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LETTERS OF TRAVEL. NUMBER TWELVE.

Written expressly for the Banner of Light, BY J. M. PEEBLES.

> (Continued from last issue.) THE MANDARINS AND SCHOOLS.

Those known as mandarins are all scholars, having passed the prescribed examinations. The important offices of the empire are filled with mandarins only. They may be recognized by their costly costume, insignia, and train of attendants. Money does not, as in America, buy "honorable", positions. Bating the "blue-button" mandarins-those who, because of some signal service rendered, have received a sort of "side honor"-the others are often popular in consideration of their scholarly attainments and munificent gifts.

The court language is Mandarin, being spoken · by all officials; and although it is important as a written language, being spoken all over Northern Clina, it is nevertheless but one of the dialects of the empire. As the Latin may be read and spoken by the very learned of universities in all lands, so the written language of China may be understood by the literati of Japan, Corea, Manchooria and Cochin China. This written language is not, remember, the spoken language of the empire.

As a nation, China is eminently literary. The first degree conferred upon the scholar is A. B.-"beautiful ability;" the second is A. M .- literally the "advanced man;" while it is only after the most critical and rigid examination that students receive the crowning degree at the capital. Free "day-schools" for boys are common. Girls are neglected; and yet, in some of the provinces there are free schools established for them also, with female teachers. Nearly all of even the poorer classes in this vast empire are versed, to some degree, in writing, reading, arithmetic, and memorized passages from the classics. Japan has a compulsory system of education, equally binding upon the children of both sexes. Religion in these lands is free. Church and State are numeaning terms. Their great teachers, such as Lau-tsze, Confucius and others, were moralists rather than religionists, and the same may be affirmed of Jesus. The truly learned are Pantheists. Many of their statements are as transcendental as Emerson's. They believe in Tauthe absolute Unity, manifest as duality in the positive and negative forces of the universe. There are three great systems of morals and religions in the country. Tauism savors of metaphysical Pantheism & Confucianism, of practical morals; and Buddhism, of the old religions of India; and yet, these different religionists frequently worship in the same temples. And why not? Is not this a lesson of tolerance to Christen-"Heathen" may well say of Christians "Behold how they love one another!"

BUDDHISTIC TEMPLES. . .

Having read for years of Buddhism and the older religious of Asia, my first visit to a Buddhist monastery to witness the temple services of the priests was thrillingly interesting.

Stepping inside and glancing at the brazen trinity of the "three precious ones," the lighted tapers and burning incense, the priests, with shaven heads, long robes-gray, black and yellow, according to the order-bowing their heads to the floor, then rising and re-bowing before their images, I mentally said. Who are the thieves? Nothing can be more patent than that Roman ritualism is stolen from the Buddhists, or that Buddhism is borrowed bodily from Roman Catholicism. Unfortunately for churchmen, Sakya-muni, Gautama Buddha, the original founder of Buddhism, died in the year 543 B. C. One of the earlier Catholic missionaries traveling in China wrote and published that "there was no country where the devil had so successfully counterfeited the true worship of the Holy Church as in China. * * * These Buddhist priests burn incense, hear confessions, and wear long, loose gowns resembling some of the fathers. They live in temples like so many monasteries, and they chant in the same manner as with us." The vesper services in this temple were conducted in the following order: the striking of a tom-tom, ringing of bells, intoning, chanting, genuflections, and marching up and down the gorgeously decorated edifice. The chanting was not only in good time, but really melodious. We had a social chat with these priests, Dr. Kerr in terpreting. The abbot who led the service had a 'solemn visage; and finger-nails nearly an inch in length. Taking our departure these priests joined each his own hands and shook them vigorously, instead of shaking ours - the sweaty; clanmy, unclean hands of flesh-eating Christians (?).

The appearance of a superior Buddhist temple exhibiting considerable architectural skill, is to an externalist truly grand and imposing. Sym metrical and well-proportioned, these structures, with their adjoining gardens, are admirably calculated to excite wonder and reverence. The tiled roofs are decorated with fretted-work unique figures of dragons, elephants, war-horses and historical dramas; while their interiors are ornamented with oriental carving-work, weird serolls, mysterious inscriptions, and gilt sentances written over the heads of their divinities. Lotus flowers adorn most of their altars. This lotus symbol is not understood, however, by the more ignorant of Buddhist worshipers.

Passing the gates of this temple, we saw on our right a number of pigs wallowing in the Hear their testimonics:

choicest food. An inscription upon the block by the enclosure read, "Sare life." All life, in the enclosure read, "Sare life." All life, in the eyes of Buddhists, is sacred, one of their chief selves of every apportunity to an enclosure remaining them. commandments being, "Thou shalt not take life." And yet, travelers-and among them a member of the "American Expedition to China and Japan"-after describing what they term their "sacred pigs," speak of the worship paid to this "sanctified pork." Saying nothing of the injustice done, such a blunder is almost unpardonable. The Rev. Dr. Eitel, a German clergyman of Hong Kong, in publishing a correction of this mistake, adds: "There is not a trace of porcine-worship to be found among Buddhists." Modern Buddhism, bearing but little relation to ts/ancient_grandeur, exists_to-day_in a degenrate and dying state. This missionary, the Rev. Dr. Eitel, treating of ancient Buddhism in his-Three Lectures" delivered and published in Hong Kong, says (page 37):

"Ancient Buddhism knows of no sin-aloningpower. It holds out to the troubled, guilty conscience no chance of obtaining forgiveness. A Buddha is not a Saviour. The only thing he can do for others is to show them the way of doing good and overcoming evil; to point out the path to Nirvana by his example, and to encourage others, by means of teaching and exhortation and warning, to follow his footsteps. Do good, and you will be saved; this is the long and short of the Buddhit will be. of the Buddhist religion.'

CHINA WOMEN-SERVITUDE AND SONS. Women, though occupying a better position than in Mahommedan lands, are held in a sort of semi-subjection. Their often-expressed desire to be born men in the next state of existence reyeals their real condition. They paint excessively, are exceedingly polite, and desire to become the mothers of male children. In some localities, women are virtually sold. Nearly all Europeans and Americans doing business in the cities and treaty ports buy each a China girl as a "mistress." for from three to five hundred dollars, keeping the same till returning to their native country. This, though considered no disgrace by Europeans residing in China, gives the Chinese a bad opinion of "Christian" morals in the West. Leaving for their homes, some of these men make provision for their "kept women" and their children; others sell them; and others still turn them off upon the world's cold

Matches being made by the parents, the luxury of courting or love-making is not among the fine arts of the Flowery Land. Betrothals take place at a very early age, and frequently the parties do not see each other till the day of marriage. Living together, they generally learn to love as husband and wife.

Though polygamy is permitted, the rule is one wife. Taking other wives, though not highly reputable, is excused when the first proves unfruitful. Ancestral worship is fundamental in the Chinese mind. Nothing can exceed their desire to have male children to visit their graves and venerate their memories. Parents in some over their children. Sons obey their parents the same after as before their marriage. Children by the second, third-and other wives are legal, and have the same rights, as those by the first. Sons marrying, bring their wives to the father's house, having different rooms, yet forming one household. The first wife, queen of the shanty, may not only control, but legally beat the others to produce obedience. They are, in fact, her servants, and she claims the ownership and jurisdiction of their children.

The Rev. Dr. Eitel, of Hong Kong, gave us an interesting account of a childless couple connected with his church, who came to him begging consent for the husband to take a second wife, honing to raise a son. The wife was far the most anxious of the two for this consummation. During the importuning, she quoted the Bible case of Abraham and Sarah. The doctor, after advising them to "submit to the will of God," suggested that if they must have a son, looking forward to ancestral worship, they adopt some outcast child. The Christian woman resome outeast child. The Onistant woman replied—"This was not Abraham's course; and then, such children usually inherited bad temperaments and dispositions:

CHINESE SPIRITUALISM

Conversing with Consuls, Missionaries, the older European residents, and the Chinese them selves, concerning their belief about gods and demons, genii and spirits, with the relations they sustain to mortals, the inquiry arises—where shall I commence? What say first? The Rev. Dr. MacGowan, returning to America, said when lecturing in Chicago—"China is a nation of Spir-itists." Dr. Damon reiterated the same thing Dr. Damon reiterated the same thing to me in Honolulu. Mr. Bailey, our Hong Kong Consul, assured me "that the lower classes were very superstitious; that the *Pang-Shiony* was a mystery; and that they all believed in the preence of their ancestors, and their power to hold converse with them." A delineation of the Fung-Shony in its relations to the selection of burialplaces, to the ethereal principles of the universe to atmospheres, emanations and vitalizing forces under the influence of gods and spirits, would require a chapter rather than a passing paragraph When foreigners look at the sky, or at a beauti ful landscape in the distance, Chinese bystanders are sure to remark—"they are looking at the

These orientals have their trance mediums nostly females; their writing mediums, using a pointed pen-like stick and a table sprinkled with white said: their personating mediums, giving excellent tests; their seers, who professedly re year the future, and their clairvoyants, who, to xp; ss their meaning in English, "see in the lark." It may be affirmed without dispute that Spiritism in some form is an almost *universal* belief throughout the Chinese Empire. It seems natural to the Turanian and Semitic races. In making this broad affirmation, I use the term Spiritism in preference to Spiritualism, because the latter implies not only phenomena, but philosophy, religion, and the practice of true living. WHAT MISSIONARIES SAY OF THEIR SPIRIT-IN-

TERCOURSE.

"They burn incense, beat a drum to call the attention of the desired spirit," writes Padra. De Mas, "and then by idolatrous methods, one of which is a spismodic cestasy, they got responses from the dead, * * * They have great fear of the evil spirits that inhabit forests."

In two volumes entitled "Social Life among the hinese," by the Rey, J. Doolittle, the author informs us that "they have invented sevi-al methods, by which they find out the pleasure of gods ods by which they find out the pleasure of gods and spirits. One of the most common of their utensits is the *Ka-puc*, a piece of bamboo-root, bean-shaped and divided in the center, to indidicate the positive and negative. The incense lighted, the *Ka-puc* properly manipulated before the symbol-gody-that-pieces are tossed from the the symbol-gody-time-preces are tossed from the medium's hand, indicating the will of the spirit by the way they fall." * * * The following manifestation is more mental: "the professional takes in the hand a stick of lighted incense to expel all defiling influences—prayers of some kind are repeated—the fingers are interlaced, and the medium's eyes are shut, glying unmistakable evi dence of being possessed by some supernatural and spiritual power. The body sways back and forward; the incense falls, and the person beins to step about, assuming the walk and peculiar attitude of the spirit." "This is considered infallible proof that the divinity has entered the body of the medium. Sometimes the god, using the mouth of the medium, gives the supplicant a sound scolding for invoking his aid to obtain un-lawful or unworthy ends." * * * Another "method of obtaining communications, is for the applicant to make his wishes known to a person newspaper, the criticism of some new work, the belonging to a society or company established for announcement of a five-net comedy, the praise of facilitating such consultations. Upon these occasions the means employed consist in the use of an unknown young author, would make him melony for a marker of an hour. Hortense was a willow, or bamboo-pen, placed upon the top of the hand over a table of wlife sand; the arm becomes fremulous and the writing is produced."
And still another course is " for the female medium to sit by a table on which are two lighted candles and three sticks of burning incense. After dies and three stress of ourning incense. After inquiring the names of the deceased and the time than two years. The fact is, he did not even another death, she bows her head upon the table swer the letters of, his friends, and, but for this with the face concealed. Soon lifting it, the eyes closed, the countenance changed, the silence profound, she is supposed to be possessed by the lines now and then, one would have supposed spirit of the dead individual, and begins to adult the was afraid of writing paper. She made dress the applicant—in other words, the dead has came into her body, using her organs of speech to communicate with the living. # # * Some times these mediums profess to be possessed by a report to much perhaps. And then he loves are not too much perhaps. And then he loves

Rev. Mr. Nevius in his work-" China and the Chineso," declares that "volumes might be written upon the gods, genil, and familiar spirits supposed to be continually in communication with the people. The Chinese have a large numwith the people. The Chinese have a large num-ber of books upon this subject; among the most-noted of which; is the 'Lieu-chai-chei, a large, work of sixteen volumes. * * Tu Sien signifies a spirit in the body. And there are a class of familiar spirits, supposed to dwell in the bodies of certain Chinese who became the mediums of communication with the unsien world. Individcommunication with the unseen worm. Individ-uals said to be possessed by these spirits are visited by multitudes, particularly those who have recently lost relatives by death and wish to converse with them." * * "Remarkable disand revelations are believe by the involuntary movements of a bamboo pen-cil, and through those that claim to see in the dark. Persons considering themselves endowed with superior intelligence are firm believers in those and other modes of consulting spirits."

SPIRITISM YERY OLD IN CHINA. "The practice of divination," writes Sir John with many strangemethods of summon-Barrows, "with many strange methods of summon-ing the dead to instruct the living and reveal the the tree to history the living and reveal the future, is of very ancient origin, as is proven by Chinese manuscripts antedating the revelations of scripture." The "eight diagrams, with directions for divination, were invented," says the Rev. Mr. Nevius, ⁽⁴⁾by the Emperor *Fuhi*, probably nearly 3000 B, C. About eleven centuries before Christ, Wen-Wang, the Literary Prince, and his son, Chow-Kung, further developed the system with explanations." The Yih-King is a sort of an encyclopedia of spiritual marvels and manipulation of spiritual marvels. Confucius, the "Book of Changes.

This missionary, Mr. Nevius, further assures us that in the !! latter part of the Chan dynasty, which continued to 219 B. C., Kwei-Kuh-Sien-sz applied the Yih-King to the use of sooth-saying. and is regarded as the father of augurs. During past and the preceding dynasty many books have been written upon this subject, among the most noted of which is the *Polishi-Ajing-tsing*, a work of six volumes on the "Source of True Divination." Here are a few passages from the

"The secret of augury consists in communication with the gods. The interpretations of the transformations are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic says, 'that which is true gives indications of the future.' To know the condition of the dead and hold with them intercourse as did the ancients, produces a most salutary influence upon the par-ties. * * * But when from intoxication or feasting or licentious pleasures they proceed to invoke the gods, what infatuation to suppose that their prayers will move them! Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. * * * It is the great fault of augurs too that, from a desire of gain, they use the art of divination as a trap to ensuare the peo-

Naturally undemonstrative and secretive, the higher classes of Chinamen seek to conceal their full knowledge of spirit-intercourse from foreigners, and from the inferior castes of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The lower orders, superstitious and money-grasping, often prostitute their mediumistic gifts to gain and fortune-tel-ling. These clairvoyant fortune-tellers, surpass-ing wandering gypsies in "hitting" the pust, infest the femples, streets and road-sides, promising to find lost properly, discover precious metals and reveal the hidden future. What good thing is not abused? Liberty lives, though 1 cense prowls abroad in right-time. Christianit wore the laurels it wove, though Peter denie and Judas betrayed. Spirit-communion is a real ity, true as God is, and wisely used is a mighty redemptive-power, demonstrating a future exist

Canton, Quang-Tung Province, China.

Literary Department.

ETIENNE;

LIVING IN CLOVER.

Translated from the French of Edmund About, for the Banacr of Light, BY WILLIAM PERCIVAL

IV.—CONTINUED.

Bellombre again saw within its walls all the guests of the past year, and several others besides. The fame of the chateau had spread to a distance; it was tested and admitted within the circumference of more than fifty miles, that the most generous lord, the happiest husband, the gayest talker, the freest drinker, the most accomplished horseman, the most successful hunter, and the best fellow in the world, was M. Etienne, the converted man of letters. His beauty and his obstinate dandyism scared away neither prudes nor jeatous men-something incredible. They knew him, they saw him enamored of his wife, and too happy to desire or regret the least thing.

If, once in a while, the reading of a letter or newspaper, the criticism of some new work, the ancholy for a quarter of an hour, Hortense was the only one who saw it; and the gentle creature unbosomed herself to no one, not even to him. She did marvel at times that a great writer like Etienne should not have written aught for more memorandum-book, into which he threw a few lines now and then, one would have supposed some specified god of great healing; powers, and in this condition they prescribe for the sight. It is believed that the god or spirit invoked gretually casts himself into the medium and dictates the there without partially disloaging me? All is are not too much, perhaps. And then, he loves as his heart; could another thought, find room there without partially dislodging me? All is well as it is."

The fashionable people who frequented this house did not even ask themselves why he was no longer a man of letters. It seemed quite natural to them for a man to stop writing plays or novels as soon as he had wherewithat to live and cut a figure. Nowadays, literature is regarded as a business, like everything else. Who is to blame? I know not; perhaps the literary and dramatic societies who fill the newspapers with their commodities. Why, then, should a personamenable to the tribunal of commerce, a dealer in desped into his carriage and returned home, mutwritten paper, at so much per line, continue, his tering : "The fools! The blockheads! business after having acquired wealth? Distinguished tailors retire when they have made a fortune, and so do stock-brokers. Some exceptional individuals, who write without being forced to do so, are a source of astonishment to the prov-

Not that true talent is less admired there than at Paris. The young people of the capital conidered it an honor to live in the same city with Etienne; they pointed out his mansion to strangers, they bought his books, and humbly carried them to him that he might sign his name on the fly-leaf; public opinion placed him even above M. Laricot, a former cattle-dealer, who was, however, hree times as rich, and no prouder.

Upon learning that he had fixed the day for his arrival in the city, the committee of the theatre, composed of nine or ten young men of fashion. arranged a celebration in his honor. They solicited the manager to mount his drama of Silva, and five new scenes were ordered for the occasion. All the citizens agreed among themselves to keep the secret, and give him a surprise; CImpartial, which he took at Bellombre, refrained from announcing the play. The wife of the Receiver-General invited the Etiennes to dinner, under the prefext that moving prevented their giving a party; they entertained the hero of the celebration so well, that he went to the theatre, scated himself with Hortense in the first tier of a prosecnium-box, and saw the curtain rise without observing that the hall was crammed, and flooded with light. It was not before the tenth cue that he turned to his wife and said : -

"But what the deuce are they playing?"

"Silva, my love."

"Did you know it?" "Slightly."

"This is treachery! we cannot remain here without covering ourselves with ridicule." "You were not present at the performance of

your pieces in Paris, then ?" "Never conspicuously; and, besides, people

were not acquainted with me as they are here: Let us go?"

"And affront all the good people who are applanding you so very heartily? Listen! Besides, the box is full, and our best friends are holding you a prisoner." He was furious, but what could be do? Hav-

ing pondered well, he resolved to profit by the occasion to hear his play and pass judgment upon . Silva is a well-constructed drama, a little too oratorical perhaps, but developed with a firm

hand and full of pathetic situations. It was not Etienne's first work, but it was his first success the play, when new, was represented forty times answering to a hundred at the present day.

The troupe of this town, which was not one of | ful with indulgence, like Figaro."

the worst, surpassed itself on this pocasion, sustained and carried away, as it were, by the sympathy of the audience. The latter applauded even the least excellent passages; they wept, they used their handkerchiefs, they eried : "Long live Etientie!". The number of persons in the box occupied by the author never grew less for one moment; friends and flatterers, besieged the door between the acts. "Oh! my love," said the good Hortense, "how I thank you for staying! This is the most beautiful day of my life; thank God, I shall not die without having delighted in your glory.'\ "Happily If is over," he replied; "we are rid

He was mistaken. The curtain had just fallen amid bursts of applause, fears, and shouts; but not one speciator stirred from his seat. The stage manager having given three raps, the orchestra executed a triumphal march, and a bust of Etienne was exposed to view; surrounded by the actors in costume and other artists in black; A trap-door opened to the right of the spectators. and an actress appeared, clad in white, her brow. encircled with a golden laurel wreath. With a voice of emotion she recited a sort of dithyramb, ground, out by the professor of the third form, which may thus be interpreted reach, a city of thirty-five thousand souls, am the capital of the department where M, de Giboyeux, Hourishes; I this day solemnly adopt the illustrious author of Silea and of such, such, and such a work, of which there is a paraphrased enumeration." And concluding : -

Muning solutions works which our country adorn? Honor to thy Shulmess the poor ever shown? Honor to hope? The future !: Honor to hope? The future is thing, and hope is one own?

How the parquette applauded! And how the handkerchiefs waved the whole length of the galleries! And the shower of bouquets upon the plaster bust, which the young artiste, by a sudlen or premeditated inspiration, crowned to the defriment of her own brow! The whole audience turned toward Etienne with as much admiration, gratitude, and love, as if he had saved the country within a few hours. "As, for him, he rushed headlong through the crowd of the obsequious, with Hortense in tow. Having gained the exit, he Inture is thing !! A understand now why Charles 1X, and all the others fired upon the people. Never did more stupid game provoke a shot. This play, it is childish ! College declamationpuppets of the golden age! I have made some progress since then 4. If I only wished! if I applied myself to the task! A new kind of drama s to be created, I feel it, I possess it: but when? how? I am an astronomer at the bottom of a pit; good-night, ye stars!"

Hortense embraced him on the way, pretending not to have heard him; but a fortnight after the performance of Silva she feigned sulkiness. tried to pick quarrels about nothing, and finally said to her husband: "You are not a man of your word; it was agreed that we should go to Paris every winter, and now one would say that you take pleasure in burying me in the depths of the provinces. So I have made a coupil état; we leave on the evening of the day after to-morrow, and we have rented a small, furnished house, in the Rue Bayard, for the winter season. Rebel, if you dare, you wicked man!"

The most ingenious man in the world has less ingenuity than his wife. Etienne mayely confessed the wrong he had done, and replied that he himself-sighed from time to time for the unwholesome air of Paris.

I accidentally met them the day after their arrival. It was toward the end of November, on one of those half-sunny days which make all Paris rilin to the Bois, de Boulogne. They were walking along the margin of the lake, while their twoliorse control was following behind. Ettenne didnot throw himself upon my neck, and he forgot to speak to me familiarly, thank Heaven; but he welcomed ind very cordially, presented me to his wife, appointed a day for me to call, and gave me his address. Thad time enough to remark that he had grown neither fat nor gray.

It was soon known in the world of letters that he had returned to Paris. The newspapers, which pique themselves upon being well informed, aunounced that he had brought with him a novel, a comedy in verse, a drama, and a study of provincial life in two volumes. He had read his omedy in such and such a drawing-room, such and such a publisher had bought the movel, such and such periodicals were contending for the possession of the famous studies: All these accounts, said to be derived from a good source, contradicted one another, purposely, it seemed; I wished to satisfy my mind concerning the matter, and asked the author himself upon my first visit. Bah!" he replied, "let them talk; all people must live. You alone know that I have not written a word. It was a bargain concluded before my flight into the province, and I am fulfilling my engagements with a fidelity which costs me no effort. Good fortune has rendered me sloth-

a ramidaliana kaominina mpiasi kan

must be the distribution of passed over his which belonged to him whom the proposed a bank the strength of the poor mane toast, for long perhaps, to the suggest of dbeath of ingel that is to be wish.

ness Etternas aggresiest nagalar Prince Prisage iv. hennigmit black eyeleshes. He attendated the parties \$ Helichsel He primarion , that with the first hat notice poursel that to both and their solvants where sigh with a sur-

I represided string Deblind them at the first performation of a work of Anglet's Etienine Tartet of religions applicated and suffered "This poon as half this had As the time compatible by which a resultified coincidy. What They rat they into the host. However, I am modificating semething different; were completed between the thirtieth of April and if ever an opportunity - But what am I and the thirty flist of May athis being one fourth thinking of the There is not dot me, through the

ports in the new-paper-spaged land magnificent shall their daughterin-law and her two children proposals; the supply of good-works in the Paris's with them. Tookize had generally shitted to the market was already besidein the demand. But marines, with the rank of lientenant-colonel, Inc. gor as langry as a region grover, newhose latel was one his way to Cochin China. Celestin el decemante staget to tany a sous worth to being defeat the would die withousever soeing his peppercy I me long recommen what impressario, dear son again; the grief of separation, added to It was who on traving Etionne's house, saider Wie fatigues of outlage, caused himevisibly to de-Willing contend that country air is southing; and "cline. They exerted themselves to divert and here I have just seen a chief whom planting cabe console him. Etiefine treating him with all the Bago-Tas indepras pervious as a guitar ?? He may more consideration, because he was worried by a long time Refused to see Bondalier, his pate, exceptes and because he get it at case in the Tisher, whom the had asterfied for many years, puid who ewed him money. " "If I receive him:" thought how be will speak to me of my books. and pollings things me that they'do no more

feading in Paris." " At last; however, he called upon the worthy man; who had put hi recursor to the frontly more than a dozen times without meeting land M. Benefidier paid film a considerable sum, Untalide not dissouble, that there was a falling off in the sale, by It is a law, "the said," which all my taretherepublishers have remarked, people insensithey read these less and less who write no longer: When one works much, every publication causes It's predecessors to bicome better known. I have seem in whale stock out ninsitable books, come denoted to make tion in price, threatened with any self: "tearing up, rise of a sudden; the author hade. compelled the world's attention by sending forth, one but yourself.". a new world. Nours have an intrinsic value and an exception of corrective stions which will always of

do not wish to sudden you, but true authors like you get, full justing only the day after their death. Nh. it you had distensed to use ! That floor, My risk for which we talked sugar in at your house and mine, would have marked the enhanting point of your career. You alone, or all our contemperative are able to write this book, the suggots of which is guaranteed by universal expectition. Consider, the nevel of the Second Empires. Is unwritten! The world desires it, calls for it; hopes for it, wishing that it may come before the political erisis which will again throw light literatures that the the book knowned Josep Mar bear as Lamberstand it, and has your have convilved it, will part you then observe your after I do not sily · if will place Menimes, Babbae of Spirathal a but it will correct by barne car, in relief the traits popularly your own. You will be the winnower of our timesthat man who beats our politics, finances, systemsepreindiess, representative types, good and bad manners, with a strong but gentle hand, separating the chart from the wheat. After writing such a work, you would enter the Academy with out dibute, as a ball enters the mark. A should

ries, in Ismo for popular reading, and will insure _you a second harvest of glery such as you would never in your life have obtained without the sucgood of it in Maps and The old publisher's progressee affected Effence profoundly He returned home much moved,

publish your complete works, in octavo for libra-

"Would you be very augry with me if I wrote, arbook "

embraced Hortense, and said to her?

Yes, you

"I should be the happiest and proudest of women I have long been thinking and asking myself why you write no longer. I feared that the world might accuse my of wholly monopolizing you of wasting your thest years to serve my happiness; but I did not dare to say anything.

your maid." has been telling me ?" . . "delestin"

" Of course. He made me swear by your head, or little less, not to print another line.

"In the newspapers? yes, he had frightened me of the newspapers on account of those battles, your know, and of those blotches, which are worse than sword thrusts. But a book! a book by you, which will be read, admired, quoted everywhere! My heart heats high at the thought of our seeing it together in the windows. You must dedicate it to me, do you hear? I want posterity to know the name of an ignorant little creature, with a feeble mind, but who divined your worth and consecrated her life to you?

Etienne's countenance beamed with joy. In his transports he imagerted to his wife the substance of the novel, sketched its outlines, dwelt upon the principal episodes, and wandered off into a thousand details which seemed divine to the anymole faratie. "We will never stir from Paris again," she said. "Those Paris, a little because it was there we met, and still more because it has just restored you to yourself!

"Nay, my darling, Spring, is near, and it, were better to return to Bellombre. How often have I walked there, musing on this book which would never appear! There I shall again find a thousand ideas, hanging, from the branches of the trees, as the soft wool of a flock of sheep is

caught in the bushes by the road-ide."

Madame Whatme was proport at this conversal to take have of old and new friends. Etlemne tion. I thought I read in 1 reves a good deal of older of did y day hanself the pleasure of bling us attending the subject of and making an appeal said was a pleasure of print-view of him.

To thought I read in 1 reves a good deal of older of did y day hanself the pleasure of bling us attending the subject of and making an appeal said was a pleasure, which she said was a pleasure with the most of labor, it cannot often be necessary to the first of some fleature of the breaking the subject of and making an appeal said was a pleasure, which she mained and, certainly, with a proper arrange said was a pleasure, which she said was a pleasure, which she mained and, certainly, with a proper arrange said was a pleasure. You may perhaps imagine how gratified I am in having this test about to be verified, as well as the break to be retired to be under the more than fifteen hundred miles the break to be retired to be retired to be retired to be under the more than fifteen hundred miles the break to be retired to be

Latin digit is . He ways live ages the decid him, atmass latituder on the evenual be erbert filt regers, where with was into by a force his departure. The gloth happined to be expect distribution the elementary polarity special in the solar half of the Cate Anglais Like the off which graphs to relieve translated in hiere we had support together sinks years prerolls which grand to a country occur the where we had supped together some years the spoke for half an hour on the exist helps of the dry less will prove the exist helps of the dry less will be according to the south and the exist helps of the less of the le Markey, Sound of the company suppressed a

To the world splicet stope at the satisfic of hydron but two teachtops hing upon Herteney's parison with what would get be attained.

Twenty four hours later, they direct privately thing happy could be the completed participal high world, signified great distringuight of Belliabler. Etti tare inhote it is point for Ropar to begin Jean Manthe paragraph in the four gleawing rooms the same evening. He wrote only five lines, for the Sandy of ching of his farmager-settly them box. The had retired late the exenting before, and the forming had somewhat datigned him; but those five lines were equal to laying the foundation stoned. The dimentithing in any is to apply one's self to a task; whatever is begun may be looked.

The fact is that he dashed jot the first two chapters in six weeks o'the three following ones of the books. The Bersies again took passession Several theatract managers, allured by the rest of Hazelwood about the beginning of dance. They presquee of the agod original. Ones evening, when they had succeeded in cheerings him up a diffic, he said to him : " A please of news for Nou, my dear Monsiour Dersag ! I am at work."

"I congratulate, you. Alleness is the mother

" But guess upon What a A poyel !!

"And the public II), ewise, I put in Hortense T believe you are mistaken, my dears. The porblic carried shearmared by a book which they willsnot get to read, find, it my memory serves bly forsake the anathers who togake themselves they Monstear Ettenne; in many inguised interdieted himself from henceforth publishing days

> Asticione formed digityly pale. A Bute! he saids § 1 cm revoke an injerdiction pronounced by:

> "AYes, at you have, no obligation, toward any

They spoke of otherstlings, and a quarter of an hour atterwards Etienne acturned to lds work. 1 Colleged district Prost 1. 10

> Written for the Banner of Light. ONLY LENT.

BY HORACE M. RICHARDS.

God's angels came with silent tread. Tenderly pillibwed her drooping head. Loyingly kissed her pate, cold brow. Just where a star is gleaning now,

Gently they closed the trendling lide And the sweet blue eye fift yer hid; Folding her close in their sheltering arms, To bear her away from earthly harnis,

"Eurning their gaze on me, they said," "She only sleepeth, she is not dead, She was not given. He only lent. And now for his own the Lord bath sente

He only lent, that her dear smile Might cheer thy life for a little while? And now He taketh His own again, Away troughlis, world of sing and pain.

Away to join the jubilant band, Whose songs make glad the summersland, Up the golden stair by the angels trod, Who now are taking her home to God.'

Then from my eyes I dried the tear. And with buil and blossom strewed her bier; And laying the casket away forever. Leave my jewel back to the Giver. Philade?phia. Pa.

Compounce Picnic:

The unich talked of Wednesday; Aug. 13th, the day of the annual Spiritualist pichic of Western Connecticut, at length arrived. Extensive preparations had been made to accommodate the peose cases, that his magnetic forces are adapted to; ple who were expected, and notwithstanding the. No one is seconstituted as to be able to heal disweather in the morning looked dubious for applenic, the people began to gather at an early hour from all points, those coming from a distance, as is often the case, being the earliest on the ground. Slight sprinklings of moisture from the "waters Etienne, because you are the muster and I han ing polse above sent the people into the builds ings, of which there are a good supply all in good Then what is this that old fool of a Bersac Topair, Chanks to Mr. Norton, the accommodating proprietor of the grounds,) and as neither boating or riding was desirable, in consequence of the weather, the large hall was early filled, and the niceting called to order by A. T. Robinson at halfpast ten, when Mrs. Rudd of Providence, R. L. was introduced, and entertained the audience for half an hour, when Mr. Ludd, who was also present, was urged to make a speech. Reductantly he took the stand, saying he was not a speechmaker, that his place was not on the rostrum, but that-he had come from mercantile pursuits to have a holiday in the land of "pumpkin ples" and "wooden nutures." After paying a high compliment to the retreat chosen as the place of our annual pienic, saying that it was almost equal to annual piente, saying that it was almost equal to presume, mentioning a massive ring on his little anything at Narraganset Bay, he proceeded to flinger. She was then entranced by him, and he entertain the audience for another half hour with told me that he was ever regardful of the poor of remarks that were terse and pithy, producing out-bursts of laughter from those who listened, and they seemed reluctant to give him up when it was announced that the speaking would be ad-journed autil two o'clock.

By this time E. Anne Himman from West Win-

stedland Mrs. Middlebrook from Bridgefort, had

that he was using to set to work legain, and that the Moodal test of the period test of the ministrative of the period to set of the period to the period test of the ministrative of the period to the period test of the ministrative of the period to the period test of the ministrative of the period to the period to the period test of the period to the period a stirring appeal to the people to said the the residently they cannot be the Steeley which (we had a by the "greenbacks" were with her Build was

Auli respondento.

Mrs. Middlebrook was then introduced, and J. Multson Affen, who was present, was also invited to the stand, and read a paper on Civilization, in which he attempted to show that what was called civilization was but strangery in com-

The meeting next proceeded to the transaction or business, and the election of officers for the ensuing year; which the teletion of officers for the ensuing year; which the teletion of Eristol, President; Hiram Hamilton, Phinvilles Secretary; George L. Smith, do., Treasurer, Committee of Arrangements:—A. T. Robinson, Bristol; Esther Mattern A. T. Robinson, Bristol; Esther Mattern A. T. Robinson, Printed Mattern Printed Secretary; Committee of Arrangements:—A. T. Robinson, Bristol; Esther Mattern Mattern Printed Mattern (thews, do.: Aliram Hamilton, Plainville; Rolling Douglass, Forestyille; Mrs. Hiram Osborna, do.: S. Finch, Southington: Gad Norton, do.: John Atkinson, New Britain: Mrs. E. A. Palfner, do.: Mrs. Jane Blakeslee, Waterbury : Mr. Calender, doz. Dr. Bodyheld, Hartford : Franklin Bowles, o.; Cyrus, Ransoni, New Hartford; Mr. Hale, offinsville: Mrs. John Pease, do.; Mrs. J. B.

Hinckley, Unionville.
Short speeches were then made by Mrs. Prior. Mis. Dr. Waite and others. A motion was made to adjourn, to meet, on the second Wednesday in August, 1874, which was carried, and the peopl dispersed in their several directions, all feeling that the day was too short for all to inter the good things with which they had come burdened. Altogether this was much the pleasantest and most profitable gathering of any yet held at this pface: and this annual picnic at Compounce bids fair to be the greatest mass, gathering of Spiritualists in the State. . . G. L. SMITH, Secretary, Painwills, August 20th, 1873.

Banner Correspondence.

AUGUSTA.-Dr. A.S. Hayward, Magnetic Physician, who has been on a professional visit by Mainer writes: I will give the readers of the Brainer withes I I will give the treaters of the Earlier at few Heins respecting the workings and prospects of the Spiritual Philosophy in Maine, as I saw them where I traveled. In Ban-gor's found an undercurrent at work, especially in the localing arr, and was informed by many that there were but tew families there who did not sejad to clairvoyants for aid when sick, thus proving that much confidence is placed in clair oxance by people of all shades of religious be-ief. Fow Spiritualist meetings are being held at this time; but the regular religious meetings, held by all denominations, are having the Spiritual Philosophy preathed to them by their fining-ters, and soon they will claim that they were the originators of the doctrine of spirit communion. A have distend to several good discourses, alternational and the several good discourses, alternational and the several good discourses. vancing almost the entire philosophy of Spirit- cause.

The speakers at meetings that are being held shy the Spiritualists, in some places, seem to hose sight of the Subject of Spiritualism, think-ing that the Subject of Spiritualism, think-ing that the Subject of Spiritualism, think-ing that the world. Those who do not wish to a hear this question discussed in so radical and impractical a mainner, prefer to go to those churches, where Spiritualism is now being preached.

Soon, Mr. Editor, you will find-your doctrines advocated in weekly papers that have hereforore been considered denominational; and thus the leaven is working with the masses. The people are ready for Spiritualism, and you are not booked upon as tauatical even if you do say you know, that spirit communion is a truth. I wish the spiritual papers were better patronized, and that some of those feeturers representing the Philoso-physwould speak of the claims of the papers advocating Spiritualism. 4
As I book upon the subject at this time, I think

theheal ugart is doing much to advance the cause. I find that Dr. J. R. Newton has left his mark in allow force town and city, in the way of semetricity of Fig. 4t. is gratifying to find these landmarks or the way, and that they are household words. It found several such cases in Bangor, Warerville and Augusta. There is one of such striking character at Kendall's Mills, which never has open printed, that I think it should be placed on record as I doubt if even Dr. Newton himself is known g. 40 ° 0 ° 1 will give it as I received it mount. F. Nye. Esq., a Methodist in belief, and sheriff of the county, and perfectly reliable, and complion selly others. A voltagehely injured her finger see badly that for three years, they were drawn into in position as they would be when the hand is she not. Some one suggested to her that she had better send a lock of her hair to Dr. Now. ton and see what he could do for her at a distance but she decided to send her ring which she had worn. Soon afterwards, while she was about the house, her fingers commenced to straighten, and injushort time became natural, and remained so. She was frightened when they commenced to straighten, is she had forgotten that she had. sent the ring to the doctor, but her friends suggested that it was the effect of his subtle magnetic Influence at work, which proved to be the ease. This occurred ten years ago. I give you this case roof of healing at a distance

as proof of heating at a distance.

It find that many eases which, Dr. Newton treated were not benefited; and I question the expediency of his claiming to eare any but cause by healing, and other ways, as far as possi-

EAST AUBURN. - A. H. Bradford writes, Aug. 24th, as follows: I read with great interest, in a late number of the Banner of Light, several articles upon the conclusion of #Edwin Drood" of my own whice occurred one year ago last Oc-ber, (about the date of his first controlling the Brattleboro' med'um,) through the mediumship of Mrs. S. A. Rogers, a psychometrist and trance

speaker and test medium. We were seated alone one afternoon, when I requested her to describe any spirits whom she might see or be controlled by. She soon said she saw an intellectual looking man standing beforeme: "He shows me that he is an author."
"Then I do not know him," I said. "He says you know his spirit through his works."
"As I have ever been a most ardent lover of District him and said.

Dickens's works, I thought of him, and said, "Can it be Charles Dickens?" "He assents to the name," she said. She then described his earth: that he loved and revered woman, etc.

story, and was very unreconciled to the thought that I could never have the "mystery" unveiled. He then said, "I am and have been searching, both in my own country and in America, for a medium, a brain through which I can conclude

in having the great happiness of reading (or) during the year-

Georgia.

EASTMAN, DODGE CO.-P. C. Mills writes: In January last I visited Macon, and after a long search I found Bro. J. P. Hooker, a thorough, uncompromising Spiritualist, who kindly offered his house to hold meetings in . I commenced a course of bectures on the evening of March 4th. to a good room full of interested listeners, brought stogether by the errort of Bro, and Sister Hooker, Subject "Theology in contrast with Spiritualism." The next Sunday I continued the course to a erowded room, and many standing outside, not-withstanding the ministers of the neighborhood took occasion to suddenly visit the homes of their charelemembers, and warn them in solemn visite against going to hear this agent of the Devil, so suddenly sent among them.

From this time until I left Macon, the interest continued to increase. Many private circles were formed. I had more earlist to visit private fami-dies, and lecture to friends in a quiet way, than I could possibly attend to. The people have fed on the dry husks of 'old Theology until they are starving for truth, and only want to be shown the

right path to pursue it with haste.

I bectured twice and three times a week during the rest of my stay at Macon. On the 31st of March I held a meeting at Bro. T. D. Wood's house. The room was prowded, and the deepest Interest was manifested by every one. I read extracts from Emma Hardinge's "History of Modern American Spiritualism," and then spoke under the most complete spirit control I ever experienced.

Spiritualism in Macon is lying dormant for the want of a few energetic, persevering men, who are willing to spend a few dollars in its cause. Theology holds on to its subjects with the temecity of death, and the hatural superstition of the people is a mighty lever to hold them down. They are making a desperate effort to keep the truth from the masses here all through the South. But the undercurrent of inspiration is working through the people in and out of the church. But those who are able to help on the cause in Macon are waiting for it to become popular, A now intend to go from this place either East

or West, and in a northerly direction. I am desirous of making engagements to decture from Stroke of making engagements to be during from October, anywhere through the northern part of Georgia, Alabama, Tennessee, to New York, or the Middle or Eastern States. Will go west if the call is more airgent. Shall be governed by the work I have to do. If societies are small and have not funds to pay a high price for lecturers, and they are not too far from my route, I will go to them and do the best Tean, by being assured that my expenses will be paid. Money is not so much my object as to spread the truth. I am working for the angels as well as mortals, and my life hall be devoted as much as possible to the spread of truth, and the elevation and emancipation of the race. I also lecture on temperance, in the interest of the Order of Good Templars. Let me hear from friends of the

Indiana.

BOONVILLE.—J. A. Newton writes, "Spiritualism is gaining ground here."

Free Thought.

WHEN WILL SPIRITUALISM TRIUMPH

When will Spiritualism prove victorious over all the intercepting obstacles which now lie in its pathway, so as to become the faith and religion if humanity? When will it find a home in the American heart? When will it become the faith and religion of the people of this country?

. These queries doubtless often occupy the mind of every professed Spiritualist who has the cause at heart; and they suggest other queries of equal importance. What are the agencies and means necessary to be employed to inaugurate this grand era? And who will be, or who are the self-sacrificing and martyr-like workers in the field, laboring with this end in view, and making the sacritices necessary to consummate it? Or will it require any sacrifice on the part of the daborers of the spiritual vineyard, before the glorious spiritual millennium can be realized? These queries also should occupy and dwell deep in our minds. We have more than a hundred; lecturers in the field, professing to preach the grand truths of Spiritualism. How many of this number are actuated in their labors wholly or principally by the honest, sincere and soul-felt desire to witness the triumph of the cause? Are any of us thus moved ?-or, are we all laboring sprincipally for money? This query sometimes occupies my mind when I observe how inflexible many of our lecturers are in their demand for their fees. Some of them seem to be as exacting and as inexorable in this respect as Shylock was for his pound of flesh, even when their prices are measured by high figures. I have long possessed the conviction that our lecturers will have to make much greater sacrifices than they have ever yet done, before one-tenth of the people of ease in all eases. I am trying to advance the this country can have the opportunity of hearing the grand truths of Spiritualism proclaimed, or of becoming practically acquainted with its principles. After the publication of my proposition, last winter, in the Banner of Light and Religion in Philosophical downal, to give three hetures for the grand truths of Spiritualism proclaimed, or Philosophical Journal, to give three lectures for by the spirit of Charles Dickens. Upon reading ten dollars in localities where there are but few them, I was vividly reminded of an experience Spiritualists. I was overwhelmed with letters from Spiritualists, I was overwhelmed with letters from North, South, East and West, which revealed to me a state of things in all parts of the country that really astonished me. I learned that there ire hundreds of places, probably thousands, where speakers are wanted, and the burdenbearers too few in number and too limited in means to employ them. Many state that they applied for speakers who demanded from ten to twenty dollars a lecture as an indispensable condition for their services. Now, whether this is right or wrong, it is evident the cause must languish in thousands of places while such prices are demanded for vocal labor.

The plea that such speakers make is, that they families with a less fee. Then I would advise them to abandon the field to those who have studied and are able to practice a more rigid economy. I once heard a lecturer state, in publie meeting, that his traveling expenses the pre to be present.

Dinner being over, the half that were anxious to through Mrs. Conant? He replied that he half, listen and notwithstanding we were memental and should soon try to speak again through her, rily expecting rain, the people gathered at the which he did within one month.

Con the medium's regaining her consistent better smooth. housand ideas, hanging, from the branches of the speaker work and penelt by a song from the trees, as the soft wool of a dock of sheep is a lecturing to restrict traveled fifteen the speaker of the spe

Some of our speakers complain that, even with their high salaries, they are not adequately paid for their services; and yet, one of this class stated to a friend of mine that he made and saved enough in a tew years, by lecturing, to build both a house and half, while many of those who supported him made a bare subsistence. I am acquainted with a number of societies who hired high-prided speakers until their means became exhausted, and now the cause lies in a state of suspended animation. In some places, it has been in this condition for years. A Spiritualist in Ohio hirest a lady speaker for a week, at ten dollars a lecture, and paid her seventy dollars out of his own pocket, while he, being a daily laborer, realized less than two dollars a day. It so embarrassed him that he has been able to hire no speaker since, though more than a year ago. This is only one of many similar cases. I would recommend societies to hire speakers nearer home, who can be had on more reasonable terms. Ten dollars a lecture is three thousand six hundred dollars a year, while thousands of Methodist preachers will labor for two or three hundred dollars a year in a less worthy cause. Henry Ward Beecher recently offered to give two leetures for three thousand dollars. This is more than a thousand dollars an hour, while a common laborer receives from ten to twenty cents an hour. Why should there be such a difference between the use of the mouth and the muscles? Who can tell? Others can do as they please, but I will never support such extravagance. I think one of the duties of Spiritualists is to labor to put down such monopolies, and enter a protest. against speakers who charge from one hundred to two thousand dollars a lecture. They are soulless, selfish money-grabbers; of the "Credit" Mobilier" stamp, whose moral principles are incorporated in their money-bags, and seldom leave the pocket. I think some kind of reformand more system are needed amongst spiritual lecturers, and some kind of arrangement by which speakers can be induced to leave for awhile the older, beaten track, and visit some of the thousands of localities where there are such imploring demands for speakers, and but few burden-bear-K. GRAVES.

Richmond, Ind., Sept. 1, 1873.

"A CALL TO ORDER."

Parliamentary usages, having the force of law, are the slow growth of centuries; yet the test of a capacity for liberty is in the ability of a people to hold an orderly popular convention with a free platform, The failure of popular assemblies, and the suppression of free discussion, introducing anarchy which culminates in despotising is brought about by the perversion of popular meetings from their legitimate purpose by the intrigues of designing zealots, who intrude their varied ideas and interests at the expense of the main question.

An absolutely "free platform" is a bedlam of license, its audience a chaotic mob. "There are certain speakers, "cometary bodies," who, having known hobbles, are expected to ride their own eccentric orbit whenever allowed a hearing; but all any volunteer speakers have a right to do, is to speak as bost they may upon the topic the meeting is called to consider, and this without vulgárisms or offensive personality. Speaking, like voting, is "free," when untrammeled debate is allowed upon the question regularly before the meeting. The idea that any one has license to speak upon anything, anywhere, at any time, is the idiotic fanaticism of those who would break down any platform by the gravity of their dense ignorance—silence every voice but their own by monopolizing arrogant violence, while insulting an unwilling audience, by the misplaced, mis-

timed effusions of an obtrusive blatant egotism. A subject like Spiritualism, for instance, generally and properly understood as defining the science of human relations and communication with spirits beyond mortal experience, when made the avowed and advertised characteristic and theme of an assembly, cannot in good faith be set aside even by a unanimous vote of a committee of the whole. The public have a right that the programme be adhered to. If words mean anything, there are "side issues" to "Spiritualism" which are subordinate; but many things, impositions, quack doses, madenterprises psuedo science and rash theories, have been foisted upon the attention of Spiritualists in the name of their faith, when it had no more connection with them than the mathematics of astronomy have with the powows of red Indians at an eclipse.

"Duty demands the serious investigation of all things," but we nowhere read that all are to be debated by everybody at one time and place; that would be Babel outgabbled, "confusion worse confounded." "Let all things be done decently and in order." Francis Barry et als.; have called a Free Love Convention in the State secute the audience with his or her knowledge or opinion upon physical phenomena, mediumship, re-incarnation or the general subjects of Spiritualism, will deserve to be rapped into silence by the Moderator, and, if necessary, led out of the hall by the ear, and rice versa!

Any Society, Committee or person engaging a speaker, has a right to require that the speaking shall be confined to such subjects as they choose, and even to determine on which side of any argument they will listen to remarks. And yet the speaker is free; free to refuse to speak under restrictions; free, if he accepts an invitation, to speak upon a definite subject. If I am called, advertised and paid to lecture, as I once was, upon Kerosene Oil, I amnot "muzzled," because I think nonesty, courtesy and decency require I should avoid spending any time in elaborating my views upon state-rights, and the nature of epileptic lits. Yet that absurdity is really no more outra-The plea that such speakers make is, that they good than the fraud practiced by one who, being cannot pay traveling expenses and support their advertised and known merely as a Spiritualist beturer, confronts an audience known to have assembled to hear spiritual philosophy discoursed, and ignorant of his proper lesson pleads the comprehensiveness of Spiritualism as an excuse for inflicting upon them ever so good and true an argument for social reform, woman suffrage, or any other side begge. Let us have no subterfuge, accepted as a random guess; for with that sum dwn time and place, and give it the thorough be could travel twelve thousand miles. And if treatment it deserves. Let us have spiritual he could travel twelve thousand miles. And if treatment it deserves. Let us have spiritual any speaker cannot find a way of laboring with meetings for Spiritualism, classes in physiology for anatomy, and special conventions to splye the profound questions of sexualism. So each question can be debated to better advantage, and other occupation. I think the monley could be then if any one-calls a grand mass meeting in better spent in distributing tracts and spiritual camp or otherwise of all the friends of progress, to compare notes, none can complain, as long as the order of proceedings is observed, that their ears are offended by utterances regarding unexpected radicalisms, or wearied by conservative propositions. E. S. Wheeler.

of the whole Clerical Movement.

The following address was delivered at Pittsburg; The President then introduced as the next speaker the

Rev. J. H. McIlyaine, D. D., of Princeton, N. J., who spoke

as follows:

"Mr. President, and Fellow-Citizens:

"When I look over this great audience of thoughtful faces,
that action now occupies our assembled for such a purpose as that which now accupies our attention, I am carried back in memory to the year 1863, when we held our first Convention on this subject, and organized in this city the National Association to obtain an acknowledge mont of God and of the Christian religion in the Constitution of the United States. I cannot help comparing that Convention with this. For then we were but few in mumber, and our cause awakened but little interest here. Graye and intelligent citizens, and men high in social position and influence, came in and looked on our proceedings for a few minutes, and then went away. But to-day, this whole community, I may say, is moved with the breath of this Convention. I see here an evidence and expression of that rapid and hearty progress which our cause has made in the last seven years throughout the whole country. This progress is full of encouragement to the patient tollers, who, without the hope of any earthly reward, and with many sacrifices, are now pressing upon the attention of our nation the duty and the necessity of acknowledging the God of nations, and Christian morality, in its fundamental and organic laws. So great is this encouragement that oil honored President of this Convention has ventured to express the opinion in your hearing that the time is near when our great object will be realized. I am not able to ex-press myself so strongly as he has done, but of our ultimate.

press mysen so strongly as he has done, but of the mind success I think we ought not to cherish a doubt. For we must believe that God is with us.

"I desire now, Mr. President, to correct one or two misapprehensions of the object which we have in view. For it seems as if it were the hardest thing in the world to prevent the gravest misrepresentations of this object from getting into the public press, and even into the most widely circulated and influential journals of our country. The leading papers of the city of New York not unfrequently present their readers with such misrepresentations. We cannot think they are intensitable but they are tional, but they are, notwithstanding, extremely painful to those who love this cause. I propose this evening to correct one or two of these, in such a manner as I hope may prevent them from being repeated.

The first of these is that this is a sectarian movement, and designed to give certain sects of Christians some advantage over the others. This now is a mistake for which there is no reason whatever: There is nothing sectarian in this movement or its object. On the contrary, it is catholic in an emi-nent manner. For it recognizes what the development of secnent manner. For it recognizes what the development of sectarianism, in modern times, has almost driven out of the Christian consciousness, viz: that true Christianity is essentially catholic. In other words, we plant ourselves upon those great truths of our holy religion in which all who call them selves Christianis agree, and the faith of which makes us feel that we are all brethren of one family, and not seets in a state of warfare with each other. If Christianity were not thus catholic, if there were not such great and fundamental truths in the Christian faith, in which all Christians agree, and with respect to which there is no controversy among us, we could respect to which there is no controversy among us, we could not take a step in this movement; and it is upon these great truths that we plant ourselves, having nothing whatever to do with the comparatively insignificant points upon which the divisions and sects in the Christian church differ from each

"The other mistake or misrepresentation which I wish to correct, is that we aim, or at least that this movement tends to a union of Church and State. Now I here proclaim in the name of all who are interested in it, that we have no such object; may, more, that any and every form of such a union would be totally inconsistent with the object which we have in ylew. For it is evident that no union of Church and State is possible, upon any other condition than that some particu-lar sect should be taken into union with the State; and a single step in that direction would effectually kill the whole movement. Our success depends upon the united action of all the seets, and of all who are even favorable to Christianity Consequently that which we seek must be something which Consequently that when we seek must be something which is not objectionable to any; and what could be more objectionable to all the others than such a State establishment of any one as must necessarily put all the others under the disabilities of dissenters from the established religion.

"The object we seek is simply the acknowledgment of God and of the Christian religion in the Constitution of the United States."

United States, without any attempt to define the doctrines of the Christian religion. But such an acknowledgment does not have the remotest relation to the union of Church and State. For it is made for themselves by vast numbers of nominal Christians who have no connection with the church in any form. God and the Christian religion are often acknowledged by the institution of marriage, and by the family, but that does not imply a union between the church and marriage, or the family. In like manner the State, on its own responsition of the other, each striving to conform the other authority and power in civil government, and the Christian authority and power in civil government, and the Christian striving to get themselves recognized and legitimated; whilst the Charter in its present state exerts a mighty influence to religion; in distinction from others, as the religion of this nation, so as to legitimate Christian morality in the adminis-tration of justice, in distinction from Mahometan, Mormon and Pagan morality, without the least approach to anything of the nature of a union between Cliurch and State; and this

of the nature of a tinon between Church and State; and this is precisely the object at which we aim.

"In addition to these misapprehensions, which operate as hindrances to this movement, we meet with another which seems to have no little influence. This is that it calls in question the wisdom of our fathers, those great and venerable have believed the American Capacitation. These this rount. men who formed the American Constitution. Upon this point I would take the liberty of saying that the Constitution of the United States has been a study of mine for many years in teaching political science; and the more I have studied it the greater has my admiration of it become. To me it seems as nearly as anything could be, at the time it was framed and adopted, the perfection of human wisdom. But such admiration must not be allowed to blind us so that we cannot con-sider without prejudice whether it can in anything be amend-For nothing merely human is absolutely perfect. Whatever man has made must be regarded as subject to examina-tion, and as expable of improvement. This state of mind is essential to the possibility of progress; and progress, I main-tain, is a fundamental law of human life. If we plant ourselves upon the ground that what our forefathers have given serves upon the ground that what our foreigners have given us is absolutely perfect, we dwarf the human mind. This is precisely what is the matter with the Chinese mind, that it has received what was given it by its great men, more than two thousand years ago, as incapable of improvement. Let us not make ourselyes Chinamen in this respect. Our forefathers were fallible men as we are; and surely we have made progress in many directions since their day; for they burnt witches, but we do not. This objection, therefore, ought to have no weight with us. Let us look at their great work in the Constitution of the United States with open eyes; for looked at the works of their forefathers with open eyes; for this only shall we prove a weakless that worthy descendants. thus only shall we prove ourselves their worthy descendants, and thus shall we be able, doubtless, to make as great im provements upon what they have left us as they made on what their forefathers left them.

"Here, then, I would endeavor to exhibit what we regard as the great defect in that constitution for our national gov ernment which they have given us. In order to do this, I must ask your attention to a distinction, which is fully recognized by our great authorities in constitutional law, between the two senses of the word constitution.' There is, first, physiological or vital constitution of a nation. In this use of the word, it designates that in the nation which is analogous to the constitution of a man, when we say that such a man has a fine, or a pure, or a healthy, or a strong constitution. Here you perceive there is no reference at all to anything on paper. This vital or physiological constitution it is which makes us a nation. Consequently, we were truly and properly and transfer or a first but and properly a nation. truly and properly a nation before our constitution was ever put upon paper; and previous to the adoption of our present constitution in its charter form, we had performed many acts of national and sovereign authority. The Declaration of American Independence was an act of national and sovereign authority. The Ordinance of '87; as it is called, was an act

"Ale_berhaps does not use the word 'Catholic' here in a sense which would include the largest body of Christians in the world. In 1833, I affirmed in the Oskaboosa Convention that the Constitutional-God Christians were virtually occupying Roman Catholic ground. In 'The Clergy a Source of Danger to the American Republic, 'I reflectate the statement as follows: 'A union of Church in all State is intended to follow a union of the Churches. When the united Protestants will find themselves still too weak to cope with the common sense of the people, they will, as a drafer resort, Join hands with the Catholics. This will appear to the majority of readers very improbable. But when the issue will be Christianity or Godlessness, Protestants, with comparatively few exceptions, will declare themselves in tayor of Christianity in any form, in preference to practical Afficien."

ethelsin." History has been rapidly making since then. Rev. T. P. Stevenson, an uthoritative expounder of the movement, said, in April, 1873, "It is too ute, sil, to attempt to disparage this movement as the work of a sect. It geam with no one sect. Protestants and Cotholics, Universalists and Initarians. Episcopalitans and Covenanters, Methodists and Congregationalists are at this moment actively and harmoniously united in its suport, "—The Christian Statesman, April 12, 1873.

its integrity, the true vital constitution of the people which makes them a nation. If you have in your charter what is not in this vital constitution, that will soon become a dead letter—it cannot be enforted; and if you leave out of your charter constitution fundamental elements of the vital consti-tution of the nation, these elements will be always striving get themselves acknowledged; and they will succeed in this struggle, or they will perish out of the life of the nation.

"Here now the final question coines before us: Does our paper Constitution leave out any fundamental element of our vital Constitution as a nation? and if so, what element ?

"In answer to this question, we maintain that this is a Christian nation; and that Christianity is the most fundamental element of our Constitution as a nation. What we mean that this is that most constitution as a nation. by this is that we owe our existence as a nation to Christianity; that our forefathers who founded our national existence, and gave character to our national life, were Christians, not Mohammedans, nor Mormons, nor Pagans: that our liberty and all our free institutions are the outbirth of Christianity our freedom of self-government, our freedom of conscience, our free thought, our free speech, our free press, and our free gospel, are all derived to us from and through Christian influenees; that the principles which bind us together as an or-ganized nation, are essentially Christian principles; that Christian morality is the supreme law of our life; that we speak a Christian language; and that Christian education is the ground and pillar of our national life and prosperity:

"These are the principal elements of the vital Constitution of our nation, and they are all Christian, and derived to us from and through the Christian religion. To these also you may add our Sabbath laws, and laws against blasphemy, our Chrise tian chaplains and worship in our State and national legisla-tures, army-and gavy-the-hord's Prayer and the Bible not-yet driven out of our public schools, the judicial oath, and the decisions given by many of our most eminent judges, and never reversed, that Christianity is the common law of the

"Now all these elements of our vital Constitution as a nation, except an allusion to the Christian Sabbath, are left out of our Charter or paper Constitution. The name of God is not once mentioned; it is even left out of the official vote; the Christian religion is not once mentioned. Christian morality, as such, is not once alluded to, except in the case in which the Sabbath is named. I will not enter into the reasons for these omissions. They can be well explained without charg-ing upon the framers of our Constitution any hostility against the Christian religion. But must we not shut our eyes not to the Christian religion. But missiswe not shut our eyes not to see that here is a most grave, a 'most fundamental defect in our organic law? Is not the Christian element a fundamental element of our national life? Quight it not then to be represented in that instrument under which our social organism must find its development? Surely there can be but one an swer to this question.

"This conclusion we shall find to be confirmed by a great variety of considerations, such as the following: "In the first place, our duty to find requires that we should acknowledge him in the supreme law of the land; our failure to do this is an affront to the Divine Majesty, which cannot fall to bring upon us his just displeasure. And here it is in place to ask, What view ought Christian people to take of civil government? Is the Bible any authority, in its teachings, with respect to this great department of human life? It is to be feared that many Christian people have well-nigh ceased to regard it as of any authority in this matter; they may to regard all its declarations and instructions upon the seem to regard all its declarations and instructions upon the nature, and, objects of civil government as, of little if any more binding force than the actual observance of the sacrifimore binging force than the actual observance of the sacrus-cial law. But by whose authority, I would ask, have the cachings of the Bible upon this point been superseded? Are not these teachings as binding upon the Christian mind as any others in the Scriptures?: These questions surely can be

answered only in one way.

"What, then, do the Scriptures teach us with respect to the nature of civil government and national colligations to God? They teach, as every one knows, that civil government is an ordinance of God; that all its authority is derived ultipately from him; that he is the Creator and Supreme Ruler and God of nations, no less than of individuals; that he holds nations, as such, no less than individuals; responsible to him; and that he rewards them for obedience, and punishes them for disobedience as nations. Not only the Bible, but the whole history of the world is proof of this. Is not, then, the nation, as such, bound to acknowledge its Creator, Supreme Ruler and God? By what principle is the individual bound to do this which does not equally bind the nation? Is it not a national affront to the Divine Majesty when, for any reason whatsdever, we refuse to do this, and even to mention his name, or allude to his authority, in our supreme law? They teach, as every one knows, that civil government is an ordinance of God; that all its authority is derived ultimately name, or allude to his authority, in our supreme law?

"In the second place, this acknowledgment of God and the Christian religion is absolutely necessary to preserve and give effect to the Christian Clements of the vital Constitution of the nation. The struggle is now going on between this vital Constitution of the one hand, and its embodiment in our Charter on the other, each striving to conform the oth-The struggle is now going on between the Charter in its present state exerts a mighty influence to enfeeble and destroy these Christian elements in the life of the nation. For everything of a distinctively Christian character in our national life is now illegitimate in so far as the Charter is concerned. Those who are opposed to these Christian elements, are urging with great effect that they are not recognized in the Constitution, that they are in fact unconstitutional, and can no longer be tolerated. They tell us that we have no constitutional authority for the observance or protection of the Christian Sabbath, for a judicial oath in the name of God, for the appointment of days of national prayer and thanksgiving, for chaplains or Christian wor-lup in our legislatures, army and navy, for the Bible or the use of the Lord's Prayer in our public schools, nor for anything else in the government of a distinctively Christian character. And in this struggle there surely can be no doubt but that one or the other of these two forces or parties must give way: either the enemies of Christianity will carry their point, and all these Christian elements of our national life will be abolished, or these elements will get themselves legitimated and authorized

these elements will get themselves legitimated and authorized in the supreme law of the land.

"In fine, my fellow-citizens, I would ask your attention to the fact that there are two forms of liberty, each of which must be guarded with the utmost vigilance, and neither must be allowed to trench upon the other. These are, first, the liberties of the individual; secondly, the liberties of the nation as such. For the nation has its rights and liberties as well as the individual. Each of these can be pushed to such a determoral to determine the other. Thus in a desputie and an extreme as to destroy the other. Thus in a despotic government the rights and liberties of the individual perish; and where the Individuals of a people claim all the powers of gov-ernment as vested in and lawfully exercised by them as individuals, the rights, libertles and powers of the nation are de-stroyed, and amuchy is the result. Hence the rights and libstroyed, and anarchy is the result. Hence the rights and no erties of the individual and those of the nation-are to be guarded with equal care. Where either prevails over the other, civil society either perishes or falls into rapid decay. Now it seems clear to us that this anarchic principle has made no little progress, where individuals deny to the nation the right to acknowledge its God, and this denial is felt to have any force. For it is indisputable that we, in the character or profession of the vast majority of our citizens, are a Christian people: We claim it, therefore, as an inalienable right, and hold ourselyes under the most sacred of all obligations, to govern ourselves in a Christian manner. But we cannot do this while we leave God out of our government. We dishonor and insult him, and draw upon our heads his just displeasure, and all those calamities from which we are now suffering The right of the nation to acknowledge its God is as sacred and inalienable as the right of the individual to do it. We and maneriable as the right of the individual to do it. Two say, therefore, to all objectors, you must not touch this right. We will not constrain your consciences. We will not touch your religious beliefs. [He does not deny that Christians would have the power to do so when the Constitution is religiously amended.—J.] We will protect you as ourselves in your inalienable civil right to worship God or not, as you judge heart. [Kind. Batternder the present Infidal constitution est. [Kind. But under the present Infidel constitution we are able to protect ourselves. This reverend has claimed, we are able to protect ourselves. This reverend has claimed, and so his brethren declare, that no one is excusable from-luch worship, that no one has any right not to worship God. On this very question Rev. Isaiah Faris said, as late as April 5, 1873, in Christian Statesman, "Every man has the right (whether conceded by his fellow-men or not) to worship God according to the teachings of the Bible; no one can have the right to night! this worship,"—J.] But when you take the ground that this nation shall not acknowledge God, because you as an individual do not hellow in him, you was margingen. we are able to protect ourselves. you as an individual do not believe in him, you are unreasonable. You cannot be gratified. You may set your hearts at rest upon this point. For we will defend this right of our natural tion with our property, our lives, and our sacred honor. [1] place this last sentence appropriately in italies. It sounds like a declaration of war.—J.] Necessity is laid upon us to

"Suppose a similar difficulty to arise in the family, how

ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE CHRISTIAN GOD, JESUS CHRIST AND THE BIBLE IN THE UNITED STATES CONSTITUTION.

STATES CONSTITUTION.

NUMBER ELEVEN.

BY W. F. JAMIESON.

For the purpose of allording the reader a clear idea of the manner in which the Constitutional-God Conventions are conducted, I will submit an address in full and arguments upon resolutions, together with a few other items that may seem resolutions, together with a few other items that may seem of the whole Clerical Movement.

ORIGIN AND PROGRESS OF THE MOVEMENT FOR adoption of our present charter constitution was an act of national and sovereign authority. But, above all, the toy on and says. Father, vogement abelies to you have no right to askinologies to askinologies to the national dates. This had the on thinking of the constitution of the manner in which the Constitutional-God Conventions are contended, I will submit an address in full and arguments upon resolutions, together with a few other items that may seem resolutions, together with a few other items that may seem resolutions, together with a few other items that may seem resolutions of the principles and plans it whild have had no binding force.

"Now, then, we are prepared for the question, What constitution." Progressively this: that it shall franscribe, embody and represent, in its integrity, the true vital constitution of the people which.

haps clever. Its suphistry is easily expassed. There is scarce by any analogy between our government and a Tanuty. It If any analogy between our government and a fainty. In the latter, the son is not the recognized equal of the father. Family government is; more orless, a despoting in which the head may dietate terms, and children must obey or there can be no order. Our Republican-Dengeratic government is entirely different. "We, the people," are recognized equals in government. The founders of our government believed it to be a self-exident truth that "all men are effected equal." Hence, in no such, government can any man, or set of men, impose any particular religion or say to those who do not be-

you can become an alien to our government.' But such is the genins of Christianity. J.]

"So we may say to all objectors against this most sacred right and duty of our nation 46 acknowledge as such its God and Preserver. We speak as towiso men; judge, fellow-citizens, whether this objection should be allowed to overbalance all the preceding arguments."

There are many points which can be made against this speech. They can safely be left to the judgment of the reader. In the same Pittsburg meeting Bishop Kerfoot was desirons to have it understood how the Republic was born;

"Theed not go over the solemn scene with which our first-Confinental Congress opened, when the May, 1775, prayers were offered at full lengths at the request of the assembled body before they beganstheir work—prayers to God—prayers through Jesus Christ. At that very moment of the nation's dieth.

sbirth, while the nation was stringding into life, the cry went-up to God, through Christ, for blessing and protection. "Then, sir, in the progress of the war—in July, 1778, when the articles of confederation were, ratified, which we hight say was the first organic law, when the first legal enactment, looking to permanent national life, was made, the presumble with which Congress adopted it was 5 Whereas; it hath pleased with which Congress adopted it was ! Whereas, it hath pleased the Great Governor of the world to incline the hearts of the Legislatures we respectively represent in Congress, to approve and otherwise to ratify said articles of Confederation, etc. There, sir, is the point I wish to make—that the nation was born Christian, and that we now simply demand, when the time has come, that men shall not be allowed to rob her of her birthright."

In discussion upon a resolution;

"The Rey, J. L. McCartney, of Ohio, remarked that Whad been said that Government was no more a divine institution than the multiplication table. "Jefferson declined to appoint whational fast, because he said it looked. If ke an aftempt to a narrowal last, because he sould be been just an arrowal introduce Christianity into the side cloor when it had been just out at the front. It was his (Jefferson's) goinford hat Government had nothing to do with Christianity, and many eminent men of his day concurred in this view

Bishop Kerfoot held if important to observe the distinction that the adoption of the American Constitution was not the beginning of this nation. The nation dates back of that instrument. This fact must be remembered, or we lose might ily in this contast. It is historically demonstrable that this nation began as a Christian mation. Christianity is no new plank, but one that has grown with the Government since its birth. Years after, when our charter was written, the onis-sion was made, of which we complain, and which we now

propose to supply.

O The Rey, Mr. Kilpatrick wanted to know what caused the entire separation of the religious idea from the Constitution? Was it not because Jofferson had been brought in scontact with the spirit of persecution? Was it not known to him that ministers had been whipped in Massachusetts for preaching the gospel of the Son of God? The speaker was opposed to any resolution which would recognize religion as an element in the Government of the nation. The highe as the open word of God he would have recognized everywhere, but he would not go one step beyond that." would not go one step beyond that.

Rev. D. McAllister, in his Address before the Convention,

"What is the character of the vital Constitution of this na-tion? What is the character of the constitution of its Govern tion? What is the entracter of the gonstionion of its coverin-ment? Is the latter, as it now stands, the translation into legal language of the former? Does it authenticate the na-tion's practical acquiescence in the actually evolved and long upheld distinctive features of our national life? Does hadve authorifative sanction to institutions which largely form the vital Constitution of the nation, evolved, as a fact, by its so cial forces? The vital Constitution of this nation is, and always has been, unquestionably Christian. This land was whys has been, unquestionary; tristian, this ignor was originally settled, not by colonies of Infidels, or Atheists, or Pagans, but by baids of Christian people. Every: American colony, as a matter of State duty, recognized the Christian religion. In every case, it was Christian men who founded our civil institutions on the basis of Ehristianity. The Bible was everywhere the recognized standard of political morality. In the system of education projected by the colony of Massachusetts and initiated in other colonies, the Bible and the Christian religion were consplcuous.

in the Old World, and that which they brought with them was the principal source of their miseries in the New. The Fram ers of the United States Constitution heeded the lesson, and built the Government upon an entirely different—an Infidel foundation; upon which our splendid Republic has been reared.

We were not a nation in 1775. We were dependent colo nies upon Christian Great Britain. But Bishop Kerfoot says the "moment of the nation's birth" was in the month of May, 1775. The Bishop is mistaken. It was a "false alarm." The Declaration of Independence was not made until a year later. But it was not even born them. It was still in its period of gestation. That, Declaration by such infidels as Paine and Jefferson made a powerful pre-matal impression: The Bishop himself unwittingly admits that the nation was not born in 1775, by saying that, in 1778, when the articles of confederation were ratified, then was the first organic law the first legal enactment. Was the nation born then? No The Bishop's own words say No. Those articles of confedtration were found to be inadequate; indeed, too unimport ant to be mentioned in some books on "Events in the History of the United States." The Bishop's words are, that the articles were only "looking to permanent national life." When was the American Republic really and fruly born Some might answer On the 17th of Sentember 1787, when the delegates completed their four months' labor in framing the Constitution, and recommended it to the several States for adoption. Others would reply that the people had not yet sanctioned the work of their servants; it was in the year 1788 when the Constitution was accepted and ratified by eleven States, and thus became the Constitution of the Unifed States. Still others might say it was not a nation, a Union while a single State remained out. In November, 1789, North Carolina came in. Rhode Island, last and least, adopted it in May, 1790, about a year after the inauguration of President Washington. So, our nation was not born Christian, but infidel; from whileh fact the Christians, as the Bishop said, "lose mightily in this contest." And now, to clinch the argument that this nation was not born Christian, I quote the words in the treaty with Tripoli, which received the signature of President Washington: The Government of the United States is not in any sense founded on the Christian religion."

"UNRECOGNIZED SENSES."

DEAR BANNER-I saw in the Banner of June 21st an article rom Emma Hardinge Britten on the "Enrecognized Senses," which I was very glad to see, for it will call the attention of the people to a subject of much interest and of great use to them; and coming, as it did, from one of our leading active workers, Mrs. Hardinge, it will command attention. It is a subject that I have made a study for the last seventeen years and it would come under the head of psychometry—that of reading the "soul of things," as Deuton has it-understanding the disposition, motives, aspirations of individuals by coming in contact with anything that has their magnetism of spiritual aura about it, such as a card, lock of hair, handwriting, handkerchief, glove, etc. Better still, when we come into the presence of the individual, if we know how to interwould it be treated? You have a son who does not believe in | pret our sensations that are produced by their spiritual aura |

or magnetism upon us, we can tell just what their intentions and motives and general charheters are; so, it we are good psychony trists, there is no clause for deception; ail will pass tor just what they are, and nothing more. Then what a blessling is in store for us all a and let us all study if oil smatter, and be able to make a practical ascot our own "innecessitized

Now, I claim all have this power to agreater or less degree, the same as we have not feal or me hanical falent; only some are more developed in this spiritual sense than others, and become more agute in it, and that all practice it more or less in every day life unknowingly. Animals, have this power in accordance with their animal natures. It enables the dog to find his master's track among a hundred others; also to tell of different animals whather harmless or dangerous.

Man has boundless possibilities in this direction. He has only to cultivate this "sense," and he will find it one of the grandest blessings of life --something that can be made pragfical in every day life;

Many have written to me in the last twelve years for "fisy?" chometric readings," from the Atlantic coast to the Pacific, lieve their dogmas. There is the door, my son sit you can't sind hundreds have acknowledged their tintlitulness; yet swear by our God and worship in accordance with our religion there are many to whom this subject will be entirely new and hundreds have acknowledged their truthfulness; yet halfee I am glad our good sister worker has called their attention to it. At some other time I may give further explanations of the philosophy of "southreading."

Yours for truth, A. B. Silven Section

Spiritual Phenomena.

HAVE WE'A MORAVIA IN LOUISVILLE?

DEAR BASKER - Nearly every one has read of the wonderful manifestations which have taken place at Moravia deat not every one has had an opportunity to go there and witness: them. Quite recently some manifestations have been wits nessed here, which, though somewhat alliferent from those in: Moravia, are of such a startling character as to arrost the attention of even the most casual observer.

Aside from avowed Spiritualists the subject has received grave aftention from members of the Orthordox churches, and even ministers of the gospel have more than once gone incognito to investigate the phenomena evinced at the so-called spiritual scances. Prominent among these modern wonders: may be named "slate-writing;" and although such scances have often been surrounded by circumstances relidering it possible if not probable that the medium might have been the writer of the messages received, still the giving of mames and perfinent answers to entire strangers turnished a problem very difficult of solution. (If has long been the aim of the slate-medium of Louisville to give communications under such conditions as to make trand impossible: It is thought this result has now been attained, and skepties can find here posiive evidence that physical action takes place under conditions which prove conclusively that the medium edianot practice into position.

The arrangement for the test was as follows:

A small double school-slate, 7 x 10 inches, was procured and the state of the right-hand leaf removed. An aval wire-cloth cake-cover of the proper size was necentately adjusted and securely attached to the vacant slafe sash, thus making when dosed a dome-shaped cover some six inches high; with meshes so close that a common pin would scarcely drop through. The states when closed are seemed by a staple and padlock. The skeptic places a bit of state pencil in the state, which he then locks, retaining the key. (Parties may use their own padlock if they so prefer!) The medium uses a small eard table which has a shelf underneath and about ten inches below the top,

When this test state was first used, the following "condiions." were written upon it by the invisibles : " You I medium I must sit on a low stool, with left hand on top of the slate, the other below; a whiteeloth on the shelf, and a dark covering over the table and half of the medium, reaching to the floor: The sitter [skeptie] must be two feet distant, on the pposite side of the table, so he will not interfere with the dectric currents around the medium. Only one sitter, or at most two, to be in the roomsat one thing. Do not remove the slate until the [three] raps are given as a signal. The right hand of the medium must remain under cover until the sitting is through: If you comply with our conditions, we will give all you ask."

The first test or message proper given on this state was to ts maker, a confirmed Materialist of this city. At ran thus-Allen, how can you doubt? Your three dear, children are officine. Sorria Blaschard? The names were correctly given, and the hink lost three children. After this, a gold watch, having a case quite difficult to open, was placed in the date by the same person, the state looked by him as before and in less than three minutes the watch-case was found to be open'!

These, though not the only instances, can be proven under outh by more than one good witness; and whether the medium knew the points given or not, how was the writing prodirect. By what means was the watchease opened. The shife, table and room may be thoroughly examined before and after the sitting; the padiock and key may be furnished by: the skeptic if he prefers, and still those wonderful and inex-offeable manifestations cashe. plicable manifestations ensue, : . .

What shall be done with these facis? Can any one explain them by any other theory than spiritual? These things are becoming too tangible toche much longer ignored, and the sooner they are thoroughly investigated and explained away or accepted, the better. The medium above referred to is the wife of one of our most respectable citizens, had persons who desire to test the matter for themselves, or committees organ. ized for the purpose of honest Investigation, can learn more by calling at No. 58 Tenth street, between Main and Market, Very respectfully, Louiscille, Ky., August, 1873. ALLEN M. BLANCHARD.

MANIFESTATIONS-NEW PHYSICAL MEDIUMS.

Amongst the various physical phenomena that fill the Spir itualist papers, dear Banner - our offer papers not venturing upon such dangerous ground—we might mention the manifestations occurring mean this city, in the house of Mrs. Judkins. A little girl of fourteen is the medium: and seems full to repletion of the mediumistic aura, or whatever else it may be termed; and, sitting in the cabinet but a moment, brings forth a youthful company of girls and boys who have gone before, of well-known parents hereabouts, and a congone before, of swell-known parents, hereaming, and a con-yersathor custies in ho-ways different from our common inter-course, playing frequently on instruments, and doing all those things that are so well-known in Spiritualist circles. With-all my knowledge and thought of Spiritualism through a se-ries of years, and feeling almost a disjust at physical phe-monicus, and taking for granted that these appearing forms were shadowy, faded, solenn; rather an uninviting evidence of the future life, I was greatly impressed one aftermon, near-its close, in a room slightly darkened, but with a cheerful wood-fire throwing its light into the room, to see, in suecession, standing near the aperture in the cabinet, three veritable, faces, tangible, corpored, with head and neek fully and roundly developed, each one animated in manner, cheerful, delighted, talking, singing, answering and asking questions—visitors indeed from the other realm that any one not obdurate to all sense and reason might gladly commune with. obtinate to an sense and reason migre gamy commune with. The children were enimently beautiful—say, from childhood to twenty years of age: and, to the skeptical, so far as my bestimony goes, I saw their differing features, that no collusion was possible, kissed them, and I know that in dimnistic or other jugglery was impossible. I was told that, with other parties, at other times, the little medium's mouth had been scaled with a sticking-plaster, so adhesive that, at the close of the scance, it took some time to remove it without pain-The family were present, and three other persons besides myelf. This group of children, I understand, intend at some

Spiritualism moves in its own best way; not by noise, com-motion or sensation; and although here is enough to excite attention, we find it is a noiseless work, looking to simple fagilities for lecturing, teaching the young, operating through the great power of the press (which is grappling with a new abject by raw hands) and, the demonstrating of spirit pres-

ence in homes such as we have described. Springfield, Ill.

Banner Contents.

continue to President

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 13, 1873;

Office II Hannier Street: Up Stairs. AGENTS FOR THIS WAS ARREST OF WAYOUR.
THE AMERICAN NEWS COMEA STRUCK ASSAUST

COLRY & RICH.

Charle Wine, White A Co. A. C. Print I should be the Co. A. C. BUSINESS MANAGER.

The Letters and communications apportaining to the although Department of this paper dutail be addressed to utilities only a good at Resilves. Letters to be 18 year 18 to the Court Printing of Department of Roman Printing of Department on Mays?

Words of Advice.

My facel, the enemy ispected the marshit article the deflicion comagnistantly decimend M. Richard III.

opening onset of Hosworth field. With the sky black with a rising tempest before whose portents the past bloody history of feligious tyranny and oppression grows pale; with all Nature seems ingly stilled and awastru k at the mighty powers, spiritual and material, that are about to burst into a conflict compared to which the warfate of the ages sinks into infinitesimal insignificance. we are tilled with the keepest regret -as must be all true friends of human progress-to Witness, the hickerings and disunion in the Spiritualist ranks at this late hours

When the Fifth National Convention of Spir-1868, and through the preconcerted management. of, a few self-appointed leaders an organization the designation of "American Association of Spiritualists," we foresaw at once that a schism dried" moyement inaugurated at that time, we raised our voice against it, carnestly deprecating the step as one for which time had not yet prepared the disciples of our cause. The following extrasts from our editorial on the subject, published October 3d, 1868, looked at, in the light of today, seem like a prophecy

"Our readers alegalically aware of the impor-tant step taken by the Futh National Convention in the formation of a distinct Society, to be known as the 'American Association of Spiritualists

The readers of the Banner have about our columns to little; purpose it; they have tailed to discover that it has never been our ambition to lead or direct the *inchools* of this great movement, but, rather to be led and directed by it, with 'u. teachable spirit, learning what was expected of seeking with our humble capacities to accomplish the work to which we are called. In this spirit, as we believe, every medium, whether an individual or an institution, must do. Time is an element in the spiritualiza-Alon of histoani'v All past fusions shows conclusavely that every great revolution of bleas has, that supports regular lecturers will announce its been the fesult of slow growth. The operations, list, At should be a better one every year than it of Nature, in alther grand, multiturious changes. ainply demonstrate this. But we are all liable to be impatient of results, not with standing the less-sons of the post, not with standing the admoni-tions of soft invisible friends—who see clearer and analyze closer than mortals can possibly do because of their larger experience in both spheres of life sheries repeated failures have resulted. and we have been compelled to bear the gross for a while longer.

Thus various premisture efforts at organization have proved-tailures, to the mortification and disappointment of ambitions individuals. That ethis rient-organizations among spiritualists would at some time occur, we have never doubted; but as little have we believed that any econic form of effort could, be adopted before there was unity ore count, or adopted, posetic there was unity spirit and definiteness of purpose among its, icre is an organizing principle in Natures that we thust respect and in conformity with which we can alone be successful.

a can alone be successful. Entertaini: g these views, and in duc deference o our brothers who have recorded, their convic-Hons otherwise we must be pardoned for expressing the opinion that the action of the late Convention at Rochester was prematiffing and many of the best minds in our ranks reducide with us in this opinion.

We repeat, it is our honest opinion that the time has not yet come for the establishment of a Survey Buring, either for revising manuscripts; publishing books, collecting libraries, or even for the institution of a liberal codlege. There is not yet a pressing demand for any of these purposes. We shall probably grow to it; and when the great body of Spiritualists, locally organized and working actively and harmoniously in their own neighborhoods, shall feel their strength and a spontaneous overflow of zeal to expand on a grander scale, then will they send up delegates to a great American Association, competent not only to resolve that a college and a publishing house and a central bureau for cooperative practical humanitarian work ought to exist, but also competent to pledge the requisite funds for their permanent establishment. But until that anspicious epoch arrives, it is the paramount duty of every true Spiritualist in the land to sustain, exclusively, with their voices, their pens, and their funds the local organizations." funds, the local organizations.

an hour when transient enthusiasm overflowed ness he was successful, in religious opinions libthe solid ground of practicality and reason, were eral-being an active and outspoken advocate of were made the recipients of unmeasured denunthe spiritual philosophy-and his removal to ciation from those in our ranks who sympathized higher scenes, while of inestimable pleasure to with the new movement. Time passed, and to his enfranchised spirit, will be saddy felt by his day the opinions then expressed by us have been fully verified in experience. The position we then took in favor of active local societies, rather than slow and cumbrous State and National Associations, as points for rallying our forces-a view of the case which we had advocated years before, and which is just as firmly approved of by our judgment now as then-is to-day endorsed and earnestly put forth by the call of the Massachusetts State Spiritualist Association, through its officers, as per Banner of Light of Aug. 30th. Mass., will take place on the 18th inst. Good The American Association has effected nothing, speaking may be expected. The Hotel accom-furlough by his spirit guides ere he undertakes to but, on the contrary, has been the indirect means | modations are faultless. "John" knows how to | make another book of which the one before us is

could not endorse the idiosynerasies promulgated (by it in the name of Spiritualism.

T. L. Harris say 35.

It undertook to carry upon its back through the tide of popular epposition too many loss, and the ligid-lass indeed been found y grievens to so begins " and now, when the common enemy is marshaling his most in battle array against us and all the disc ples of the conscience; when the time has come wherein we should give car to the spirit voices which produin the opening one set, and that it is our duty toward each other. Northik like, to counsel the putting off of all personal dufferences and argumentative displays concerning methods by which we shall best manis, test our individuality, till the question is settled by an actual struggle with concentred. Oithislox sectorianism as to whether we are to be permitted to exist as free thinkers at all; when the clock of hungan needs has struck the grand hour in which all should materially unity in the great work of apstaying the hands of the spiritual dis-Dich sation, where are out

It dehooves us again to raiscour voice in behalf of the sacred cause to whose advocacy we have given our whole soul, and the best days of our mundancexistence. The spirit world looks down in anguish upon the scene, and its inhabitants—2 those who have been so blessed with the knowledge that they can and do commune with their loved ones of earth-life -are continually sending prayers to the Great Fountain Head of Wisdom in behalf of those children of mortality who have been the beneficiaries of the glorious light. of the nineteenth century-Spirit Valism-that they may be true to the great trust-imposed on them. And we humbly be seech our people-no matter what their past proclivities may have been or present ones are-to-come together at the ap-We are tempted at this juncture to receno to proaching National Convention at Chicago and the public exponents of the varied schools of adopt measures that shall redound to the honor of this occasion, and it would fully sustain itself Spiritualistic thought the words of Nortolk when, the beautiful religion they profess, find prove its the rising tunnil proclaimed to his quick car the relains to the acceptance of the world by demonstrating that it makes all who embrace and truly live it better law-abiding citizens, better neighburs, and wiser and purer men and women, knowing as they do that the higher the standard of their lives here, the greater, and more blessed will be their lot in the spirit-hand.

The Spiritualists' Year.

During the Summer, the light is growing with Spiritualists to go into gamp, as it were, and itthale the pure influences of Nature, by as close as possible a communion with her forms. It is a, delightful habit to foster, as A amply proved by imalists was convened at Rochester, August 25th, the rich experience of every new season. The camp time is now over; and those who have shared in its prolitable meditations and commuwas topered upon that body which has since borne anions are sitting down to collect together its memories and count ap their value to their hearts. Each one of course best knows for hiniself and in our ranks would eventually result, and cons therself what has been the profit, spiritually and sequently, dust adjour endorsing the "cut, and specially; and still, it is not possible to sum it up until time has had much to do with its ripening. After the grove meetings follow in due order the Conventions. These, too, are among the advantages enjoyed by Spiritualists, Taking the place of church and convocation, and calling together every variety of thought and opinion that bas a place and influence in the ranks. The local conventions are of prime importance to the cause, keeping the tires steadily burning and the faith glowing in all breasts. Sustain the local assemblies (igorously and the national one shows their united strength. The one feeds the other in a natural manner.

After the Convention (season, the winter slints down on us all, and then we select our lists of lecturers for Sunday, and with the regular services, assisted by the flourishing Children's Lyceums, go through the remainder of the year to the common and the sindividual benefit. It will nor be a very long time now before each locality list. It should be a better one every year than it. was the year before; and if managers would, resolutely conform to that simple rule, they would do a great deal more than they imagine to widen the knowledge and expand the influences of the precious truths of Spiritualism, The law of demand and supply is just as operative in this fieldas in every other. And, still further, good speakers continually excite a better class of thought. which in turn becomes still more productive; so that the tendency to constant improvement in the grade of the lecturing list inevitably calls forth fresh interest on the part of the public, and the matter grows by what it feeds, upon We, may soon begin to lay the plans for winter, when the communion of fraternal minds becomes close and delightful, and the cause of Spiritualism makes fresh progress among the millions who attend seances, read spiritualistic publications, and cooperate in a work that inspires them. And thus the Spiritualists' year glides away, separated into its three divisions, and each profitable and delightful after its own distinct method:

Apotheosis.

N. E. Crittenden, Esq., of Cleyeland, O., (50) says the Herald of that city under date of Septs. 4th.) passed suddenly from the field of physical. life at St. Louis, Mich.; on Wednesday, Sept. 3d, being stricken flown by an apoplectic fit, which proved almost immediately fatal.

Mr. Crittenden was born at Conway, Mass. July 25th, 1804, and was therefore past sixty-nine years of age. In his earlier years he received a good common school education, and at the age of , eighteen was bound apprentice to the Jewelry and watch-making business, serving four years at Geneva, New York, and then removing to Batavia, where he was employed two years at the trade, and in Albany one year. He then went West, settling at Cleveland, where for 47 years For this independence of spirit, manifested at the was an esteemed and valued citizen. In busibereaved family and numerous friends.

> 137 We shall publish in our next issue a communication from the pen of John Brown Smith, in reply to W. E. Coleman's lecture on "The Eaw of Immortality rs. Re-incarnation," which appeared in the Banner of July 26th. We shall also have something to say editorially upon the same subject in due time.

THE GREAT GATHERING at Salisbury Beach, of keeping from our ranks many true souls who it feed the hungry"-and does it satisfactorily.

Hemlock Hall, Collins, N. Y.

The, to us, long-to-be-remembered eighteenth anniversary meeting of Spiritualists and triends N.Y., and bearing the euplionious name of of travel. The celebrated old "underbenched were now en rout; for Europe," The story was hall," with its sawdast floor, has lately been caught up and "rolled like a sweet morsel" newly roofed and had a new platform erected, under the tongue of the Boston Globe, which the Christian church so bat, as yet, there is no the evil effects of Spiritualism. danger in that direction, as the rough loard walls and benches, and plain roof directly overland, on which the pattering rain tell during part of the services, are sufficient to maintain the demo-

reratic character of the meetings. The hall was first entered by ourself on the opening morning of Aug. 19th, although we rode, over six miles to reach it; but we were soon consent of her husband, she made the journey, joined by many others, and among them, as In the spring the party returned to New Yorkspeakers, G. B. Stelbins, L. C. Howe, Prof. Mrs. Tappan's health being much improved, but Whipplie J. W. Seaver, G. W. Taylor, Lois she being unable to walk except by the aid of Walsbrooker, and that ever-present and nevers crutches. A year ago, Mr. and Mrs. Densmore welcome disturber of all peaceful gatherings, to sailed for Europe, again taking Mrs. Tappan as which he is never invited, Channey Barnes, who seems to be a necessary eyil to teach us charity, forbearance, patience and universal love.

During the entire session we were occasionally regaled and delighted with music and song by J. G. Clark, Mrs. Sawyer, Mr. and Mrs. B. M. Lawrence and Mr. Beals, and the speakers all had time and opportunity to give their best, thoughts | Tarpan, wherein it will be seen that she is now tomany listening ears; and the two or three ready to resume her place on the spiritual ros thousand who came there were the intellectual trum; cream of the people of that section of New York -many of them minds that have been feasted. yearly at these meetings with the richest food of developed intellects, and have largely profited thereby. For rich thoughts and rare radical utterances we have seldom seen the superior of compared with our recent great camp-meeting. To us the great event is elsewhere related, * and it filled our heart and soul too full for utterance by tongue or pen, as our friends can well realize when they know that we have seen and talked with William White, face to face, in a clear and well-lighted room; also, with another rery dear friend, who we knew must be in a happy and blissful home, if rewards were according to deserts. With us the work is finished and the last evidence is given of the identity of friends: and we gained this completely at this Collins meeting, which consequently is consecrated in

our memory. We cannot attempt to give a synopsis of the speeches, nor even the subjects; but each speaker was allowed to freely after his thought, and of course the great religious and social questions had a thorough overhauling, and were well sifted. L. C. Howe went deeply, largely and logically into the philosophy of life, death, and immortal ity, with most profound and unanswerable arguments. Bro. Stebbins reviewed the growth and progress of free thought, and warned against what he thought unwise teachers and leaders. Bro. Whipple surveyed the field of scientific research and growth, and expressed his confi-Bro. Stebbins, as the had not found the errors inprinciples set forth; and Chase repudlated all to follow, as he ever had, where reason, science, new social and religious institutions and society seemed to be his work-a task he did not expect to live here to see accomplished. - w. c.

*Actaching to a materializing scance held by him with the celebrated medium, Mrs. Elbble, White, of Acton, N.Y., an account of which will be presented in our next.—En. B. 01-14.

A Contrast. "

At the close of the "Spiritualists' camp meeting 1 at Silver Lak, we retired for a few days! rest with friends in Clinton, Mass., and found another camp meeting within a few rods of the house, but so small and quiet that we should not have known of its existence except by information or accident. It was run by the Advent Christians, whose great misfollume is that the advent never comes as predicted, and never will, but they keep on calling shall burn the wicked world up and leave their few long-faced saints to enjoy a new one that shall miraculously arise from its ashes. Poor defuded souls, the Kingdom of Heaven has come and the millennium is in it, and ye know it not. Two or three hundred disappointed and sorrowtalk about and to the Lord, who never heeds nor hears them, while the earnest seekers after truth meet on the Spiritualist camp ground by tens of thousands and talk about and to one another, and watch the signs of progress, and know the Lordhas come in the blessed messengers from the summer-land, and now are asking what shall wedo to be saved from the hells of earthly supersti-

superstitions of Christianity dying out and the spiritual philosophy taking their place as the religion of the future. There is hope, and the best of grounds for it, that every subdivison of the Christian sect of religionists will pass away, and "the Christ"—whether a principle or person—will be superseded by nature, and Jesus simply left as a man, with his rude life and beautiful moral precepts to stand in the ranks of humanity, no longer held as a God, or Kreeshna, for the idol worship of those who have made merchandise of him so long.

Grove meetings, camp meetings, yearly meetings, etc., have already passed over their vital interest and popularity to the Spiritualists, and no others can get them up as good nor as large, and the Sunday meetings are fast following in popularity." New is the time for us to build broad and strong and be sure not to crucify nature nor attempt to set up arbitrary rules to thwart her.-w. c.

The Diakka.

A. J. Davis has given to the world a new book of one, hundred pages with the above omnious title, in which he endeavors to show that many of the spiritual phenomena are "false and repulsive," The book is bound in pamphlet form, and is well printed: it is written in Mr. D.'s genial style, but possesses very little intrinsic merit. After reading." Divine Revelations," one would not, could not, suppose the same author indited "The Diakka." We hope Bro. Davis will be allowed a long

A Gross Libel.

Not long since, a sheet published in Rochester. slowly out of the old manle grove, and drove off was accused of "eloping with Mr. Dengmore," signs of drifting toward the pride that is raining news, trampeted it abroad as another proof of

> Tappan, two years ago, was obliged to give up a : eloquent and effective speaker. year's engagement to lecture in New York, after & A. S. Hayward, magnetic physician, has reshe was invited by her friends, Mr. and Mrs. Densmore, to accompany them to Florida, where they were going to spend the winter. With the their guest-her husband consenting to the project. They spent the winter in Italy, and for some five months past have been in England.

They are now about to return to this country. The story, therefore, is a gross libel, and worthy the source from which it sprung, "We are happy to lay before our readers a note from Mrs.

LONDON, Aug. 28th, 1873. EDITOR BANNER OF LIGHT — Dear Friend. After a long and severe illness, I now find my If sufficiently restored to resume my labors the lecturing field, and I will speak during the coming season? Please so announce in the Ban-ner, and also that my address will be care of Banr of Light, (with your kind permission,) and lige, Very truly yours, Cora L. Y. Tappan.

Those desirous of securing her services can address, for the present, care this office, as above.

Written for the Banner of Light. THE OTHER WORLD. BY WILLIAM BRUNTON.

How strangely dark and odd this world doth seem When we confine our gaze to its poor round, And when no broader view for us is found, To consummate the soul's expanding dream, Oh, heart and brain with love and fancy feen But where shall thought and foul affection rest? Sure, not in manly infind or maiden's breast And so perforce we turn us otherwhere, And knywhy spirit impulse, hi our need,. That other world of light is burning clear, Fulfilling every hope and noble deed. Irradiating darkness gathered here. And blessing earth with full and heavenly meed.

Leominster, Mass.

We had two good meetings in this old puritanic town, which has in the last few years nearly outgrown its former plainness, honesty and simolicity in religious matters. Its old churches where the people used to assemble, have giver way to extravagant piles of pride, folly and dence and safety in the persons referred to by fashion, where only a select few of the wealthy meet to worship God in aristocratic style, while the people are left out by the cold formalities of authority and all persons, from Jehovah and fashion, a religion which has no heart or soul or Jesus down to the present platform; and resolved life in it. The modern Christians, who have only the rich, seem to think it better, to have a church of ten families worth \$100,000 each than one of Nature; intuition and religion [natural] lead; of ten families worth \$100,000 each than one of and to fear down the old and prepare for the one hundred families worth \$100 each. It is not numbers nor the poor that are sought to be saved now, but the rich few. Lazarus is safe anyway, so they go for Dives. In no place we have visited have we seen more of sectarian pride than in Leominster; and yet it is one of the best built towns in the State, and has a very enterprising and intelligent population, not largely of the churches, but liberal and independent, who greet-

A Patnics for the Great Secr.

Some of the ardent admirers of Andrew Jackson Davis in the West-have been making a plan subject to the approval of Bro. D. and his wife Mary) whereby a beautiful country seat some twenty-six miles below St. Louis, Mo., containand camping, hoping and praying for the fire that ling forty-three acres (eleven being a grape vineyard) and a fine stone cottage—the whole to cost some \$20,000-is to be purchased and made a gift to him for his future home. Our brother (and sister Davis as well) has done earnest and good work for humanity, is worthy all the pecuniary emoluments that can be offered him, and should ing souls meet yearly in the groye at Clinton and not allow his natural modesty to prevent his accepting this practical acknowledgment of his past services.

The Index.

This fearless denunciator of the God-in-the Constitution project; has taken up its abode a little nearer the field of action, and may now be found at No. 1 Tremont Place, Boston, Mass. where, with an entirely new typographic outfit, It is to us extremely interesting to see the old Land an enlargement to 12 pages, it will further prosecute its "labor of love." Success to all advocates of free thought, wherever they may be. We earnestly hope Bro. Abbot may meet with a warm welcome and plenty of material aid in his efforts, from an eastern basis of operations, to create that agitation of thought on religious matters which "is the beginning of wisdom."

K. Graves in the Field Again.

K. Graves, whose health would not admit of his lecturing during the summer season, will be ready in a few weeks for another fall and winter campaign. He proposes to spend a few weeks in the towns where he lectured last winter, and will then go east or west, depending partly upon | the number and urgency of the calls. The friends desiring a lecture will please write soon. His terms are easily complied with. His "World's Sixteen Crucified Saviours" will be published

The Davenport Mediums.

We learn that these celebrated physical mediuns have engaged the large hall of the Cooper Institute, New York, and will commence holding scances on the 17th of September. They have been fortunate in securing a gentleman of character and ability as business manager.

.The origin of species is a subject that has already produced almost a library of books, and still they come. M. de Valroga, an eminent French priest, has recently written a work on the subject, to prove that the doctrines of Darwin contain nothing dangerous to the Christian faith. offered as a premium to new subscribers.

Movements of Lecturers and Mediums.

Mrs. Frances Kingman, New London, Conn., writes that, "through the corrugated gateway of of progress closed its three-days' session on the "Union," was credited by the public press with the church, she walked into the beautiful field of list day of August; and the hundreds of cur- the origination of a slander concerning the char. I Reason, only to work one short year ere ill-health riages, filled to their numost capacity, were pushed sactor of Mrs. Cora L. V. Tappan, wherein she hushed her voice; and though yet incapable of chillenging hardship and exhaustion, she can no in long lines of moving objects in all the paths, and the statement was made that "the parties, longer holdsher peace, # # # She has prepared herself to speak to those who may desire to listen to her in a consistent and, she trusts, a correct manner. She has made the Rise and and such improvements seem, to some, to be paper, both editorially and under the head of Progress of Religious Ideas' a speciality, and also The Sources of Prejudice and Progress, and will be happy to answer calls, particularly But the acts in the case are these: When Mrs. from the South. Mrs. K. is said to be a very

> her second Sunday, on account of severe illness, turned to this city, after a two-months' professional tour in Maine. He can be seen at 602 Seventh street, South Boston.

Mrs. A. P. Brown's address is St. Johnsbury

Dr. J. K. Bailey is now in Kansas, and expects to spend the fall and winter in that State, and perhaps visit Nebraska. Since last report, he has lectured at Bowling Green, Mo.; at Wellsville, Mo., four lectures, including the first Sunday of August. The four other Sundays of that month he spoke at Wyandotte, Kansas, where he may be addressed until further notice. We learn he has of late been afflicted by the severe illness of his wife, who is now, however, convalescent.

Warren Chase lectures in Chicago the last two Sundays of September. Will be at the Iowa State Convention in Des Moines Oct. 5th and 6th.

Lysander S. Richards's address is 136. South Market street, Boston, Mass. As we announced last week, he is ready to enter the lecturing field for a while. Give him a call. C. Fannie Allyn will speak in Lowell, Mass.,

Sept. 14th and 21st; in Lincoln, Neb., Sept. 28th; in Salt Lake City, Oct. 5th; in San Jose, Cal., Oct. 12th, 19th and 26th, and Nov. 2d. Address. San José, Cal.

Dr. French Webster will answer calls to speak n'the New England States during the fall and winter. Permanent address, Manchester, N. II.

Mrs. Sherley, of Jeffersonville, Ind., writes Mrs. E. M. of Louisville, Ky., is a medium possessing extraordinary powers. She is a delineating, test, healing and trance medium, and is a lady of excellent reputation, with an interesting family of children, four of the oldest of whom are also mediums.

Mrs. J. B. Dickinson has located at Nashua,

An Endorsement.

CUMMINGTON, Mass., Sept. 8th, 1873. EDITOR BANNER-I am very glad to read in this week's Banner your earnest and emphatic protest against the insidious animalism which is prostituting to the basest uses our heaven-born Gospel-draggling in the mire of sensuality the purest inspirations from the upper world, and in the name of "Freedom" instituting the vile Tyrainy of unbridled lust; in the name of "Progress" and "Reform" sanctioning and counseling the very practices which have through all the ages been among the most potent obstacles to human progress and elevation. Is it not high time for all Spiritualists to realize that the very first step to be taken in the direction of spiritual progress, is to regulate and control the animal nature by the spiritual nature?

When this is learned and lived, freedom, with purity and order, is attained, and Spirituality unfolded, which is (is it not?) the object and aim of . the spiritual movement. J. M. ALLEN.

More Light Wanted.

To the Editor of the Bunner of Light:

In your issue of 5th of July last is a statement by Mr. E. Whipple, where he draws attention to a clairvovant discovery made twenty-seven years ago by A. J. Davis, "that the outermost planets of the solar system enjoy inherent light several hundred degrees greater than what our earth receives from the sun;" and that this intuitive deduction has only recently been verified by scientific induction by Mr. Procter.

I have endeavored to find the above discovery in Davis's Revolutions, but without success. As it is evidently a most important illustration of spiritual insight, it should not, I submit, be left in doubt as it now is, for want of reference to chapter and verse for ready use in this department of scientific inquiry. Perhaps Mr. Whipple will complete his statement by adding the necessary details. A. B. T.

The Claims of Modern Spiritualism upon Public Attention" is the title of a masterly discourse by the learned George Sexton, M.A., LL.D., of London, on the eighth page, of this issue. We hope every Spiritualist, investigator, skeptic and bitter opponent of Spiritualism will give it a careful perusal. It, will richly repay them for their trouble, whichever class they belong to.

New Publications.

CONCERNING SPIRITUALISM. - This is the title of a finely gotten up volume, wherein, in a small space, much weighty food for thought is introduced. Gerald Massey, which the "mother-country" has given birth in the present century, is the author thereof, and James Burns, 15. Southampton Row, W. C., London, assumes the responsibility of the temporary of the control sibility of putting it before the world. The writer tells us, at the outset, that the book is the result of his "having been asked to preside at Mrs. Emma Hardinge's farewell meeting, "whereat, being expected to say something, be decided to have something to say, and therefore considered the subject, giving the result of his thought in the present attractive pages. The book also contains extracts from "A Tale of Eternity" and other poems, by the same writer. The Spiritualist believer of America can in this Ohio, visiting in obedience to urgent calls some of little work obtain a view of the impression created by the new gospel upon the cultivated English mind. As a speci-men paragraph, the following will serve to convey some in-

men paragraph, the following will serve to convey some insight into the views of Mr. Massey:

'To give us anything additional—anything divinely creative and of human use. It appears to me that the thought must be cerebrated through the natural brain, because it has to reach the spirits of others by passing back again through their natural brain. It is not meant that spirits should take actual physical possession of us and turn us out, as it were, because they could 'do it' better than we do. That would not be doing our work—would not evolve us, only ous us. They have had their limings, and now it is our turn. They can help us best in another way—that is, all who can really help us—if we will only let them. And so the higher spirits work with us, on us, and through us, unheard, unseen—and bring their force to bear most perfectly when we are most unconsclous of their presence.'

THE VOX HUMANA, published monthly at Cambridgeort, Mass., by Geo. W. Woods & Co.-Charles Barnard, editor-has reached us for September. It is an excellent work, and evidences much care in the preparation of its nusical and literary matter.

CHURCH'S MUSICAL VISITOR, for September-John Thurch & Co., 66 West Fourth street, Cincinnati O., publishers-is received. This truly excellent Western musical journal presents in its opening fall number much matter of interest, and several musical compositions of a high standard, among which are "Far away where Angels dwell" (instrumental) and the "Granger's Waitz," dedicated to the Patrons of Husbandry in the West ... A fine chromo is

VIENNA PREMIUMS AND SEWING MACHINES.

We copy the following from the New-York Herald of August 12th:

THE REGION OF THE SEWING MACHINES. If Danté had been gifted with the spirit of prophecy he would have set apart a region in his nferno to illustrate the rivalries and emotions of the sewing machine manufacturers of the United States. The conflicts, the misunderstandings, the ambitions, the yearnings for approbation and notoriety, the odd, incessant efforts to win medals of progress and renown and merit and honor, which inspire the gentlemen who manage this industry, have given constant motion and life to the American department. So when His Majesty came into the sewing machine department, every effort was made by our Commissioners to introduce him to each special machine and explain its peculiar qualities. Let me give you a list of the machines in the catalogue, so you may know what machines in the catalogue, so you maykadow what His Majesty was asked to do. First, the Howe Machine Company, New York; then Singer Manufacturing Company, New York; the Whitney Sewing Machine, Paterson, N. J.; the Wheeldy & Wilson Sewing Machine Company, New York; the Wilson Sewing Machine Company, Cleveland, Ohio; the Wilsox & Gibbs Sewing Machine Manufacturing Company, New York; Ezra Morrill & Co., Derby Line, Vt.; George N. Bacon & Co., London, England; the Weed Sewing Machine Company. Hartford, with the patent Machine Company, Hartford, with the patent effective stop motion of Fairchild's attachment: the Secor Sewing Machine Company, New York the Mackay Sole and Shoe Machine, Cambridge the Universal Feed Sewing Machine Company. Every exhibitor expected a special visit from the Emperor, and His-Majesty, with a patience and courtesy that should be commended, endeav-

ored to visit them all.

After waiting a few minutes to comprehend the explanations made to him of the advance of the industry so largely represented in America, the Emperor continued his tour of the other departments, especially inquiring of his attendants what different principles were presented by each separate machine, in what respect one machine differed from the other—all of which was explained to him, ESPECIALLY THE NEW PRINCIPLE OF THE PATENT STOP, OR THE APPLICATION INVENTED BY MR. FAIRCHILD, AND NOW OWNED BY THE WEED MACHINE CO., BY WHICH THE ACTION OF THE NEEDLE IS ARRESTED BY THE PRESSURE OF A SPRING WITH OUT STOPPING THE MOTION OF THE

WHEEL.
In the New York Herald of Aug. 19th we find

Wilcox & Gibbs Sewing Machine Company of New York, (for BEST SINGLE THREAD SEW-

The Weed Sewing Machine Company, (for BEST STOP MOTION APPLIED TO SEWING

MACHINE TREADLES.)

The Wilson Sewing Machine Company being the only exhibitor that received a grand prize medal for the best Sewing Machine, and medals

ALL SORTS OF PARAGRAPHS.

AT A DISCOUNT-OLD THEOLOGY.-Says an exchange: "At the recent camp-meeting on Ocracoke Island, N. C., three thousand persons and ten ministers attended. Out of this crowd. only five persons professed religion."

Schneller, warden of a girls' orphan asylum, has been proven guilty of the seduction of several inmates of the asylum during the past five years. He confessed his crime, and has fled, probably for Europe.

A Roman lady named Fabiols, in the fourth century, founded at Rome, as an act of penance, the first public hospital; and the charity planted by that woman's hand overspread the world, and will alleviate to the end of time, the darkest anguish of humanity.

A large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected, the Christian faith,—John Stuart Mill.

An individual, who wanted a person to take care of children, advertised in a paper for one whose patience is inexhaustible, whose temper is tireless, whose vigilance is unwinking, whose power of pleasing is boundless, whose industry is matchless, and whose neatness is unparalleledsalary, twenty-five dollars per annum.

Rev. Mr. Hammond, the great revivalist, said, in a sermon recently delivered in Denver, Colorado, that he "had noticed that great revivals are always followed by instances of sudden death." Can be not find a rational and very manifest rea-son for this concurrence in the abnormal and pain-ful excitement of the revival season?+Liberal

Sambo bought a patriarchial turkey, "I took hill home," says he, "my wife bile him three hours and den him crow! My wife den pass him into de pot wid six pounds o' taters, and he kick' um all out-he mus a bin as old as dat Kefoose-

The Banner of Light, advertised in another column, is the oldest, ablest and most widely circulating newspaper exponent of Spiritualism in the world. Belief in the Future Existence of the the world. Belief in the Future Existence of the Soul is almost universal; and yet religious people, especially Christians, are little aware how utterly destilute of any positive evidence of the truth of that faith the Bible is. In the Banner of Light they will find plenty of facts and phenomena on that point well worthy of their consideration.—The World.

A singular circumstance occurred in-connection with the death, a few days since, of the wife of Rev. J. V. Osterhout of Webster. While she was sick with typhoid fever her infant daughter, two months old, died, but the knowledge was kept from her. A few days before her death she was observed looking up, as if she saw some object above her, and on being asked what she saw, replied, "I am looking at the baby, and she has died and you have not told me. There she is, right up there." . After this she saw her several times and folded her to her arms. [We clipped the above from the Boston Daily Journal.]

Attention is called to Moses Hull's card in another column.

Said Mrs. Jenks, on her return from church, "When I see the shawls of those Johnsons and then think of what I have to wear, if it were not for the consolations of religion I don't know what I should do."

Virtue does not give talents, but it supplies their place. Talents neither give virtue nor supply the place of it.—*Chinese Proverb*.

Rome is deep in trouble with Brazil, a bishop there having undertaken to cut off Freemasons from the Church, and the Government resolutely resisting all such proceedings, and threatening to break off the yoke of Rome altogether.

According to the Paris Opinion Nationale, Pere Hyacinthe, in his last lecture at Geneva, gave his

other things he said, "No doubt our patriotism suffered keenly at beholding France vanquished, humiliated, plundered to an extent unprecedented in her history. Yet I confess that that which, at the present day, causes my most uneasiness, is what is going on at home. I am thinking far less of our enemies than of our saviours."

A lawyer and a parson were talking about which way the wind was. The former said, "We go by the court house vame," "And we," replied the parson, "go by the church vane.", "Well," said the lawyer, "in the matter of wind that is the best authority," And the parson went to

Josh Billings says, "You kant-find contentment haid down on the map; it is an imaginary place not settled yet; and those reach it soonest who throw away their compass and go it blind."

No reason exists for making agriculture a collegiate speciality, nor do these institutions amount to any great sum considered from that point of view. The place to learn farming is on the farm, and not on a garden patch'or out of books. As well try to learn blacksmithing or bricklaying out of school books as to plow, sow and reap.

Armorial bearings of the ocean-The crests of the waves. ministe

Saratoga and the big trees of California are engaged in a generous rivalry as to which can show the largest trunks.

A glazier is the only person who takes pleasure in the thought that this is a world of pane. The wife of William Davenport (of the Daven-

port Brothers) we learn, died at Marysville, Sept,

The Eastern Railroad Company transported 5,200,000 passengers last year.

Foote once asked a man without a sense of une in him, "Why are you forever humming that tune?" "Because it haunts me," was the reply. "No wonder," answered Foote; "you are forever murdering it."

Music Hall Free Spiritualist Meetings.

The Committee has decided to resume the free meetings in the elegant and spacious Music Hall Elias Howe Sewing Machine Company; FOR the first Sunday afternoon in October, at quarter SEWING AND STITCHING. The Committee has decided to resume the free to 3 o'clock precisely. Speakers of well-known ability and eloquence as expounders of the Philosophy of Spiritualism, will appear in succession on the platform. The list is not yet completed, but the following are selected: Mrs. Nellie L. Palmer, Lyman C. Howe, Miss Jennie Leys, Prof. E. Whipple, Miss Lizzie Doten. Thos. Gales Forster, Mrs. Nellie J. T. Brigham, Prof. S. B. Brittan, J.-M. Peebles, Bryan Grant, Esq. Other names will be announced in due season. A quartette of accomplished vocalists will take part in the services.

As all are aware, it requires funds to defray the large expenses of the meetings, therefore the following prices will be charged for season tickets, securing a reserved seat: \$10, \$5 and \$3, according to location in the centre of the hall. The Dubuque Herald states that Rev. J. M. It is chruestly lioped that all will do something toward sustaining the meetings. Those who held tickets last season can secure new cards for the same seats for this season—and also others who wish for choice seats—by applying at once to the Per order Committee.

LEWIS B. WILSON, Manager. Banner of Light Office, 14 Hanover street.

Spiritualist Lectures and Lycoms. Boston.—John A. Andrew Hott.—The regular meeting of Children's Progressive Lyceum No. 4, took place at this hall Sunday morning, Sept. 7th. In addition to the usual services, Alice Cayvan gave an instrumental selection, Maria Adams a song, and remarks were made by Judge Ladd.

In the afternoon and evening of the same day Mrs. Sarah A. Floyd addressed good audiences.

Mrs. Sarah A. Floyd addressed xood addressed Excellent singing by the choir.

At a meeting of the Children's Progressive Lyceum and Library Association No. 1, of Boston, held Sept. 2d, the following were elected ton, held ton, held ton, held ton, held ton, hel ton, held Sept. 2d, the following were elected officers for the ensuing year: President, M. T. Dole; Vice President, D. N. Ford; Secretary, Wim. E. French; Assistant Secretary, D. W. Bagdon; Treasurer, W. A. Dunklee; Trustees, Luther Stone, M. T. Dole, G. W. Lang; Librarian, J. B. Hatch; Assistant Librarian, G. W. S. French; Conductor, D. N. Ford; Assistant Conductor, Alonzo, Danforth; Guardian, Miss M. A. Sanborn; Assistant Guardian, Mrs. S. A. Hartsen; Musical Director, T. M. Carter; Assistant Musical Director, Mrs. E. F. Brackett: Choristers. Musical Director, T. M. Carter; Assistant Musical Director, Mrs. E. F. Brackett; Choristers, Chas. W. Sullivan, Mrs. Ella Ford; Guards, Latther Stone, J. M. Foster, G. W. Lang, Alvah Robbins, C. J. Jackson, B. F. Taylor, J. B. Hatch, Jr.; Leaders of Groups, W. S. Hancock, Mr. LaGross, Mrs. Hastings, G. W. Bragdon, Mrs. J. B. Hatch, Mrs. S. D. Cayvan, Mrs. M. Folsoni, Mrs. E. E. French, Mrs. Annie Hayward, Mrs. Archer, Mrs. Marian Fessenden, Mrs. Annie Barlow, Mrs. Downs, Miss Emma Durelf, Mrs.-Sarah Stoffe, Mrs. Dodge; Supplementary Leaders, Mrs. Lott Bacon, Mrs. LaGross, Mrs. J. Gorman, Mrs. H. E. Robinson, Miss Annie Hayward, Miss Alige Cayvan, N. Sargent Dunklee, Dr. H. B. Stofer, A. Library Association has been formed in connection with the Lyceum, and the preliminary steps have been taken to and the preliminary steps have been taken to organize the same under the general laws of the State regarding corporations, due notice of which will be given when completed. W. E. FRENCH, Secretary.

Children's Independent Progressive Lyceum Association.—The Children's Lyceum heretofore meeting at Temple Hall, has formed a separate meeting at Temple Hall, has formed a separate organization under the above title, and with the following board of officers: Dr. C. C. York; Conductor and Treasurer; Mrs. Wardwell, Guardian; Mrs. Sargent, Assistant do.; Mrs. J. Gray, Secretary: William A. King, Librarian; Mrs. Wentworth, Musical Director. Leaders, Mrs. Alexander, Mr. Wardwell, Mrs. French, Mrs. Weld, Mr. D. Brown, Mrs. Blanchard, Mr. Patterson, Mrs. Fisher; Mr. J. Gray, Guard. Dr. C. C. York, Mrs. M. French and Mr. Ward.

Dr. C. C. York, Mrs. M. French and Mr. Ward-well, were also elected as delegates to the National Convention at Chicago.

A Card from Moses Hull.

EDITOR BANNER OF LIGHT-I could not of EDITOR BANNER OF LIGHT—I could not of course ask you to violate your rules by publishing anything from me on the social question, but as my recent article in Woodhull & Claffin's Weekly has called out so many letters and queries, I wish to make a proposition to societies who have in the past favored me with the privilege of lecturing before them, and that is, I will go to any of them and give them a week-day evening lecture, embracing my views on the various departments of the social question, and charge them no compensation at all over a above my actual traveling and hotel expenses.

I have two reasons for making this proposition: 1. I prefer not to introduce these matters into my regular Sunday discourses, unless by especial

request of those who employ me.

2. Those who have employed me have a right to demand—as many of them do—my arguments

Others who have not hitherto supported me as a speaker who wish lectures on the social question, or any questions pertaining to Spiritualism, can procure my services on reasonable terms. religious and political situation in France. Among N. J.

Connecticut Association.

The Seventh Annual Convention of the Connection Association of Spiritual Sts will be held at West Winstod, connecting on Fibral Sts will be held at West Winstod, ing its session two days. Belogates will be provided with the expension, and the expenses of the members of the board pull if they so destre it. Good speakers will be condend with the board pull if they so destre it. Good speakers will be

nsattendaine.
Per order of the Executive Board.
(Skimed) [5] E. ANNE WINNIAN, President.
(C.M. PLATT, Sweatery.
(Waterlang, Conn., Sept. 5t, 1852)

Spiritual and Miscellaneous Periodi-cuts for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Tispiration, Published in New York, Price st cents.
THE LONDON SPIRITUAL MAGAZINE, Prior 30 cents,
HUMAN NATURE: A Monthly Journal of Zoistle Setence
and Intelligence, Published in London, Prior 25 cents,
THE RELIGIO-PHILOSOPHICAL JOURNAL; Devoted to
Spirituatism, Published in Chicago, 19, Prior 8 cents,
THE LITTLE BOUQUEL, Published in Chicago, 18,
Phico 20 cents

PHOS 29 cents.

THE HERALD OF HEALTH AND JOURNALEOF PHYSICAL
CLETTRE. Published in New York. Price 42 cents.

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Unlike other Catharties, Dr. Pierce's Pleasant Purgative Pellets do not, after their operation, have a secondary tendency to render the bowels more costive. This is an important improvement. more costive. This is an important improvement, as all who have ever taken many pills or other catharties for the purpose of overcoming constipation, know to their sorrow that the secondary effect of all such medicines has been "to rander a bad matter worse." These Pellets produce such a secondary tonic effect upon the bowels as to bring about a permanent healthy action. Hence their great value, taken in small doses daily for a length of tisse, in habitual constipation and in Piles, attended and produced, as they generally are, by torpor of the liver and costiveness. Sold by Druggists at 25 cents a vial.

Don't let your children spend money for trash, but let them get a game of Avilude... If the pictures and descriptions comprising this game were in book form, they would cost many times the price of the game. Sent post-paid on receipt of seventy-five cents, by West & Lee, Worcester, Mass. ""Must have a large sale, and deserves it too."

VEGETINE will cleanse Scrofula from the sys

The Dawning-Light and The Oppnans' Rescue are published and for sale at wholesale and retail by R. H. Curran & Co., 28 School street, Boston. Canvassers are wanted. See particulars in the last issue of Banner, September 6th. The original painting of The Orphans Research and aftern handral delivery. valued at fifteen hundred dollars, is on free ex hibition at their Art Rooms, 28 School street.

CHARLES IL. FOSTER, New York, Sept. 1st, 19 West 22d st. Start November 1st for Den yer City, Salt Lake City, Sacramento, San Fran cisco, Australia, &c., &c.

The famed Analytical Healer of Chicago, DUMONT C. DAKE, M. D., who has no peer in the exclusive and successful treatment of all chronic complaints incident to both sexes, can be consulted at the St. James Hotel, Independence, Iowa, Sept. 11th, 12th, 13th and 14th; Chicago, 807 Wa bash avenue, Sept. 16th to the 21st; St. Paul, Metropolitan Hotel, the balance of the month.

DR. T. A. WHITE, Magnetic Physician, 144 West 21st street, New York, treats all classes of bodily afflictions with great success 3m.S6.

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nor Patients too far gone to be restored. \$1,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Post Office Box 1010. 13w*.Au.16.

DYER D. Lum's Book, "The Spiritual Delusion; Its Methods, Teachings, and Effects; The Philosophy and Phenomena Critically Examined," is for sale at this office. Price, \$1,50; postage 16 cents.

DR. WILLIS will not be at his Boston office, No. 25 Milford street, again until Sept. 17th and 18th. Summer address, Glenora, Yates Co., N. Y.

J. V. MANSFIELD, TEST MEDIUM, answers caled letters, at 361 Sixthay, New York. Terms, \$5 and four 3-cent stamps.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Au30:—4w*

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic bat-tery when required, administers medicines to his experience as a physician, and cures nine out of every ten-of-his patients. His office is in the Pavilion, 57 Tremont street, Room C. Au31.

Dr. Slade, now located at 413 Fourth avenue New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. Jy5.

BUSINESS CARDS.

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At No. 319 Kearney street (up states) may be found on sale the BANNER of LIGHT, and a general variety of Spiriturilist and Reform Books, at Eastern prices. Also Adams & Co. Scolden Pens. Planchettes, Spinor's Positive and Negative Powders. Orton's Anti-Tobneco - Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free, 22 Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

RICHARDS & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Colby & Rich (late Win, White & Co). Also the BANNER of LIGHT.

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Cheveland, O. All the Spiritual and 16 Woodland avenue, Cleveland, O. All t Liberal Rooks and Papers kept for sile.

G34 Race street, Philadelphia, Pa., has been appointed agent for the Ranner of Light, and will take orders for all of Colby & Rich's (late William Whito & Co.) Publications, Spiritual and Liberal Books on sale as above; also by DB. J. H. RHODES, Spiring Garden street, who will sell the books and papers at his office and at Lincoin Hall, corner Broad and Coates streets, at all the Spiritual meetings.

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and facts embodied, cannot fall to be accurate in every particular.

This book is one that will be of interest to every Spiritual181; and to all who are interested in rare and curious devel185; and to all who are interested in rare and curious devel186; and to all who are interested in rare and curious devel187; and to find a phenomena, while the travel and adven188; and to of seventeen years of public life furnish incidents both188; including the words of many of his songs, both published and
188; including the words of many of his songs, both published and
188; unpublished. With this exception none of the poems have
188; ever before appeared. Mr. J. M. Peebles furnishes a char188; acceptable introduction, which needs no higher praise to
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BY ALLEN PUTNAM.

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WILL BE READY SEPT. 15TH.

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Man's Dispendence open Sature to Last and Octy Son re-of Religion. Franciscotts on the Gregoria of Let DW DF TITTERED H. by Park A. L. S. S.

Timor, cloth, \$1,50; paper, tweeling,

Little the annuable Lipschites. Proverbeen would about the tear of death and of that which as a so end, with a before death, but not in a cut, which was a conjugate of death. Death is composit a being that, he is enly which he is not find but to twhen he is, we have also death, one than a because thou does content it with constant that is, with that which thou the effort.

This I contract thought in his poverty and neither, historing to the maste of his own beart. Helicked for necessissolution; he mide no mean. He was inqualient of the argument fied another life was needs by a males competisafrom the the alls of this. The fills of this life were as sacred and saturary as anything che about it. The landscape requires the shidow, there is respective with circular. Teams me my pant he said. Traditionfaces a Hesting timed Hall Lecture, Jan. E 1873.

MATERIALISM:

ITS ANCHENT HIS TORY: >.

Trshreestarevelormest.

TTS PRACTICAL BENEFICENCE. By Dig. L. But, HNIR Author of "Force and Matter,"

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while in an alternance control of the control of the Messages and the them to do it. As there chand the control of the control

The Banner of Light Prec Circles.

Invocation.

Amil day God, we praiso thee for all thy presont berieffts, and we look unto thee for those that ale to come. We feel out weakings, and we pray unto thee for some of thry strength: we had our languages, and praybitto therefor somewhat of the wisdom: we teel that we are sometimes groping blindly in darthess and we pray thee for somewhat of thy light. We praise thee for Light is the correlative of heat and motion, the inflowing mornings of the fruth that shalls and owes its existence to the two latter forces. dispet the darkness and backe the chaldren all' Alle in fact, must originate from one common over the earth understand the coming of thy source. No light is rendered visible to the eye sholy spirit. We believe in their and in thy miles the retina is impressed, and somethinggreat strength, and understand that thou art either matter or wave motion-transmitted to the all utility and hove, and that we have only to retina to excite vision. It is difficult for one to put conserves, in a proper condition toward realize the fact that, at the distance of the planet thee to receive thy born his and benedictions. Almighty Spirit, toreive thou our thanks, and any mearer to us than any fixed star,) something let the aspirations of these thy children go must be transmitted through that immense space forth winter there and sweave themselves into to the eye, to enable the latter to observe the flowers or chamottal beauty-that shall give for a planet; and the question is still open whether lever the circle of thine eternal love. Amen. 4

Questions and Answers, Control tive Sequel - We are flow ready for

Your calcules, Mr. Chairman

How dospin's account for the apparent solution, transmitted from the sounding body to the ear in the coming of Christ, of the many prophecies by the vibrations or undulations of air between foreteiling the advent of Messlah & Gibbon says them. The light vibrations, however, are sunof the primitive thristian, while they would posed to move transversely, while the sounddemonstrate the divine origin of Christianity. they insisted much more strongly on predictions Which is award than on the miracks which argument is a health offer now, and generally put forth to show the strange coincidence in the prediction and appearance of Chaist.

should be swept from all intelligent languages. This man Christ - when I was on earth, d believed. him to be an imposter all lightered him to be anything but what he claimed to be. But since my ascension. I have learned what he really was: A y a-band of spirits seeing the necessity for the proinulgation of vertain truths that would lead the they were then in, and finding none on earth truths, determined to build up an individual acceptant with the object or its emanations. Fonding to their needs . Tand, so they sought-out two individuals, who, if a child were the issue of their marriage, it would be possessed of just such a physical organism as they needed for their purpose-sa medium. They brought these two tothe sexual rifestill after the child was begotten, have been done in spirit life without its having lived star, about three years. wide spend notoriety; and example appropriate of White is not a separate independent color; if grow a great deal yet.

spirits can recommend for thuse whose health is being able to absorb it, hence the rays rejectimpaired by premature decay and loss of vital ed judicate the color of the substance. A sub-

from all intemperance; the next is daily exercise sorbs them, but the red rays it will not receive, in the open air; the next is close aftention to the and consequently these rejected red rays strike condition of the skin, that it be kept in a clean the retina, and the substance appears red. If a and healthy state. There is nothing better that | blue substance, the blue ray is rejected and red, I know of.

Emma Sinclair.

My name was Emma-Sinclair. I was twelve photographing process. A plate is prepared by years old. Hived in Boston. I have been gone six pouring thereon a solution of bromide or iodide years. I died of searlet fever. A left inv mother and one sister, and I am very auxious to commu. person or thing to be photographed is placed in nicate with them, to let them know how we live here: if they were only with me, we should be pinges or strikes upon the object, which is reso happy. Oh, there are such beautiful places in theeted upon the prepared plate, and decomposes the spirit-world, and it is n't at all like the place, the preparation of bromide or iodide of silver. they tell us about. I have n't seen any great white Take a green leaf or other green, vegetable, subthrone, or any angels dressed in white, only as stance, and the salts of silver on the plate will they are a mind to dress so. I have n't seen anything that the ministers told us was in heaven. I don't see what made then die so; certainly it the camera, for the leaf absorbs the entire rays was a lie, for I have been here long enough to find out . I have inquired of everybody, and they said, "Oh, child, that is only the ignorance of earth." Well, I want my mother to learn before constrates the chemical properties of solar light, she gets here: I want her to know there is n't a word of truth in it, and I should think God would. strike them to the earth for telling such stories-I should. Good-by, sir. bain getting cross about it, and I had better go. April 2.

Matthew Kelley:

Good-gay, your honors. A been in this countrybefore I died two years, and my name was Matthew Kelley. I got a brother, he came out with me at the same time, and he is-feeling very bad about me because I died of the small pox, and didn't have the rites of the Church, you know: and he has felt very bad about it, and thinks I 'm

as I have bore, and he absolved up, and soft the Message Department, of the way and the all right. And I don't wast Jan to trank anything about it of all pelle-Each Messary in the Designance of the Bar, ner of Light would be updated by the spirit white form the Arriverse parallel to prove the messary in the Arriverse parallel to prove the messary in the messa

1. (1) 1/2. George W. Never, of the feet Ana. But day after day to toil, and ever from sun to a feet and of New York, it is the new towards and seems to the new tools of the new towards and the new towards are the new to the season's front, and nothing be left undone. The appealing a measured of these Scalines are offen a proposition of the scalines are offen a proposition of the elements of the scalines and the proposition of the elements of the elements

Scientific.

COSMOGRAPHY:

A DESCRIPTION OF THE UNIVERSE.

NUMBER TWENTY-FOUR. BY LYSANDER S. RICHARDS.

Neptune, Come 2,800,000,000 miles from the sun, there is an emanation of matter from the luminous or illumined substance (whether a star or a terrestrial object) to the retina, or whether there is a thin, clastic, ethereal medium filling space, between Said illumined celestial or terrestrial object and the eye, slibject to pulsations or Ottes - (By Sammel Hambet-Heinestead, N.Ye) supulations, in the same manner as sound is waves undulate longitudinally. The former these ory is termed the corpuscular, or emission, while

the latter is called the undulatory theory. The meconstrained the appearance of Messiah," This undulatory theory, established by Thos. Young, is the most popular and generally accepted; but, for reasons advanced by me at some length in the Commonwealth of Dec. 7th, 1872, I am con-ANS Miraches there are home. That word vinced that the emission theory, expounded by Sir Isaac Newton, is the most correct, for I am at a loss to conceive how the eye can recognize a luminous or illumined object unless something is emitted from said object to the refina; for the other senses, all of them, in order to detect any substance or geognize an object, must come in contact with it or its emanations—save the sense of people out of the dense religious darkness that hearing, which cannot recognize the source from which the sound proceeds accurately, because the through whom they could promulgate these tympanum of the eardoes not come in humediate

Light travels, with immense rapidity. The time occupied in passing around the earth-some 25,000 miles-is scarcely perceptible, for its velocity is about 180,000 miles per second; hence, from the moon, some 239,000 miles distant, it gether, and, more than that, they superintended takes about a second and; one-third for its redected light to reach us; from the sun; 92,000,000; and then cared for the child till its birth, and on of miles away, it requires about eight minutes: through, the varied experiences of its physical from Neptune, the furthest planel, about three life till the close. Now, such a thing could not hours and forty-four infinites; from the nearest

all lands speak of his coming, even as Isaiah do- is rather a combination of colors. Black is not a clares that a child shall be born who shall bethe color, but denotes the absence of color or light. Saviour of the people. -But every one of these. White light is solar or sunlight, and composes the prophets make's certain mistakes, because all in centire list of colors. Darken a room, and allow a them are moley closed mediums, and the spirits ray of sunlight to enter and fall upon a prism: have not full control over them. Therefore it is the light will be decomposed, separated, and the quite easy to understand why these prophets seven beautiful prismatic colors of the rainbow thought so a and we can also understand that thrown upon a screen placed in the rear part of these spirits who controlled these mediants knew. His rooms reverse this experiment by the addition what evening tances were taking place. This is of another prism, and the decomposed light or one of the truths which Modern Spiritualism has spectrum will be resolved into white light again, given to you humans. By and by, when your which proves that the latter or simlight is a comhave grown enough in patience and wisdom as bination of colors. This is further illustrated by applied to spiritual things, other truths, of more painting the spectrum on a circular disk, revolve importance than this, bearing upon the same sub- it rapidly, and the disk appears white. Stop it, feet, will be given you; but you have got to and the prismatic colors appear again. A distinct, representative color is produced by the substance Q - (By F. R.) Is there any medicine the upon which the light implines, or strikes, not I stance, for instance, allows blue, violet, green, in-A .- The best medicine is, first, an abstinence; digo, orange and yellow to pass through, or ab-April 2. and the remainder of the colors pass through, or are absorbed. Solar or sunlight possesses chemical properties, as is easily demonstrated by the of silver, it is then placed in the camera, and the position, the solar light (direct or reflected) imnot be decomposed, because the leaf will not refleet the light which it receives from the sun, to impinging upon it, and as none passes through it, nor any reflected, its image is black, showing the absence of color or light. This clearly demand also contributes to support the emission theory of transmission of light, before mentioned, for if the latter force possesses chemical properties, something is emitted from its source, and the emission hypothesis, and not the undulatory, is

> "Och," says a love-sick Hibernian, "what a recreation it is to be dying in love! It sets the heart aching so deli-cately, there's no taking a wink of sleep from the pleasure of the pain!"

established.:

It is easy in the world to live after the world's opinion; is easy in solltude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of sulftude. **Rmerson**,

Do not throw bottles, broken glass or nails into the then; just as well off, for I met a priest as soon I thoughtlessness.

Though up to the season's front, and nothing be with left undone. Is ending at twelve like a clock, and beginning

And Sister Jane and myself, we have learned to claim and yiddl; She rules in the house at will, and I in the barn. and field ; So, night-upon thirty years !—as if wriften and signed and scaled.

I couldn't change if I would; I've lost the how and the when :

One day my time will be up, and Jane be the mistress then; For single women are tough, and live down the single men.

She kept, me so to herself, she was always the And my lot showed well enough, when I looked around in the land;
But I'm tiredaml sore at heart, and I don't quite

understand. I wonder how it had been if 1-d taken what others.

need, The plague, they say, of a wife, the care of a younger breed? If Edith Pleasanton, now were near me as Edith-

suppose that a son well grown were there in the place of Dan, And I telt myself in him; as I-was when my work hegan? I should feel no older sure, and certainly more a

A daughter, besides, in the house; may, let there be two or three! We never can overdo the luck that can never be, And what has come to the most might also have

come to me." come to me. I've thought, when a neighbor's wife or his child was carried away,
That to liave no loss was a gain; but now—I can

hardly say;
The scens to possess them still, under the ridges

And share and share in a life is, somehow, a different thing.

From property held by deed, and the riches that, oft take wing;

I feel so close in the breast!—I think it must be

the spring. I 'm drying up like a brook when the woods have been cleared around; You're sure it must always run, you are used to

the sight and sound. But shrinks till there's only left a stony rut in the ground. There's nothing to do but to take, the days as

they, come and go, And not to worry with thoughts that nobody likes to show,
For people seldom talk of things they want to

There's times when the way is plain, and everything nearly right, And flich of A sudden you n you stand like a man with a clouded sight; A bush seems often a beast, in the dusk of a falling night.

I must move; my joints are stiff; the weather is breeding rain. And Dan is harrying on, with his plow team, up -the lane. I'll go to the village store; I'd rather not talk

-Atlantic Monthly.

SPIRITUALIST MEETINGS.

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met in Effot Hall, will hold its sessions at this place, cor-ier Chauthey and Essex streets, every Sunday, at 1012 o'clock. M. T. Dob; See'y. The ple Hall, is Roylston strict, "Every Sunday: Morn-ling free brice; afternoon and evening, conterence. Dr. C. C. York, Secretary. The Children's Lycomic meets every Sunday at 127. M. Tst Circles are field at Nassan Hall, corner Washington and Common streets tentrance from No. 8 Common street), every Sunday at 162 a. M. and 29. M. Mrs. L. W. Litch and others, including. Seats free.

and others, incompais. Seats free.
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From Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 105 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.
HAMW(1) Pour All Ses.—Progressive Lyceum meets every sunday at Town Hall, at 105 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

ometor; Mrs. 8, c., Howard, Guardian.

HARWICH Pour, MASS, .. The Children's Progressive Lyceum meets at Social Hallevery Sunday at 12½ f. M. G. D. Smatley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Goardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary;

HCDSON, MASS.—Children's Progressive Lyceum meets a Houghton's Hill every Sanday afternoon at 2, o'clock, 4, E. Robertson, Conductor; Mrs. M. B. Leighton, Guard-an; Asa Roll, Secretary, Jan., ASA 1000, Secretary,
Lowill, MASS.—The First Spiritualist Society meets in.
Wells Hall, "Locatives at 22 and 7 P. M. A. B. Plympton,
President: John Matriot, Jr., Corresponding Secretary;
N. M. Greene, Trashner, Children's Progressive Lycenin
meets at 10, A. M., John Marriot, Jr., Conductor; Mrs.
Mary J. Perrin, Grandian.

soary of Pervit, it albilan, LVNN, MASS, "The Spiritinalist Society holds meetings-every Sanday at Odd Fellows! Hall, Isaac Frazler, Presi-dent Isaac Winches er, Vice President; A. C. Robinson, Recording Secretary; Sarah G. Todd, Corresponding Secre-tary; J. Otts Masslall, Treasurer, The Children's Pro-gressive Lycetan morsyat I o'clock. Nontri Source on the Control of the Children's Pro-

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the scool and last Sunday in each month, in ional Templar's Hall, at 2 and 6 P. M. D. M Bates, Directory and Corresponding Secretary; M. C. Morris, Recording secretary; H. E. Morris, Treasurer, Progressive Lycenin meets in the same lath on the first and third Sunday, at 4 p. M. D. J. Bates, Conductor and Treasurer, Mrs. and J. Marsh, Guadlan, M. C. Morris, Secretary; Silas, Sewcomb, Alba P. Shith, Jr., Guards.

PLYMOUTH, MASS.—The Sairtmattet Association has

Newcome, Alba P. Shith, Jr., Guards.

PLYMOUTH, MASS.—The Spiritualist Association hold moetings in Loydon Ball. Cornelins Bradford. President and Corresponding Secretary, Renj. Churchill, Treasurer. Children's Progressive Lycom meets in same hall every-Sanday, at 12%—Feb., Lownellus Bradford, Conductor, Benj. F. Lowis, Assistant do; Mrs. Mary C. Robbins, Guardian Mrs. Lecreta Blackmer, Assistant do; Miss Mary L. Lowis, L. Lorafant, Mrs. Lydia Benson, Musical Director.

Director.

SCITTATE, MASS.—Junkins w Hall,—The Spiritualist Society meets every other Suiday, at 2 and 7 P. M. Dr. G. L. Newcomb, President and Corresponding Secretary. Chilicones Locenta meets at If A. M. Dr. G. L. Newcomb, Conductor and Treasurer: Rights Chapp. Assistant Conductor and Treasurer: Rights Chapp. Assistant Conductor and Treasurer: Rights Chapp. Assistant Conductor Miss D. N. Merritt, Grardian; Charles Bradford, P., Guards: Miss L. Merritt, Cor. Secretary: E. A. Andrews, Librarian; Miss L. Vinal, Musical Rubetota, Speakers engaged: Neille L. Dayls, Sept. 21: Dr. J. H. Ourrier, Oct. 5.

STONDIAM, MASS.—Culdidants, Progressive Lycenia.

STONEHAM, MASS, "Children's Progressive Lyceum miests at Harmony Hall every Sunday at 1 P. M. F. T. Whittler, Conductor, I. Wellbagton, Assistant dor, Mrs. Elia R. Merrille Guardan; Mrs. Jennie Manning, Assist-

ndg y Secietary. Mitord (none), Mass. Meetings are held in Soule's Hall very other Sunday at 1 , and 6 , P. M.

Though up to the season's front, and nothing be left unidone.

Is ending at twelve like a clock, and beginning again at one.

The frogs make a sorrowful noise, and yet it's the time they mate:

The frogs make a sorrowful noise, and yet it's the wind they mate:

The frogs make a sorrowful noise, and yet it's the wind they mate:

The frogs something comes with the spring, alight ness or else a weight:

The frogs something comes with the spring, alight ness or else a weight:

The reason they mate:

The frogs something comes with the spring, and it seems to me its fate.

It's the hardsering after affic that you never have bearined to know, it's the discontent-with a diffe that is always thus and so:

It's the discontent-with a diffe that is always thus and so:

It's the wondering what we are, and where we are going to.

My life is lucky enough, I fancy, it most men's eyes.

And it's now fun on So long, it could n't be others wish.

And Stern dame and myselfs we have learned to the success of the correct dame and myself with a different properties.

And the show fun on So long, it could n't be others wish.

And Stern dame and myselfs we have learned to the success of the correct dame and myself with a different properties.

And the show function of the from the free states of the show of the correct dame and myself with a different properties.

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BALTIMORIA, MD., Ingrie Hall., The CFIrst Spiritualist Congregation of Baltimore' hold-meatings on Sunday and Wednesday exertings.

Lycomo Holl. No. [2] W. Boltfmore struct. The Ratimonia's Spiritualist Society, holds meetings in this Hall. Levil Weaver. President: Damol C. Stratten; Vice President: Samuel T. Ewing, Secretary: George Room. Treasurer. Children's Progressive Lycoma No. Uncets every Similay morning, at 9 o'chock. Levil Weaver, Conductor; Miss Annie McCleffan, Guardian: Preston Mathiot. Librarian: George Broom, Musical Director.

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BAY CITY, Mich. Services are held each Sunday at 105-2.

secretary; Miss Cooley, Musical Director,
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Sunday in Willis Half. Children's Progressive Lycoum
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unctor; S. Dewy, Guardian,

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Sarah J. File: Assistant Guardian, Thalia M. Dunday, Muskad Director, W. H. Price, Jr.; Secretary, W. W. Van Druon.

CuteAio, I.I., Spiritualls incettings are held every Sunday evening at 90 West Eandolph street. S. J., Avery, M. D., President; A. H. Williams, Vice President; Wu, J., Jeffrey, Secretary, Dr. Ambrose Davis, Treasurer: Mr. Collins Eaton, 87 J. Avery, M. D., Col. Consuma, J. L. Hung, A. H. Williams, Tractees, Lyman C. Howe, regular speaker: Progressive Eyocum meets in same half at 12 A. M. A. Lyceumalso, meets in Grow's Opera Hall, 57 West Madison Street, at 14 P. M.
Crycthxaft; O.—The Society of Progressive Spiritualists hold meetling severy Sunday morning in Thomas's Hall, Central avenue, between 4th and 5th Streets, at 44 A. M. The Eyecum meets at 97 A. M. J. A. Pilman, Conductor; Mrs. L. A. Chandler, Guardian; Miss Lizzic Keizer, Treasurer G. W. Kates, Secretary, 4

CACTMAGE, Mo.,—The Spiritualists have engaged the services of Miss Piona-Frost, chairvoy and test medium, and will hold public spaces every Sunday at 3 P. M. C. C. Colby, President.

Dietmort, Mich.,—The Spiritualists hold meetings Sunday morning and evening in Homeopathic College Hall, 4

GENEYA, O.—Meetings are held every Sunday in the Spiritualists Hall, at 165 A., M. and 13 P. M., B. Webb, President, E. W., Eggleston, Secretary, Progressive Lyceum meets at same hall, E. W. Eggleston, tombuctor; Miss A. P. Frishe, Giugalian Miss, N. S. Caswell, Corresponding Secretary, Martin Johnson, Lloyarian.

Hantister in R. A., —The Spiritualists hold meeting severy Sunday at 2 P. M. in Barr's Hall, H. Brenerman, President, T. HAMMONTON, N. J. —Meetings heldewery Sunday Spiritualists and Park, M. Park-

HAMMONTON, N. J. - Meetings held-every Sunday at 102 A. M., at the Spiritualist Half on Third street, M. Park-nurst, President; L. L. Platt, Secretary, Llycoun at 112 A. M. James O. Ransom, Conductor; Miss E., Brown, Spiritualists Guardian.
KALAMAZOO, Micu.—The Spiritualists hold incettings every-Sunday in finallek Hall, Main street, J. C. Moody, President; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Treasurer.

Testing. Area Trees and the society of Progressive Spirit-KANSAS CITY. Mo.—The society of Progressive Spirit-allists meets regularly Similar mornings and evenings in allists meets regularly Similar Main street, between offi and 7th

KANSAS CITY, Mo, "The society of Progressive Spiritualists meets regularly Smulay mornings and evenings in Machanies' Institute Hall, Main street, between ofth anotth streets, d. L. Morton, Corresponding Secretary.

Loutsville, Ky, "The Young Proplets Spiritual Association need in their Hall, congress of Spiritual Association need in their Ball, congress of the Society executives of the Lyceum L. B. Benjamin, Combinery Ms., Nambe Dingman, Corresponding Secretary; B. B. Eby, Treasures of the Lyceum L. B. Benjamin, Conductor; B. V. Shodgrass; Secretary.

Makellester, N. H. — First Spiritualist Association incets every sanday at Ladayette Hall, at 25 and 65 p. M. Goorge Noves, Prosident and Treasurer; Henry C. Sullivan, Vice President; Win, O. Davidson, H. Stark Corporation, Secretary.

Milan, O.—Society of Spiritualists, and Liberalists and Children's Progressive Lyceum meets at H. A. M. Hudson Tuttle, Conductor, Emma Tuttle, Conductor, Prof. H. A. Tatur, Piesshent, Ob., S. Meits, and Alve President Control of the Society of Spiritualists and Children's President of the Society of Spiritualists and Children's Progressive Lyceum meets at H. A. M. Hudson Tuttle, Conductor, Emma Tuttle, Conductor, Prof. H. A. Tatur, Diesslent, Ob., S. Meits, and Alve President Control of the Society of Spiritualists and Children's President of the Society of Spiritualists and Children's President Control of the Society of Spiritualists and Children's President Control of the Society of Spiritualists and Children's President Control of the Society of Spiritualists and Children's President Control of the Society of Spiritualists and Children's President Control of the S

Tuttle, Conductor; Emma Tuttle, Guardian,
Mourt, E., Al, A., Spirlmal, Association, Prof., II. A. Tatum, President; Or, S. Moise, 1st Vice President; Capt,
P. F. Murphy, 2d.do.; C. Barnes, Secretary and Treasurery,
Oliver S. Beers, Corresponding Secretary,
N.Ew York Ciry, "The Society of Progressive Spirlmallists hold meetings every Sunday in Robinson Hall, 16th
street, between 5th avenue and Union Square, at 75, P. M.
O. R. Gross, Secretary, 22 Clinton Placo, Children's Proquestive Lycerum meets at 19 A. M. J. A. Wilder, Conductor, Mrs., H. J., Cozeno, Guardian; E. C. Townsend,
Corresponding Secretary, 2 Conference meets at 25, P. M.
NEW ORLEANS, LA, "The Contral Association of Spirits

dinctor: Mrs. II. J. Coreno, Giardiant E. C. Townsend, Corresponding Secretary, Conference meets at 22 p. M. New Orl. Itans. La.—The Control needs at 22 p. M. New Orl. Itans. La.—The Control association of Spiritualists of Louisiana hold regular meetings every Sanday at 11 A. M. and 72 p. M. at Minerva Hall, on Cho street, between Prylanda and St. Charles. Good speakers may always be expected. Capt. John Grant, President; John MeDongal, Vice President; C. H. Silliman, Seretary, 12 Liranes street; E. H. Benton, Treasmerr.

Philadeling That The Flist Association of Spiritualists hold regular meetings on Sandays at 102 A. M. and 7 p. M., also on Thurshy evenings, at Lineard Hall, corner of Broad and Ceates streets. Henry T. Child, M. D., President, No. 631 Race street; J. E. Shumway, Scirciary, 1126 Bonvier street. Lyceum No. 1 meets every Sunday at 22 p. M. Londen Engle, Conductor, No. 955 North 6th street; Mrs. S. M. Shumway, Guardian, No. 4425 Bonvier street, Lyceum No. 2 meets at Thompson street Church, Thompson Street, below, Front, Sundays, at 105 A. M. Geo, Jackson, Conductor; Mrs. Hartley, Ghardian.

PORTLAND, ME.—Army and Navy Union Hall.—Spiritual Fraternity meets every Sanday, at 3 and 7 p. M. James, Furtish, Esp., President; George C. French, Screidary, Children's Lyceum meets at same-place each Sinday, at 105 A. M., W. E. Smith, Conductor; Mrs. A. W. Smith, Gondy of Temperance, Hall, 330 Congress street, —The Spiritual Association meets regularly every Sinday, Abort Shan, Linea Welmory, Conductor; Mrs. M. PANES (Line), —Progressive Lyceum meets Sunday, at 104 A. M. M. S. Linea Welmory, Conductor; Mrs. M.

Sony of Temperature Holl, 334; Congress street,—The Spirlinal Association meets regularly every Sinday, Abnor Shaw, Est., President; George H. Barr, Scorejarys: PAINESY LLC, O.—Progressive Lyceum meets Sundays, at 10 A. M. MSs Lucia Wetmore, Conductor; Mrs. M. Rogers, Guardiank A. G. Smith, Musical Director; Mark Bumann, Scerelary; George Stone, President of Society, Spirlinal Spirlinal Scorelary; George Stone, President of Society, Spirlinal Scorelary; George Stone, President of Society of this place meets at Ahdor's Hall Sundays, at 11 A.M. and T.P. M. (J'Ollinger, President) John W. Carson, Vice President; Mrs. R. Solbert, Treasurer; Mary A. Henry, Secretary; The Lyceum meets at 10 A. M. George M. Taber, Conductor,

SAN FRANCISCO, C.T.,—Under the patronage of the San Francisco Spirlinalists! Union, a Children's Progressive Lyceum is held at 105 A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, on Market, near Fourth street.

Temperature of the Progressive Spirlinalists' Society hold regular meetings in Popec's Hall every Sunday, at 11 A. M. and 7 P. M., daise Smith, President; James Hook, Secretary; Allen Pence, Treasurer.

Thoy, N. Y.—The Progressive Spirlinalists' Society meets every Sunday in Lyceum Hall, Nos. Band 12 Third Street, Lectures at 104 A. M. and 7 J. A. M. The Children's Progressive Lyceum meets in same hall at 2 p. M. VINELAND, N. J.—The Society of the Friends of Progressive Lyceum meets of the Friends of Progressive Lyceum meets at 105 A. M. and 7 P. M., for becumes, conference or free discussion, Mrs. Elein Dickinson, President; H. H. Ladd, Secretary; Miss Julia Fellows and Mrs. Jennie Dixon, Corresponding Secretaries. The Progressive Lyceum meets at 124 p. M. Dr. D. W. Allen, Conductor, Miss Eya M. Holden, Guardiant Louis Wood, Musical Director, Miss Kate Ingalis, Librarians-Elvira L. Hull, Corresponding Secretary.

Washinston, D. C.—The First Society of Progressive Spirlinalists meets every Sunday, the Lyceum Hall, 108 Esteret, between WORGESTER, MASS.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

LIST OF LIBERAL LEAGUES.

Boston, Mass. - J. S. Rogers, President; A. Davis, J. W. Smith, Vice Presidents; J. P. Titcomb, G. A. Bacon, Secretaricis; J. A. J. Wilcox, Treasurer; R. H. Ranney, F. W. Clarke, H. B. Storer, Executive Committee. JEFFERISON, O. -W. H. Crowell, President; Miss Jane E. Curtiss, Vice President; Ebenezer Wood, Treasurer; Miss Anna E. Giddings, Secretary; Executive Committee -Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D. Bolmes. St. Louis, Mo.-M. A. McCord, President; J. Gallion,

JOHN REED'S TROUGHTS.

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BY RAVARICATATOR.

There is a total on the microbian to low, the heating to the second of the microbian to low the heating to the second of th

ENGLISH LECTURERS ON SPIRITUALISM.

BARLOW, Miss (Trance), care of Mr. Robert Barlow, Rhodes, near Marchester, BERTS, J., E. Southampton, Row, London, W. C. BETTERFILLD, Mrs. (Inspirational), I. Ridsdale street,

From Everett, Mass, August 1803, 343. And Indian-ter, wife of Lemnel Edinester, aged 62 years.

Sister Edinester has been a medium and has devoted much of her time and given her best efforts to the sick and needy for the just twenty-live years, with but little present com-pensation, but the heartfeft thanks of those for whom she has so faithfully labored. To her it has been a labor of

pensation, but the heartfelt thanks of those for whom she has so faithfully labored. To her it has been alabor of love.

Her labors of faithfulness and love have not given her the treasures of this lite. But she has been storing in her own soal and in the brighter life beyond those treasures that cannot pen short he lost, where now she has already received the sweet benediction of nearly losting souts going on priore, while still she has been writing on Memory's tablet of loved ones herr that to-day glows in a golden light as it follows here on to her spirit-home, and rewrites itself; as undown in the cardid how and tember reflection.

A tender and loving companion and mother has gone from the earthly home, and all will miss her much. But the fles are now the stronger, and the love the desper and the more tender, as the loved one now beckons them on to a better, a brighter life-tayond. May they all find considering in the daily communion with the loved and gone before. Still may she be the light of the home as in the days of the past, and in that home and all tiss sociations all may rise up and call her before an another to pay their regards to her departing form; and while many realized her spiritual presence at that parting service, she breathed over all a benediction of love and motherly tenderness that her might feet and go from that scene the richer in spirit, and say in truth it was indeed good to be there. Functial services conducted by the writer.

From Dummerston, Vt., August 10th, suddenly, of heart

From Dummerston, Vt., August 10th, suddenly, of heart He now humans from 1.1. August was such as ward was disease. Josiah Dodge, aged 6) years and 10 months. He nook a deep Interest in Spiritualism, and I can truly say for him that death had no terror. It his fone companion, and looking forward to the time when I shall leave this mortal life to greet the dear angel band of Jursband and children, whom I feel are hovering around me. ELIZA J. DODGE.

From Trumbull, Conn., August 26th, Charles Bishop,

aged 83 years.

By his special request, the funeral services were conducted by the writer.

ANNA M. MIDDLEBROOK-Bridge park, Coun., Aug., 20th; 1873.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exerciting twenty. Notices not exceeding tookity lines published gratuitously.

PUBLIC MEETINGS, ETC.

The Tenth Annual Convention of the American Association of Spiritualists.

The Tenth Annual Convention of the American Associa-tion of spiritualists will be held in Grover's Opera Hall, Honor Spiritualists will be held in Grover's Opera Hall, Chicago, beginning on Tuesday, the lifth day of Sept. next, and confinding three days. Each society, association or body of spiritualists in America is respectfully solicited to send delegates to this Convention according to the provi-sions of Article VI., section 3, of the Constitution, as fol-bance.

NYST. Sec. 3. Repress neution.—Each active State or Territorial See, 3. Representation, e-racin active state of retrictions of Spiritualists within the limits of the United States of America shall be estifled to as many delegates, at large as such State or Territory has representatives in Congress—the District of Columbia being entitled to two delegates—provided that only one general-organization shall be entitled to representation from any State or Territory. Each working Loral Society and each Progressive of fifty mombers.

By Order of the Board of Trustees.

embers.
By Order of the Hoard of Trustees,
VICTORIA C. WOODHVIA, President.

Annual Convention.

The State Association of Sparthaulists of the State of Minnesota will hold its Sixth Annual Convention at Minneapolison, the 20th 27th and 28th of September. Capt. R. H. winslow, a fine test medium and lecturer, has been engaged to be present, and will be ture and give matiness during the Convention. Prof. Streight, the great Spirithal artist, will also be present and have specimens of his work on exhibition. We most condaily juyte all mediums and leviturers to come up and help roll on the good work, especially our home talent. We are instructed fo say that large pro-isions will be made to take care of those coming from a

Visions will be made of distance.

Come one, come all, and let him that heareth say come; for the angels will meet us there, remembering always that we carry conditions with us.

CHAS, P. COLLANS, Secretary, Morthfield, Ang. 25, 1873.

Town Spiritualists.

The Spiritualists of Iowa will hold their Sixth Annual Convention at their halt, on Wahaut street. Des Moines, on Friday, Saturday and Sunday, Oct. 34, 4th and 5th, commencing at 10 o'clork A.M. Good Spenkers, and at least one good test medium, will be in attendance.

The friends at Des Moines always take care of their visitors. So come on, all friends of the cause—speakers, mediums and everybody else—and let us make the occasion one worthy of our good cause.

Du. J. P. Davis, Des Moines, President, Miss, J. Swain, Fort Dodge, Secretary, Des Moines, Ang. 20th, 1873.

Spiritual Grove Meeting.

The Spiritualists of Oregon will hold a frove Meeting at Woodbarn Station, on O. C. R. R., seventeen miles north of Salem, to continue three days, commencing October 34, 533. E. W. Shortridge and other good speakers will be present. A general invitation is extended, to all, and escapilly to modifying the contest.

present. A general invitation is extended to all, and especially to mediums throughout the country. Come one, come all, and let us have a good time.

E. C. Coot, EY. Chairman Comulties of Arrangements.

Woodburn, Oregon, July 20th, 1873. Semi-Annual Convention.

The Spiritualists of Hancock County, Maine, will hold heir Sixth Semi-Annual Convention in Elisworth the 19th,

20th and 21st of September, commencing Friday, at 2 o clock 19. M. The Spiritualists and friends of liberal thought, and all who would like to attend, are cordially invited to do so, it is hoped that speakers and includings who can, will grace us with their presence and help. Arrangements will be made as far as possible to make everything agreeable and pleasant. Per order, Mothory Kingman, Secretary, Moriacettle, Me., Aug. 25, 1875.

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BY F. M. LEBELLE.

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Consumption is decay. Soothing, exploetorant remedies, are only as useful pullbatives; they do not reach the cause-they do not stop the decay. Touch medicines strengthen, the life forces and peolong the battle, but the decay goes stendily on, and sooner or later the victim must yield. Climatic changes are sometimes good, but they seldom wholly cure. In short, the very first thing to be done to strengthey for the restorative, touch and strengthey for examinent. Think a moment, The Lungs are decaying—tubercles, the craticus, cavities and deposits of poisonous matter (pas) are forming. The circulation carries this polson all over the body. Wasting, loss of adjective, enervation, night sweats, and all the terrible symptoms which are merely the fesuits, while the decay, which is the cause, is caring up the life-spring?

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132 Aug. 25.

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AT NO. 312 HASCRISON AVENUE, BOSTON, THOSE requesting examinations by letter will please en-close \$4.00, a lock of hair, a return postage stamp, and the address, and state sex and age. ——3m² July 26,

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Sept. 13.—13w*

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AVENUE. Office hours 9 to 4: 4w*-Aug. 2a.

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Miscellaneous.

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Spiritualism in England.

THE CLAIMS OF MODERN SPIRITU-

An Oration delivered in the Cavendish Rooms. Landon, on Sunday Evening, May 18th, 1873. by George Sexton, M.A., LL.D., etc., etc.

ALISM UPON PUBLIC ATTENTION.

One of the greatest German thinkers, Shiller, remarks, PAs the image of the sampaints itself on the mist before his using thus foreboding on the mist below his issue, this following spirits provide great events, because the inture is already moving in the present ". This has been true in all ages, and is especially so to day. Any one who glances al The various phases of society. one who games arthe various phases of society, considers the aspects presented, and the modes of thought engaged in, may easily see what the future is fikely to be. We are drifting irra-particular direction, and at is not difficult to discover the course we are taking. The usigns of the times "tare numerous and very cloud, and he who disregards them does not act wisely. Amongs the phenomenischat stand out in book tellet today. indicating chaily what is likely to spring out of it in the rature is the movement knowy by the name of a Modern Spiritualism." This is especi-ally one of them signs of the times," It has made its appearance under peculiar circumstances, and at a period when there was perhaps a greater need of it than at any other time in the history of the world, and the influence it has already exer-elsed of erspiciety is extraordinary. With a great inhabitation persons it is considered the proper thing to do to assume a preeminence of infellect over the believers in Spiritualism, and to treat, who profess to be able to explain all that it the whole thing with contempt. The phenomena, nomena of Spiritualism by some feasing it is said, are see pure in and insimilations. If is said, are Septier it and insignificant that it is not worth one say hile to take the trouble to inyestigate them. The movement, it is declared, is only favored by a tew of the most ignorant and unlettered, and is upperty beneath the notice of rational suice. Such persons, in pursuing this conduct, arrogate to themselves a superiority over Spiritualists which their position and character in no way war ant, and which only indicates how exalted an opinion they have of their own mental Dowers; and how large a development of "Self-esteen," they are blessed with. They do not care to reason on the subject; they can only ridiente the phenometer, and laugh at that which they and totally incompetent to understand. A day or two ago I was with a party of friends, when the subject of Spiritualism formed the main topic The subject of Spiritanish formed the main topic of conversation, and one and all joined in langlesting heartily at the "absurdities," as they called them, of what are termed spiritual phonomena. Lasked themeif they knew of any set of princis, ples that could not be made the subject of ridicule. if one were disposed to appear the interestionable mode of eliciting truth, and whether the langling at the absurdation of Spiritualism, as they were pleased to term them, did not as sume to these objectors to the large amount of many as they were pleased to term them, did not as we have, first of all, a large amount of many sume arcintelectual superiority on their part over all, believers in Spiritualism, which facts in no of. They do not know whether Spiritualism be seen institled. Spiritualists are not all fools they true, neither do they care. It is a subject in which they take no interest, and will not, therefore devote any attention to its study. Indeed, form devote any attention to its study. Indeed, dives to scientific investigation and discovery, and

a fool otherwise man heard, investigated, decided ; the fool'decided?" We do not ask such persons to accept Spiritualism as true because great men have embraced it : but we do ask them to invesligate its phenomena or hold their tongués. It is quite chear that, they cannot be in a position to judge as to whether it is true or not; and the fact that tuen of tar higher intellectual calibre than themselves have come to recognize it as being everything that it professes to be, should at least lead them to freat@it with some degree of respect;

9 Not the feeblest grandam; says Emerson, 9 not the mowing idiot, but uses who leads and triumph tion and faculty he has, to chuckle and triumph over the absordities of all the rest. Difference from the is the measure of absordity." It is men of this class who, while they will not bestow ten minutes' serious thought upon the subject, are over ready-to make fun of that which they cannot understand—to joke about things beyond Their limited comprehension—and to ridicule everything that has occurred outside of their own

who are therefore assuredly as competent to judge

of the genuineness of the phenomena in question

as those who have never taken the trouble to ex-

amine them, nor bestowed five minutes' thought-

upon the subject. But, in truth, the ridicule usus

ally comes from those who know nothing what-ever of the matter, except what they have fearined

from he resisseed the garbled and tabulous states ments in newspapers. It is so very easy to form

an opinion without taking the trouble to a scertaint whether it is well tounded or, not; no thought is

required, and no labor is ingressary; brains may be there ore altogether dispensed with in Such a

ease. "These persons illustrate admirably a well-known aphorisms?! There eating a wise man and

freated with supreme contempt, and that the movement is so utterly insignificant as to be unworthy of matery is moreover not at all in keeping with the conduct of those who make it. Why do they take the trouble to meddle with it at all? Why kill the dead lion? Why constantly attack that which is already defunct, or at least in a fair

way of becoming 50 very soon? Dr. Carpenter puts the whole thing down as a species of mental epidemic, subject to laws very similar to those which govern epidemics of a physical character. There have been such things in the past, although it is very questionable whethor Dr. Carpenter's explanation will account even for these, we have had the dancing mania, the preaching margia, the diagellants, and a host of other manias of a similar kind, in which the epidende has spread from one to another by a sort of mental contagion. One person in an assembly is attacked with hysteria, another is affected from men-sympathy, then another, and another, until a large portion of the audience becomes hysterical. Well, this is how these mental epidemics are said to spread, and this is how Spiritualism is extending itself to-day. It is a sort of mania. On person took it up, then another) by and bye several became affected in the same way. The movement—I mean, madness—goes on, and in a short time there seems to be a fair chance of having the great bulk of society composed of madmen. This is consoling—very. Well, then, Spiritualism, being a mental coldenie, can lonly run a certain course like other epidemies, and must in the end pass away, to be remembered only as a matter of history. It is fashionable to-day with a certain class, but to morrow it may have passed its culminating point, and be on the decline. It cannot affect society permanently, but will, after bringing under its influence a larger number of weaks minded persons, gradually lose its power, wear Itself out, and disappear. These are the sort of statements that a certain class of opponents make, but their conduct gives the lie to their words. If Spiritualism were this kind of thing and nothing more, think you that they would waste so much of their time in attacking it? Not they: they would leave it alone, to die out of its own accord. They tell you that the whole thing is beneath their notice, and yet they keep on noticing it continually. Almost all the newspapers in the country recently been dealing with the subject, from the Times downward. Leading articles have appeared by hundreds in the press; and the correspondence that has taken place on the question is of marvelous extent. And all this for the purpose of discussing and opposing a movement which is not worth a moment's thought and which is so in significant as to deserve to be treated only with supreme contempt! Such conduct is exceedingly inconsistent, to say the least of it The Secularists include in the same kind of talk, and yet Sunday after Sunday they keep on ham-mering away at this very contemptible Spiritualism, as though they believed it to be a most for-midable opponent. I told one of their leading men the other day that Spiritualism had been a perfect godsend to them; what they would have found to before about if I had not embraced. Spiritualism, I wise at a foss to imagine, considering how from the highest to the lowest of their teachers this subject had formed their stock-in-trade for the last few months. All this, however, shows

Wite sleh der Sonne Scheinfeld, in dem Dunstskrefs Matt, the sie kommt, so schreiten auch den grosse Frschieken ihre Geister schon vorans; I'nd, in dem Heute wandelt schon der Morgen."

are based, and we require them to be dealf with in the same way. Upon these facts we take our stand, and maintain that in the conclusion that the bottom of the facts in question, we have arrived at we are following out the strict. The opposition offered to Spiritualism on this Baconian principle of induction. A score of other score is precisely the same as that which has been er theories have been invented to account for raised against every fresh discovery in science. er theories have been invented to account to faised against every fresh discovery in science, spiritual phenomena, but the objection to them. In the history of the past, whenever a new the all is, that even if true they are totally incompered ory has been propounded with regard to natural tent to explain all that takes place. The spirit phenomena or a new discovery made, the objective hypothesis alone will cover the ground occupied, the facts, and as that is the case we are larged has always been that it was at variously all the facts, and as that is the case we are larged with the laws of Nature—which simply following the strictest principles of scientific reasoning in adopting it. The Copernican system and to the preconceived opinion of the objector of astronomy is only known to be true around this as to what the laws of Nature were. When we are instantially and the amendment will starte that the case that Sairtenian is necessarily principle, and the same remark will apply the every recognized law of nature. I maintain, thereery recognized law of nature. I maintain, there to the laws of Nature, we take it to mean that tore, that we are acting in accordance with the the phenomena are outside the domain of his true spirit of scientific investigation in coming to X experience; in other words, that he knows noththat may happen to accompany it, than we have to refinquish any other well-recognized law of Nature -- say in-chemistry or geology -- because we who are thoroughly ignorant of the facts. They have never seen what really takes places in the spirit-circle, and are therefore totally incompe-tent to set up a theory of any kind, on the subject. To such we say, the facts are ours, not yours, and we are the only judges as to what theory will be found-sufficient to explain them You know nothing about the matter, and cannot therefore be allowed to have an opinion that shall be considered of any weight. You are in the posttion of the man who stated to Sir Charles, Livell that geology was false, and that he did n't believe that geology was false; and that he did n't believe! one word of it. "Do you," inquired Sir Charles; "know anything about geology? have you ever read anything on the subject, or studied it practically?" "Notat all," said the objector: "why should I study it, when I don't believe in it?" "Well, then," replied the geologist, "your freeingompetent to disense the subject, or to have an opinion on it. Go and study geology, and then come to me, and I'll listen to your objections. It will, however, be needless then, for you will be of the same opinion that I am.". We say the

do so, they would consider a great wa te o time. Professor Huxley declares that the phe nomena, even if genuine, do not interest him and that he has better things to do than to inves-tigate them. Is this fair on the part of a seigntific man? Suppose other men were to decline to investigate the facts mentioned by the Professor regarding his favorite branch of science, what would be say? He would most assuredly condemn such persons as blinded by prejudice, and unworthy the name of men of science. The real business of a scientific man should be to in vestigate all facts, no matter what their character, nor whether they particulally interest him or not, so as to arrive, if possible, at a sound conclusion with regard to them.

The actual opposition we have to contend with is more from focular science than from real selence. Feath it pseudo science than from real selence. Feath it pseudo science to invent a large number of long, crack-jaw words, frequently meaningless ones, for the pretended purpose of explaining facts, but with the real object of throwing dust in the eyes of other people. We have the terms about facts hayé the terms electricity, magnetism, mesmer-ism, unconscious cerebration, ideo-motor motion, psychic force, and such like names bandled about, as though everything could be explained by the use of a word which very frequently itself requires defining, and in every case its applicability to the subject shown. What is unconscious cerebration? What is cerebration itself? Cerebration means thinkings, that is the materialistic way of expressing it. One writer says that the brain (cerebrum, hence cerebration,) "secretes thought as the liver secretes bile," Is this science, or nonsense? The bile secreted by the liver is of as material a character as the organ that secretes it, and can be handled, weighed, and measured after it has been removed from the arrow expelience—
and measured after it has been removed from the
The statement that Spiritualism deserves to be organ producing it. Is there any analogy bereated with supreme contempt, and that the tween this and thought? Have you ever weighed
revenient is so unterly insignificant as to be unstoned an ununce of thought, or measured and cut a
corthy of motice, is moreover not at all in keep [yand] of [17]. If the brain secretes thought, it. clearly does it upon a totally different principle from that on which the liver secretes bile. Well cerebration , means thinking, and thinking mos certainly involves, consciousness, for without consciousness there could be no thought. Unconscious cerebration, therefore, means unconscious thinking, that is, unconscious consciousness, And this is one of the theories that is to explain spiritualism. They men_who propound these whimsical notions call themselves skeptics; verithey are the most credulous people on the face of the earth.

Then take mesinerism. If you describe spiritual phienomena, the remark called forth is generally, "Oh, that's only mesinerism." "Just so." I reply: "and what, pray, is mesinerism?" So. Trepty: "and what pray, is mesmerism?". "Oh, mesmerism, why that is that is mesmerism. Sim.". "Exactly." "Well, it is animal magnet; ism.". "And what is that?". Here there is silence again. Mesmerism covers a class of phenomena which can only be explained by the agency of Spiritualism, and animal magnetism is a term that needs defining, because we know of no force in the human body at all analogous to the recognized magnetic force. If, therefore, you apply the term magnetism to any vital phenomena, you use the word in a new sense. Mark, I flave no objection to this, but if it be done the vord must be defined. In no case, however, are either of the ferms of the slightest value as an explanation of spiritual phenomena. Then, again, we have psychic force. What, in the name of all that's rational, is that? Psychic force means soul force, for Gran means soul. Now if by this be meant any material force at all analogous to electricity or magnetism; we simply de-mand proof of its existence first, and when that is supplied we shall require to be informed as to how it can accomplish the results that we know to take place. If, however, as its name implies, it be intended to describe a real spiritual power, then that is to admit Spiritualism. This psychic force is curiously dealt with. The believers in it seem to have a most singular view of its power. I have a friend who clings to the psychic force theory, and he calls this said psychic force by a well-known Christian name. He inquires if Psythic Force is happy; asks him (the force) how he is getting on in the next world; whether he has improved since he left this; what sort of society has: and a score of questions of a similar kind. Psychic force acts most rationally, and displays frequently more intelligence than those who put the questions to it. Psychie force has a personality about it quite human, and a capacity of action that is superhuman. Now what does all this mean? I tell you if seems to me that the believers in psychic force are really Spiritualists, but are desirous of avoiding the offum that at-taches to the name. All this idle speculation about forces and meaningless names is hardly worthy of consideration. We offer opportunity for experiment and investigation; let that be accepted, or let those who refuse to examine cease to talk-of-that of which they cannot possibly know anything. "We learn," says Dr. Chalms know anything. "We learn," says Dr. Chalmers, "by descending to the soher work of seeing, and feeling, and experimenting. I prefer what has been seen by one pair of eyes to all reason-

Spiritualism, is that it is opposed to the laws of sophic preten Nature. What laws of Nature? The people who vestigation.

ing and guessing.

that they do not believe it to be the contemptible thing that they be not believe it to be the contemptible thing that they prefend. They know well-enough that they had explored the profoundest depths of that they had explored the profoundest depths of the universe, and were conversant with exertish mind, and that its progress is most rapid. It is not my intention in this discourse to deal with the phenomena of Spiritualism, but with its claims on society. These are various.

In the prefends of have it thought that thought that they had explored the profoundest depths of the universe, and were conversant with exertish the universe, and were conversant with exertish the universe, and were conversant with exertish the profoundest depths of the universe, and were conversant with exertish that they had explored the profoundest depths of the universe, and were conversant with exertish the universe.

This is surely a matter of the very greatest importance. With a cold, blank, cheerless athering the universe and exertish the univ L.—It demands Investigation as a Science.

The facts and phenomena are of precisely the same character as those upon which other sciences assumes that he knows the whole of such laws; because if there be one with which he is not acquainted, that very one might perchance be at

hear a man declare that Spiritualism is opposed the conclusion that the theory of Spiritualism is Ving whatever about the subject, and that his pre-true. And we have no more right to set it aside conception of Nature's laws does not include in consequence of difficulties, imaginary or real, these manifestations. The term, "laws of Nathese manifestations. The term, "laws of Natures" hangs most glibly on the lips of those who Yardly know the meaning of the words. Such people speak of laws as though they were powers, forces; or even entities, whereas they are nothing more than observed orders of sequence. A law of Nature is not an entity, neither is it a power; it can do nothing whatever. It is simply the mode of action of a force that dies behind itthat is all and hence must not be referred to as though it were capable of producing results, much less quoted as a something on whose behalf even facts must be rejected. As a modern poet has said, addressing God:

The laws of Nature are but thine; For Nature-who is she? A name-the name that men assign To thy sole alchemy?

Besides, the facts and phenomena of Spiritual sm are in no sense opposed to the laws of Nature; they only show the operation of higher haws and forces than those which modern science is acquainted with. These do not oppose, but only subjugate the others. If I let this glass fall from my band, [taking up a tumbler,] it goes to the floor and probably breaks. Why does it so fall? By virtue of the law of gravity, you say. Very well. Now, as I hold it firmly in my grasp; it does not fall. Is that because the law of gravity is suspended? By no means. The law of gravity operates as powerfully whilst I keep the glass in this position as it would if I let it fall to the floor. But here is the difference between the two cases: in the one, it does not fall because the law of gravity, although in operation, trolled and overcome by a more powerful force— the force springing from my volition, and acting through the meelianism of invarm: and in the other, there being no such check, it exerts its full sway. There is no opposition to law in the case; neither, is there in the spiritual phenomena. If that table be raised from the platform, it no more opposes the law of gravity in so doing than I do in litting the glass. In both cases, a more pow-erful force than gravity steps in and exerts. Its Sway ; in both cases, it is human volition that is seen in action, the one in a material body, the other in its purely spiritual state; in other re-spects, they are exactly analogous. Spiritualism, therefore, in no sense sets aside and opposes haws of Nature: all that it does is to bring to light other and more powerful agencies than those usually recognized, and to make manifest higher laws than those laid down in the code of Materi-

II.-IT DEMANDS ATTENTION ON THE GROUND OF UTS PHILOSOPPHET PRETENSIONS.

Af-Spiritualism be true, if propounds a new and most important system of philosophy. This, of itself, should be sufficient to entitle it to examination. Philosophy may be said to have become almost defunct in modern days. Science has, in truth, usurped its place very unjustly, because the mission of each is different, and neither can legitimately perform the function of the other. Mr. G. H. Lewes, in his "Biographical History of Philosophy," endeavors to show that in modern times philosophy is impossible; that all that if has done in the past has been to land us in positive-science, and here we are to be left. If Spiritualism be true, it propounds a new us in positive science, and here we are to be left. This is quite in keeping with the materialism of the age. Philosophy, properly viewed, has little or nothing to do with positive science, and most assuredly cannot culminate in it. In the ages of the past, when metaphysics was made the main subject of study, man was said to be the measure of all things, and his nature was viewed from the internal and not from the external standnoint. This order has been reversed in modern Now man is made a part of the great scheme of material Nature—one of the cogs, in point of fact, of her mighty wheel-with no more power to alter the arrangements surrounding him than a clock or a steam-engine. Mind is said to be a function of brain; and volition, instead of being an originator of force, is held to be simply one of its forms driven into action by external circumstances, in the same way as the electricity evolved from a battery. The freedom of the will is, of course, strenuously denied, and man is degraded down to the condition of a simple automaton, which has to be put in motion by some power exterior to itself. Speaking with a friend, the other day, who holds this view, I inquired, "What is the difference between you and a clock?" "Not much," he said; "when the clock runs down, it stops, and when I run-down, I shall stop." "But," said I, "when the clock has run down, you will wind it up again." "Yes," he said, "that's exactly what I do with myself when I have exhausted my force; I obtain more from beef-steaks, mutton-choos and bread." "Just so," I replied; "then see the difference between you and the clock. You wind up yourself: the clock can't—you must wind that up too." And here is a difference of a most es-sential character: Mind is an originator as well as a director of force. In fact, all force must have its origin in mind, and but for mind, force would be non-existent. The inference from this is obvious. All Nature is governed by a Supreme Mind, whose will is expressed in physical law. Whether you view the revolutions of a world, or the motions of the smallest dust that the micro-scope reveals to our sight, the same indications of the Infinite mind are manifested; "a grain of sand would: tell you of a God, were there no other proof." Spiritualism declares that the material part of the man is not the man himself, but only the covering in which he appears in this state; and that, therefore, the real basis of all-sound philosophy is spirit. The external man does not produce the internal, but, on the contrary, the internal molds and governs the exter-"I is true, this doctrine was taught before the movement known as Modern Spiritualism. commenced: but then it was by a Spiritualist of a very superior character—Emanuel Swedenborg —one of the greatest men that have ever blessed, our earth with the fruit of their talent and genius, or the capacity of his brain, is still a human being, and what was higher than both was present in his case—inspiration. This extraordinary man lived half of his time in such direct communion with the spirit-world that he may almost be said to have become acclimatized to it, if the expres-sion may be allowed. He taught most plainly what Modern Spiritualism has since demonstrated to be true, that the real man is the spiritual be ing, not the material. The people said he was mad, as they to day say we are. Would that we had many such madmen as the great Swedish seer! One of the most practical men that ever lived, too, was he, despite the fact that he was gifted with suchextraordinary insight into the spirit-world. He studieds the natural sciences until he knew them better than their professors, whilst he daily walked, as our beautiful hymn has it, "hand in hand with angels." His phi-losophy is being proved true every day by spirit manifestations, and we doubt not that it will hereafter revolutionize all other forms of thought, and drive materialistic theories into oblivion. ng and guessing. The great objection tirges here, however, against Spiritualism claims, on the ground of its philosophic pretensions alone, sober and serious in-

edly something to obtain a clear insight into the spirit-worlds Spiritualism came at a time wher was most of all needed to enlighten the mindof men on this most important subject. Here you had the rotten, worn-out churches preaching about their everlasting brimstone lake, into which all were to be plunged forever and ever who did not accept certain dogmas, of which one of their own advocates had said, "Reason stands aghast, and Faith herself is half confounded;" and there a grim and ghastly Materialism, declaring that at death consciousness would be extinct, and that annihilation was the fate in store for all of us. Between these two horrible destinies, we scarcely knew which was the worse; both were bad almost beyond conception. The church attacked atheism because it attempted to destroy man's brightest hopes, and crush out every noble aspiration of his soul; and atheism attacked the church because she laid heavy burdens on man's shoulders, too grievous to be borne, ruled her ubjects with an iron rod, exercised over all thos belonging to her fold a despotic tyranny, and hurled her cruel and vindictive anothemas at all outside her pale, threatening them with the tortures of hell forever. An internecine war was raging between these contending parties, when piritualism, stepped into the breach between them, crying, "Stay your fighting; you are both right, and both wrong. You, atheism, are right in endeavoring to bring to an end the undue power of ecclesiastical tyranny; and you, the church, are right in using your utmost power to destroy the black, cheerless prospect of annihilation. Beyond that, you are both wrong." In this matter, Spiritualism did good service to mankind. She opened up to men's eyes the way to the spirit-world, that had been so long closed by priestly dogmas on the one hand and dark skep-ticism on the other. A brilliant flood of light followed in her train, and the nations became illumined by its beams.

It is assuredly something to know that life eternal is in store for each of us, and that we need no longer have any doubts on the subject; that the road to immortality lies open before us, and that there is no longer any danger of our mistaking the path which we should take. Spiritualism came to bring back to man these grand and glorious truths that had been so long lost and gorous truns that had been so long lost sight of, and to restore those primitive doctrines taught so divinely eighteen hugdred years ago. Annihilation is a terrible prospect; so terrible that some writers have even declared that they would prefig eternal torment to the loss of consciousness. Be that as it may, I say from experience that no man can look it calmly in the face without feeling a shudder of horror as be contemplatés, such a termination to his career-his: love; his wisdom, his knowledge, the accumulated treasures of the mind, the result of years of tolly struggling, and sorrowing labor, all to be blotted out in an instant. The thought is one to drive to black despair, and cause melancholy to take up her permanent abode in the mind:

ake up her permanent abode in the mind:

What is the blgot's torch, the tyrant's chaln'!

I smile on death, if heavenward hope remain!

But if the warring winds of Nature's strife
he all the faithles charter of my life;
If chainer awaked—hexorable power—
This frail and beverish being of an hour.
Doomed o'er the world's precarious scene to sw
swift as the tennest travels on the deep;
To know delight but by her parting smile.

And toll, and wish, and weep a little while.

Then melt, we dements, that formed in vain
This troubled pulse and visionary brain;
Fade, we wild lowers, meinorials of my doom;
And slik, ye stars, that light me to the tomi?

Mru morfosy to remyel this onestion with. Men profess to regard this question with indif-

ference—to be careless whether there is a life after death or not. Secularism says, Let's do our duty here, and leave the problem of the fu-line world to be solved when we reach its shores. This is all very fine, but can you so leave it? I think not. At times the dread questions will rise up unbidden in the mind, and will force them-selves upon the attention, whether we will or not, What is to be my destiny hereafter?—whith-er am I tending, and what is the end and object of existence?

These are problems which, if you cannot solve them, will haunt and trouble you at times as long as you remain on earth. Spiritualism, in furhishas you remain on earth. Spiritualism, in furfishing a solution to the problem, has conferred a benefit upon mankind which it is difficult to overestimate: "Spiritualism," writes William Denton, "says, Come hither, ye skepties; hear, see, feel, and know that your departed friends still live; and because they live, receive the assurance that ye shall live also. The riddle of the universe and the works of constant and the stant forms. verse is read, the mystery of ages is revealed: the question that we have been asking with tearful, eyes for long millenniums is answered in the affirmative, and we are men for the ages to come. Tell the Indian it was not all a delusion that his medicine-man taught him; the Indian lives where paleface interferes not with his domain, and the hell of the Christian is unknown: There is paradise for the Mohammedan better suited to is soul's needs than the one promised by Mohammed to the faithful. What Socrates hoped for, Jesus taught, and Paul believed, we-know. Death is swallowed up in life, Joyful-life.". Of course I do not mean to say that immortality was hot known until Spiritualism came to teach it, but I do say that there are classes of minds that this kind of evidence alone can reach. The age is terribly matter-of-fact, and only such evidence as Spiritualists can furnish is calculated to do battle with the lowest form of materialistic philoso-phy. Atheism demanded the evidence of sense, and declared she would be satisfied with noother. and here she has all that she can desire. Specu-lative opinion she ignored, philosophy she would none of, theories suited her not at all: "Give me," said she, "demonstration, that is what I want." Well, then, here it is, the strongest and most conclusive that you can conceive of, the most overwhelming that the most extravagan demands can make. All this is now easily fur-nished by spirit-manifestations. Let the skep tic, ask for what evidence he pleases, it can be forthcoming. Spiritualism, therefore, confronted atheism in a way that nothing else could do-attacked her on her own ground, and strangled her with her own weapons of warfare.

IV.—IT HAS A CLAIM ON SOCIETY IN REGARD TO THE SOCIAL DOCTRINES IT PROPOSES. The influence of Spiritualism on society, were it more generally accepted, would be very great indeed. Its teachings in regard to many great social questions are of a most important character, and calculated to effect great changes for the better amongst mankind. It enunciates the great and glorious principle taught so divinely in Judea eighteen hundred years ago, but which has beer almost lost sight of by churches professedly Christian since that time—that all men are brethren and should act toward each other as There is a bond arising out of the common humanity and immortality of man that binds all human kind in one close union, that should de stroy discord and render war impossible. Man wherever he is located on the earth, whatever may a child of the same Infinite Father, and destined to the same immortal life in the great hereafter. Let him in all his dealings with his fellow-men remember this, and society is likely to be greatly gainer in point of morals. The angels heavens were human beings once, are our brethren still, loving us, caring for us, watching over us, and taking an interest in all that we do to benefit our fellow-creatures. They come on errands of mercy from the bright Summer-land; and bring to us messages of peace, goodness, and truth. Love, the divinest principle in God's universe, is the leading characteristic of the highest forms of spirit-teaching. Sectarianism, that bane of the churches, should have no place in the spirit-circle. Being human, we are necessarily imperfect and liable to error, and from this fact, therefore, we should learn to look leniently on the errors of others. None of us can be infallible-no, not even his Holiness of the Vatican lespite his pretensions—and dogmatism should therefore have no place in our teachings. Spiritualism informs us that errors in judgment frequently pertain to those who have passed to the other side of the great river, and that consequents from the great river, and that consequents of the great river. therefore have no place in our teachings. Spirit-

ly the chances of our holding some wrong opinions here are so great that the 'utmost toleration should be practiced toward those who differ from us. Let Rome and the rest of the old churches logmatise and hurl their anathemas about as they will, we care not for their cursing, and will

imploy none of it ourselves. "Hound to no party, to no sect confined, The world our home, our brethren all mankind, Love truth, do good, be just and fair with all, Exait the right, though every ism fall,"

The grand doctrine of progress is enunciated more thoroughly in Spiritualism than anywhere else, because a belief in eternal progress is one of its most distinguishing features. Standing still may suit others, but is utterly repugnant to the Spiritualist. Growth in knowledge, wisdom, and love, advancement on the high road of God's truth, and elevation of soul, are the principles to which he clings. Spiritualism is a "philosophy which never rests; its law is progress; a point which yesterday was invisible is its goal to-day and will be its staiting-point to-morrow." Its motto is "Excelsior," and its leading spring of action, improvement.

O. Hid the ocean cease to heave; The river cease to flow; Hid smilling spring retrace her steps, And flowerets cease to blow. Go, drive the wild winds to their home, The lightning to its nest. Then bid the car of progress stay, Whose coursers never rest. W

In the future world progress goes on forever; and happy are they who have made a good com-mencement of it here. Reformers of all shades can obtain aid, if their objects are good, from our movement; since not only may they have the assist-ance of Spiritualists, but of the spirits themselves to enable them to accomplish that for which they are laboring. Such assistance, believe me, is not to be despised nor treated lightly. The agency of spirits in mundane affairs is far greater than, many of you imagine, and their power is some-times enormous. We do well, then, to enlist them on our side in the great work of reform. Progress is a law of their being, as it is of ours; and they, like ourselves, are happiest when they are endeavoring to work out their mission in this respect: They are consequently always ready to lend us their aid, and with such a power behind us we may achieve much that would otherwise remain undone.

V.-IT CLAIMS ATTENTION ON MORAL GROUNDS.

The moral effect of Spiritualism is very great. t is difficult to conceive of a man who will not be greatly benefited by its influence....The knowldge that our loved ones who have passed-away are still with us, hovering around us, interesting themselves in our well-being, watching carefully over us, and eve-witnesses of all we do, cannot but act beneficially on society. When we are tempted to do a wrong, the thought that those we had loved dearly on earth are standing by our side, feeling deeply interested in our welfare, is likely to make us hesitate before we commit an act that might give them pain, and that we should be ashamed to have known to our fellow-ereatures: Only let Spiritualism become general, and we shall find a wonderful improvement in the morals of society. The doctrine that in the future state our position will depend entirely upon the life we have led here, and that our condition there will be just suited to our moral nature, whether elevated or degraded, is calculated to lead us to strive to make ourselves as perfect as possible be-fore we land-upon the eternal shore. Every act of self-denial, every good deed, every generous impulse, every virtuous action, every manifesta-tion of love to our fellow-creatures, raises us higher in the scale of being, not by any external re-ward that is to be purchased by doing our duty, but by the change in our own moral nature; that renders us more capable of a higher class of enjoyment, and of a more exalted position in the

Spiritualism has given unbounded satisfaction to all who have investigated it, and the only regret they have experienced has been that they had-not considered its claims earlier. It has conquered some of the most obstinate and stubborn natures, convinced the most determined skeptics, confounded the hardest-headed and coldest athe-ists; brought consolation to the down-trodden and the sorrowing, enlightened those who were in darkness, instructed the ignorant, soothed the suffering, cheered the despairing, and opened so wide the gates of heaven that the dwellers on earth could catch a glimpse of the brighter and better land to which all are tending. The moveeternal truth of God for its support, divine love for its guiding principle, and the making clear the immortality of man for its main object: and its ultimate triumph is certain. It extends itself rapidly in all the countries 'of the world, brings into subjection minds that one would have thought least of all likely to be impressed by it, and thus the leaven spreads until the whole lump shall be

leavened. --- "humanity sweeps onward--where to-day the martyr stands.
On the morrow cronches Judas with the silver in his hands.
Far in front the cross stands ready, and the crackling fragments burn:
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

Train foreyer on the scaffold, wrong foreyer on the throne; Yet that scaffold sways the future; and behind the dim un-Standeth God within the shadow keeping watch, above his

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