

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 be a repetition of this inspiration, even to its very details. In a word, it is the long expected, long promised second coming of Christ the spirit, whose holy, pure and loving doctrines shall redeem the world from hatred, malice and crime, and build up once again, under the influence of true spiritual religion, with bright immortal beings for our high 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.

From the New York Herald.

Religion Among the Shakers.

THE BIRTH AND OUTGROWTH OF THE GENTILE FAITH—GLITTERING AND GLORIOUS PROMISES OF THE COMING MILLENNIUM—SEMINARY OF ELDER EVANS, OF THE SOCIETY OF SHAKERS.

Waterbury, N. Y., 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 our readers. His subject was "The Marriage of the Lamb and Bride." He said that in the first age the creation of the human race was effected through the agency of an order of intelligences in the first, and, to us, invisible spirit-world, which world, however, though invisible to us, is nevertheless material. Adam and Eve are generic terms, as are also Enoch, Methuselah, Noah and others; and the two first represent not one man and one woman only but an order in number, and an epoch in time.

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

IN THAT EPOCH

they did not reproduce, but lived and died celibates—were born eunuchs and virgins. This may be termed the Garden of Eden epoch.

The rulers of that epoch began to generate and multiply "among themselves" upon the earth; and the two processes of spontaneous and generative creation went on together, were interblended, and produced two orders of people—"the sons and daughters of God" and "the sons and daughters of men." These intermixed and degeneracy followed, that is, the "fall." Gradually the race 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, "ration and drinking, marrying 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 deflection was not total. Enoch walked with God; he observed the law of the second age, all things, "having received a habitation first from the seventh or Christ heaven—the resurrection heaven—as a prophet of the future order. He represented an order of men and women—"Church—"The Sons of God."

Noah represented the procreative order of men and women who were subject to the natural law, and the begetter of the generative angels, but although they held him in veneration and collected 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 separate from him by his birth, and a country to create through him a new order or nation. He had himself partaken of the general heaven, and

IN HIS GENERATIVE NATURE

Hagar represented the old heathenish and Sarah the angelic. With the latter he was held in subordination to the procreative angels until "Sarah was past age, and himself as good as dead"—i. 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 enforced 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 know the knee to Baal," but, like Noah and Abraham, were, in the third age, the begetters of the procreative angels. This formed a line of religious reproductive Jews, with whom were enfolded the creative angels in the invisible earth—the line of the Messiah—which on the male side, ended 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 (realized in Christ) his father in the invisible earth, realized and directed by those angels who originally created.

THE ADAMIC AND EVES

of the first epoch. This in Jesus there was the Alpha and Omega, the beginning and the end, the physically and physiologically, morally and spiritually.

Eljah represented the Christ order and was 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, in the third age, they had received a habitation from the first heaven, or Christ Heaven as "kind of first fruits"—prophets; for the Jew 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 Gilemmu. Hence David was an available medium, through whom the angels could operate, being more than themselves, a habitation, a nucleus, which Mary than they could receive. "Be unto me, as thou hast said," and she conceived. "The Lord visited Sarah, as he had said; and the Lord did unto Sarah as he had spoken;" and she conceived Isaac as Mary conceived Jesus. Thus in Jesus the work of the creative angels was finally accomplished; the earth elements he 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 highest line of posterity in existence. Also in Jesus, as the last of the race of prophets coming down through Enoch, Melchizedek, Elijah, John the Baptist, all inspired from the Christ heavens we have a "called of God, High Priest after the order of Melchizedek," who was "before Abraham" in point of existence and in the dignity of his office, 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) neither "beginning of days," nor as a spiritual man 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 home") 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 was baptized unto repentance in water; and then unto redemption in spirit; again was by John baptized into the Christ spirit; this being made a High Priest forever after the order of Melchizedek. "The Christ order" was the "holy, harmless, and undivided 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 generated Jesus.

All of the prophets, when acting in that character, were in order 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. Upon this hypothesis if all the human race should become extinct, the visible and invisible elements of the earth would soon repeople it. So also in relation to the various genera of animals. For the original powers and forces exist and would soon bring animal life into 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 ALAR-OFF 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 feminine, or Western, portion of the Old World; and that she would raise up a people out of the Gentile world who should be a people of God. But it would be a work of time. Jesus himself was the

IMMEDIATE FRUIT OF JERUSALEM,

and 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 being on the earth, chosen 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 its main order, cultivate 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 a 1,000 years, which the Gentile world—the foundation—would be sufficiently tempted to admit of the erection of an infidel earthly government that would allow the Christ heaven to be discredited 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, till 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 holy mount upon which stood the Lamb, with twelve thousand of each of the twelve tribes of Israel. They (these Jewish converts) "sang a new song" which no Gentile could learn. They were virgins, like Jesus and the Apostles, being redeemed from the 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 lusts darkened the spiritual sun by the dense clouds of former and civil governments were turned to war or "blood" exclusively.

At the end of 2,500 years the Gentile world had produced a woman (Aun) as a medium of

perverted reproductive and nutritive powers, inheriting a legion of bad habits, with a host of diseases arising from their Pagan education in agriculture, horticulture, in diet and physiology generally, ignoring like all Babylonish Churches, the laws of economy and health, in the non-saving of excrementitious 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 of Jesus shall be upon their foreheads 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 joy you dwell—
How many leagues away
How far they leave and loving soul,
Since it has reached its mystic goal—
The land of brightest day?

Four years in heaven!—yet they say
Thy spirit dwells not far away,
But lingers 'round thy home;
Then why, oh, why, if it 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 sod;
And yet thy spirit free;
Come, if thou may'st, I will not fear:
I would bring my soul most rapturous cheer,
To meet again with thee.

Four years in heaven! On that day
When thou wast laid from sight away,
I wept 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 sweet and churches all decline
Before this magic truth:
Oh! if so near the spirit-world,
Your sister, too, is being whirled
Far from the creeds of earth.

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 abbreviated.

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 Spirits 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 Spiritualists, 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 detected from its true meaning; and Spiritualists 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 Spirits) 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 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 Spiritualists 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 'pernicious' doctrine of individualism, and that all sects needed the principle to give them birth, but they ungraciously condemned it afterwards." He showed that "Spiritualism is in harmony with the genius of our American Government—self-government; that the right of private 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 Spiritualists encourage freedom of thought and expression, those opinions were not received by Spiritualists as authoritative. This position the minister would not understand until it was illustrated by quotations from several Christian writers, the following, from the Rev. Dr. Emmons, being a sample:

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

Thus, 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 among Christians as well as Spiritualists, the words of the *Northwestern Christian Advocate*, a leading partialist paper:

"When we see disorders abroad in the world, we are apt to despair, 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 disavow those who were guilty of corruption. Mr. Jamieson retorted that "the name was true of Jesus Christ; he did not even disavow his harlots; he had no more of a code of discipline than Spiritualists have; and we hold that it is the duty of the strong to help the weak, to lift up the down-trodden, not cast them out."

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

Mr. Jamieson said on the marriage question, that the Spiritualists held the same views in general as 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? Spiritualists do hold that a union without love is not marriage, and that the mere ceremony does not constitute marriage."

As compared with the acts of certain *professed* believers, whose course of conduct was their own, and could not be foisted upon the great body of Spiritualists, Mr. Jamieson proved that "instead of 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 Onida 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 Spiritualists were "thieves," "liars," "jack-asses," "consummate blockheads," "devil-whippers," "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 in itself, 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—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 communion, 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 it (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 Spiritualists have. How does the reverend know that Mr. Haddock is doing the debate? That not one in a hundred needed external proofs afforded by Spiritualism, as claimed; because ninety-nine out of one hundred have an innate consciousness by which they know that man is immortal," and said Mr. Haddock, "that is sufficient without further evidence."

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

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. ADDRESSES BY MRS. EMMA HARDINGE, A. A. WHEELLOCK AND OTHERS—GROWTH OF FREEDOM AND TRUTH.

EDITORS BANNER OF LIGHT—No Spiritualist need faint 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 these 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 Lyceumists in Northern Ohio. The various Lyceums had made their arrangements, the distinguished speakers were present, and everything seemed to promise that nothing could possibly occur to mar the occasion. But "man proposes and God disposes," and many were the faces of both old and young that were clouded with disappointment as this morning dawned, a gloomy 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 the band playing the anthem of "Marching along," proceeded to the Public Park, where were to be held the public exercises of the day. Below we present a list of the Lyceums, with their numbers and mottoes, so far as we were able to secure them, and the names of their respective Conductors:

Thompson Lyceum, numbering 40 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."

Cleveland Lyceum, numbering 300 members, with Chester I. Thatcher as Conductor.

Kirtland Lyceum, numbering 150 members, with Mr. Rich as Conductor.

Monroe Centre Lyceum, numbering 125 members, with Alonzo Randall as Conductor. Motto: "We join hands with the angels."

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 heaven above, the clouds broke away, and the warm, bright beams of the sun illumined the scene below. Beautiful indeed was the effect produced. A stand, trimmed with our nation's glorious 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 host 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 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 unison, led by Miss W. Wilson, 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 warmly 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 Ianthe 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 is a little fair-haired maiden of about fifteen years old, but who gave the words and air in a manner that was charming in its modest assurance. Your reporter was also much pleased with the poem of "The People's Advent," by Miss Stella Smith, whose rendition of that beautiful work not only showed careful preparation, but was 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 of Northern Ohio, and I hold that to-day is but a remembrance 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, from the 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. Kirtland is also due to Cleveland, for the delegation which was sent down here, but instead of 100 or 200 or 300, there, we ought to have seen 10 or 12 car-loads pour out their living freight amongst us. We would have had it too had there been the work there ought to have been. And what makes the difference? I can only account for it because 'God made the country here, but man made the town.' Yes, God made the country with all its natural impulses and healthful energies, and baptized it with the fresh dews of heaven."

The speaker then alluded to Mrs. Hardinge, and said that when they had heard her those present might truly say that the wine of the feast had been kept to the last. In a few eloquent 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 Old World, 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 atoms, and a fine lesson drawn from the untoward rain, the speaker then said that the question was frequently asked, what is Spiritualism? and in answer to that she gave a thrilling account of what the Orthodox theology had failed to do in the eighteen hundred years of its existence, and showed how Spiritualism had filled the void left by the history of religion. She bade them go to the friends bowed down with sorrow by the grave of some lost relative, and there ask what Spiritualism had done. She told how Spiritualism had rescued many glorious minds from atheism or worse infidelity, and then asked them to demand if they could what Spiritualism was or what it had done. She compared the past with the present, and drew the reason for the change 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 near,
The angels of Eden are joyful and glad,
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 held 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, and that 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 the truth is now more on in that normal way which will ultimately lead to its acceptance by those who are prepared for it; for to such only would it be of any use. We are not then *in 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 created 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 the subject, and yet, as 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 inimitable and peculiar way, did very effectively create a curiosity in the public mind that has not yet subsided. He was followed by Mr. W. F. Jamieson and Mrs. Walsbrook, 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 and respectability 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. As to the speaking of Mrs. Severance, we present her in the rôle of physician and lecturer. In the rôle of physician she acts her part admirably in the readiness with which she looks through your 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 than a remarkable facility will she supply a remedy adapted to the redressal of your grievance. As a lecturer I find but one opinion amongst her hearers—that decidedly favorable. Her subjects are well chosen, practical, radical, and up to the wants of the day; her presentation of force from her logic and logical, deriving refutation from her own words and cultivated elocution. They have been operating with us for the past two months, which has given us opportunity to form a just estimate of them, socially and professionally; in the comprehension of that estimate I feel a pleasure in mentioning them to the favorable consideration of the friends in Iowa, assured that they will find them socially very agreeable, and in a

"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 on your erring brother,
Add not to his care and strife;
Let your heart beat kindly for him,
For this world with sin is rife.
If his burden is so heavy
That he stoops beneath the care,
Help him bear it; of your vigor
Give him as you will can spare;
Of his weakness do not taunt him—
Of your strength give him a share.
Wipe away the tears of sorrow,
Falling from his weary eyes;
Point him to a joy eternal,
In the land beyond the skies;
Ere his pining heart in anguish—
Bitter, hopeless anguish—dies.
Sympathy and love can lighten
Burdens that are hard to bear;
Spirits bright will help you nobly—
Spirits from the land to fair;
They will bless you if another's
Burdens you will nobly share.
Wrap not close your mantle 'round you—
Mantle dark, of selfish pride;
In your bosom, gentle impulses,
Do not strive to crush and hide;
There is much of good, as evil,
In this world so broad and wide.
Much for willing hearts of labor;
Much of good there is to do;
Then arouse, leave not the burden
Heaving heavy on the brow;
There are burdens, waiting, haggard,
Should be bravely borne by you.

Spiritual Phenomena.

Singular Phenomenal Test in New Jersey.

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

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

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

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

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

Very respectfully yours,
Philadelphia, June 29th, 1870.

An Invitation to Investigate.

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

"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. On a single pull twice, and the door bell commences its ringing in the same manner. A visitor called on the family on Tuesday morning, and while explaining his business to the domestic who answered the bell, a bell rang at the opposite entrance. She went to answer it, but found no one there. Another visitor called, and after he had gone the door bell rang again. Still there was no one there. On the next occasion, when the door bell commenced its antics, the domestic went to one door while Mrs. Lewis went to the other, but no one could be seen. The bells commenced ringing about nine A. M. and continued at intervals until four P. M., when they gave up work for the day. Sometimes it was the door bell which rang, and sometimes the door chamber bells that rang, twice—was all they were intended to do by their inventor—they ring three times. The bell wires were inspected by Mr. J. P. Stow, Mr. R. Linsley and Alderman George Gay, but without any satisfactory solution of the enigma. The two domestics are trustworthy, and so there is really no account in this matter, and the door bells operate in the same manner. As yet the whole thing is a riddle. Will some of our scientific friends explain it if they can?"

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 date. To a great extent no doubt Mr. Crookes is correct, but we hope modern science does not go altogether in one way, even on the subject of Spiritualism.

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

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 impossible, outside 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 prejudge the cause or the power, or the mode or the extent by or to which they are possible. On the contrary, he lays down the rule, not only that no observations are of much use to the student of science unless they are truthful, but that they must be under conditions, which he afterwards proceeds to lay down. This last is what we complain of, because it begs the whole question, and interposes conditions of his own to the occurrence of phenomena as to the cause of which he has not, as he admits, the most vague idea. Here is his modest example, which contains all Faraday's error in an aggravated form:

"The Spiritualist tells of bodies weighing 50 to 100 lbs. being lifted in the air without the intervention of any known force; but the scientific 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. He is, therefore, justified in asking that a power professing to be guided by intelligence, which will lift heavy bodies, should be able to cause his delicately poised balance to move under test conditions."

Mr. Crookes certainly assumes too much in this. How does he know that some quality or part, not more than a millionth of one of his test conditions, may not be the disturbing element to make the whole impossible, or, supposing, as he puts it, that the power being guided by intelligence, this intelligence should just say to itself, "Well, no, I think I won't do it in this way, 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 up together and bolted in a child's cart with a dozen rats? All this of course is possible in a case of which we have predicated that we cannot hazard even the most vague hypothesis. Or take another of Mr. Crookes' requirements of test conditions:

"The Spiritualist tells of tapping sounds produced in different parts of a room. The scientific experimenter is entitled to demand that these shall be produced on a stretched membrane, or 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 power, and that these raps, when it is in a glass case and supported by solid masonry"—suppose that the glass as being a non-conductor should stop the whole conditions, or that the index were of some material that opposed an insuperable bar; or suppose, in fact, that as we know nothing of the cause, or of any of the conditions, we may as well have one too few, or twenty-five too many, how then?

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

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. It is regrettable that he should have so honestly and courage to risk his present high scientific reputation by his uncompromising assertion of the occurrence of facts which have been told on high scientific authority cannot possibly happen. We should have been glad had he told his scientific brethren a little more of the facts which have already come under his knowledge, and which all observers must, such as, for instance, as to the sounds and motions which he testifies spell intelligent messages, as demonstrated by observation, entirely apart from any theory or hypothesis. Probably this, and much else of value, he reserves for a fuller statement after he has given the subject a more extended investigation.

In reference to his article there has been addressed to Mr. Crookes the following:

LETTER FROM MR. C. F. VARLEY, C.E.
Fleetwood House, Beckenham, Kent,
July 11th, 1870.

"MY DEAR SIR.—I am much obliged to you for your article, 'Spiritualism Viewed by the Light of Modern Science,' in which you appeal to these of your 'readers who may possess a key to these strange phenomena' to assist you. I see that on page 317 you admit freely and fully the physical phenomena of Spiritualism."

It is now more than twelve years since I first became acquainted with spiritual phenomena, and for long I endeavored to ascertain something definite about the laws governing the production of the physical manifestations, but up to this time my evidence is almost entirely negative. In the absence of positive evidence, negative is useful, in limiting the ground over which one has to search, in a measure, in the dark.

I have scarcely ever been able to induce mediumship through whom the physical phenomena occur, to consent to sit for accurate investigation. In 1857, 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. Miss Fox, who is doubtless aware, is the medium through whom the modern spiritual manifestations were first produced, and her mediumship is the most striking phenomena I have ever heard of were witnessed by my friends Dr. Gray, a leading physician in New York, and by Mr. C. Livermore, the banker, both of them shrewd, clear-headed men.

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—were to narrate what they saw, and if possible to explain the anomalies existing between the forces of nature and the phenomena which they employed. We sat eight or nine times for this purpose, but although great efforts seemed to be made by the spirits present to convey to my mind what they saw, it was unintelligible to me. The only positive results obtained were the following: As we sat in the dark, and the manifestations were sometimes violent, I had taken the precaution to place the battery and keys on a side table, and led the wires from the 'keys' or commutators, to the apparatus on the tables round which we sat, so that I could, in the dark, perform the various experiments I had arranged to try. When, ever, by accident, my hands came in contact with one of the wires, without my being aware which wire it was, I put these questions: 'Is a current flowing through it?' and if they said 'Yes,' I asked, 'In which direction does it flow through my hand?' This experiment was repeated, if my memory serves me rightly, not less than ten times. Each time, directly after being informed of the direction of the current, a light was struck, and in every instance I found we had been correctly advised if we assume that the current flows from the positive to the negative pole.

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

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

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

About the existence of the 'flames of Od' from magnets, crystals, and human beings, I have had abundant and conclusive evidence from experiments with Mrs. Varley.

I have used the word 'spirits,' well knowing that the world at large does not believe that we may have warranty for assuming that our friends are able to communicate with us, after the dissolution of the material body. My authority for asserting that the spirits of kindred beings do visit us, is—1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated, while the medium was unaware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit.

4. On several occasions, when these communications have been made to me, I have put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications. 5. The timing of the communications, and the nature of the questions, have been such that I have been able to make known to me several days in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to doubt that they are spirits; especially in this case when she is entranced. She is a very good trance medium, but I have little power over the occurrence of these trances; there are consequently nearly as much difficulty in investigating through her mediumship as there is in investigating that extraordinary, unexplained natural phenomenon—hallucinations. Even if we assume that these places unexpected, and beyond human control.

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 spirit-world, that I was first made aware of the existence of the spirit-world, and I received, unexpectedly, a communication upon another subject which had puzzled me much, namely, 'Why have not the more intelligent spirits given us some scientific information in advance of any yet possessed by man?' As I think the explanation to be sound and logical, I mention it here, not asking you to accept it, but to prepare your mind when the same question occurs to your own mind.

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 minds, and 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, consequently what we usually call 'interpretation' of a subject which the translator does not comprehend.

The physical manifestations, wonderful and useful though they be, are generally believed by experienced Spiritualists to be chiefly produced by spirits of a less advanced nature than the average men of civilized countries; of the general truth of this, I entertain no doubt. I am acquainted with science, and, therefore, capable of translating into intelligible language, ideas of a scientific nature. This is not to be wondered at, when we remember that there are 30,000,000 of British subjects, while there are probably not more than one hundred known mediums in the whole kingdom, and very few of these are well equipped with the necessary scientific knowledge for over 30,000,000 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 a general one. Even if we assume that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scientific medium.

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EDITORIAL CORRESPONDENCE.

BY WARREN CHASE.
61 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. There is not likely to be another persecution for blasphemy where they, or either of them, are; but there has, long since, been another trial in Boston, in the State and country at large, and in it Mr. Kneeland has been justified and vindicated, and Mr. Austin and his accomplices condemned, and their reputation executed. History acquits him and condemns them as unjustifiable persecutors of the honest. To this trial all such cases sooner or later come; and this one came soon enough for Mr. Austin to see its effect, and hear the verdict against him, and see the end, in Massachusetts, of all persecutions for blasphemy and the permanent establishment of Mr. Kneeland's paper, the *Investigator*, that has outlived them both, and seems quite as likely to live as any Christian paper in Boston.

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

The Young Men's Christian Association has already become a political machine, controlled by old men, and while its rank 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. The blind follow the blind infallible Pope, who leads into the ditch, and those who can see follow the lights, from Calvinism to Methodism, from Methodism to Unitarianism, the doors of which open into free religion, Spiritualism and rationalism. The truth is, Christianity has been tried and found wanting. It preached peace and practical war; cried peace, peace, when there was no peace. It claimed and cried forgiveness to enemies, but forgave none. It condemned pride, and made the greatest display of it that the world ever witnessed. Its devotees condemned selfishness and yet were the most selfish people on earth. It said thou shalt not kill, and yet executed its most penitent converted heart-changed victims, whose sins it pretended were forgiven by Christ. Claiming to be followers of him who preached in the woods and went barefoot from town to town with no place to live or lodge, they build the most extravagant temples of costly material with the money pilched from the poor. There is no end to these inconsistencies, and we drop the subject.

ANOTHER GONE OVER TO THE SUMMER-LAND.

Mrs. 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. We have long known Gen. Hitchcock as a true friend of Spiritualism, from the liberal sentiments and noble nature which he inherited from his grandfather, Ethan Allen, for whom he was named. He was born in Vergennes, Vt., and left his body in Sparta, Georgia, where he had recently taken up his abode. For many years he lived in St. Louis, where we first made his acquaintance, and spent some time very pleasantly in his rare and extensive library; but during the late war after he had returned to the army we met him several times in Washington, where he was in his old age reluctantly engaged in military duties for the salvation of our country. He was author of several books, the most important of which is "Christ the Spirit," and was a man of rare ability, much learning, and most genial nature, strongly attached to and dearly beloved by those who knew him intimately. Such spirits as his cannot fail to find in any world friends and agreeable companions, and to be useful and happy in the internal consciousness of merit. He departed this life on the 9th of Aug. 1870, and left many mourning friends behind.

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

Correction.

EDITORS BANNER OF LIGHT.—On the top of second column of my article in *Banner* of Aug. 20th, on "Pre-Adamite Egypt," the first paragraph appears as a quotation from Francois Lenormant. The quotation should read as follows: "There is, in fact, no country," says Fr. Lenormant, "the history of which can be written on the testimony of so many original documents as that of Egypt." The remainder of the paragraph is my own.

Yours truly,
DYER D. LUM.

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

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Spiritualism Once More "Exploded."

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

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

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

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

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

The doctors then proceeded, as all know, to say that the raps were caused by the movement of the bones in the knee, resulting in semi-dislocation and the production of the noise. It would seem that, forced from every ground, our opponents were indeed falling back to the original point of attack—viz., concealed machinery—invented by two children, which could not be discovered by the learned and acute men of their time, or by the vigilant examination of females chosen for the purpose, as will be seen by reference to the note below. We are not informed how this wondrous bag of tricks operated to produce the raps when the medium was a man, and had no "ample folds" to conceal the various pulleys and connecting rings. The paragraph in question is evidently the birth of a mind ignorant of all the facts in the case; one who never reflected that it was not the noise, but the fact of the correct answering of silently propounded (or mental) questions, and the giving of names, facts and circumstances of which the mediums could have had no knowledge—many of which transpired before they were born, thus proving the existence of disembodied intelligence, which gave value to the raps. In early days, and which, in the varying phenomena since developed, continue to astonish the investigator, converting the honest and reducing the fully bigoted skeptic to silence.

After the thorough examination of the phenomena by men like Judge Edmonds, Professors Hare, Mapes and Brittan, and Robert Dale Owen, it is useless to attempt to resuscitate an exploded supposition.

But there is another point in this floating paragraph. Some time since one of the Fox sisters, weary with carrying on the struggle against never-ending persecution, gave way, and sought a refuge among the believers of the Church of Rome. There are those who are ever ready to cluster round a broken spirit like prairie wolves around a wounded bison, (who hopelessly looks after the herd it can no longer by reason of weakness follow,) and eagerly clutch at each wavering sentence and half-expressed thought to make of it a mountain of evidence. And no class of individuals are more given to such doings than the would-be indicators of public sentiment connected with the press of this and other countries. No matter what the object of the paper, it will go out of its way to strike at what it thinks is unpopular. The journal to which we refer in the commencement of this article professes to be "devoted to the principles of Friendship, Charity and Benevolence"—not to sectarianism. Whatever the order of Knights of Pythias may be in the South, in the North its members would seem to introduce religious discussions into the lodge-rooms, to thereby injure the feelings of the brethren. Here in the North the order is composed of Jew and Gentile, Christian and Spiritualist, asking only that each shall declare his belief in a Supreme Being. Let our brother remember this, and govern himself by the precepts of the true F. C. B.—especially the second—and he will not again incautiously step out of his appropriate sphere to tickle the palates of a few hardshell believers, at the expense of the friendship of a larger number of liberal minds.

The paragraph referred to, in the light of the present work and past history of Spiritualism, is only an additional illustration of the truth expressed in the words of another: "When men give up the use of the divine gift of reason in writing on any subject, be it religious or anything else, there are no bounds to their extravagance—no limit to their absurdities."

See certificate of the Ladies' Committee at Corinthian Hall, Rochester, during the first course of public examinations of the phenomena in 1859. "This committee was composed of ladies, by whom the clothing of the mediums was thoroughly searched, and even their shoes, stockings and undergarments minutely examined." Said committee reported: "When they (the mediums) were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly."—Quotations from Emma Hardinge's "MODERN AMERICAN SPIRITUALISM."

Map of the Seat of War in Europe.

We have received a large map—about three feet by four in dimensions—presenting a view of Europe which enables the purchaser not only to examine the ground now being contended for by France and Prussia, but the whole European continent. It is finely executed, being projected by J. T. Lloyd, and published by E. Lloyd in London, Eng., and at No. 30 Cortlandt street, New York City. Sent free by mail for 50 cents. The publishers also offer at the same price per section (30 x 40 inches) a series of large maps of each locality, on a scale of a mile to an inch.

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, Committee, commenced on Tuesday, August 23d, being as well attended on the first day as could be expected. The principal results accomplished were the arrangement of the camp, and preparations for future work. Boston, Charlestown and Chelsea were well represented, as were also Haverhill and Lawrence. All parties were busily engaged in working on and around the canvas dwellings they were to occupy for the next six days, and the best of feeling was manifested, mingled with happy anticipations of a good time during their stay. Reporters of several Boston dailies were on the ground, and the notices given of the opening in their issues of Wednesday morning were candid and fair in the extreme. The *Walden Post*, Aug. 24, says of the ground:

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

The efforts of the railroad corporation in preparing for the comfort of those attending this meeting were unsparring. 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 cabalistic 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 the least 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 Edmunds'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—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. H. 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' Lecture Club are due and are hereby tendered to Mrs. Susie A. Willis, for her stirring heart appeals of 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-pointed 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 corner 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—was 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 theologies? 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 séances at 118 Harrison avenue. His success is complete. We witnessed last week a portion of the various phases of physical manifestations produced through his mediumship, and were highly gratified at their thorough genuineness. All being done in broad daylight, left not the slightest chance for a quibble even.

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

The Near Unseen.

Tennyson asks, with most-searching words, in "In Memoriam."

"Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner violence 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 must 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 efforts 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.

Doctor—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 Mercantile Hall, some of the speakers being Dr. Dunklee, A. Morton, Judge Lady, 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. These meetings will be continued for the present—the desire of the managers being to bring forward the facts of Spiritualism as well as the philosophy. CAMBRIDGE.—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 Martin 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.

ALL SORTS OF PARAGRAPHS.

William Lloyd Garrison's remarks at the funeral obsequies of Henry C. Wright should be read by everybody. He pays a just tribute to the worth of the noble man whose form we shall see no more, but whose spirit, with increased powers of action, will still continue its glorious labors in behalf of humanity. Mr. Garrison takes a bold stand in favor of the spiritual philosophy. Wendell Phillips also spoke eloquently in behalf of his departed co-worker in the anti-slavery cause. See report on the fifth page of this issue.

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

Our Spiritualist friend, S. S. Baker, having taken possession of the Continental Hotel, corner of William and Pearl streets, Chelsea, and rented it in good style, will be happy to have our friends give him a call. The charges at this house are reasonable.

Our column of verifications of the spirit messages is crowded out of this issue, in consequence of the pressure of other matter.

The Massachusetts Editors and Publishers' Association make an excursion to Dr. J. R. Nichols's Lakeside Farm, Haverhill, on Tuesday, Sept. 20th. After a sail down the Merrimack, the party will return and partake of the hospitalities of Dr. Nichols.

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

Prof. Varley's review of the position of Wm. Crookes, F.R.S., on Spiritualism will be read with great interest. It will be found on our third page.

Our whole edition of J. M. Peebles's new work, entitled "Jesus, Myth, Man or God," is entirely exhausted, and we cannot at present fill orders for it; but we have ordered a fresh supply from the London publisher, which we shall probably receive in a few weeks. This will enable us to supply all demands. Due notice will be given when the books arrive.

LONDON BROS.—Aristocratic brooms that sweep away their fortunes in a day.

Sixty of the Roman Catholic clergy of Madrid have left Rome and formed a new free church, and a priest in Estramadura has come out, bringing fourteen parishes with him. The infallibility question has helped on this movement. A priest in Madrid of Jewish blood has joined the Protestants. He is reported to be a very eloquent man. He went six weeks ago to Avila, a town where there is a seminary of Catholic priests; and his preaching drew such crowds that the theatres were shut up, except on Sunday, when some foot-holding player on the stage undertook to abuse the Protestants. He was immediately whistled and booed by the audience, who insisted on his reappearance to retract all he had said. The result is a new church in Avila.

King William of Germany is getting Hungary.

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

The above is liberal and just.

A wag recently appended to a list of market regulations of Cincinnati, "No whistling near the sausage stalls."

Chillicothe, Ohio, has an ordinance closing even apothecaries' shops on Sunday. Physic must wait only six days. That's the State that punishes by fine and imprisonment any "spiritual medium" who restores a person to health and then takes pay for it. Such a law is a disgrace—even to bigots.

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

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

Almost any young lady has public spirit enough to be willing to have her father's house for a court house.

FOUL PLAY—Cook fighting.

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

Change of Name.

At a special meeting of the Executive Committee of the Massachusetts Liberal Tract Society, it was decided to issue the publications and transact the business of the Society in the name of the *American Liberal Tract Society*, subject to the approval of its members at the next regular meeting of the Society. In view of the fact that the Society is now composed of residents of several States (from Massachusetts to California), and is assuming national proportions, it is thought proper that its publications and business should have no local name, but be as broad and comprehensive in its work and name as our country.

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

Per order,
ALBERT MORTON, Secy.

Stafford Springs, Conn.
Dean Clark, the well-known advocate of our philosophy, both on the rostrum and through the columns of the spiritual press, spoke at Stafford Springs on Sunday, August 21st and 22nd, forenoon and afternoon—good audiences assembling to hear his addresses.

New Publications.

THE WAR BETWEEN THE STATES, by Alexander H. Stephens, appears in its second volume from the press of the National Publishing Company, of Boston, who brought out the first volume some three years ago. That volume was received with profound interest throughout the country, coming as it did from the distinguished man who was Vice President of the Confederacy, and whose abilities and opportunities gave him a special warrant for undertaking the responsible labor. This history is to be taken as the Southern version of the great civil contest which consumed four of the precious years of the country's life, and in its effects is not yet passed from the daily sight and remembrance. Mr. Stephens was a man of high distinction in the Federal Congress. As a composer of history he shows comprehensiveness, grasp, penetration, and philosophic insight rather than pictorial power. But he is interesting on every page. Nothing that flows from his pen is tinged with bitterness or sectionalism, but it is almost judicial calmness in treating both sides of the great dispute that extracts him from his full pages, while the thought will be stimulated by the power of one who is himself a strong and original thinker. Portraits of Mr. Stephens, Presidents Grant and Lincoln, and others adorned the book, which is otherwise a credit to the art of book-making.

A new serial, entitled "THE MODERN THINKER," published in New York by D. Gooden, is an attempt to discuss a higher and more serious class of articles than that exposition in the regular monthlies, and to do it in an original, liberal, suggestive and independent manner. It aspires, in fine, to infuse a new life into American thought, and to subvert the highest interests of humanity. It will not fear to give expression to what are termed heterodox speculations on religious and social topics, which the common run of periodicals dares not discuss. It is published in the interest rather of the Positive School of Philosophy, and favors especially the adherents of Herbert Spencer and John Stuart Mill, who as yet have no adequate organ in the country. A mechanical peculiarity with the present number is that its several articles are printed on paper of a distinguishing color. No. 2 will be issued whenever it shall be satisfactorily ascertained that such a periodical is wanted by American readers, students and thinkers. Mr. Gooden's address is 18 Bank street, New York.

THE ATLANTIC opens with an appreciative analysis and sketch of Hawthorne's literary character by Willard, which is succeeded by a collection of original verse and prose worthy of its established name among the monthlies. Bay and Taylor continues "Joseph and his Friend." Kate Field furnishes a most readable and characteristic paper on Fichte, who to manage the Globe Theatre in this city. Harriet Prescott Spofford tells a beautiful story about "Little Ben." The great article of the number, however, is that of John S. Dwight, on "Music as a Means of Culture." It is richly worth the study of every reflective mind. Lucy Larcom sings in "Mountain Sonnets." The "Virginia in New England Thirty Years Ago" is continued in part II. Howells' serials in his pleasant "Days of Pleasure." Long-fellow touches us a "Handful of Translations." The "Reminiscence of Benton" is extremely interesting. And "A Day with the Shovel Makers" tells of the wonderful operations in that industry at the great works of the Ames's at North Easton.

HARPER appears as strong and steady as ever for the first autumn month, presenting its usual wealth of illustrated and unadorned matter, all interesting to the magazine reader, carefully prepared and of more or less permanent value. The illustrated articles are "The Mediterranean and the Pacific," "South Coast Scrambles in England," and "Frederick the Great." The other papers are comprised in a list of tales and essays, with verses properly interspersed. The several departments of the editor include almost marvelous industry, besides tact, taste, skill, humor, and a wide range of general reading, with eye and ear open to what is worth reporting. Almost every current topic of talk and discussion receives its share of timely treatment at the editor's facile hand.

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

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

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

GOOD HEALTH for September offers quite as many pointed, practical and timely suggestions as ever, and has readable articles on presentable diseases, household education for women, the hour of eating, infant mortality in France, ventilation of the sick room, water, the bringing up of babies, muscular motion, and other equally pertinent subjects for the popular consideration.

THE CIRCULAR OF INFORMATION OF THE BUREAU OF EDUCATION for August is before us. Its contents are a valuable body of educational information and statistics, in the interest of free schools throughout the country. All the papers are suggestive, and can ill be passed over by those who interest themselves in what appertains to intellectual development and advancement, under a system of free schools.

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

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

THE LADY'S FRIEND offers a generous September selection of its customary gifts to an appreciative public, and shows yet again that its current popularity is richly deserved.

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

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

THE LYCEUM GUIDE, from Adams and Co., is just what all Lyceum managers and teachers will need to enable them to go through their duties to the young most effectively. Its ample collection of songs, hymns and chants; of lessons, readings and recitations; of marches and calisthenics; and of programmes and exercises for special occasions, is properly adapted to the use of Progressive Sunday Lyceums. This edition of a favorite manual cannot fail to be absorbed by a rapid sale.

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

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

OUR YOUNG FOLKS for September is a good number.

ROBINSON'S RAILROAD GUIDE and official time-table is useful to travelers.

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

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

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

FUNERAL OF HENRY C. WRIGHT.

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

I glance over the books which were close at hand when he wrote. Most of them are his own works—the body of his life, which will long survive the form that we have just hidden from our sight—"A Kiss for a Blow"—"Marriage and Purgatory"—"The Self-Absorptionist"—also some of his pamphlets, and copies of the "Investigator"—the "Anti-Slavery Standard"—and the "Banner of Light"—to which he frequently contributed. This was characteristic of him. He loved to live consciously as a God in the midst of his own creation, and his interest was permanent in whatever reform he had ever advocated. Here is his daily journal, with its last entry of the day before his death. Here is a copy of his autobiography, and I open at random to a letter written by him in 1828, when an evangelist minister, and read this sentence—"I know that I love human beings, and long to see them good and happy. I know I love to feel myself living and moving in the God who formed me and this stupendous world. But I do not know where I shall end. I can walk fearlessly and confidently down into the great future, to meet whatever awaits me there. I can meet, with serene brow, whatever may befall me; but I cannot calmly see others suffer and pass away, when they shrink with horror from the future. Is that machinery of another world, with which Religionists appal their own souls and those of others, a reality, or is it a phantasm of the brain? I wish, everybody was good and happy now, then the future would be all bright."

In this sentence we have the key to his whole life. Ready to brave any danger to himself, his large sympathies made the sufferings and disabilities of others his own, and while his faith grew clearer and brighter as to the ultimate well-being of all mankind, his efforts were never relaxed to secure better conditions and nobler lives on earth. Seldom is any man so worthily honored in the hour of his departure from the body, by the noblest and most honored of his contemporaries, as our brother Wright has been in these funeral services. His personal friends were the men whom the nation has learned to honor and revere, and whose personal friendship is as high an honor as any man need desire. For their names are synonyms of justice and fidelity to the well-being of universal man.

Upon the announcement of his sudden death, Mr. William Lloyd Garrison at once visited Pawtucket, to assist in the arrangements for the funeral of his bosom friend, and on Friday morning, Wendell Phillips, Stephen S. Foster, James N. Buffum, ex-mayor of Lynn, Hon. Henry Wilson, Senator from Massachusetts, Hon. Thomas Davis, of Rhode Island, Prof. J. H. W. Tinsley, of Providence, Dr. H. B. Storor, of Boston, N. Frank White, of Connecticut, and many others who have labored with him in the various departments of progress and reform, had arrived to participate in the exercises.

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

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

WILLIAM LLOYD GARRISON'S REMARKS.

I rise to pay a heartfelt tribute to the life and character of one of the best and foremost of those who have unselfishly toiled to leave the world better than they found it. His mortal remains are waiting to be conveyed to the sheltering tomb; his deathless spirit has been suddenly translated to a higher and nobler sphere of existence. Here, then, is no occasion for sadness or regret, but rather for exultation and thanksgiving. For "We are not dead, and we are gathered again. Nor when their mellowed fruits the orchards cast, Nor when the yellow woods shake down the ripened mast, Softly to disengage their souls from all that's past. In his glowing course, rejoicing earth and sky, In the soft evening, when the winds are stilled, Sinks where his islands of refreshment lie, And leaves the sunbeams and the clouds to spread, O'er so warm-colored heaven and ruddy mountain-head, And I am glad that he has gone so long, And glad that he has gone to his reward; Nor can I deem that Nature bid him wrong, Softly to disengage his soul from all that's past."

No, there is nothing to be deplored as to the manner of his death or the time of its occurrence; for though his life was not dimmed with age, nor any of his faculties impaired, he had nevertheless exceeded the allotted three-score years and ten, and grandly rounded the period of his earthly sojourn. The change came to him just as he had always desired; and precisely as it came to his revered mother, patient and without complaint. The intellect clear and the heart sound. How much better than long protracted suffering, with physical emaciation and mental debility!

But it is not for any of us to decide how or when we may be called hence. Death can never be truly said to be untimely, for it is a natural event, dependent upon certain physiological conditions. The pulpit indeed solemnly admonishes all to be prepared for it. But it would be just as reasonable to talk of being prepared for seed time or harvest, for the rising or going down of the sun, or for any other of the operations of Nature. No special preparation is needed in the one case more than in the other. It has no moral or religious significance whatever. It furnishes no motive to moral restraint on the one hand, or moral obduracy on the other. It is not "a mysterious dispensation of Divine Providence," in any instance. It is not a change to be dreaded, or a calamity to be deplored, but in itself is as merciful and beneficent, as natural and indispensable as any other divinely ordered occurrence. It is not, therefore, to be met with any special resignation; for that implies a view of it as a hardship or a calamity, from which we would save ourselves if we could, and is a direct impeachment of Divine Wisdom and Love. "The mountain falling cometh to naught, and the rock is removed out of his place."

Whatever is mortal must be subject to the laws of mortality. "Can a man take his bosom, and not be harmed?" Let this suffice:

"Life is real life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

Nor, turning to the Scriptural record, was it spoken of the body as a consequence of Adam's sin. "And unto Adam he said, 'In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'" To say that the dissolution of the body is the result of man's disobedience is as irrational and illogical as to say that man's disobedience is the result of the dissolution of the body. Some years ago, a very good woman gravely assured me that she should never die because she had attained to sinless perfection; but in due time she died, nevertheless. Does not the Christian world affirm that Jesus was sinless and impeccable? Yet he yielded up the ghost more quickly than either of the malefactors with whom he was crucified. For John says, "Then came the thief who hanged by the cross with him, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." But how could an immaculate being die, and die so easily, if death is the consequence of sin? Away, then, with all childish fears and unmanly lamentations concerning what is purely natural! Away with that earthly and clerical teaching as to its being but a mysterious dispensation or an inherited curse! Away with all doubts as to its imperative necessity and inestimable advantage! Away with all traditional and educational training whereby we are taught to regard as a calamity that which is merely designed for all mankind, and which includes all, as the heavens cover the earth, or the waters the sea. Away with the monstrous dogma that this earth-life, which is but a span long, covers man's entire probation, and determines his fate to all eternity! As if the dear God, who causes his sun to shine on the evil and the good, and his rain to fall on the just and the unjust, is any less merciful and long-suffering toward his erring children in another sphere of existence than he is here! As if there were the slightest change in the relations of the departed to him, or in his feelings toward them! Through divine wisdom and infinite benevolence, there is "a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; and to everything there is a season, and a time to every purpose under heaven." When God doth it, shall he be forever; nothing can be put to it, and nothing taken from it. That which hath been is now; and that which is to be hath already been. All go unto one place; all are of the dust, and all turn to dust again. One generation passeth away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hee returneth to his place, as the wind bloweth round about, and the wind returneth again according to its circuit. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. The thing that hath been, is that which shall be; and that which is done, shall also be done; and there is no new thing under the sun."

In presenting these views of the event which has brought us together, I am stating them not merely as my own, but as those emphatically of the beloved friend who is not here but risen. Less than this I could not refrain from saying; less than this he would not desire me to say, and he would not wish me to do so on this occasion. He would affirm with the poet:

"There is no death: what seems so is transition:
This life of mortal breath
Is but the suburb of the life elysian,
Whose portals we call death."

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

Henry C. Wright was born in the township of Sharon, Litchfield county, Connecticut, August 20th, 1797; consequently, had lived in the flesh a few days longer, he would have completed his seventy-third year. But, prolonged as was his earthly term, to compute it as men ordinarily speak, would give no adequate measure of his long life. In view of his experiences and aspirations, his labors and sacrifices in the cause of freedom and humanity, his unvaried efforts in the broad field of human progress, he may be said to have lived centuries. Few could compare with him in respect to industry and perseverance. He was a man of high energy, and when he took the desk or platform to bear testimony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He frequently wrote for the press, and especially for the *Liberator*, during thirty years of its publication. He was a man of high energy, and when he took the desk or platform to bear testimony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He frequently wrote for the press, and especially for the *Liberator*, during thirty years of its publication. He was a man of high energy, and when he took the desk or platform to bear testimony to the truth, however unpopular it might be. His correspondence with the friends of justice and equal rights, of free inquiry and religious liberty, at home and abroad, was constant and voluminous. He frequently wrote for the press, and especially for the *Liberator*, during thirty years of its publication.

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but that I should aim simply to induce them to love their neighbors as themselves, and to cease to love and learn to do well; and that I should not hesitate to expose and rebuke and seek to reform any practices or customs among them that should appear to me to be evil. Such was the tenor of my first sermon after my ordination. I took the whole day to get through it, and it was based on the following remark of Paul to the Corinthians: "I have no other treasure, nor many better of I told you the truth?" That he meant all he said with such openness, his subsequent career demonstrated. Yet as the light was more and more revealed to his mind, he was called to the most profound religious experiences and the severest trials. He had to eschew much that he had been educated to regard with reverence, and gave to the nation and to his many of his theological and political beliefs. He saw how worthless is a time-serving, ceremonial religion, and bore the strongest testimony against it. He saw the pulp everywhere catering to what was strong and popular; and though himself, for a time, an ordained clergyman of the straightest sect, he burst the trammels that bound him, as Samson did the fetters of the Philistines, and freely avowed the religious faith. He rejected the dogma of the plenary inspiration of the Bible, and maintained that the book must stand or fall upon its own merits, and be as freely examined and criticized as any other volume. He denied the sabbatical claim of the first day of the week, and insisted on abstinence from unrighteousness as the true sabbatism. He abjured all theological creeds, and advocated the largest liberty of conscience in matters of religious faith. His preconceived views of the atonement, total depravity, the trinity, and man's eternal fixeness of condition beyond the grave, he abandoned as indefensible. Of course, he was freely denounced as a heretic and an infidel, as he has been since his death was announced to the public. Denounced by those whose moral cowardice is "palpable as a mountain," who are not worthy to loose the latchet of his shoes, and who are still smarting under the severity of his exposure. Had they lived in the days of Jesus, they would have joined in the pious clamor—"This man is not of God; he keepeth not the Sabbath day." And again—"He hath a devil, and is the agent of Satan." And he has been called a blasphemous man; what further need have we of witnesses?" Such furnish the best certificate of character for the accused. The portrait drawn by the Quaker poet, Whittier, of a noble and revered philanthropist, is "the counterfeit presentment" of our departed friend:

"Friend of the slave, and yet the friend of all;
Lover of peace, and yet the friend of war;
The best of fasting Freedom-fighters for men
To plant the banner on the outer wall;
Gentle and kindly, ever at distress
Mellowed to more than woman's tenderness,
He was a man and steadfast at his duty post;
Fronting the violence of a madened host,
Like some gray rock from which the waves are tossed,
Such was our friend. Formed on the good old plan,
True and brave, the inward heart of a man!
He blew no trumpet in the market place,
Nor in the church with hypocrite grace;
Supplied with cant the lack of Christian grace;
Lauding pretence, he did not cheerfully assent.
What others talked of while their hands were still,
And while 'Lord, Lord!' the pious tyrants cried,
Who in the poor their Master crucified,
His daily prayer, far better understood
In fact than word, was simple, low and true,
So calm, so constant was his rectitude,
That by his loss alone we know its worth,
And feel how true a man has walked with us on earth."

With immense firmness, he had a very teachable disposition, and was as far removed from dogmatism as the poles are wide asunder. His sense of duty he would never leave, and what it led, lead where it might; if shown to be in error, no one was more ready to pursue the right path. He had no pride of consistency—no weakness of self-conceit. A strong man physically, he yet was a non-resistant in principle and practice, and as gentle in spirit as he was vigorous in frame. He seemed to be lifted above all fear of man, even when exposed to the grossest abuse and insult. It was exactly of the kind so eloquently depicted by the late William Ellery Channing. "There is," he says, "in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the respect of admirers, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy; that force of will in adopting duty, over which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests. This courage may be called the perfection of humanity; the highest result and expression of the highest civilization of our nature." So far Dr. Channing; and I will add that in this kind of courage no one has ever surpassed the deceased in all my acquaintance.

As a speaker he had not those gifts and graces which serve to make the utterance of unpopular truth less distasteful. His style was blunt, pungent, aggressive, after a manner of John Jay, John Knox, and the Cromwells of abolition, with all circumlocution, and went straight to the mark. But he was sometimes infelicitous in the presentation of his views, and, consequently, gave occasion for grave misapprehension as to his meaning; not sufficiently remembering that what was so clear to his own mind needed the most lucid exposition to be understood by minds less enlightened. Nevertheless, his standard was always exalted as the heavens, his purposes high and holy, and his labors on the broadest scale of human brotherhood, prosecuted under circumstances of great self-denial and rare disinterestedness.

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

In his diary he made the following record of his change of theological views:
"I would that I had been taught that to be true to men is to be true to God, and to be false to men is to be false to God; that whatever wrong I felt or did to men I felt and did to God; that I had never been taught to think of God apart from human relations and duties; and that all my ideas of God, of heaven and hell, eternity or immortality, had been associated in my mind, in childhood, with my human beings, and my relations and duties to them, and to the physical universe. Then I should have had a religion of justice, of purity, of love, of goodness, that I could feel to be a reality; then I should have had a God who had truly been omnipresent and omnipotent, and my soul would have wound around him, and made him an ever active and ever present principle of life. Then had my life been the divine life, and God had been the light and glory of my existence. I had been spared many dark and desolate hours. The gorgeous and costly phantom that men call God—to which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places, and persons, and perform a pompous, soul crushing, and conscience-soothing worship, to honor who they call they freeze, they burn, they strive, they suffer, they die, they exile, and crush all the sacred affections and sympathies of their natures, turn their backs on man, and retire into solitude to pray and meditate; defraud, oppress, enslave, and slaughter their fellow beings, and convert themselves into fiends, and this fair heritage into a hell—that phantom has been the scourge of my life; it has haunted me, sleeping and waking, as an angel of present, omnipotent, malignant doom. The stern, bloody, ghostly spectre, which I saw exulting over the slaughtered first-born of Egypt, and marching through the desert and the land of Canaan, with sword and garments dyed in blood, cutting to pieces men, women and children, and

[See eighth page.]

Message Department.

Each Message in this Department of the *Banner of Light* was claimed by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earth-life, whether for good or evil. But those who leave the trance in an undeveloped state, eventually progress into a higher condition.

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

Special Notice.

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

Invocation.

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

May 19.

Questions and Answers.

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

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

ANS.—Idleness, either spiritual or physical, is inimical to the best interests of the soul, and therefore is not, under any circumstances, justifiable.

Q.—Could a devoted Spiritualist, in any occupation, get rich or prosper selfishly?

A.—No; since the God of Spiritualism and Mammon are effectually divorced, I answer no.

Q.—If, as was said at a late séance, motion is the alpha and omega of life, what is there outside of it?

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

Q.—Are clairaudience and clairvoyance dependent on a certain physical construction of the eye and ear? or is it the electric fluid playing in a concentrated manner on the ordinary nerves of sight and hearing that evokes these faculties?

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

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

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

May 19.

Joseph C. Adams.

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

May 19.

Nathan Wallbridge.

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

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

the British government. So if they want to go to England to live, and have a mind to remain there seven years to gain a residence, before they make any plan, they may stand something of a chance, equally with many others, of gaining some property. But if they prefer to live in America, why, it seems to me as if they had better abandon the idea. All these parties are American born, and they know nothing about English ways. They would be foreigners there, and it is my advice to them to attend to the concerns of the hour, make the most of what they have got, and not reaching out across the water for what in my opinion they never will get. There, I have not been a very good counselor, I know, but I have told the truth. Now I am going away.

May 19.

Susie Tyler.

I told my mother I would come here. When the doctor said I could not get well, mother told me all about coming back, and about this place, and I told her I would come. I wasn't afraid to die, for father and little Joe was there, and I knew they would come to meet me. Mother said they would—and they did. Susie Tyler—twelve years old. Tell mother it is a real world I live in. We have real houses, and fruits and flowers; 'tis not like what grandfather used to think it was at all; but it is just like what she supposed it to be. Tell her I've been so glad she hasn't mourned much for me, because if she had I could not have been happy—I should have been homesick here. She used to say, when I was so sick, if I must go she would not hold me a day to suffer, for she knew I was going to a beautiful home, much better than she could give me. Father and Joe send a great deal of love, and they are very happy to know that she has learned so much about their beautiful home—that she has tried to enlighten herself about the hereafter. From Jones street, New York.

May 19.

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

Invocation.

Oh Life, beautiful Life, we stand in the shadow of our own ignorance praying for light, asking that the truth which is in thee may be revealed to us; asking that thy holy spirit which is within our own souls may behold clearly the holy spirit which is in all else. We ask that the truth of the past and of the present may be revealed to us, and that somewhat of the future we may also see. Oh Infinite Life, we are floating upon thy sacred bosom. It is thy waves that bear us up, and we drink of thy waters and are of thee. Yet, Oh Life, beautiful Life, thou art a mystery unto us; thou art faithfulness to our souls; but we can come somewhat nearer to thee in truth than we are this hour. We believe thou hast more to reveal unto our souls than thou hast already revealed. We believe that thine eternal Scriptures thou wilt open to us; that thou wilt assist us to read them aright. Oh Life, beautiful Life, aid us to hear thy burdens, assist us to walk in thy way without stumbling; give us to know what is the best way for us, and then give us strength to walk therein. Thou hast hung upon thy brow, Oh beautiful Life, fadless garlands, that bring forth fairest blossoms; and, Life, beautiful Life, cause a light to shine from them upon the altar of our being, that shall burn alone to glorify thee. Oh beautiful Life, thy blessings are broadcast. Thou dost remember thy saint and thy sinner alike. Thou dost send thy rain and thy sunshine upon those who understand thee and those who do not. Thy favors thou dost liberally distribute, blessing all, and withholding salvation from none. Oh beautiful Life, accept our prayers and our praises, and in that future which is for us, oh lead us higher, make us holier in thee. Give us crosses if we need them, but give us the will and strength to bear them well. Amen.

May 19.

Questions and Answers.

Q.—In a recent number of the *Banner of Light*, the re-incarnation of the spirit being discussed, and the view there taken jarring harshly with my previous views, I here beg the privilege of asking a few questions, and would be especially pleased if some spirit friend would indulge us by answering, first, if all spirits forms are absorbed from the spirit quality which pervades the universe, does not that absorption commence at conception, and continue until the material form is matured?

ANS.—That seems to be the law as I understand it.

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

A.—In this second question I perceive that your interrogator has not understood the position assumed by the spirit who discussed that question.

It is not necessary that a spirit who is about to be incarnated in crude matter should be diffused; on the contrary, its powers are at that time more thoroughly concentrated—drawn to a centre of its own individual life more closely, more thoroughly. The Great Spirit, the eternal principle of life by which we are all surrounded, and in which we all live, is the source of all our individual spirits. We come from that; we draw our sustenance from that; and at the same time we preserve, if once obtained, the individuality. We preserve it as the atom floating in space preserves its individuality, though it does float in a medium of atmospheric ether.

Q.—What evidence have we that the same identical amount of spirit would again be collected?

A.—I cannot clearly divine to what your interrogator refers, unless it be this: that at each dissolution of the external covering, the body, the spirit becomes diffused in the Great Spirit, by which it lives, and that from incarnation it is gathered together again and becomes a distinct individuality. Well, then, his position is a false one, and the sooner it is abandoned, the sooner he will come nearer to truth.

Q.—Does a mind embodied act as directly upon another mind embodied without the aid of spirit?

A.—Yes, it does. Mind could not act at all unless it were embodied.

Q.—Does distance have any effect?

A.—No, none whatever.

Q.—What is the judgment?

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

Q.—Did Christ exist in the flesh before he came into this world as Christ?

A.—He claims to have had a prior existence. We recognize the claim as valid.

Q.—Do you know of any others who have existed in this same form?

A.—Yes, we do. They may be numbered by thousands and tens of thousands.

Q.—What was that existence?

A.—Temporal, physical human existence.

Q.—Was he the Son of God more than other mortals?

A.—No, nor did he claim to be any more.

Q.—What does he mean when he says "I and my Father are one?"

A.—Probably just what I should mean if I made the same assertion. I should mean I am of the Great Spirit, a part of that spirit, and therefore one with it.

Q.—Did he not say that he had seen the Father?

A.—So the record says, and so we may all say. We have one life, and that is our Father, the Great Spirit, the eternal power, the source of our spiritual and temporal being.

Q.—Then is he not a personal God?

A.—He is, and he is not. To me he is a personal God in this sense: I find him personified in all that I see, in everything that is formed, and in everything that is not formed. In this sense my God is a personal God. But I cannot bring God down to the small confines of the human form. When I attempt to do that I say there is no personal God. But when I behold him in all forms, in that sense he is a personal God.

Q.—Did not Jesus claim that all power was given to him in heaven and earth?

A.—Yes, and he says "what I do ye may do also, and even greater things," thereby admitting that the same power that he possessed all those around him possessed; and we have a fair right to infer that he had reference to all the human family.

May 23.

Frederick Scheltze.

I was tired of life, so I destroyed what I have, the mortal body. I came to this country thirteen years ago with my brother. He was unfair with me. He borrows what I have, to put with what he have, to make some speculation. He buys some cigars to sell again, and he got into trouble because he did not understand when he buy the laws of this country, and he lost part of what he have, and then he turn round and he say he never owes me anything, and shall not pay. Well, I not do very much. I was sick. I have trouble here, (in the lungs). I was sick, I was not able to do anything. I try to do, but am not able. Nobody wants me, because I am not able. I appeals to him to do for me. When he come he scold to me; he is not willing to do anything at all. I gets tired of life, get sick of life. I like this country very well, but I was stranger, and of course I not so much used to it as to my own. I have nothing to go back with. I get very dissipated, and one night I take my life. I drown myself. I was fished up after about three weeks in the water. I was carried to your house where the dead are carried. I was left there two days to be recognized by friends. No one recognized me, and I was buried. That was all right. I been trying ever since to learn about coming back, to see was there any prospect I could reach my brother. Not because I want to bring up hard, bad feelings at all, but because I want him to make the best use of what time he has in this world, now, so that he will not have a bad place when he comes here I am.

And more than that, I comes to tell him he had better go to our own country, because he is needed there. There is trouble there which he can make straight, because he was the first originator of it. He will understand what it is. I want him to go, because it will be but justice to those who are there, and the very best thing he can do for himself. There is a letter or the way that has not reached him, summoning him there. If he gets it and obeys the advice in that letter, it will be best for him. If he don't, he will suffer, not only in the life where I am, but in this life. I don't like to say it, because that he has wronged me, but I feel for him, and I want him to be happy. It is now about nine weeks since I go away from my body and live in the spirit-world. My brother need not fear I shall trouble him, because I will not. We believed in this return in our own country. It was not new to us when we see it here, only it was in a new dress. But it was the same thing.

You will say I am Frederick Scheltze, that I come to my brother, called here Henri. I have made provisions for my coming. I expect he get it as soon as it appears. Before I go, I will say I am sorry for his sake, not for mine, that he did not go to the house where the body was received, when he feels like as if it might be his brother's body. He avoid going; [Did you drown yourself in this city?] Yes, from one of your piers facing the place you call East Boston. My body went some way, but was fished up after it had been there as I told you.

May 23.

Arthur Gaines.

My name, sir, was Arthur Gaines. My birthplace, Delmar, Md. My age, eighteen years. I was a soldier in the Confederate army, and was killed at the battle of Gettysburg. I know only that I fell in that battle. But how I died, they know not, nor do they know that I had the power to return. I would say to them I died without much suffering, received all the attention it was possible to receive under the circumstances. I was lying on my back, and I was not hurt, nor as they have said, that I was killed. I have met many I knew in this life, and they all were as much surprised as I was when I entered the spirit-world, with its naturalness. They had been taught to believe it a place unnatural, and they found it so natural that it was hard to believe they had been through death. I wish to speak personally with those I have left, for there is much I would say that I cannot say here. Arthur, son of Andrew and Caroline Gaines.

May 23.

Edna Sturges.

When the night of death settled upon my spirit, I had no hope of a future life. I believed that when the body died, we were gone. We died as flowers die. But I did not know that there was a spring time for the spirit as there is a spring time for flowers, when they will come forth again in renewed beauty and life. Edna Sturges was my name. I was twenty years old. I had no religious views from my father. He lived and died in that way, believing in this life and in this alone. I come back to say to my mother and my sister, that there is another life, that the soul does not die with the body, but goes on and lives, is the same—to say to them that five minutes after the separation had taken place between my spirit and my body I was conscious of being in a new life, conscious that I had been mistaken with regard to myself and life. My mother is blessed with a faith in immortality. It will cheer her to know that I have learned my mistake. It will gladden her heart to know I awakened to a conscious life.

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

May 23.

Séance conducted by Prof. Herberington; letters answered by C. H. Crowsell.

MESSAGES TO BE PUBLISHED.

Tuesday, May 24.—Invocation; Questions and Answers: John B. Gilley, of Boston; Major Elliott; Annie Maria Carroll, of New York City; to her mother; Elizabeth Henshaw.

Tuesday, May 31.—Invocation; Questions and Answers: Eliza Williams, to her brother, in Illinois; Annie Page, to her Aunt Mary, in Rochester, N. Y.; Margaret Wells, James L. Haggood, of Columbus, O., to his friend Arthur Davis.

Q.—What was that existence?

A.—Temporal, physical human existence.

Q.—Was he the Son of God more than other mortals?

A.—No, nor did he claim to be any more.

Q.—What does he mean when he says "I and my Father are one?"

LIST OF LECTUREES.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of any changes of appointments, or of any names appearing in this list of a party known not to be a lecturer, or desirous to be so informed.]

J. MADISON ALLEN, Ancona, N. J.
C. FANNIE ALLEN will speak in Westchester, Conn., during September, in Troy, N. Y., during October and November, will take engagements West or South for December and January. Address as above, or Stoneham, Mass.
MRS. A. A. ANDERSON, Inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
HARRISON ARLBY, M. D., of South Grack street, Chicago, Ill., lectures on the laws of Life, Temperance, and Reform and Progressive subjects.
MRS. N. A. ADAMS, box 277, Fitchburg, Mass.
HARRISON GIL, of New York City, Iowa.
MRS. N. K. ANDERSON, trance speaker, Delton, Wis.
DR. J. T. AMOS, box 2001, Rochester, N. Y.
MRS. J. O. BARNES, 39 Wall street, Boston, Mass.
MRS. L. M. BROWN, P. O. box 432, San Francisco, Cal.
MRS. SARAH A. BYRNES, 57 Spring street, East Cambridge, Mass.

MRS. NELLIE J. T. BRIGHAM will speak in Worcester, Mass., during September, in Troy, N. Y., during October and November, in Washington, D. C., during December, in Boston during February; in Philadelphia during April; in New York City during May; in New Orleans, La., during June; in Baltimore, Md., during July; in Chicago, Ill., during August.
DR. J. H. BARNARD, Battle Creek, Mich.
DR. A. D. BARTON, Inspirational speaker, Boston, Mass.
JOSEPH BAKER, Jacksonville, Fla.
HARRISON GIL, of New York City, Iowa.
MRS. BURN, Esq., 81 Madison street, Chicago, Ill.
M. C. BENT, Inspirational speaker, Almond, Wis.
HARRISON GIL, of New York City, Iowa.
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C. H. RINES, Inspirational speaker, Boston, Mass.
NEW A. B. RANDALL, Appleton, Wis.
J. T. ROVER, normal speaker, Terre Haute, Ind.
MRS. ALICE J. ROBERT, of New York City, Iowa.
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(Continued from fifth page.)

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

In a letter written from him nine years ago at the West, he wrote: "It is very wearying to physical life to travel, talk and lecture all the time. I get prostrated at times—the excitement is wearing. Yet I must rush on till I stop, and my change comes. I often wish I might come home. Yet I will if I can live in the body to see, clear, full, certain beginning of the end of slavery. Then about 'Hallelujah!'—glide out—swoon from my body." That secession has come; but, thank God, not till he had seen, not merely the beginning of the end, but the end itself of slavery! It requires no stretch of imagination for millions of liberated bondsmen, standing before him, hailing, exclaiming that they have lost no true friend, so steadfast an advocate.

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

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

Of his numerous works—all having the pacification, purity, freedom, and happiness of mankind for their object—no one has gone through so many editions or been read by so many persons, both on this and on the other side of the Atlantic, as his admirable little work, entitled "A Kiss for a Blow." It breathes the very spirit of heaven; yea, the spirit of him, who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him who judges righteously. Many will owe to his subsequent admission into the kingdom of peace. Instrumentally, to the reading of this excellent treatise. Many an adult has been led by it to advocate the bearing of swords into plowshares, and speaks into printing blocks, and learning war no more.

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

I see it reproachfully stated in one newspaper at least, that he was a believer in modern Spiritualism. What if he were? It is simply a question of evidence, whether any who, like himself, have been translated, are able to discern signs and tokens, to demonstrate that they still live. After the most searching investigation, under peculiarly favorable conditions, that evidence has been convinced he had obtained; though he needed it not to give him any assurance of immortality. In making this avowal of his belief, he acted with his accustomed honesty, caring not who might sneer or who continued skeptical. But he failed to turn it to the most practical purpose, and on all suitable occasions, when writing or speaking on the subject, he pronounced it to be of no more value as an icon than sounding brass or a tinkling cymbal, if it did not prompt to a higher life, and to renewed efforts for establishing the kingdom of heaven on earth, and in the present, not in the past or future, and had I sympathized with that phase of Spiritualism which begins and ends in catering to human credulity. But what shall be said of the intelligence or sincerity of those who say that they implicitly accept all the marvels and intricacies recorded as having taken place thousands of years ago, with no other motive than to attract the popular eye, while they scout as arrant imposture perfectly analogous wonders and revelations, though these are confirmed by multitudes of living witnesses, whose truthfulness cannot be questioned, and whose critical judgment and profound caution refute every insinuation of ignorance or folly. What has been possible in any age, but is possible in the spiritual phenomena, is possible in ours; and if we cannot believe what transpires in our own days, before our own eyes, we certainly do not and cannot believe what is merely reported to have taken place ages ago. But, in regard to this matter, let every one be fully persuaded in his own mind, seeing that it is no test of moral character, and that it alters nothing in our actual relations to God and our fellow-men.

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

"Life! we have been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'till I cost a sigh a tear,
Then, steal away, give me no warning:
Choose thine own time."
Say not, Good-Night; but in some brighter clime
Blest me Good-Morning!"

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

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

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

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

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

clearer insight into the scope and bearings of the question they had undertaken to solve.

A few years since, as we were engaged, said the deceased, in abolishing the negro; we must lift him above race, and set him upon the platform of manhood." And he lived to see it done. A few months ago, the unjust distinctions of the law were obliterated. He lived to see the last cloud vanish from the negro's sky. Antislavery, then, was the time of his death. He was like a shock of wheat falling in the harvest.

There are but few who can ever hope to leave of such large results. He was a thinker and agitator; possessed of a searching analysis, and had a marvelous power to reach man. Of the truths he poured out, some found lodgment, and produced their results. He was kind, gentle, and possessed of those qualities which make a rounded man of magnificent proportions. Though differing from him probably in one-half of his views, still he believed Henry C. Wright the grand ideal of a Christian man.

He was a non-resistant. He soared in the purity of love. He embraced the race in his bosom, and in the name of God, bid the whole world melt into brotherhood. He lived to discover truth, to do good, save others, and make the world better.

It is to be believed that death has essentially changed anything? If he could speak in an audible voice, does any one believe he would be any the less Henry C. Wright? That is, would he any the less body lies buried in, or the large affections he possessed no longer active? Those high aspirations he exhibited so constantly, ceased to be operative? Oh, no; they exist and are a force still to move the world. So death is but a seeming. Its reality covers but a small part of the man as he is. No sadness or gloom then is becoming such obnoxious qualities which make a rounded man of magnificent proportions.

There is another view exhibiting him in a glorious light; his life was a trusteeship. His talents, his studies, his thoughts, his labors, his every thing, belonged to the world. His physical powers and moral forces he held and used for his kind. So when we came in contact with him, we had a master's security to be comprehended. There was a depth and richness in him which was remarkable. When sitting with him sometimes in conference, there was a something so deep and subtle in the truths he inculcated, or the principles he enunciated that it would take a year to come up to him. No one ever regretted having followed him. He laid down his life for us. His conclusions were accurate, because the heart is the best logician; he leaped to them, not requiring the cold processes of the intellect, for his were through his moral nature.

His clearness of vision made him an intense worker. He knew no rest. There never was an hour he laid down his head, and he never went to sleep upon the platform, and his public duty performed, resumed it again. His ten talents were all used; none were hid in a napkin, none suffered to rust. He used them to the last; he died on his feet. Noble man! the world is better for his life; it has an example of duty performed; a legacy of precious silver or gold. He laid down his life for the world, the society of the angels, the crowned ones of the Father's kingdom.

Mr. Phillips closed in these words: "What a blessing is death! The young man's fear is the old man's hope. How gently God breaks it to us! When our temples are silvered, half our friends are on the other side, and we are glad when the gentle messenger comes. 'Come! Follow me!' with the triumphant seal on your labors. God make us worthy of you."

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

Hon. Henry Wilson then spoke briefly in eulogy of the deceased, as a friend of every good cause, who had passed a long and useful life in striving to elevate the human race, to lift up the down-trodden and set free those that were in chains, and one whom he had known and highly esteemed for many years.

At the close of Mr. Wilson's address, Mr. Garrison said, owing to the lateness of the hour, there would be no more speaking, although there were many on the platform and in the audience who would be glad to add their testimony, and all who wished could come forward to look at the face of the deceased, which was placed, peaceful and lifelike, and nearly all present passed by the coffin and took a farewell look. The remains were then taken to Swan Point Cemetery, followed by friends and sympathizers, and deposited in the receiving tomb, from which they are to be removed to Forest Hills Cemetery.

H. B. S.

The European War.

Confusion still exists in all matters pertaining to the chaotic struggle now going on in the Old World—both French and Prussian advocates being strenuous in their assertions of the triumph of their cause, although the tendency of the information received during the week just passed has been to show that the French have been slowly pushed back before their enemies.

The French soldiers, in the recent encounters in the vicinity of Metz, must have exhibited qualities to win the highest respect from their enemies. Facing about, immediately after the battle of Gravelotte, they suffered a loss of 15,000 killed and 15,000 wounded, while their total loss in killed and wounded exceeds 30,000. The Prussians took over 8000 French prisoners, many of whom were officers of all grades. The battle of Gravelotte was the French defeat, and it was claimed by the Prussians, and the French fell back in good order, without pursuit, to Metz, their ammunition having given out. The losses of the Prussians greatly exceeded the French, the former losing 40,000, and the latter, 30,000. The French were literally cut to pieces and their magnificent cavalry no longer existing.

A naval engagement is reported with the following results:—
Hamburg, Aug. 15.—The Prussian iron-clad frigate Gitta and the gunboats Drache Blatz and Salamander fought four French iron-clads, a cruise and a despatch boat near the island of Rugen, off the German coast in the Baltic Sea. After a severe combat the French squadron withdrew from the fight.

Several rumors of successful French naval movements are given. As we go to press, after the varied telegrams which have of late given hope to the French of a reunited army, the morning's dispatches are devoid of news relating to any important military movements. The uncertainty as to the whereabouts of the French army is greater than it has been for some time. Various contradictory accounts have been received. Although the French Ministry profess to be perfectly satisfied of his safety, the weight of evidence induces the belief that he is yet at Metz, and that the Prussians are expected to make a final assault on the city.

Although the French Ministry profess to be perfectly satisfied of his safety, the weight of evidence induces the belief that he is yet at Metz, and that the Prussians are expected to make a final assault on the city. The Prussians are reported to have captured a large number of French prisoners, and to have taken possession of the city of Metz.

The armies and peoples of the two nations are roused to the highest pitch of excitement. A foreign correspondent, speaking of a late engagement, says of the Prussians: "Last night we thought we heard the Prussians shouting victory, notwithstanding the defeat we believe they suffered; but it was only a shout of defiance, and a shout of defiance, with accompaniments from their military bands. This shout they have preserved from the battle of Gravelotte, when they advanced to the charge, singing Luther's hymn, 'The Lord is with us, the Lord is with us.'"

These however were not the only shouts of defiance. People's war, will be surprised at the information that out of 223 appointments of officers in the army, 193—all but thirty belong to the nobility. That is far more aristocratic than in England, and in France, as every one knows, officers of all grades, even to the Marshals, rise from the ranks. The tenor of the French and is evident in the press of that country in words like the following: "L'Opinion Nationale announcing the appointment by the President of governors for the provinces of Lorraine and Alsace, says: 'We to the conquered should Prussia succeed. France will be treated with unexampled rigor. She will be dismembered, robbed and crushed so that she may not at some future date, seek revenge, and that the source of democracy may be destroyed. The present war is the right of the people against kings.'"

Immense excitement has been produced in Berlin at the dispatches of the King announcing the defeat undergone by the French. The whole population were in the streets and flags were everywhere displayed. Churches were thrown open, and thanksgiving services were held. Tens of thousands of citizens were assembled outside the palace congratulating the queen with deafening cheering.

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

Western Locals, etc.

In the course of human events it has transpired that the managers of the Banner have appointed us to "write up" items relative to the progress of Spiritualism, as they fall beneath our notice, while journeying as a lecturer. This task is a pleasant one. We shall endeavor to blend philosophy and fact together. Spiritualism has been and is to be used as to thousands of others—a master of incalculable benefit. The cause which the Banner has espoused, and which it is so ably advocates, is identical with human progress. We are firm in the faith that Spiritualism will become the universal religion; and for the reasons: (1.) A knowledge of the immortal existence is the special desire of universal humanity. (2.) Spiritualism is the only system whose special element is susceptible of universal application.

With delightful memories of the recent Cape Cod Camp Meeting lingering with us, we started on our fifth lecturing tour through the West, Aug. 10th. Our first stop was at BUFFALO.

Good Mother Maynard, whose declining years are made beautiful by her heavenly faith, still extends her generous hospitality to the apostles of this latter day revelation.

Here, as in many other places, just now, our meetings languish. And because this is the fact, superficial minds imagine and affirm that Spiritualism is dying out. Those who are at all ripened in spiritual culture and intuitive perception, realize that the fundamental idea of Spiritualism is an active agent, a positive potency, in and of itself; that it lives and moves in society and impregnates the hearts of the people, though halls are closed, and rostrums remain silent.

We want to sustain meetings; we want lecturers to voice in thunder tones the grand affirmations of the Spiritual Philosophy; we want the children gathered home into the fold; we want all this; but still, at the same time, we want to impress the public mind with this idea—that as far as more existence is concerned, Spiritualism rests upon its own life-giving elements, and is not dependent upon any of the forms or methods that characterize the religions of the day. And here is a contrast. The church doctrine would not exist, to say nothing of spreading, were it not for the ponderous and complicated machinery kept constantly at work by the priesthood.

It is to make more rapid the diffusion of our ideas that we adopt some of the methods of the church; not to keep them simply in being.

The Buffalo friends, though not supporting regular lectures held conferences every Sunday, and as they are blessed with excellent home talent, these gatherings are very profitable. Mr. Ferguson, a young and talented laborer, destined to reach distinction in his sphere of labor, occasionally addresses the meetings. Mr. Kittredge, and others equally able, drop words of wisdom Sunday after Sunday. The Lyceum, we believe, is in running order. Beyond doubt efforts will be made, this fall, to secure some of our best talent. Our prayer ascends heavenward to this effect.

One of the finest towns in this part of the country. A society ought to be started there.

Spiritualism has been a power in this beautiful village for years. Mrs. Hunt was the pioneer speaker, seventeen or eighteen years ago. Warren Chase followed with a course of lectures, and forthwith a society was formed. Orthodox bigotry strengthened the movement. A fine hall was erected, and a Lyceum meets therein regularly. W. H. Baxter is conductor. Bros. Webb, Knapp, Caswell, Shepard, and many others, stand high in the estimation of their townspeople. The angels will reward them for their fidelity.

The coming fall winter lectures are to be held here. Mr. Ashley Spring, a young man of this place, has addressed the Society several times to great acceptance. He speaks in a semi-compositional tone. He has work to do on the rostrum in the coming years. Mrs. Hardinge has an immense audience here.

PAINTSVILLE.

This is one of the bright places of our Zion. Bro. Smith has a Lyceum which commands the respect and admiration of all. In marching and singing this school has few equals. Judge Harris is one of the pillars here. Bros. Colby, Wadsworth, Green and many more like them, labor on in their work of love. The 13th ult. was a gala day among our friends. The occasion was the meeting of six Children's Lyceums. A grand Lyceum festival. The Lyceums of the Western Reserve met, mingle and bless one another. Let our friends throughout the country note this fact.

CLEVELAND.

Genera, Thompson, Monroe Centre, and Kirtland, each sent a Lyceum with full ranks. With flags gallantly flying, they, in company with the Palmsville school, paraded the principal streets. Sweet strains of music, from a brass band, enlivened the scene. The procession marched to the Park. Singing and gymnastic exercises then took place. The streets were thronged with spectators. The effect was admirable; all were delighted to the sight. Strangers to the movement, even, were lured to the Lyceum. A. A. Wheelock was master of the day. Addresses were delivered by this brother, and also by Emma Hardinge. Great good will come of this festival. The participants, as well as the spectators, were delighted.

So the good work goes on.

SEVERAL THOUGHTS.

As Spiritualists we must not falter. Let us all struggle on. We will conquer yet. The world needs our religion. It is hard to keep out of history. We must all, by every compact in our daily walk. We should cultivate broad fraternal sympathies.

Our real gospel talk is spirit-communion and the wonders and beauties of mediumship. Many suppose that this is all sentimentalism. We deny it. It is our duty to demonstrate to the world that the idea of spirit communion is not the sensational part of the spiritual philosophy.

Let us cooperate with the exalted ones of the heavens. And, finally, let us all remember that whatever tends to purify the emotions, exalt the ideals and spiritualize the affections of our common humanity, is acceptable to God, as an element of grace for the salvation of souls.

CYPRIAS R. LYNS.

Notice to Delegates to the Spiritualist Convention.

Through the kindness of the officers of the Pennsylvania Railroad—one of the very best roads in the country—we have been enabled to make the following arrangements for delegates and friends going to the meeting of the American Association of Spiritualists at Richmond, Ind., on the 20th of September. All persons desirous of procuring tickets will please apply to me for "an order" to purchase the same, enclosing ten cents for postage. Tickets from New York City, to Pittsburg and return, at 526 Broadway, to Pittsburg and return, From Pittsburg to Richmond, \$17.80 \$11.10

Return passes will be given on this road. From Philadelphia to Pittsburg and return, \$14.20 \$11.10

From Pittsburg to Richmond, \$23.30 \$17.10

From Baltimore to Columbus, Ohio, and return, tickets at No. 9 North Calvert street, \$21.70 \$17.10

From Columbus to Richmond, \$23.30 \$17.10

From Harrisburg to Pittsburg and return, \$23.40 \$17.10

From Pittsburg to Richmond, \$23.30 \$17.10

All persons going to the Convention on any part of the Pennsylvania route from Pittsburg to Richmond, will be entitled to free return passes. (Signed) HENRY T. CHILD, M. D. 634 Race street, Philadelphia.

The National Convention at Richmond, Ind.

MESSRS. EDITORS—Please state for the information of those who propose to attend the National Convention in this city, that all delegates will be entertained at the end of each of your names, printed on the paper wrapper. These figures stand as an index, showing the exact time when your subscription expires: 1. e. the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper (last), then know that the time for your subscription has expired. The date of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions as early as possible, so that the ready figures correspond with those at the left and right of the date.

Fourth Annual Convention of New Hampshire State Spiritualist Association.

This Convention will be held at Eagle Hall, in the city of Concord, commencing Wednesday, the 1st day of August, 1870. Speakers will be entertained free. Board can be had at hotels and in private families, at prices ranging from \$1.00 to \$2.00 per day. Efforts will be made to obtain reduction of fare on the railroads. Speakers and others desiring to attend, write to Mr. Joseph P. Hatch, Concord, N. H.

Persons desiring to be invited to attend and be at home with us, same as citizens of our own State. Now let us have a demonstration worthy of our cause; let every village and hamlet in our State be represented by all good Spiritualists, and others.

FRANK CHASE, Sec'y. Mrs. ADAM AYER, L. Secretary.

Aug. 24th, 1870.

Anniversary Entertainment.

The Children's Progressive Lyceum Association of Charlestown, Mass., will celebrate their fifth anniversary at Union Hall, Main street, on Friday evening, Sept. 24th. Able speakers will be present, and eloquent addresses, that cannot fail to interest every rational mind, will be delivered by those who have worked long and well for the promotion of a cause vitally important to all. Come and learn why the Lyceum should be sustained. A small admittance fee of ten cents is asked, to help defray expenses. The speaking will conclude about ten o'clock, after which a social dance will begin, and last until two o'clock. Savage's Quadrille Band will discourse excellent music for the occasion. Tickets for dancing, admitting gentlemen and lady, \$1.00 each. A genuine good time may be expected, and it is hoped that the hall will be filled with those who feel an interest in the cause of progression.

The Missionary Work in Wisconsin.

During the month of September I have engaged the valuable services of J. M. Peckies and Dr. E. C. Darn, to assist me in the missionary work by holding great mass meetings in the large towns of the State. Mr. Peckies will be present during the week evenings. Friends wishing for such labors will please address me immediately.

J. O. BARRETT, Missionary for Wisconsin.

Glenbrook, Wis., Aug. 19, 1870.

Spiritual Grove Meeting.

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

J. L. POTTER.

Pleasant at Yates City, Ill.

The Spiritualists and Friends of Progress hold their third Annual Picnic at Mason's Grove, two miles south of Yates City, K. C. Co., Illinois, on Friday, September 9th, 1870, commencing at 10 o'clock A. M. Able speakers are expected. Come one! Come all!

CHARLES L. ROBERTS, President of First Society of Spiritualists and Friends of Progress.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 3d. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND THE MEDIUM. A weekly paper published in London. Price 5 cents.

THE RELIGIO-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 5 cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 25 cents per copy.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetist Physician, 32 West 20th street, New York. A6.

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

SEALED LETTERS ANSWERED BY R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. A13.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three-cent stamps. Send stamp for a circular. Jy2.

Dr. H. SLADE, Clairvoyant, (of Kalamazoo, Mich.) can be seen for a few days at 115 Harrison avenue, Boston. Dr. Slade treats all classes of disease, administering remedies, magnetically prepared by himself, which may be taken with safety in all cases. Office hours: from 9 A. M. till 5 P. M. Permanent office address: Box 21, Kalamazoo, Mich. After office hours, Dr. Slade will, if requested, hold a few sittings at his room; persons wishing to be present must apply during the day. \$3.

Special Notices.

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Notice to Subscribers of the Banner of Light.

Your attention is called to the plan we have adopted of placing figures at the end of each of your names, printed on the paper wrapper. These figures stand as an index, showing the exact time when your subscription expires: 1. e. the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper (last), then know that the time for your subscription has expired. The date of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions as early as possible, so that the ready figures correspond with those at the left and right of the date.

ELT F. BROWN, Char. Ent. Com. Richmond, Ind., Aug. 21st, 1870.

THE NATIONAL CONVENTION AT RICHMOND, IND.

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