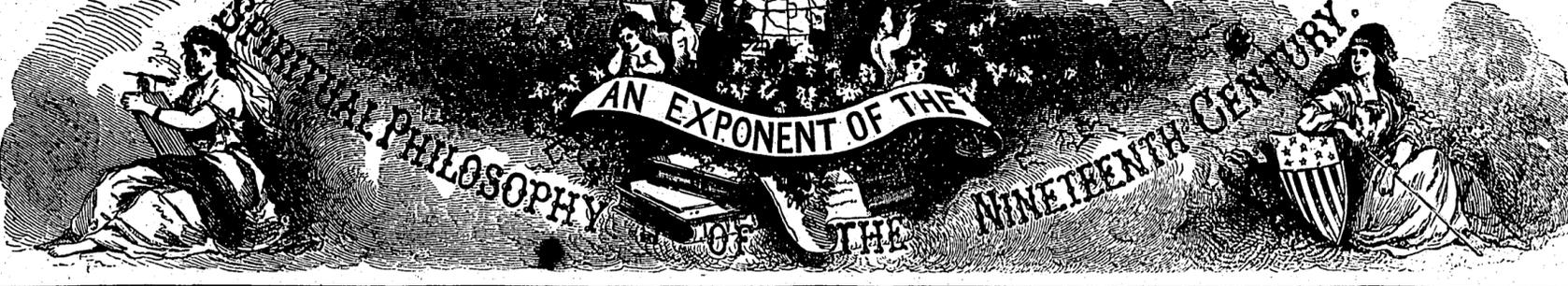


BANNER OF LIGHT.



VOL. XXVII.

(W.M. WHITE & CO.,
Publishers and Proprietors.)

BOSTON, SATURDAY, SEPTEMBER 3, 1870.

(\$3.00 PER ANNUM,
In Advance.)

NO. 25.

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 eyes.

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 authoritative standards by which humanity in Christianity consents to be judged is the Bible of the Jews, so to-day we shall analyze a still more universal form of worship to which Christendom bows down with unquestioning reverence—one which, far more even than the Scriptures, from which Christianity claims to have drawn its authority, exerts its influence upon the nations of civilization. We speak of the mystery of the supposed incarnation of the Divine Spirit in flesh 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 worshipping 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 affirmation that Christ is God, together with the doctrine of the vicarious atonement for sin—how far such teachings can be true and are important or beneficial to human welfare as viewed in the light of modern spiritual revelation. That we may be better apprehend the full nature of the scheme which we are about to examine, we must sum up briefly its leading points:

If Christ is God, and God became incarnated eighteen hundred years ago in Judea, and was there 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 acknowledged by every spiritualistic thinker, as well as in that light assumed by the believers in the divinity of Christ. He who is unknown; he to whom all are known; he who created and launched into space, ages ago, (how many, science alone may declare unto us,) this world of ours, created it, as we believe, through principles of immutability and progressive unfoldment. We comprehend the scheme alone as revealed by exact science, and that science teaches us that creation is simply growth and unfoldment—but the votaries of Christianity assure us God made the world, even as a manufacturer invents a new machine. We can comprehend that he who was able to make this planet, was wise enough to make it sufficiently in harmony with his design, and that the design must have been good enough to ensure the happiness of his creatures. But theology denies this in every point. According to the Christian plan, God was not powerful 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 God was lacking in his creation of man, in the love of his creature, in wisdom enough to create him for perfection, or power enough to keep him so. If we acknowledge the fall of man, we acknowledge that God foreordained and caused that 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; otherwise God is finite instead of infinite, an experimenter instead of a Creator; hence God is 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 generation, till the Creator, filled with wrath at the result of his own work and the action of his own law, determines to destroy the whole race, reserving only a few chosen ones, preserved, as it would seem, for future experiences. But the same law obtains in the new population which destroyed the old. Noah as the seed of Adam necessarily inherited his sin, acted it out, repeated the failure in his own person, and bequeathed the brand to each succeeding generation, till mankind at last became what its Creator might have been sure it would—a being too degraded for its Creator to endure any longer. What followed? Why, the conception of the marvelous scheme of redemption through vicarious atonement. In a word, God, the Creator, divides himself into two beings; causes one-half to descend to earth, become incarnate through the breaking of the seventh commandment, become destroyed by his own creatures through the breaking of the sixth; then he ascends into heaven and becomes perfectly reconciled to his sinful work, and ever after pardons and receives into heaven all sinners who confess that they believe in this marvelous and remarkable history. And this is the Christ of theology,

this the actual verity of the notable scheme upon which Christianity is founded. Shrink from its unjust, immoral and incomprehensible details as we will, in substance the summary we have narrated is the summary of Christianity. If we cannot bear to hear it spoken in words, how much more should we shrink from assuming that it can either be true or possible. Well may the Christian forbid human reason to speculate upon that which for the sake of good order, morals, justice, reason and piety, we dare not relate in all its details. And yet we are called upon to accept it as the scheme of redemption devised by God, the soul of the universe, the author and finisher of being!

Turn we now to the Christ of tradition. The belief in divine incarnations did not originate in Judea; the history of crucified Saviours is not confined to the Jews, or limited in time to eight hundred years ago. From the lips of your speaker, some twelve years ago, and the history of many older nations was analyzed and portrayed, and the history of many incarnated Saviours was detailed as recorded amongst the myths of antiquity. Within the last few years, numerous free thinkers and industrious scholars have pursued the same historical researches, and proved, conclusively, by the facts, traditions and monumental remains of the past, that the idea of an incarnated Deity vouchsafing to come to earth as an offering for sin, or a benefactor to the race, originated with the very first phases of ancient theological 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 development of religious systems. We are in error when we conceive religion to be the intuitive principle in the human mind. It comes with the first principles of civilization. It is not unfolded in man's savage state. With civilization comes speculative philosophy and inductive reasoning. None who ever speculate upon the origin of creation—the regularity of the seasons, times and tides; none who ever beheld the result of a majestic design in creation, and the evident foreknowledge which is ultimate 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 matters not if he be an aggregation of the spiritual intelligence of the universe, or one being—mind, and mind alone, is capable of conceiving of the grand framework of creation! The spirit that fashioned our earth is analogous to the soul within us, modeling after, or re-creating forms, even as the Master original has expressed his soul in the visible forms of being. The sages of antiquity believed they had discovered the governing and creative principle in the order of the planetary system. They believed that the astral system was endowed with intelligence, and as the sun, moon and stars measurably influenced all the changing phenomena of nature, so they must also have been their producing cause.

The procession of the seasons—derived from the sun producing fertility, light, heat, growth and beneficent changes, seemed to bring all their blessings. Surrounded at eventide with stars and squadrons of shining light, they found a seeming connection between the constellations and the progress of the sun at different seasons of the year. Hence, in the history of the Sun God—as they termed it—was traced the first primitive scheme of religion. The stars of winter exerted over their God a malign influence, and consequently originated storms, tempests, cold and famine. At midwinter the sun was supposed to die; he reappeared again in the warm breath of spring, attained manhood in summer, continued to work miracles of transformation and blessing in fruits and flowers, and again was conquered by the malign influences of the autumn constellations at the approach of winter. From all this came the astral system of worship, in which the stars were impersonated—and the sun became the representative of Deity—and this system continuing through thousands of years, and developed into a magnificent though fanciful scheme of theology by astronomy and astrology, formed the Sabean religion, upon which all succeeding systems of theology are founded. We need not reiterate the details of this belief; they are being constantly dragged to light by the researches of modern scholars, and their place, as the foundation of all ecclesiastical forms of worship, is being proved by a mass of evidence from which bigotry has no appeal.

The prominent features of this system, I repeat, were adopted by the ancient nations; and the last of these mythical traditions was repeated in Jerusalem—there was represented the last incarnation of Oriental belief, and the Scriptures of antiquity culminated in the worship of Jesus of Nazareth. Thus much for the traditional Christ. We now ask you to consider Christ the Spirit, or the being who is represented as the author of the New Testament doctrines. In these—whether from an inspired writer or in the life of an individual—the world has received one of the most divine representations of religion, religious belief and the ultimate destiny of humanity, that the Scriptures of antiquity have ever produced. It is easier for 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 leader; and, whilst we know that many of the deeds and so-called miracles attributed to him were actually plagiarisms from older histories; whilst we know that, like the histories of Buddha, Vishnu, Krishna, and all the other incarnations of antiquity, a certain stereotyped narrative was given, which applies to the crucified Saviour of every nation alike, there is much reason to believe that the mythical portion of the history was

woven around a pure and inspired Jewish reformer, who taught some of the divinest truths of religion that were ever revealed to man.

Turn we, then, to the pages of the New Testament, and contemplate Christ the Spirit; what legacy has he left to the ages, and what his position toward the church which claims his authority, as well as to the revelation of modern Spiritualism, a movement which is so nearly akin to that of the doctrines promulgated by Christ the Spirit? Our knowledge of spirit-impression would assure us that the promise of the angel to the mother that a child should be born filled with the afflatus of the divine spirit, would be sufficient to produce a marked effect upon the mind of the mother, and thus was impressed upon the offspring "the spirit without measure." In this portion of the narrative, we are warned that the purest conditions are necessary to the purest generation. Later in the history we find the inspired child disputing in the temple with the doctors—the inspiration of the Spirit matched against the 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 Deity 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 fact that every pain or sorrow endured in this life, from Bethlehem to Calvary, is a necessary part of life discipline. The stern tribunal to 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 (ill he has paid the uttermost farthing); in a word, the essential doctrines so familiar 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 assured fact that his incarnation is either a mystery or contrary to the ordinary laws of human generation. Exemplified by himself, he shows us that, in incarnation, God in the human soul is made flesh and dwells among men, and becomes manifest in the operations of the human spirit. As to the church which is to perpetuate his doctrines, Christ teaches that all places should be a church. He erects his church in the field and the forest, in every city street, and every dwelling. His form of worship is defined in the exercise of all good and kindness to God's creatures. His views of life present it as a preparatory state; in which sorrow, suffering, and even sin, are divine methods employed for the evolution of the powers of the human soul and the development of the human spirit; that development may carry us into the agony of Gethsemane or up to the hill of Calvary, but he teaches that suffering is only discipline, not punishment, and sin more excusable than self-righteousness and hypocrisy. His broad and comprehensive charity pleads for the Magdalene, because she had loved over much, for the humble publican, and even for his murderers, 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 our beloved is removed from our sight, his spirit still is with us; and that whenever we meet together in his name that spirit is still with us and in our midst. Also that it is the province of the risen spirit to transcend the powers of matter, and give signs and tokens of its presence through mighty phenomenal tokens. Christ the Spirit shows us that this power to exhibit these signs and work spiritual wonders is not limited to any single creature, but exists latent in all who truly apprehend his teachings. He left the world; his work of earth-life was done; but whatever the divine mind proposed to accomplish through his 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 the Christ of the New Testament, this Christ which forms a type of God's dealings with men. We need not remind you how far from this spirit Christ is the Christ of the churches, the Christ who is worshipped 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 creeds and 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, subjection 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 inventions of torture were devised? It was for the honor and glory of Christ that our eyes were regaled with the spectacle of the Quaker martyrs on Boston Common and Old Salem's Gallows Hill. Yet the very words of Christ the spirit declared that the signs which were to prove belief in him were precisely those which in the spiritually minded Quakers and the mediums of Salem were deemed crimes worthy of death. It

may be urged that these dreadful sacrifices laid on the altars of ignorance and superstition occurred in the darker ages of Christianity; that now the fires of physical torture are quenched, and the ropes of ecclesiastical murder broken; but if the hand is powerless, is the spirit of Christianity less bitter or its dogmatism 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 personality, 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.

Jesus of old taught that God was a spirit—to-day the spirit echoes 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 coronations as passports 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 the promised Christ spirit which modern Spiritualism brings, how few there are that know with 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 even with the infidelity and bigotry of human 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 worshippers 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 reestablishment 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 spiritual 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 divine 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 over the world 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, beauty 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 disciples to Emmaus. It may be that we have so misapprehended the name and mission of Christ in the fierce spirit of ecclesiasticism 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 recognizing its perfect correspondence with that

ancient and divine form of truth. We do not see the value of rejecting any truth because it is old, or of despising it because it has been abused by 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 have 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 priests, a Church of the spirit whose corner stone is 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.

Religion Among the Shakers.

THE BIRTH AND OUTGROWTH OF THE GENTLE FAITH—GLITTERING AND GLOUOUS PROMISES OF THE COMING MILLENNIUM—SERMON BY ELDER EVANS, OF THE SOCIETY OF SHAKERS.

Waterbury, N. E. July 16, 1870.
Elder F. W. Evans, the principal mouthpiece 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 novelty 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 a spirit of intelligence 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 Enoch, Methuselah, Noah and others. The two first represent not one man and woman only but an order in number, and an epoch in time.

In the first geological epoch human beings were spontaneously produced from 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 eunuchs and virgins. This may be termed the Garden of Eden epoch.

The second age was when men began to generate and multiply among themselves "upon the earth;" and the two processes of spontaneous and generated creation merged 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 degenerated 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 procreative angels of the first sphere. These 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 and drinking, merrymaking and giving in marriage," 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 defecation was not total. "Enoch walked with God;" was obedient to the ruling angels in all things, having received a manifestation from the seventh or Christ heaven—the resurrection spontaneously produced in the future order. He represented an order of men and women—a Church—"The Sons of God."

Noah represented the procreative order of men 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 integrity, 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 nature, 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 herself as good as dead"—i. e., 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 forced when they were in favor and relaxed when they were disobedient. Therefore, in the midst of "the people of God" there was a still higher order, who did not bow the knee to Baal, but, like Noah and Abraham, were, in their sexual relations, subject to the generative angels. This formed a line of religiously reproductive Jews, with whom were enfolded the creative angels in the invisible earth—the line of the Messiahs—which on the male side, ended in the production of Jesus, by the agency of Mary, his mother (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 spiritually.

Elizabeth represented the Christ order and was a spiritual descendant of Melchizedek, who, in the days of Abraham, was the ruler of a church of celibates, who were celibates not because they were held, like Noah, by the creative angels, but because, like Enoch, they had received a manifestation from the seventh or Christ Heaven as a kind of "free fruits"—prophets for the Jews, who had passed into the second sphere, were still 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 who 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

for thousands of years. In him was concentrated the ENERGY OF THE CREATIVE ANGELS as a directing power over the generative function of the race, conserved and ultimately in the perfect earth organism of the higher line of man, 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 "called of God, High Priest after the order of Melchizedek," 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 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 Melchizedek, having as a natural cause not the "lightning 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 abided a priest continually, even when out of the body. "To know Thee, the only true God," and to be joined to the "Christ order" is eternal life. "Now consider how great this man was unto whom

ABRAHAM PAID TITHES" (and Jesus also "in his Johns," 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 commission; and then unto redemption in spirit; again was by John further baptized into the Christ spirit, thus being made a High Priest after the order of Melchizedek, after the Christ order. This was the "holy, harmless, and undefiled by generation, separate from sinners, and higher than the generative heavens," from whence Abraham received his ministrations and whence his descendants, in and out of the body, creatively generate.

All of the prophets, when acting in that character, were in or of the order of the Melchizedek, and were INSPIRED FROM THE SEVENTH HEAVEN 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 spirit. "I have this hypothesis, if all the human race should become extinct, the visible and invisible elements of the earth would soon repeople it. Scarcely in relation to the various genera of animals. For the original powers and forces exist and would soon bring animal life into existence. Jesus became the first perfect link that joined the Christ heavens and the human race together. "If I be lifted up I will draw all men unto me in due time."

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 portion 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 ALARMT and they wept for him, and he wept for them because of their coming sufferings. "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 southern 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 FRUIT OF JUDAH,

and Judith 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 Melchizedek order, composed of the best prepared material then in existence, out of the families of the greatest nation in existence. "Thou and thy fellows are men to be wondered at." Jesus was the "corner stone" and the twelve apostles were the foundation of the temple, as representing the twelve tribes of Israel in this and the spirit-world. The Pentecostal Church was that temple. Celibacy (from a spiritual baptism) with property in common, ignoring alike war 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 a main order, called 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 depopulated all nations, a prey to those nations, chafing 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 Pentecostal 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 built for thirty years, and 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 disorganized 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 outward physical

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, all there was a place found in that church for the dragon nature in humanity. That church became the "throne of God" in the spirit-world. "There was the substratum 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 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 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 revelation to the prophets and two witnesses during the whole reign of the "beast" and his 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 bottomless pit of man's sins darkened the spiritual sun by the dense clouds of formed, and civil governments were turned to war or "blood" exclusively.

At the end of 2,500 years the Gentile world had produced a woman (Aub) as a medium of 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. This was the eighth hundredth year ago would not permit. The object of this new revelation was to create another 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 of the laws of life, its requirements, and of all the physical blessings connected therewith, with

perverted reproductive and nutritive powers, inheriting a legion of bad habits, with a host of diseases arising from their Pagan education in agriculture, in horticulture, in diet and physiology generally, joining like all Babylonish Churches, the laws of economy and health, in the non-saving 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 invited to the great last supper, which will be for all peoples, kindred and tongues upon 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 earthly good would be received by the Mother Church; and they would jointly sing the song of Moses and the "new song" of the Lamb—salvation of body and redemption of soul. Then shall 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 organic laws, and war will cease 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, sexual relation will be holy and good.

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

BY MRS. C. A. BENTLEY.

Four years in heaven! Brother, tell me what celestial orb I dwell— How many leagues away— How far you leave 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 hingers 'round thy home: Then why, oh, why, 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 slain beneath the seal, And yet thy spirit free: Come, if thou may'st, I will not fear, 'T would bring my soul most rapturous 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 20th, 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 satisfactory either to the disputants in the debate, 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 term *spiritism*—evidently fearing the picture presented by the grand word *Spiritualism*. Among other things, the ancient argument that the Spiritists had no God, but in his place "an ocean of magnetism," a "grand central electrical focus," a "forming principle," an "affectional source," &c., &c., was brought up; the doctrine of the Spiritists, that "man is responsible to no one but himself; is under obligations to no one but himself; is to be judged by no one but himself," is deflected from its true meaning; and Spiritists are accused of containing among them "a secret society, having for its object the overthrow of all governments, and the erection of a grand spirit theocracy, controlled by an organization composed of the leading minds in the spirit-worlds." It is stated that they (the Spiritists) have in their system "no distinction between vice and virtue, truth and falsehood, right and wrong;" the hackneyed 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 mandarin 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 genius of the age.

To this line of argument Mr. Jamieson replied by submitting "sixteen distinct propositions, embodying the fundamental principles of Spiritualism as endorsed by the Spiritists as a body; and showed by quotations from nearly one hundred writers upon Spiritualism, from the resolutions and proceedings of Spiritualistic Conventions, including the National, that Spiritualism is a natural, philosophical, scientific system of religion, accepting nature as God's only true Bible, and every man his own interpreter." He "showed that Spiritualism 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 thousands; that each individual must be his or her own Judge of what is true or false; that there is

no new truth, *per se*; that the almost universal craving for knowledge of immortal life is met by Spiritualism." He showed that Spiritualism "teaches, negatively, that there is no personal God; no endless hell, or place of torment; no total 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 special providence."

As regarded the "anarchy," &c., incident to the "individuality" inculcated by Spiritualism, Mr. Jamieson affirmed that "John Wesley taught the same 'perilous' 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 judgment is the same infidel principle announced by Thomas Jefferson, to wit: 'Error of opinion may be safely tolerated where truth is left free to 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 Spiritists encourage freedom of thought and expression, those opinions were not received by Spiritists 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 wrong, 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 teaching was the very quintessence of Dr. Child's "All Right" doctrine, whose work the reverend styled an "infamous book."

Mr. Jamieson also quoted in support of this belief the following, from the Rev. Dr. Emmons, being a sample:

"When we see disorders abroad in the world we are apt to demand, 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 disallow those who were guilty of corruption. Mr. Jamieson retorted that "the name was true of Jesus Christ; he did not even disallow harlots; he had no more of a code of discipline than Spiritists 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 'speaking terms' with Jehovah."

Mr. Jamieson said on the marriage question, that the Spiritists 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 or should judge for them? Spiritists 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 Spiritists, Mr. Jamieson proved that "instead of polygamists and free-love communities being the result of Spiritualism, they existed before modern Spiritualism was known, and in Christian 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 Lovers sprang from the Methodist Perfectionists—the sanctified, who believed that they could not sin, no matter what they did."

In reply to the accusations by Mr. Haddock that Spiritists were "thieves," "liars," "jack-asses," "consummate blockheads," "devil-worshippers," "mean," "unmanly," "immoral," "vicious," "sensual," "devilish," and "licentious" (Mr. Haddock's own language), Mr. Jamieson quoted the words of Washington Irving, who, in 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 debated by the absurd superstitions of the vulgar, it is a truly solemn and sublime." "A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect even in our most secret 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 universal—numbers 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 against the "subjective vision theory" of Mr. Haddock for accounting for Bible spirit communication, was the quoting by him of Luke xiv: 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 forms, as claimed by Haddock, Mr. Jamieson said (together with other points of proof) that there were of the New Testament alone some one hundred and fifty thousand various readings, and there are only about one hundred and sixty thousand words! He quoted Wesley, who said that (the angel) was a human spirit that appeared to John, on the Isle of Patmos. 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 longing for these very evidences that Spiritists have! How does the conscience which Mr. Haddock says 'is the deity' that he has not one in a hundred need 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."

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

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 age is progressive, and Spiritualism afflicting 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 Picnic at Painesville. ADDRESSED BY MRS. EMMA HARDINGE, A. A. WHEELLOCK AND OTHERS—ONE THOUSAND ATTENDEES—PRESENT—GROWTH OF FREEDOM AND TRUTH.

EDITORS BANNER OF LIGHT—No Spiritualist need feel aught but pride at the gathering of Lyceums 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 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 Spiritists in Northern Ohio. The various Lyceums had made their arrangements, and 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 arrived, the different bodies formed in column and in

A GRAND PROCESSION, led by a 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 Conductors:

- Thompson Lyceum, numbering 90 members, with Ed. Hurlbut as Conductor. Motto: "The Gates Ajar."
- Geneva Lyceum, numbering 105 members, with W. H. Saxton as Conductor. Motto: "The clouds are breaking away."
- Rockwell Lyceum, numbering 300 members, with Chester L. Thatcher as Conductor.
- Kirtland Lyceum, numbering 150 members, with Mr. Rich as Conductor.
- Monroe Centre Lyceum, numbering 125 members, with Alonzo Randall as Conductor. Motto: "The path leads to the light."
- Painesville Lyceum, numbering 275 members, with A. G. Smith as Conductor. Motto: "The morning 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 singing the grand old song, sublime in music, sublime in thought, "God's truth is marching on," with an accompaniment from the full brass band.

As the volume of melody from a thousand fresh young voices, above whose sound could be heard the clear shrill notes of the bugle, went up to the heights 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 emblems, and surrounded with the evergreen wreaths of immortality, and placed in the midst of overhanging foliage; a thousand happy children's 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 the shining rays of the sun, as if the hosts of superstition had been routed and dismayed by the onslaught of the all-conquering beams of God's own truth; the sunlight, shining from the rifts of the clouds and lighting up the uncovered heads, the fluttering banners, and the mass of foliage around with a shimmering, glowing atmosphere of golden 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 Lyceum in vision, led by Miss Webb, 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 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

SACRIFICIAL LYCEUM HALL OF THE PAINESVILLE LODGE.

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 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 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 Ianthie Bond, of the Kirtland Lyceum.
 - 3. Anniversary Song, a poem given by Mrs. Beardsley, 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.
 - 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

cannot refrain from mentioning the song of "The Gates Ajar" by Adele Kingsley, who in a little fair-haired maiden of five years, and 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 exceptional 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 speaking,

A. A. WHEELLOCK, ESQ., addressed the audience in a few short but pertinent 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 its system, 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 ago at Ravenna, where not more 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 here to-day. Especially are the delegations from Kirtland, from Monroe Centre, and from Thompson, deserving of all praise. Notwithstanding the weather these Lyceums have traveled miles in the dim light of morning in order to reach the early train, that they might be here on time. Truly we think that no 'drones' can be found among these brethren. It is also due to Cleveland, for the delegations which from this town here, 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 laws." Yes, God made the country with all its fresh impulses and healthful energies, and baptized it with the fresh dew of heaven."

The speaker then alluded to Mrs. Hardinge, and said that when they had heard her those present might truly say that the wind of the feast had been kept to the last. In a few eloquent remarks 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 old-time 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. Wheellock then said that he had the honor of introducing the ablest advocate of the doctrine of Spiritualism, a lady whose home was in the New, but whose heart was in the New.

MRS. EMMA HARDINGE, OF LONDON, ENGLAND. 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 recitation which she sang toward 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 had then gone to the friends below to show 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 atheism or worse infidelities, and then asked them to demand if they could not bring witness or what it had done. She compared the past with the present, and drew therefrom bright promises 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 joining in jubilee,
The arches resound with their welcoming song,
We'll join in the anthem, 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 complete success.

Your reporter, as he saw the multitude here to-day, and remembered the scoffing and jibes that but a few years since would have been heaped upon such a gathering; when he remembered that none of these Lyceums had been founded more than two short years ago, could not but be reminded of the attentive audience present, the freedom from jeering, and the marked interest displayed by those who but came to see with the recent past, and believe from all that in good truth "God's truth is marching on!"

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 claim any very marked conversions to our views, we rest in a knowledge of the fact that a desire to know or to believe is moving in the 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 statu quo*, but living and moving without 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 credit 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 a movement, and in a convenience in the attainment of our ultimate; not regarding it by any means as a *sine qua non*. 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, who, in his intimate and peculiar way, did very effectively create a new opinion in the public mind that has not yet subsided. He was followed by Mr. W. F. Jamieson and Mrs. Walsbrooker, who in their turn gave additional interest to the cause.

More recently we have been favored with the services of Dr. A. B. Severance and his wife, Mrs. Dr. Severance, of whose ability in their respective spheres, I wish now to speak. Mr. Severance has been so long a time before the public as a mind reader, that his reputation as such cannot be bettered by anything that I can say of him, beyond the fact that a long experience in his line justifies him in claiming and us in according to him the first rank in his profession. In speaking of Mrs. Severance, I cannot but present her in the character of physician and lecturer. In the role of physician she acts her part admirably in the readiness with which she looks through you, and without question or hesitancy discloses your latent ills; which from one not acquainted with her 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 redress 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, terse and logical; her denunciation of the false, and her exhortations and cultivated eloquence. 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 comprehension of that estimate I feel a pleasure in commending them to the favorable consideration of the friends in Iowa, and trust that they will find their social and professional life, and in a professional point of view in what they undertake they will prove to be equal to the best.

P. J. CORNELLY, M. D.
Des Moines, Iowa, Aug. 4th, 1870.

"BEAR YE ONE ANOTHER'S BURDENS."

BY J. WILLIAM VAN NAMAN.

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

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.

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.

About the first of March, I had a communication through the medium, Mrs. Anthony, southeast corner 7th and Catharine streets, Philadelphia.

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 chemist is accustomed to use a balance which will render sensible a weight so small, that it would take 10,000 of them to weigh one grain.

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 conditions, may not be the disturbing element to make the whole impossible, or opposing, as he puts it, that the power being given to the 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 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 together and used in a child's game with "rattle" balls?

The Spiritualist tells of tapping sounds produced in different parts of a room. The scientific experimenter is entitled to ask that these sounds be produced on stretched membranes of his phonograph. We don't happen to know anything about a phonograph, 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 rooms and houses being shaken, even to injury, by supernatural means, or by the exercise of will.

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 fanciful 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.

Mr. Crookes is the editor of the Chemical News, and also, we understand, one of the editors of the 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.

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 intelligently with their friends.

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 intelligently with their friends.

"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 'unintentional' of the bells, without being touched by any physical agency. The mayor's splendid mansion is admirably fitted up, and every room is, of course, provided with a bell of approved design and mechanism.

"I have scarcely ever been able to induce mediums through whom the physical phenomena occur, to consent to sit for accurate investigation. In 1867, Miss Kate Fox, the well-known American medium, agreed to sit with me in New York during a series of investigations into the relations between the known physical forces and the spiritual.

"During my investigations, Mr. Livermore and Mr. and Mrs. Townsend sat with us; Mr. Townsend is a New York solicitor, at whose house the meetings of the circle were held. A Grove's battery of four cells, a helix eighteen inches in diameter, 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 of experiments, and the intelligences or 'spirits'—as they are usually, and I think, properly called—to narrate what they saw, and if possible, to explain the analogies existing between the forces we were dealing with, and those which they employ.

Spiritualism Viewed by the Light of Modern Science. By William Crookes, F.R.S.

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.

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.

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; while we cannot say what is possible without pure mathematics, till we know everything."

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 idea of the cause of the phenomena, he would be most careful not to prejudice the cause or the power, or the mode or the extent by or to which they are possible.

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.

Mrs. Varley can often see similar light issuing all from steel, iron, and other metals, 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.

My early religious education was received from that very narrow-minded sect, the Sandemanians; their teachings wholly failed to satisfy my anxiety about the future. It was while endeavoring to get some information regarding the relations between man and the spirits, that I was first introduced to the subject of Spiritualism.

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 ideas which exist in their own minds 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 mouth, exactly what we usually mean by the 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. 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 every one of these are well acquainted with the sciences of their own country to the extent of 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 to be generally found in a country of 30,000,000 people.

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ANGEL WHISPERS.

I am thinking of the loved ones Who have left our household Land, And have joined the blessed angels, In the blissful spirit-land.

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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.

Our most excellent President, C. B. Campbell, was formerly a minister, preaching eternal damnation for sinners, and when a spiritual pendulum reversed the pendulum, he was on the banks of "annihilation." He seems returning 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. G. Maynard and E. S. Wheeler, gave great satisfaction. Mrs. Maynard has spoken before the Synod of July with our acceptance, and has been engaged for this month.

You ask the announcement 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, L. K. CONLEY.

A Wonderful Microscopic Discovery.

Science is yet ceaselessly working on to results still more surprising. The last advances which has just been made in this city, is a very large one. Until now the best microscope employed an object not more than two hundred millionths of an inch in diameter, and very few microscopists ever saw such power. 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.

EDITORIAL CORRESPONDENCE.

WARREN CHASE, 67 North Fifth St., cor. Washington Avenue, St. Louis, Mo.

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.

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 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 at least what little it had, which never was much, and thus in all directions the sceptre departs from the churches.

ANOTHER GONE OVER TO THE SUMMER-LAND.

My Gen. E. A. Hitchcock (aged 72) has taken his departure to the land of perpetual flowers, where wars and bloody conflicts will trouble him no more.

THE CAUSE.

Letters reach us from all directions with inquiries and invitations to lecture, and we have already made many promises and some engagements to visit places within convenient distances.

Correction.

EDITORS BANNER OF LIGHT.—On the top of second column of my article in Banner of Aug. 20th, on "Pre-Adamite Egypt," the first paragraph appears as a quotation from Francois Lenormant.

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 3, 1870.

OFFICE 158 WASHINGTON STREET, Room No. 3, UP STAIRS.

AGENCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, EDITOR.

Spiritualist Camp Meeting at Walden Pond, Concord.

The first camp meeting at this locality by the advocates of the Spiritualist Philosophy, under direction of Dr. A. H. Richardson and J. S. Dodge, commenced on Tuesday, August 23d, being as well attended on the first day as could be expected.

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 efforts of the railroad corporation in preparing for the comfort of those attending this meeting were unparelleled. 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 Charlestown; these ran from one to fourteen, as follows: "Hope," "Faith," "Charity," "Trust," "Upward," "Onward," "Heaven," "Committee's Tent," "Nature," "Liberty," "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 enthusiasm" 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 arrangements:

"Each idea has its canvas representative, not to mention Præter, which possibly is implied in the label 'Police Headquarters,' from the tent on the bluff which overlooks the entire camp. Several 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 meeting were posted by the Committee: "No intoxicating liquors allowed on the ground; the use of profane language prohibited; all are expected to aid in the promotion of good order; at 11 o'clock P. M. camp lights will be put out; the police 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 12 M. and from 2 till 5 P. M. Music by Edmund's Band."

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, 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 of operation, and it could hardly be supposed that the first day would witness a very large gathering. He would have everybody commence and see how much happiness they could give one another.

A song by Charles W. Sullivan was followed by the opening address by Thomas Gales Forster, the justly celebrated trance medium, who said that nearly a quarter of a century ago, when some now present first began to realize that God was good and that man was allied to the angel world, the pulpit and the press said the philosophy of Spiritualism was nothing more nor less than the vagaries of Plato or the rhapsodies of Swedenborg.

But the so-called phantom has grown into an objective reality, and men and women are beginning to realize that Spiritualism, so long traduced and so much opposed, is the grandest, the most glorious, the most beautiful, the most philosophic and the most logical system of ethics that the world has ever known. That Spiritualism had given cause for ridicule the speaker would not deny, but there was still in it an incentive to virtue and a means of development. Through its instrumentality there are millions of hearts to-day in this country that have within them the testimony of immortal life, and neither sophistry nor philosophy can mar the beauty of what is to these hearts divine revelation. That which is born of the affections can never die, so long as those affections live. Spiritualism to-day is not a faith alone; it is not only before the world as a popular superstition appealing to the affections, but also claims to satisfy the intellect. It is before the world as a scientific fact, a philosophical theory, a religion of the affections. It is founded in nature; it has God Almighty as its ruling spirit, and the universe as its beneficiary. And in the face of the cry of the pulpit and the press Spiritualism is rapidly 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, for its followers would compare in integrity and 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, 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. Sullivan, Abbie N. Burnham, and others. The social circle then dissolved by singing "America," in which 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, after which speeches were made under the ten minute rule by Thomas Gales Forster; Dr. E. B. Storer; Mr. Clark, of Foxcroft, Me.; Dean Clark; 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 subject 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 Richardson, 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 launched a sharp-proved 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: "The 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 theologues? Was Christ's mission a paying one? and is that man's mission a failure, who falls merely to secure bread and breeches for his labors 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 Council.

Archbishop Purcell delivered an address in Cincinnati, Ohio, Sunday evening, Aug. 21, on the Ecumenical Council, explaining the position taken by himself and a few others on infallibility, and his discussion with the advocates of the dogma. In answer to the question, "What is to be done with the Pope if he becomes a heretic?" Archbishop Purcell said if he denies any dogma of the Church held by every true believer, he is no more Pope than either you or I; and so, in this respect, this dogma of infallibility amounts to nothing, as an article of temporal government or cover for heresy."

The Archbishop then read the text of the dogma of infallibility, translating it from the original as he read, and commenting occasionally 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 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 material—drawn from the highest living and past historical and scientific authorities—will be most reliable. The work will be published about the 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 sances 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 in broad daylight, left not the slightest chance for a quibble even.

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 witness 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 friends are around us as guardian spirits, to watch over our footsteps, to influence our thoughts and deeds? The pure soul will not fear from an intimacy of this character; on the contrary, it most rejoice at being constantly surrounded by happy influences, that are at hand to suggest the proper thing always. Spirit companionship can never be 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 daily 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 enough 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 September, 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 sojourn in Boston, leaves for Baltimore this week, in better health than he has been for a number of years.

Ed. S. 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, Ill.—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 war disturbances in Europe, will defer his contemplated visit to another year. He will open an office in St. Louis, Mo., for three months, commencing 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 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 entertained free of expense; all others charged \$1 per day. Dr. Child's notice in regard to the prices of tickets to and from the Convention will be found in another column. The Banner will be represented in the Convention by Cephas B. Lynn. 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 SPIRITUALISM 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.

Dorchester—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 it, a message written in the presence of Dr. Slade—from his wife, Sarah M., the late Assistant Guardian of the Lyceum.

Conference.—In the afternoon of the same day a social conference was held at the Mercantile Hall, some of the speeches being by Dr. Dunklee, A. Morton, Judge Lash, M. T. Dole, and a gentleman named Bacon. Mr. Von Ylck was also present. A lively discussion on the spiritual phenomena—especially the physical—arose and was well sustained, nearly all participating. The meeting was to be continued for 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, spirit-chain recitations, the reading of sentiments, and declamations—Masters George Pearson, Henry and Albert Boyer, and Miss Georgie Martine 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.

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

Mediums in Boston.

DR. H. B. STORER, MRS. JULIA M. FRIEND, WIDELY known throughout New England as one of the most remarkable mediums and Spiritual Clairvoyants...

MRS. J. L. PLUMB, PERFECTLY Unconscious Physicist and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of tumors at a distance...

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. PHYSICIAN requesting examinations by letter will please enclose \$1.00...

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DR. IRISH'S "OTTAWA BEER," SOLD BY SOUTHMAY & CO., 102 Tremont Street, Boston.

MRS. LIZZIE ARMISTEAD, TEST Medium, 554 Washington Street. Circles Sunday and Friday afternoons at 3. Private sittings, 12 to 12 1/2...

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium. 102 Tremont Street, Boston. Chronic diseases of long standing...

MRS. L. W. LITCH, Trance, Test and Healing Medium. 97 South Street, Boston. Circles Tuesday and Sunday evenings and Wednesday afternoon...

MRS. MARSHALL, Medium for spirit communication. 29 Eldred Street, Boston. Hours, 10 to 12, 3 to 5. Aug. 27-30.

MRS. A. S. LEDBRIDGE, Medical and Business Clairvoyant, 1 Oak St., Boston. Answering letters, \$1.00. Sept. 3-10.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange Street, Boston. Aug. 27-30.

MRS. M. M. HARDY, 125 West Concord Street, Boston. Aug. 27-30.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard Street). June 11.

Miscellaneous.

DR. H. A. TUCKER'S NO. 59 DIAPHORETIC COMPOUND. HAVING used the above compound in an extended practice in New York, Brooklyn, Boston, Providence and Taunton...

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STRANGE VISITORS. A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as Shakespeare, Bacon, Locke, Newton, etc.

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THE SOUL OF THINGS; OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES. BY WILLIAM AND ELIZABETH M. F. DENTON.

THE QUESTION SETTLED: A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM. BY REV. MOSES HULL.

THE LIFE AND MORAL APHORISMS OF CONFUCIUS. BY MARCEUS R. K. WRIGHT.

SPIRIT-LIFE OF THEODORE PARKER, As Narrated by Himself, Through the Mediumship of Miss Sarah A. Ramsdell.

THE FESTIVAL NIGHT: An Inspirational Poem, given through the mediumship of Mrs. M. J. G. White, on the evening of June 25, 1869.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

MORNING LECTURES. Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS.

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New Books.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle. By J. M. PEARLES and J. O. BARRETT.

THIS work has been prepared for the press at great expense and much manual labor, in order to meet the wants of Spiritualist Societies in every portion of the country.

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