arrant imposture perfectly analogous wonders and revelations, though these are confirmed by multitudes of living witnesses, whose truthfulness cannot be questioned, and whose critical judgment and profound caution refute every imputation of ignorance or folly. What has been possible in any age of the world, as to spiritual phenomena, is possible in ours; and if we cannot believe what transpires in our own days, before our own eyes, we certainly to not and cannot believe what is merely reported to have taken place ages ago. But, in regard to this matter, "let every one be fully persuaded in his own wind," seeing that it is no real test of moral character, and that it alters nothing in our actual relations to God and our fellow-men.

But I must bring this tribute to a close, leaving

much unsaid in respect to the worth and services of our departed brother. I am sure that his feelings respecting life and death are excellently delineated in the following graphic lines by Mrs. Barbauld, of England:

"Life! we have been long together, Through pleasant and through cloudy weather. Tis hard to part when friends are dear;
Tis hard to part when friends are dear;
Perhaps 't will cost a sigh, a tear.
Then, steal away; give little warning;
Choose thins own time;
Say not, Good-Night; but in some brighter clime.
Bid me Good-Morning!"

No, beloved friend, faithful co-laborer, translated spirit, in accordance with this injunction, and on this occasion, I will not say to thee Good-Night; no, not Good-Night; but rather because thou hast risen to a brighter day and a nobler height, I will exultingly bid thee Good-Morning, congratulate thee on thy change of sphere, and commend thee to the companionship of angels and the spirits of the just made perfect. But,

wherever thou art in the universe, "Full all thy song shall be, Nearer, my God, to thee: Nearer to thee?"

The entirely spontaneous character of the exercises included the presence of an excellent Spiritualist choir from Providence, who sang with fine effect the beautiful piece "There's a home beyond."

Wendell Phillips then delivered a brief but very eloquent and feeling address. He said:

"All of us who knew Henry C. Wright know that a great man has fallen in the Israel of reform; one of great labor, great thought, and great common sonse; one who lived only to find out truth, to do good, and to serve others. A man whose percentions of the right were unusually keen perceptions of the right were unusually keen, whose instincts ever were in the line of the welfare of his race, whose labors were incessant, whose courage was decided. He was a man it was safe to endorse at any time, and under all circumstances. No matter what misrepresentations came, or what lying reports were circulated, they could be weighed and estimated, even if they came from a thousand miles. To know Henry C. Wright, was to have in hand wherewith to measure him, and to tell how much reliance was to be put on what was said and reported of him:

He first met the deceased at Lynn; there were perhaps a dozen who had banded together to fight the battle of Freedom. Most of these have gone to their reward; one or two fell out by the way, and a few survive. Of all that hand, none had a own fortune, evils enough; more earnest purpose than Henry C. Wright, or a after the affairs of others.

clearer insight into the scope and bearings of the

produced their results. He was kind, genial, and ment is susceptible of universal application, possessed of those qualities which make a round. With delightful memories of the recent defining from him probably in one-half of his views still be believed Henry C. Wright the grand ideal

of a Christian man.

He was a non-resistant. He soared in the pure ether of love. He embraced the rave in his affections, carried every human being in his bosom, and in the name of God, bid the whole world melt. Here, as in many other places, just now, our meetings

Is it to be believed that death has essentially changed anything? If he could speak in an audible voice, does any one believe he would be any tions he possessed no longer active? those high the people, though halls are closed, and rostrums remain aspirations he exhibited socoustantly, ceased to be silent. man as he is. No sadness or gloom then is becom-

ing on such occasions; ers and moral forces he held and used for his day. And here is a contrast. The church dectrine would kind. So when we came in contact with him he had a mastery scarcely to be comprehended. There was a depth and richness in him which was remarkable. When sitting with him sometimes in conference, there was a something so deep and subtile in the truths he inculeated or adopt some of the methods of the church; not to keep them the principles he counciated that it would take a simply in being, year to come up to him. No one ever regretted trues, hold conferences every Sunday, and as they are blessed

all used; none were hid in a napkin, none suffered to rust. He used them to the last; he died on his! to rust. He used them to the last; he died on his This State is fast taking first rank in the spiritual move-feet. Noble man! the world is better for his livement. The Western Reserve abounds with Spiritualists and ing; it has an example of duty performed; a legacy precions above silver or gold. He has gone to his reward, the society of the good, the angelic, the crowned ones of the Fa'her's kingdom.

Mr. Phillips closed in these words: "What a

old man's hope. How gently God breaks it to us! ought to be started there.

When our temples are silvered, half our friends When our temples are silvered, half our friends are on the other side, and we are glad when the gentle messenger says 'Come,' Farewell, friend, with the triumphant seal on your labors. God make us worthy of you.'

The choir then sung "Shall we know each other there?

who had passed a long and useful life in striving men. The angels will reward them for their fidelity. The to elevate the human race, to lift up the down- coming fall and winter lectures are to be held here. Mr. trolden and set free those that were in chains, Ashley Spring, a'young man of this place, has addressed the and one whom he had known and highly esteemed for many years.

At the close of Mr. Wilson's address, Mr. Garrison said, owing to the lateness of the hour, there would be no more speaking, although there were. This is one of the bright places of our Zion. Bro, Smith many on the platform and in the audience who has a Lyceum which commands the respect and admiration would be glad to add their testimony, and all who of all. In marching and singing this school has few equals. wished could come forward to look at the face of the deceased, which was placid, peaceful and lifelike, and nearly all present passed by the coffin and took a fare well look. The remains were then taken to Swan Point Cemetery, followed by friends and sympathizers, and deposited in the receiving tomb, from which they are to be removed to Forest Hills Cemetery. II. B. S.

The European War.

Confusion still exists in all matters pertaining to the gigantic struggle now going on in the Old World -- both Park. Singling and gymnastic exercises then took place. kingdom of heaven on earth. Hoslived in the present, not in the past or future, and had no sympathy with that phase of Spiritualism which dency of the information received during the week just movement, even, were loud in their plaudits. A. A. Wheelock French and Prossian advocates being strenuous in their The streets were througed with spectators. The effect was begins and ends in entering to human credulity. passed has been to show that the French have been slowly was marshal of the day. Addresses were delivered by this But what shall be said of the intelligence or sinpushed back before their enemies."

The French soldiers, in the recent encounters in the

The French soldiers, in the recent encounters in the vicinity of Metz, must have exhibited qualities to win the highest respect from their enemies. It seems too, that they have been very adopt and the seems, too, that they have been very adopt and left by Marshal Bazaine, who is exhibiting high qualities of generalship.

The Prossian official report of the battles of the 11th and 15th inst, state that the French suffered a loss of 15 000 killed above, while their total loss in killed and wounded exceeds 5000. The Prossians is not killed and wounded exceeds 5000. The Prossians and the French fell back, in good order, without pursuit, to Metz, their ammunition having given out. The bases of the Prossians greatly exceeded the French, the former losing 4000 on Thursday alone, Steinmetz's corps being literally cut to pleees and his magnificent exactive no longer existing.

A naval engagement is reported with the following result, the world spirit communion is not the sensitional part of the spiritual philosophy.

Let us coöperate with the exalted ones of the heavens. And, finally, let us all ever remember that whatever tends A naval engagement is reported with the following re-

Hamburg, Aug. 18.—The Prussian iron-clad frigate Gille and the guibeaus Drache Blatz and Salamande fought four french iron-clads, a cryette and a despatch beat near the stand of Rugen, off the Behemian coast in the Baltie Sea. fter a severe combat the French Equadron withdrew from

Several rumors of successful French naval movements

As we go to press, after all the varied telegrams which have of late given hole to the French of a reunited army, the morning's despatches are devoid of news relating to any the morning's despatches are devoid of news relating to any important millitary movements. The uncertainty as to the whereabouts of Marshal Bazaine is greater than eyer, and various contradictory accounts have been received. Although the French Ministry profess to be perfectly satisfied of his safety, the weight of evidence induces the belief that he is yet at Metz and that the Prusslafts have cut off. communication on all sides. Meanwhile it is said Metz is impregnable, and can only be taken by a slege. General McMahon is at Rheims with the Emperor. In Paris preparations for defence foo on constantly: the new loan is eagerly sought for: Prusslan spies are being arrested, among them one or two ladies of high rank. It is denied that the Prussians have asked permission to send their wounded through Engembeurg, and that the foreign ambassadors in Paris have had any conferences relative to the probable terms of peace.

peace.
The armies and peoples of the two nations are roused to the highest patch of excitement. A foreign correspondent, speaking of a late engagement, says of the Prussians:
Last right we thought we heard the Prussians schooling the defeat we helice they suffered; "Last night we thought we heard the Prussla's schooting victory, notwith-tanding the defeat we believe they suffered; but it seems some of their regiments some hums, nightly, with accompaniments from their military hands. This custom they have preserved from the battle of Leuthen, where they advanced to the charge singing Luther's hymns. They followed it with hurrabs. We hear them distinctly." Those however who regard the war in Germany as a people's war, will be surprised at the information that out of 220 appointments of officers in the army, 194-all but thirty—belong to the nobility. That is far more aristocratic than in Engla, d; and in France, as every one knows, officers of all grades, even to the Marchals, rise from the tanks. The tenor of the French und Is evinced by the press of that country in words. like the following: "L'Opmion Nationals, announcing the appointment by the Prusslau-King of governors for the provinces of Lorraine and Aleace, says:

of governors for the provinces of Lorraine and Alsace, says We to the conquered should Prussia succeed! France will be treated with mexampled rigor. She will be dismembered, robbed and crushed so that she may not at some future day seek revenge, and that the source of democracy may be destroyed. The present war is the right of the people against kines.

Imménse excitement has been produced in Berlin at the despatches of the King announcing the defeats undergone by the French. The whole population were in the streets and flags were everywhere displayed. Churches were thrown 0g-n and thankegiving services were had. Th urands of citizens were assembled outside of the royal palace congrat-ulating the queen with deafening cheering.

Every man has, in his own life, follies enough: in his own mind, troubles enough; in the performance of his duties, deficiencies enough; in his own fortune, evils enough; without being curious

Western Locals, etc.

question they had undertaken to solve.

A few years since, as we were conversing, said the deceased: "We must abolish the negro; we must lift him above race, and set him upon the platform of manhood." And he lived to see it done. A few months ago, the unjust distinctions of the law were obliterated. He lived to see the last table had been and is to use the last table has the managers of the Banner have appointed us to "write up" items relative to the progress of Spiritualism, as they fall beneath our notice, while journeying as a lecturer. The lask is a pleasant one. We shall endeavor to blend philosophy and fact together. Spiritualism has been and is to use to thousands of others—a matter of incalculable benefit. of the law were obliterated. He lived to see the last cloud vanish from the negro's sky. Auspicious, then, was the time of his death. He was a shock of corn fully ripe.

There are but few who can ever hope to leave of life such large results. He was a thinker and agitator; possessed of a searching analysis, he had a marvelous power to reach man. Of the truths he pottred out, some found lodgment and produced their results. He was kind, genial, and possessed of those qualities which make a round-with delightful memories of the recent Cane Cod Camp.

With delightful memories of the recent Cape Cod Camp

Good Mother Maynard, whose declining years are made

into brotherhood. He lived to discover truth, do languish. Ard because this is the fact, superficial minds good, save others, and make the world better. Imagine and affirm that Spiritualism is dying out. Those who are at all ripened in spiritual culture and intuitive perception, realize that the fundamental idea of Spiritualism is less Henry C. Wright than he was? An in- an active agent, a positive potency, in and of itself; that it animate body lies before us; are the large affect lives and moves in society and impregnates the hearts of

operative? Oh, no; they all exist and are a force | We want to sustain meetings; we want lecturers to volce still to move the world. So death is but a seeming the reality covers but a small part of the losophy; we want the children gathered home into the Lycoums; we want all this; but still, at the same time, we There is another view exhibiting him in a glo- want to impress the public mind with this idea-that as far rious light; his life was a trusteeship. His talents, as mere existence is concerned, Spiritualism rosts upon its his studies, his thoughts, his labors, his every- own life-glying elements, and is not dependent upon any of thing, belonged to the world. His physical pow- the forms or methods that characterize the religions of the ers and moral forces he held and used for his day. And here is a contrast. The church dectrine would

having followed his lend. He saw truth instinct: tures hold conferences overy Sunday, and as they are blessed ively. His conclusions were accurate, because the heart is the best logician; he leaped to them, able. Mr. Ferguson, a young and talented lawyer, destined not requiring the cold processes of the intellect, to reach distinction in his sphere of labor, occasionally addresses the meetings. Mr. Kittidge, and others equally or ms were through ms moral nature.

His clearness of vision made him an intense worker. He knew no rest. There never was an hour he did not work. He laid aside his pen to ceum, we believe, is in running order. Beyond doubt efforts go upon the platform, and his public duty per- will be made, this fall, to secure some of our best talent. formed, resumed it again. His ten talents were Our prayer ascends heavenward to this effect.

> free thinkers. At present the ministrations of Emma Hardinge are awakening new life in the people. Multitudes flock to hear her. She had large audiences in

ASHTABULA, essing is death! The young man's fear is the one of the finest towns in this part of the country. A society

Spiritualism has been a power in this beautiful village for years. Mrs. Hunt was the pioneer speaker, seventeen or eighteen years ago. Warren Chase followed with a course of lectures, and forthwith a society was formed. Orthodox bigotry strengthened the movement. A fine hall was erected, and a Lyceum meets therein regularly. W. H. Saxton is Hon, Henry Wilson then spoke briefly in eulogy conductor. Bros. Webb, Knapp, Caswell, Shepard, and of the deceased, as a friend of every good cause, many others, stand high in the estimation of their towns-Society several times to great acceptance. He speaks in a semi-conscious trance. He has work to do on the rostrum in the coming years. Mrs. Hardinge had an immense audi-

> Judge Harris is, one of the pillars here. Bros. Colby, Wadsworth, Green and many more like them, labor on in their work of love. The 13th ult. was a gala day among our friends. The occasion was the meeting of six Children's Lyceums. A grand Lyceum festival. The Lyceums of the Western Reserve meet, mingle and bless one another. Let our friends throughout the country note this fact. CLEVELAND,

> Geneva, Thompson, Monroe Centre, and Kirtland, each sent a Lyceum with full ranks. With flags gaily flying, they, in company with the Palnesville school, paraded the principal streets. Sweet strains of music, from a brass band, culivened the scene. The procession marched to the brother, and also by Emma Hardinge. Great good will come of this lectival. The participants, as well as the spectators,

And, flually, let us all ever remember that whatever tends to purify the emotions, exalt the ideals and spiritualize the affections of our common humanity, is acceptable to God, as an element of grace for the salvation of souls. CEPHAS B. LYNN.

Notice to Delegates to the Spiritualist

Through the kindness of the officers of the Pennsylvania Railroad—one of the very best roads in the country—we have been enabled to make the following arrangements for delegates and friends going to the meeting of the American Association of Spiritualists at Richmond, Ind., on the 20th of September. All persons desirous of procuring tickets will please apply to me for "an order" to purchase the same, enclosing ten cents for post-

Tickets from New York City, to be pro-cured at 526 Broadway, to Pittsburg and return. \$17.80 From Pittsburg to Richagond, 11.10

Return passes will be given on this road. From Philadelphia to Pittsburg and re-S14 20 From Pittsburg to Richmond, . 11,10 From Baltimore to Columbus, Ohio, and return, tickets at No. 9 North Calvert

From Columbus to Richmond, \$21.70 From Harrisburg to Pittsburg and return, - \$995 From Pittsburg to Richmond,

All persons going to the Convention on any part of the Pauliandle route from Pittsburg to Richmond, will be entitled to free return passes. · HENRY T. CHILD, M. D.

634 Ruce street, Philadelphia.

The National Convention at Richmond, Iud.

MESSRS. EDITORS-Please state for the information of those who propose to attend the Na-tional Convention in this city, that all delegates will be entertained free. All other parties will be provided with boarding and lodging at \$100 per day at private boarding houses. All strangers will receive attention, and be furnished informa-

tion by reporting to the entertainment committee at Lyceom Hall.

ELI F. BROWN. Char. Ent. Com.

Richmond, Ind., Aug. 21st, 1870.

Fourth Annual Convention of New Hampshire Bitate Spiritualist Association.

This Convention will be held at Eagle Hall, in the city of Concord, commencing Wedseeday, the last day of August, 1870. 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 railroads. Speakers and others designing to attend, write to Mr. Joslah P. Hatch, Concord, N. II.

All persons from abroad are invited to attend and be at home with us, same as citizens of our own State.

Now let us have a demonstration worthy of our cause; let every town, village and hamlet in our State be represented by all good Spiritualists, and others,

Mrs. Abijah Averille.

We the subscribers being desirous that liberal ideas should

MRN. ABIJAH AVERUEL,

We the subscribers, being desirous that liberal ideas should be better disseminated among the people in the form of tracts and other publications, do sign this call for the formation of an organization for that purpose on a State basis, in the city of Concord, N. II., on the occasion of the meeting in that city of the N. II. State Spiritualist Convention, to be held Aug. 31.

A. L. BUTTERWORTH, East Franklin, N. H. WESLEY SAWYER,
WALTER STOLWORTHY,
JOHN SHAW,
D. GILCHINIST, Lebanon,
E. J. DURINST,
W. H. RICHARDEON,
S. D. SLAYION.

Aug. 24th, 1570.

Aug. 21th, 1570. Anniversary Entertainment.

The Children's Progressive Lyceum Association of Charles town, Mass., will celebrate their fifth anniversary at Union Hall, Main street, on Friday ovening, Sept. 2d. Able speakers will be present, and cloquent addresses, that cannot fall to interest every rational mind, will be delivered by those who have worked long and well for the promotion of a cause vitally important to all. Come and learn why the Lyceum should be sustained. A small admittance fee of ten cents is asked, to help defray expenses. The speaking will conclude about ten o'clock, after which a social dance will begin, and last until two o'clock. Savage's Quadrille Band will discourse excellent music for the ocea-ion. Tickets for dancing, admitting gentleman and lady, \$1,00 each. A genuine good time may be expected, and 't is hoped that the hall will be filled with those who feel an interest in the cause of progression.

The Missionary Work in Wisconsin. During the month of September I have engaged the valuahie services of J. M. Peebles and Dr. E. C. Dunn, to assist me in the missionary work by holding great mass meetings in the large towns of the State. Mr. Peebles will be present during the week evenings. Figure J. O. BARRELL, please address me immediately. J. O. BARRELL,

Missionary for Wisconsin

Glenbeulah, Wis., Aug. 19, 1870.

Spiritual Grove Meeting. A Two Days' Grove Meeting will be held at Bro. Jonas lowe's, in thectown of Plymouth, Minn., near Parker's Lake, on the Medina road from Minneapolis, Saturday and Sunday, the 3d and 4th of September. Speakers: Mrs. Colburn, H H. Smith, Wm. Wakelleld, and your humble servant Come, friends, let us have a good time with the angels that are ever ready to minister to our wants. Bring dinners, and come prepared to feel at home. Invite everybody

Picule at Yates City, Ill. The Spiritualists and Friends of Progress hold their third Annual Pichle at Mason's Grove, two miles south of Yates City, Krox Co., Itilnois, on Friday, September 9th, 1870, com mencing at 10 o'clock A. M. Able speakers are expected Come one! Come all! CHARLES L. ROBERTS, President of First Society of Spiritualists and Friends o

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYBREAK. A weekly paper published in London, Price 5 cents.

THE MEDIUM AND DAYBREAK. A weekly paper published in London, Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovoted to Spiritualism. Published in Ghicago, Ill., by S. S. Jones, Esq. THE LYCHUM BANNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. 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 sealed latters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy2.

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MRS. S. A. R. WATERMAN, box 4193, Boston Mass., Psychometer and Medium, will answerletters (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.

DR. H. SLADE, Clairvoyant, (of Kalamazoo, Mich., can be seen for a few days at 118 Harrison avenue, Boston. Dr. Stade treats all classes of diverse administration remedies magnetically prepared by himself, which may be taken with safety in all cases. Office hours: from 9 A. M. till 5 P. M. Permanent post office address: Box 3, Kalamazoo, Mich. After office hours, Dr. Slade will, if requested, hold a few scances at his room ons wishing to be present must apply during the day.

Special Notices.

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NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL. Keeps for sale a general variety of

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Avoice to Subscribers of the Banner of Light.

—Your 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, showing the exact time when your subscription expires: t. e., the time for which you have paid when these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

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Each line in Agate type, twenty cents for the drst, and afteen cents per line for every subsegreat insertion.

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ET Advertisements to be Renewed at Continued Hates must be left at our Office before 12 M. on Tuesdays.

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terations in Food and Drugs. Also the Trichina Spiralis, or Pork Worms.

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THIS New Book for SUNDAY LYCEUMS contains all the exception of the contains all the exception of the contains a large ments as the practical experience of Lyceums during the past six years have suggested. Its APPENDIX contains a large number of letters from Conductors of Lyceums and friends of the Institution. Illustrating its beneficial influence and giving much valuable information relating thereto.

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Pricas: In Paper, Llustrated Cover, 60 cents. In Boards, 75 cents. In Cloth extra, Gold-lettered on quintities for Lyceums. Copies matted prist paid on recent of price.

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1840. PERRY DAVIS'S 1870. VEGETABLE "PAIN KILLER,"

A FTER THERTY YEARS' trial, is still receiving the most unqualified testimonials to its virtues from persons of the highest character and responsibility. Physicians of the first respectability recommend it as a most effectual preparation for the extinction of paus. It is not only the best remedy ever known for Bruises, tuts, Burns, &c., but for Dysentery or Cholera, or any sort of bowel complaint, it is a remedy unsurpassed for efficiency and rapidity of action. In the great cities of helia, and other knot climates, it has become the Standard Medicine for all such complaints, as well as for Dyspensia, liver Complaints, and other knotred discretes. For Courins and Colds. Carker, asthma and Rheimatic difficulties if has been proved by the most abundant and convincing testimony to be an invaluable medicine.

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Other tracts will soon be published. Sample copies will be mailed on receipt of address and three-cen. stamp. Price of tracts, flity cents per hundred. State number and name of tracts in orders. Address, "AMERICAN LIBERAL TRACT SUCLETY," P.O. DOX NO 518, BOSTON, Mass.

ALBERT MORTON, SECRETARY.

NELLIAM DENTON, PRESIDENT.
ALBERT MORTON, SECRETARY.

HOME FOR SPIRITUALISTS. CONTINENTAL HOTEL, Chelsen, Mass., corner of Winliams and Pearl Streets, near the Ferry. The owner of the above hotel has recently reasumed possession, and has refitted and furnished it in the fluest manner, and intends keeping it as a first-class house, and being a shorough Spiritualist, would be pleased to see all of his old spiritual friends and as many new ones as can make it convenient to call. A good test and healing medium will always be found at this house, and circles will be held three times a week. Persons visiting Boston will find this a very desirable location, as it is so convenient to Boston. Terms moderate.

Sept. 3.

Sept. 3.

Bakker, Proprieton.

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If we man falls in winning and maintaining love after tisk, it
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DAIRY FARMS, large and small, timber lands, saw mills water powers, tanneries, in Delaware Co. for Sept. 3.—4w*

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MRS. PHII LIPS, Trance, T st and Healing Medium. Hours 10 A. M. to 6 P. M. 159 West 41st street, New York. SPIRITUALISTS' BOARDING HOUSE. Board by the day of week at 54 Hudson street, Boston.
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MRS. M. DANFORTH, Edectic and Magnetic Physician 43 Wall street, Boston. 2w*-Sept. 3.