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# In Advance.

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# Free Thought. POST MORTEM SURVIVALS.

# BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Perhaps I have been too long "phantomatic," and it is time for a new head-dress, still if I have occasion to "whisper," I shall try to be heard in that direction, or seen in the Banner with the same old bonnet on again; I thought the above a more appropriate heading for what I propose to say, when I get to it. "Survivals" is a good word; it suggests Charles Darwin, who introduced into current thought a truthful and pregnant expression, viz: the "survival of the fit test," who finds the present condition of organic life the outcome of that principle, and the scientific world falls into line in its adoption, and, like the nebula hypothesis, it seems in harmony with all other departments in the domain of physics. It seems to me that the principle can be applied to thoughts also, and still hold good as a working plan. Nature seems to move analogically; we can trace this idea of the "survival of the fittest" in our own individual conception of God. and so we can in the God idea in history; we hardly of this paper, but something switched me off the know what our theistic idea will be in the future. but we are certain the fittest will survive; the atic whisper," and I have written this long prefidea, however, when applied to the mental or ace on other but collateral matter; so I will repsychical department of being, should read, the late but one now, and that briefly; and as the truest will survive-truest and fittest being in Banner will hereafter permit, without crowding this case synonymous.

Spiritualism; it will survive. It may be in its papers.

Orthodoxy officiated and the corpse was covered | for the quarrel; it might have been very serious. | by being thrown in any and every direction calwith roses, the minister remarked that the spirit The intelligence, the reader will see, was as was living and present with us. The truth will survive, and our truth of all others, it is so natural and so consoling, and so demanded by the com-

mon sense of the Christian world. -Modern Spiritualism is now found often in bad company, and timid and respectable people are me of an incident that will help illustrate the asking for a discount ; the President, with whom was well acquainted, said, "Who is this man?" he was perfectly good, that I knew him well, I same church that I am, or he goes to my church." 'What church is that ?" said the president, and I replied, "Spiritualist." "What! that rope-tying, ghost-grabbing set?" Says I, "No; that is only the ragged edge of the subject; the truth

lies deeper than all that in my church and in yours." I then said, "My remark was not seri- ing. ous: I am a heretic, as you know, and the name in question is another one of the same kind." Suffice it to say he discounted the note; but I relate the circumstance to show how apt men of position are to associate the crude, superficial outside of an ism with the ism or truth itself, not seeming to know that if there was not a truth beside the apparent monkey-shines, such splendid men and women as we could name, honoring any sphere of life, would not be identified with it By-and bye the fittest will survive, and the truth, as I have said, will find hospitality in the Christian temples, not in the subdued manner as now,

but openly, and it would be a waste to build any more, not even a spiritual temple. When the truth survives as the fittest. I am sure "its bull's eye" will be our thought, the survival of the soul in the body's dissolution, and that the survived soul can and does intelligently connect, by communication, with souls whose bodies have not as yet dissolved.

In my memory are many facts in connection with this subject which will survive as fittest and true, no matter how many delusions may have their day and perish; the relation of a few of them, under the heading of which I have spoken, "Post Mortem Survivals," was the inspiration track-it may have been a spirit, or a "phantomout of its columns better material. I will add a On this principle I am willing to rest Modern few more, perhaps extend them to two or three

"Oh! what noise was that?" said my spouse, stitution from what it is to day; time is a great and I went to the head of the stairs and said: "What is the row?" and found the wet-nurse running up stairs and the cook chasing her with the rolling-pin. Says I: "Halt!" The wet-nurse then passed up, and I went into the kitchen and endure. I think the same thing is going on in found an angered cook, who said the nurse had pushed the kitchen table and came near making and the fittest in all will survive. Truth is ever her drop the pan of dough on the floor, and then said she did n't. "And when I said she did,' said the cook, "she called me a liar." I reasoned with the girl, who had been long in my employ, saying, "Never mind; the wet-nurse is will be the broader and the better for it, for in captain, for the baby depends upon her." And says I, "You do not want that little baby to die. vive-so in Spiritualism the same. The indefi- You go right on about your business; the nurse shall keep out of the kitchen, and when it is safe faith, and the fact that has called Modern Spirit- to wean the baby I will ship her." And thus all was quiet again, as we used to say, "on the Potc-Coming home one evening I found my wife somewhat frightened and waiting for me; said the little table at which she was sitting had jumped, and no one did it. The wet-nurse was sitting near, and my wife said, "Don't do that, you" will upset the lamp and we shall get burned." Ann-that was her name-said she didn't. "Don't you say you didn't to me," said wife, and the table jumped again. " Did n't you touch that table, Ann ?" "No," said the girl; and my wife called the cook up stairs to stay with her, for she grew nervous and the table jumped more than ever: the cook said "Stop !" but it kept a going like a thing of life, till she made a cross on it and said, "In the name of Christ, stop !" and it was still evermore, at least for that time. At this point I came home and heard the above statement. I said Ann must be a medium, and I called her and asked if she was one. She said no. she was a Catholic. I seated her at the table, and sat there, too, with her, and said, after a few minutes: " If there are any spirits present please rap or move the table," and they did both during the sitting. The girl did not know till then that she was the cause of the movements; said she had seen, sometimes, tables move, but thought got intelligent communications from my friends whom this wet-nurse never knew; and I consider my experiences with her as a medium as some of the best I have ever had. But I will not go into the subject now, only to make a connection with that row in the kitchen a few weeks before. I went with the wet-nurse into the kitchen. and said. "I want you to stand just where you did when you annoyed the cook that other day." She stood at the end of a common-sized wooden table and put her hands on it, and the cook stood front of the table, as she did on the rolling-pin occasion, as if making bread, and I said, "If any spirits are present I wish they would move the table," and it jumped a foot. I need not now tell what other things it did ; this explained Orthodox one without hearing our thought in its | the fracas. Ann saw the table jump, and both fullness; nothing else consoles the mourners. knew now that it was spontaneous-nobody to limb) it was exercised three times each day for

manifest as this sheet of paper is. I have questioned sometimes the wisdom of spirits doing such a thing, which might have led to disastrous

ahead, and knew how it would turn out. I forfearful sometimes of contagion. This reminds | give them, and I have great reason to be thankful for the many months of most remarkable manipoint I now have in my mind. I was in a bank, | festations that it was my privilege to enjoy without money and without price; not but I would be willing to pay, but there is a satisfaction (the signer of one of the notes.) After saying in manifestations in one's own house which has no commercial associations, and almost every added rather facetiously, "He is a member of the phase of the manifestations it has been my privilege to witness in the private circles of life; hence all these things are possibilities to me, and when I visit séances otherwheres I am not witnessing apparent impossibilities, but from my and reasonable, as well as mysteriously fascinat-

This incident of the wet-nurse and the cook else? Presuming I am stating the case as it is, and any doubting it, my story is not for him or

her. I have no pearls to cast away, but granting the fact, what other solution is there? and who

wants any other solution ? True, it is not usual to associate lieavenly dynamics with any "popgoes-the-weasel style" in a man's kitchen, where a fact, whether it fits our notions or not. Trifles, you know, become sublime if splendidly set. It is the intelligence of the manifestation, and not the manifestation, that says: "He that hath ears to hear let him hear what the spirits have to say to the children of men."

# TESTING MEDIUMS. Fo the Editor of the Banner of Light:

I wish in the outset to endorse fully the sentiments of Thomas R. Hazard, in his article in the Banner of Light in relation to testing mediums. Being one among the very earliest to endorse the spiritual philosophy, and having been for more than twenty-eight years scarcely a week away from some reliable medium, and having witnessed most forms of manifestations, and knowing, from so long an experience, the most decided influence of conditions, atmospheric or electric, as well as those of persons, locations, the state or conditions of minds present as relating to one another, as well as to the medium-the condition of the balance of the minds present often determining, in a greater or less degree, the char-

culated to tear up the adhesions, with severe extensions. This was continued for about thirty days, when one evening, before taking her hand, she was most powerfully influenced all over, beconsequences-a teething child, and no food if ing raised from the lounge, and, as she said, by the nurse had gone off; but perhaps they saw two or three powerful extensions, the head of the bone was carried to place and held in its original socket, where it remains to this day, she being but slightly lame from some laxity of the ligaments about the joint.

Now suppose I had permitted these great sticklers for "the most perfect test conditions" to have come in and dictated their conditions, under the management of J. B. Hatch; but as what would most probably have been the result? A failure, of course, while by following the topics were expressed at the special picnic day directions required by the spirits, we secured lectures, and the sessions held on Sunday, Aug. one of the greatest evidences or tests of spirit- 4th, we propose to present the substance of what power and skill ever given to the world. But, was then and there uttered, with the hope that say the regulars, the writer must be mistaken as that which wrought so much good at Lake Walactual experience, phenomena that are probable to the dislocation, &c. In reply, the writer is den may also accomplish a like service for those one of the regulars, schooled in Rutger's Medical College, when Hoosac and Mott, and Godman and Francis and others were the professors, and and the mediumistic explanation seems to me has a diplomacy dated in 1828. He has had cases | time from July 29th to Thursday, Aug. 1st. This shows to any one the presence and activity of of dislocated thigh bones in his practice, and latter date was a special picnic day, during which invisible intelligences. How can it be anything hence knows what he asserts as to its disloca- the enjoyments incident on dancing, boating, etc., tion, as well as reduction.

never institute test conditions or permit others to | Marsh's orchestra) and the ball in the evening

this illuminated experience begun; but a fact is anxfous, the phenomena would not only be multiplied, but produced under circumstances where neither fraud nor decention would be attempted. Instead of that almost universal distrust now exhibited among the would be sharp and farseeing Spiritualists, there was less fear of being deceived; and more confidence that they are not

the only honest person whose word could be relied upon, I say could such a change pervade the now over-suspicious minds of Spiritualists. we might hope for spiritual growth and multiplication of exhibition of spirit power and wisdom; the latter so much needed at the present time. Until that state or condition arrives (if t ever can) Spiritualists must-expect discord instead of harmony, envy and jealousy in place of confidence and unity. There probably should be a distinction made between mediums who are devoted to the upbuilding of our glorious Philosophy and those who have "the almighty dollar " uppermost in their aspirations.

According to my experience, as well as observations, most persons have received the best and most satisfactory evidence and messages when least expected, and when no test conditions were

# The Camp-Meetings.

losing Days of the Lake Walden Spiritualist Camp - Meeting : Remarks and Addresses by Giles B. Stebbins, John Wetherbee, Dr. John H. Currier, Mrs. C. Fannie Allyn and Others.

Last week we furnished our readers with a brief epitome of the final proceedings at the late Camp Meeting of Spiritualists, held at Lake Walden, Concord, Mass., July 15th-Aug. 9th. many worthy and practical views on important who, for any reason, could not or did not attend.

As mentioned last week, dancing, conferences, social meetings at the Pavilion, etc., filled up the were participated in by a fair share of the camp-My wife is still a most reliable medium, but we pers and visitors, (music being furnished by C. B. was extensively patronized by outsiders, for I have no hesitation in saying if Spiritualists whose accommodation the late train from Conand mediums would abandon all test conditions, cord Boston ward worked to a charm. Those but sit in circles or otherwhere passive and un- who desired to participate in services of a mental nature, obeyed the call of Chairman Currier's bell, and assembled at the rostrum at about half past two in the afternoon. After singing by the choir, Mrs. C. Fannie Allyn was an-nounced as the first speaker, and on her calling for subjects from the audience it was settled upon that the Indian and his Past and Present Treatment should form the tople of her proposed address. Introducing her remarks with a poetic invocation, she proceeded to say that wrong and injustice in their effects presented themselves o our apprehension in two different aspects, the first phase being the outside, the limited sense, implied by action on the surface; the second being the spiritual and interior sense in which Infinite Power and Purpose arose, demonstrating to us that such a thing existed as what is known as the law of compensation. She drew a touch-ing picture of early Indian life, of the despolation of of the tribes by the whites, and their forced march yearly further and further toward the setting sun, and said that civilized Christian lipias-tice which had found vent in open action against the Indians in the first phase, was to-day in a peculiar degree learning to comprehend the second. in that the law of compensation was operant in this nation, and would not cease till it had wrought its perfect work. Back of the law of action lay the infinite law of Right, and the existence of such a law, and the terrible results wing from all in unan il the most important points demonstrated by the lessons which the sequences of the treatment accorded to the American Indian of the past and present were imparting to the men of our times. The people of the present day—or at least many of them-did not believe or understand that the Indian in the spirit home possessed the capability of returning to earth and reaching out hands of power toward the righting of the wrongs of his brethren who were yet dwellers in the physi-cal; but to the efforts of the spirit Indians the speaker felt to attribute the wide-spread discussion of the treatment of the Western tribes which was now agitating the country from ocean to ocean. The spirit Indians worked to stimulate thought and reflection concerning the status of their brethren in earth-life, and that thought was finding expression everywere among press and It was one of the notable results of this inquiry that the fact was eliminated that nearly every one of the great body of those who were most active in defrauding and oppressing the Indian tribes, most earnest in the work of pushing them backward from the constantly out-reaching borders of civilization, (?) claimed kinship with or shared the belief of the Christian religion. Such have unstintingly robbed the Indian, and then in solemn prayer besought God to take care of him-forgetting that God, or Nature, worked through law and not by interposition. Christian civilization had failed to do justice toward the Indian because it failed to understand and prac-Indust because it failed to undestand and prac-tically apply, in his case, as in many others, the provisions of the great principle of the father-hood of God and the brotherhood of man. The civilized looked down in lofty fashion upon the Indian and called him a savage, but the experiences of life proved that he was only a savage in a different sense from his pride-influted white brother: the one killed his opposer in open strife, the other secretly robbed his fellow man, his neighbor, mayhap his dearest friend, of all that made life worthy of being cherished, and often drove the victim to an escape from over-whelming ruin in a suicide's grave. Indeed the crimes (such as the belfry murder in Boston) which shocked the social system of civilized society to its centre were, in the light of the white man's superior advantages, far more degrading than any of which he could accuse his red brother She cited the case of the Humboldt Indians in California, who had demonstrated their superiority to the white race, by refraining from profanity, by refusing to become drunkards, and by lives upon their plane of earthly experience which compared in the brightest fashion with those of the civilized men and women in their own vicinage and elsewhere. It was indeed a case of unbounded assurance for those who had not yet become humanized to accuse others of being savages. Christian civilization claimed to be stow upon its devotees the legal right to murder governmentally; it gave them the sword of anger instead of the olive-branch of peace; and many persons in its ranks had extended the interpreta tion of its national warrant to destroy by de scending to the plane of individual murder and the oppression of the weak and long suffering We had as a nation, and in full fellowship with the pulpit, sowed the seed of revenge, and under the law of compensation we were reaping in the disturbed state of trade and society and all other departments of our human lives, the bitter fruit of our own planting. In the grand evolutionary processes of Nature all the peoples (Including the Indians) which had preceeded the present white race had borne their part, and if in the fulfilling of the natural order the lot was in store for the Indians to finally go down before, or be gradually merged with a stronger and more scientific race, we should deal

future presentation quite a different looking infilterer and purifier : much that passes for Spiritualism, or spiritual manifestations, will be weeded out, and others will come and go, but the river of its fundamental truth will flow on and the world's religions, and has been for centuries, in harmony with truth. In time, the highest, purest truth in religion will form a junction with the truth of Modern Spiritualism, and this necessarily from the nature of each, and the stream religion, love of God and love of man will surnite idea of man's immortality in religion or ualism into being, will gradually coalesce, is getting mixed now, and what was desire and logical necessity in the religions of christendom will become positive knowledge in the union of the truth of each, and the great, strong, enduring idea, which is the essential feature of Modern Spiritualism, the survival of the man after the death of his body, will be the recognized fact in that then broadened river of religious truth. The various religions may not, or Spiritualism either, recognize any junction, it will have been so gradual under the operation of this law of the survival of the fittest; and this thing is going on now, and the two streams are getting more and more blended on this special point, and this great idea, the survival of conscious life after the death of the body, which is the thunder of Modern Spiritualism, is already hardening the faith of the church on this point into knowledge.

When S. B. Brittan writes upon organization, and Prof. Buchanan upon union first, and A. E. Newton hails it, or both, with some wise suggestions, and Bro. Giles felicitously criticises them or the subject, I feel that the other or spiritworld is moving in the matter, and managing it both in the church and out of it, and there is a perceptible elasticity in both, the religions and Spiritualism, and in time you will hardly know where one begins and the others leave off. I feel very sure that the Christian churches will become spiritual temples: the liberal ones are now to some extent, and feed Spiritualists tolerably well. You cannot go to a bright man's church without hearing Beecherisms and Murrayisms and Savageisms and Parkerisms, that really have no logical connection with "the word once delivered to the saints," and in the pews you will find thousands of Spiritualists who say to each other, of these "illogical" expressions, "that is as good Spiritualism as I want;" the pews will continue to get all they can bear, and every bright pastor is talking wiser than he knows, and when the community in the pews demand the fact of spirit-intercourse they will get it. They already demand it at funerals, and you can hardly attend even an Only within a day or two, at a funeral where | blame-or rather that the spirits were to blame | from one to two, and sometimes even three hours,

acter of the spirits communicating as well as of the communications-these facts, with many more not necessary now to mention, have induced me to give my views on the subject of testing mediums, test conditions, &c.

First, then, what are the best possible conditions to enable spirits to give the most satisfactory evidences of their power, their love, their wisdom, and their knowledge or intelligence? I answer: Where are found the greatest passivity of mind, the least restrictions or limitations, with the best atmospherical and electrical conditions, the least anxiety or fixed opinions or positiveness of mind of any sort whatever; or where each and all present are willing to witness or receive whatever the controlling power may present, and then exercise their best judgment in relation to it from the best conditions. In a cirele of this kind, with a well-developed' medium, those present will receive more and better tests.

voluntarily given, more reliable and satisfactory messages from friends and relatives, more facts and useful knowledge upon very many subjects, than it is possible for them to obtain, or any medium to give under the straight jacket, positive (fear of fraud) conditions-or conditions proposed and urged, if not dictated by those who have no experience or real knowledge on the subject of spirit intercourse. Could there be anything more absurd or better devised to give to such persons what many seek, unreliable manifestations and communications?

The requirement of these extreme test-conditions forms the capital, so to speak, of all that class of exposers; who claim to imitate the genuine. The reader will readily perceive

that this must be true, for if the genuine medium was not required to give certain phenomena under certain straight jacket conditions, then this class could not profess to do the same without spirit aid. Let me illustrate in my own experience the success of a most extraordinary exhibition of spirit skill and power, requiring the most unexceptionable conditions: My wife, when about eleven years of age, had a dislocation of the left thigh bone. The head of the some of the folks did it. I used an alphabet and bone was drawn back and formed a socket in the hollow of the illium, drawing up the limb, turning the knee inward, so that the limb was four to five inches shorter than the right. In this situation it was permitted to remain until in her 18th year, being nearly seven years dislocated. No surgeon in the world would think of attempting to reduce a hip-bone thus long dislocated. She, being mediumistic, a spirit whom 1 knew while in the form said he wished to make the attempt to bring that bone back to its original location. He gave very particular directions as to conditions and as to who might be admitted to be present at any of the séances. These were most strictly observed, she lying upon a lounge, her mother sitting on one side, myself on the other, each usually holding one of her hands. In this condition (without human hands touching the

required, for so it must be because of the less stringent conditions.

That persons who are genuine mediums (minus moral principles), in their zeal to exhibit phenomena have attempted to produce them, is doubtless true.

In every occupation and profession unprincipled persons are found and exposed: but does it stop fraud and do away with impostures? No. Look at society, socially, politically and religiously, and you will find it full of frauds, mountebanks and impostors. Do their existence and practices totally condemn society? And as Spiritualism is made up from society, as it is, who can expect that these frauds or impostors will not rush in, that they may have an opportunity to exhibit their unprincipled proclivities?

Those professed Spiritualists who feel it their duty to spend their time and energies in hunting up and exposing frauds and impostors, I fear too often (like the scavenger) raise as much unplease ant odor as they apparently remove. In my observations, after all their efforts we have more frauds and a greater number of the Fay tribe than we had ten years ago. Seeking out and publishing this class to the world is just the advertisement they desire. But every one to his liking. The greatest quiet and passivity of mind, the fewest restraints and dictatorial requirements with harmonious surroundings, are unquestionably the most favorable conditions for spirits to give reliable manifestations.

When spirits voluntarily propose to do certain things or produce certain phenomena, as in the case of Dr. Slade, Mrs. Thayer, etc., they may advise test conditions. Then they would be very proper, spirits knowing what they can produce. There are always exceptions to a general rule or principle in Such investigations.

Akron, Ohio. A. UNDERHILL, M. D.

Mr. Jeffery has established the fact that, mes disappear in the ocean. By dredging, it is common to bring up teeth, but rarely ever a bone of any kind. These, however compact, dissolve if exposed to the action of the water but a little time. On the contrary, teeth—which are not bones any more than whales are fish—resist be destroying action of sea water indefinitely. Dentine, the peculiar material of which teeth are formed, and the enamel covering them, offer extraordinary resistance to these chemical agencies, which resolve other animal remains into nothingness. Mounds in the West, and tumuli in Europe and Asia, which are believed to antelate sacred history for thousands of years, yield up perfectly sound teeth, on which time appears o have made no impression whatever.

Regulate thyself, and in that way teach thy posterity. What a man has to do is to teach his children wisdom. After he has finished the lot of man their duty consists in going up the ladder which he has set for them. [From the "Papyrus Prisse," found in a very ancient Egyptian tomb; supposed to be the oldest writing in the world. 2000 B. C. 1

Man is only weak by the disproportion there is between what he can and what he is willing to do; the only way he has to increase his strength is to retrench many of his desires.

with them not only in strictest justice, but also day just as much as we ever would be, though accord to them the honor and reverence which perhaps the life to come would give us increased we bestow upon the aged and infirm of our own household, who, their earthly lot accomplished, are about to be gathered into rest

Some had asked why it was that spiritual media found Indian guides and controls so conven-lent, and in most cases necessary. She would remind such that the Indians, because of their natural, unartificial and well-ordered lives, drew intuitionally near, even while in the earth-sphere, to the fountain head of inspiration, and therefore knew more of mediumship than the

spiritual movement was largely indebted to the Indian element, as Mrs. Altyn had stated; In-deed, had it not been for the aid rendered by the spirit aborigines the world might not have been blessed with the discovery and recognition of what is known as Modern Spiritualism for a hundred years to come

But he found himself strongly prompted to change from the topic to which the present as-sembly had so attentively listened, in order that he might say a word in defence of mediums generally. He believed in phenomenal medium-hipy in a political sense, but it was from this staid old and he believed in man's immortality beyond the gates of death because that order of the spiritual phenomena had given him a demonstration of the fact; if those phenomena were capable of being disproved, what had Spiritualism to offer above and beyond the ordinery ground occupied by the liberals in religion as general'y under-stood? Progressive, intellectual, inspirational mediumship, was all right in its place, but when we came down to the point of what had made us Modern Spiritualists, that evidence he belowed was furnished alone, or in the main by the physical phenomena. The speaker deplored the division which seemed extant to day in the ranks of Spiritualism, and which seemed to tend, as to its results, toward the drawing of a line of demarca-tion between the manifestations and the precepts of Modern Spiritualism. He would like to close up this widening dissure; he would like to see the cultured ones on the spiritual platform throughout the country take broader ground of welcome toward the phonomony, instead of, as he feared too many of them were doing, endeavoring to make it appear that the manifestations had no logical connection necessarily with the philosophy of spirit intercourse. If he sensed their real feeling, as going up and down the land they denounced: fraudulent mediums, they failed to make any true distinction, between the genuine, and, the unprincipled, and invariably meant that the physical manifestations them-selves were fraudulent, instead of the media so roughly handled. He was not there to defend fraud; such a course was far from his thoughts; but the church of te-day was inundated with deceivers, the whole business fabric was rotten to the core with the betrayal of vested trust, and it was not surprising if some of the negative instruwas not surprising it some of the negative instru-ments of the outside powers should, because of their necented sensitiveness, be wrought upon and permented by the spirit of frand, religious, commercial and social, which infiled the bodies and souls of every community to day.

It seemed to the speaker as if a class of people now in the spiritual ranks were aiming to arrogate to themselves the position of patricians in the movement, the others to be looked upon by them as the plobelans. The fact that physical mediumship, especially, had shown itself to be independent of that order of human culture represented by the learning of the schools, etc., and was thus free from all hope of control on the part of would be leaders, was perhaps the cause of the bitter opposition to this order of the phenomena on the part of the held to be scholastic Caste of the Spiritualist believers. The Roman Catholic Church had had the knowledge of these manifestations for eighteen hundred years, and recognized them as verifies when practiced within its communion, but had kept them sedulously within the hands of the priesthood and out of the hands of the common people, and the inspirationalists of Spiritualism seemed to be ani-mated by a desire to act in a similar mannerhoping, by keeping the phenomena to the rear, to produce the impression in the minds of out ders that they had been converted to the New, Gospel through its Philosophy alone. The speak-er would not be understood as decrying either intellectual development or cultured intelligence; he admired a fine lecture or discourse as a uch

advantages, which were at present beyond the pale of our conceptions. He then read from the Hindu Veda, a prayer, remarking in connection that the records of the Hebrew history, as recorded in the Bible, were only the experi-ences of one race and one age, while the sa-cred writings of all peoples (and he quoted several pa-sages, in proof of his position. from vari-ous works) were charged with the essential spirit of whatever was good in the Christian estima-tion; the records proving that the great principles of mercy and truth were known and recog-

entire civilized race—by whose mental processes knowledge was rather concealed than revealed— had ever compassed. And on attaining spirit-life this knowledge, enlarged and purified, was found to be a powerful instrument in the hands of the red men for the working of good results of the red men for the working of good results among mortals. After a brief reply to a query from a person in the audience, Mrs. Allyn closed her address with an improvised poem. John Wetherbee, E-q., was next introduced to the audience by Dr. Currier: He felt that the spiritual movement was hargely indebted to the stood upon the crowning point of time—that the inspirations of the past, its grand words and herole deeds, were theirs, while the future still opened its vistas of promise before them. He appreciated that which the past had accomplished, but would have all look forward; he would not wish for a moment to date backward in time the period of his existence, for it was the richest.of privileges to live here and now! The present grove was on historic ground; not only here in

Concord had

# -""the embatt of farmers stood" And fired the shot heard round the world. "

town that the message of transcendentalismwhich meant the supremacy of the soul over the senses, and the life of the soul after death-had proceeded on its mission of good to humanity, Emerson, Alcott, Thoreau and others, giving to it the assistance of their remarkable gifts and attainments. This cheering messenger penetrated the coldest and darkest corners of New England Catyinism with its warming radiancy, preparing the path for the taking by the Church of the broader 'views regarding life here and hereafter which are at present extant among its memb rs. No place, therefore, could be mentioned where the disciples of the Spiritual Dispensation could more fitly assemble for the enunciation of their fleas. Glorious was the light, which Spiritual-ism shed upon the hitherto dark problem of life beyond the grave; but he would have its follow-ters fix carnest hands upon, the plow of practical endeavor to right the wrongs of the present world, rather than stand fixedly in dazed contemplation of the other-world splendors that irradiated the firmament of humanity to day. The life here and now, rather than the glory that came through the gates a jur, claimed, the soul's best endeavors and closest application ; the wonders from without must not be allowed to make is blind to the wonders within ourselves.

He would not undervalue or say ought in det-riment of mediumship and clairvoyance, or the revelations incident to their exercise, but would rather have these and all things brought into united work toward an harmonious end, avoiding entry into that realm of speculation and the orizing which was to many an endless labyrinth in which they lost much of their spiritual intelligence and culture.

The crowning glory of Spiritualism was its direct appeal to human reason. The speaker was privileged under its righteous dispensation to utter his views, and no one present was called upon to believe ought that was said *because* he said it, but only because he had said something which the individual's reason proclaimed to be worthy

of acceptance. He thought we passed too much time in personalities, forgetting that such things would eventually reach their proper level. The minds of the friends in the West were convulsed with the wave of inquiry as to the reliability of various public mediums, the necessity or the inutility of test conditions, etc., and that wave was rapids by rolling eastward; but while all this heated controversy about the public media was going on -and he believed would in the end be productive of good-how fared that system of private medimuship, which in the early days of the move-ment had wrought (and at the present time, in isolated cases, was still achieving) such grand successes? The speaker strongly urged the wider adoption of this system of private circles for home in uiry into spiritual, things, giving strik-ing instances of what he himself had been privilevel to witness among the families of those who made it a practice, and said such occurrences, in their totally incontrovertible character, proved that in Spiritualism, as in all things else, there was no royal road to learning - if we would com-pass the golden crown of knowledge we must win it for ourselves. The speaker made a marked distinction br-

taught, and the mysteries of nature, which were going on arount us constantly, and which we perceived and recognized as the legitimate reallts of the operations of God's laws, though we could not explain their causes. The spiritual gospel taught that reason must weigh all; these natural though mysterious occurrences (as the growth of grass, the budding of the flower, the change of seasons) were recognized at once by human reason; but when such pitiful and dogmatic inventions as the trinity, vicarious atone ment, and others of like stamp were presented for bellef, the boundary line was passed—we could not rightfully accept anything against which reason rebelled.

ism in preparing the way for a better and more liberal state of things in religious matters, and in this connection he felt it his duty to say that he was deeply pained to see that the sage of Con-cord, Ralph Waldo Emerson, had failed to comcord, Raiph Waldo Emerson, had rahed to com-prehend the value of the great spiritual dispensa-tion which he [Emerson] and his brother think-ers had really helped to build up. Emerson's works were of a character to overarch the cen-tral the discussion of the real the second seco turies; the time would come when, in the remote future, his books would grace great libraries, and be pointed out as specimens of the ad-vance attained to even in our day; but when that time came those very works would de-monstrate the presence in Mr. Emerson himself of the limitations which he had declared existed in general humanity. It was not so long since Mr. Emerson over his own signature had proclaimed that the investigators of and believers Spiritualism were inane drivelers; but were the many learned and cultured ones in this country and Europe, whose names were too numerous to cite in the limits of one discourse, indeed inane drivelers? The position they occupied in the world of art, of literature, of science, of politics, proved the fallacy of the accusation. The speaker appealed from the critic to the poet, uttering his intuitions in his higher mood. In his Soul Prophecy Emerson says:

# \*\* Then shall come the Edenidays, Guardian with fr m scraph-eyes, Angels on the sharing rays. Votess from the opening skies. \*\*

This is Spiritualism, and the sweet facts of spirit manifestation attest its truth through the

Senses as well as through the soul. He closed by calling on the believers of the Spiritual Dispensation to endeavor to live in this nineteenth century, and not cast their eyes backward into the past in order to conform to olden models; to so live that from their having been in the world the twentieth century would be more glorious and sublime than any which had preceded it; to so live that wider and wider would spread the grand conception among men that the change called death was but the solemn-Passover from one point to another in the great scale of immortal being.

Miss Carrie E. Hopkins recited "Dollars and Dimes" in an effective manner, after which the ssion closed with a song from the choir.

Afternoon Conference.-The meeting was called to order by J. B. Hatch, who also presided. He made a brief speech; on taking the chair, in which he thanked all who had favored with their attendance and patronage the meeting about to terminate, and announced that arrangements were in process of preparation with the authoriwere in process of preparation with the aution-tiles of the Fitchburgh R illroad, whereby the use of the present grounds for camp meeting pur-poses was to be secured for five years. He had tried during this meeting to do his duty to all, and also to the spirit-world, to whose service the residue of his life was dedicated, and by whose when the meeting this meeting which at definitions potent aid many things which had at first ap-peared to him certain of failure, had been trans-formed into unmistakable victories. Ho referred to the many speakers present who were to address the meeting—necessitating brevity on his part -- and ended his remarks by returning the thanks of all present to the Ashby Cornet Band, . A. Wright, leader, whose members had come blake Walden as volunteers, and had by their melody greatly added to the pleasure of the Sat-urday and Sunday services. [Applause ] They had come among the campers as strangers, they were about to leave them as treasured and honored friends.

Musle by the Band- and a song from the choir introduced Mr. Stebbins as the first speaker of the afternoon. As a preface he read selections from Rabbi Lillienthal, of Cincinnati, going to show the difference between theology and religion, the first being narrow-hearted and debasing to the spiritual instincts, the latter humaniz-ing and uplifting in its effects among men. He then said, in commencing, that the American-idea was the liberty of mankind to do right—it did not give the liberty to do wrong. The speaker believed in the broadest freedom, but it was the freedom of right doing, since the wrong-doer was not a free man but a slave to his baser ap-petites and passions. He alone was free who petites and passions. He alone was free who subdued the lower and cultivated the higher at-tributes of his nature. Many declared that lib-erty gave them the right to say and to do as they pleased; but he considered a man had no liberty to do even himself an injury, leaving out of the question the irreparable injury he might do to others. No one else could injure a person as se-verely as that individual could harm himself. When one lifted himself above the influence of unhallowed desires he was free. He repeated unhallowed desires he was free. He repeated what he had said at a previous session concernthe harmony, the probity of conduct, and the pleasant influences which had characterized the present camp-meeting and its attendants during his stay. Mr. Hatch, to the mind of the speakwas working for the spirit-world, and not that part alone which was unseen by the ordinary physical vision, but also that part which was still clothed in material forms, because while in mortal we were taking the initiatory steps "In the primary school of existence, joining in the experiences of the first stage of the spirit-world; and how grand a work was it to turn, by means of the Children's Progressive Lyceum movement, the little children of the present away from the horrible dogmas which had thrown so dark a Lioud upon the human hearts of the past, Miss Lizzie J. Thompson gave a select reading, "The Creeds of the Bells," calling forth the approbation of the people, after which Mrs. Townsend Wood was introduced as one of the early workers in the spiritual vineyard. After noting the fact that some four years had passed away since she had been permitted to speak upon the rostrum as in former days, she referred to the great work which Spiritualism, the grand revolutionizer, had done since its modern advent. Spiritualism was weighing everything in every department of life in its balances, and was de-manding of all institutions, creeds and methods, the reason of their existence. The wide spread disturbance of the channels of business, the doubts which were shaking the Churches, were alike its work; beneath its searching analysis [Reported for the Banner of Light by Dr. H. B. Storer.] the golden calf which the people had so deliriously worshiped was slinking away from the arms of its panie stricken devotees, and the dogmas of the past were fading in the dawning light of the present hour. In this connection she called attention to the demonstrated bestowal, in all its achievements, of aid from the loved ones gone before. Institutions must go down, for the people were beginning to learn that men and women were more than all institutions. The whole ground on which the hope of improved opportunities rested, to her mind, was in the influence which naturally flowed out from the homers of peaceful, pure and well-regulated homes. Home was the natural centre from which all the harmonizing elements must go forth to the civilizing of the world, and in pro-portion as that fact was recognized practically, would a state in advance of present conditions be achieved. There was outside government be achieved. encuch, but we must teach self government in our homes; it had been said by Him of old, "He that ruleth his own spirit is greater than he that taketh a city." This was true: the work was a difficult one, but self government was the key of the position, whether looked at from a political or religious side. Teach that in our homes, and the nation would be rightly guided. No longer would a capitel at Washington be needed with its cordon of political chicanery, for the well governed units would make up an harmonious whole; no longer would the people stud the land with churches whose upspringing spires bore witness to the worship of an un-known God, neither would a paid ministry be put therein to teach a way they themselves failed to tread; for the temples of men would be in their homes, and the gospel of glad tidings would be in their hearts. The chairman then introduced Dr. Charles Main, of Boston, as a gentleman whose generous pecuniary aid to the Children's Progressive Lyceum movement and kindred projects was wor-thy a public and grateful acknowledgment on his (Mr. Hatch's) part. Dr. Main spoke briefly concerning the justice of the claim which the Children's Lyceum presented on the support of

the physical eye—were rendered visible, and said the promise had been made to him not long ago by a materialized spirit whom he met at a scance, that he would soon gain sufficient power to walk healde him (the Dester) in the structure of Best beside him (the Doctor) in the streets of Bos-ton and in full sight of the people. He consid-ered the present Camp. Meeting at Lake Walden to be an honor to the spiritual cause. Miss Carrie E. Hopkins recited with feeling "The Old Man in the Stylish Church."

James S. Dodge, of Chelsea, Mass., was then called upon, and presented to the assembly as one of the first who held Spiritualist Camp-Meetings at Lake Walden. He remarked briefly that he met with pleasure the many friends in attendance, and was pleased with the prospects before the new enterprise, of which Mr. Hatch was manager. He called attention to the fact that four Spiritualist Camp Meetings were in progress that day, and considered it a good evidence of the advance the cause was making in Massachusetts

Dr. John II. Currier followed. There were; he said, times and seasons when words failed to express the feelings of the soul; and the present belonged to that order; for, as he listened to the inspired utterances of the various speakers, and remembered what had been accomplished dur-ing the past three weeks, and felt the sense of parting with which the atmosphere was now filled, at least as far as the regular camp members were concerned, he thought that nothing which he could utter would do justice to the occasion. Those who for so long a time, had enjoyed with him the pleasures of the rostrum and the healthgiving influences of the grove, were about to return to their several homes; they might meet again next year, but whether all were privileged to once more assemble here in a happy company as now, or not, blessed was the assurance which the spiritual philosophy and phenomena in close-linked union bestowed, that in the better country we should clasp hands in a meeting which would know no closing, hour. Those here assembled had nothing to say in condemnation of their brethren and sisters in the sum total of humanity who cherished different opinions on religious topics; they only condemned what was erroneous in those opinions—in the conceptions taught by the Christian Church, and were ready to accept the truth wherever found, feeling, as Sister Allyn had clearly expressed it on another occasion, that their cherished Spiritualism was not proven true by the Bible, but rather that the value and verity of that volume had received illustrative proof through the truths revealed by the Spirit ual Dispensation. He had been particularly pleased with the utterances of the female speakers, not only to day but throughout the Camp-Meeting. Spiritualism aimed at the emancipation of woman from the bondage of Pauline Christianity, and to give her a voice wherever that voice could be advantageously heard. At the advent of Modern Spiritualism woman could hardly be tolerated as a public advocate of any reformatory measure, to say nothing of speaking in the churches, where the tent-maker of Tarsus had commanded them to remain silent; but now their influence was felt in every measure looking toward the good of humanity, and even the Church organizations themselves were listening with pleasure and profit to licensed female preachers. He concluded his remarks by thanking all-the manager, the members and the speakers-for their uniform courtesy to him, which had rendered his duties as chairman during the past three weeks a pleasure rather than task.

A song by the choir prepared the way for Mrs. C. Fannie Allyn, the last speaker of the afternoon. Among the questions sent to her by the audience, in response to her request, she gave attention to one which desired to know what A. J. Davis meant by the superior condition, or perfected clairvoyance. She would not attempt to tell what Mr. Davis meant, but she would try to tell what she thought he meant: which was, that the superior condition was the unfolding of the soul to control the body in this life; a condition under which the real man lost all sense of tion under which the real man lost all sense of bodily possession or physical power, and entered into a knowledge of things before unknown to any process of analogy. She believed it was an out-broadening of clairvoyance, and was capable of being progressively developed in many per-sons in whom it lay latent, and who had no con-ception of its possession. After briefly consider-ing several other queries she ended with a fine poetic improvisation, from subjects given by the audience. audience

Session closed with congregational singing. Monday, Aug. 5, was the last day of the meet ing. In the afternoon, Dr. T. A. Bland, of Wash ington, D. C., lectured on the Indian and his wrongs, and in the evening a very spirited meet-ing, which continued till half-past ten, closed the official exercises. The services consisted of speaking, singing, and the passage of the follow-ing resolutions presented by George Pratt Fee ing resolutions, presented by George Pratt, Esq., of Charlestown District, and Mrs. Townsend Wood, of West Newton : District, and Mrs. Townsend

olic belief in saints, and observance of saints' days, was founded originally in a vital experi-ence of the guardianship of spiritual beings, and the appointment of times and seasons for especial the appointment of times and seasons for especial communion with them. The Priesthood origi-nated in mediumship, but degenerated into a for-mal office through the influence of selfish mo-tives on their part, and the superstitious igno-rance of the people. The apostles' creed of Pro-testantism afilirms "belief in the communion of saints." If now you ask those who repeat that creed as a form what they suppose it means, even the clergy will give hesitating and various answers. But once and originally it was the answers. But once and originally it was the simple expression of belief in actual communion with spirits, as described by Paul. Spiritual gifts in that day were the gifts of mediumship, paralleled in our own time. The creed is now but a crust, a husk, a shell of what was then the grain, of which those who eat felt that they were nourished by the bread of life. Luther and Cal-yin, Wesley and Whitfield, all helped mankind forward toward the true spiritual worship.

Who teaches the bird to migrate as the seasons change, or to build its next in the spring-time? How knows the mariner in the dark night the approach of the iceberg? A subtle change in the atmosphere is a sufficient intimation to the senses which are alert. So humanity has felt a coming change in the spiritual atmosphere. As the mountains' loftlest peaks catch first the rays of the rising sun, so there are great souls lifted by original endowment, or the cir-cumstances of their history, above the common level of their kind, who have discerned and prophecial this coming change and become the prophesied this coming change, and become the heralds of the new day. Swedenborg was one of these, and Miller only erred in supposing that its coming was a material instead of a spiritual event. The Shakers early received the physical, as well as material manifestations, because of their noculiar position of isolation from the their peculiar position of isolation from the world, and harmony among themselves. Spiritualism was not born at Hydesville, but there only received a certain impetus.

only, received a certain impetus. The wave is passing over the world, arousing curiosity and sensationalism among the masses, and a degree of opposition among the ignorant and bigoted. But evil is debilitating, and either in wrong creeds or wrong methods is kept alive by great effort, while truth lives by inherent vi-tality. You have only seen the promise, the beginning; the great fulfillment waits.

But you ask, if the Millerites were right, how about the end of the world and the new heavens and the new earth ? The time was to come when there should be no more death; do you suppose there will ever come a time when this will be true in a literal or material sense? By no means. But by revealing the true nature of the change which the spirit man accomplishes in laying off the body, death is put under his feet. The old narrow heaven and the old selfish earth of a mistaken theology will be swept away, and the tabernacle or dwelling place of God will be with men. You have re baptized the angel Death, and his name is Life, now; the sting is taken from death and victory from the grave. The time is coming when the old forms of faith will die out; for all that keeps them alive to day is the breath of Spiritualism. In theology what constitutes the element of life is Spiritualism, just as oxygen is of the atmosphere. This great, broad, unsectarian movement is like the new wine poured into old bottles—and you know what must happen to the bottles. It pervades all literature and all art. The ancient symbols, consecrated by religion and enshrined by art and literature, shall again reveal their essential meanng. The infant Saviour in the arms of the Madonna, is the young Humanity, born of and nur-tured by Love—ministering angels in the clouds of heaven are our glorified attendant spirit friends and teachers—the offerings of eacrifice are the incense of grateful hearts and the consuming fires of the lower nature giving up the elements of a higher spiritual life. Heaven and hell are the moral and mental states of the individual soul. rogression is the universal law, and morally, intellectually and spiritually the race advances. Every thought and act is an impetus upward or downward with the individual life. All passions should be subjected to the higher nature—not de-stroyed but exalted. Good words, pure thoughts, noble deeds, constitute the true religion. Near to this spot, where, with the voices of the winds among the trees, and the waves in the bay, mingle spirit voices, the diving bell descends to gath-er from the mud and slime and darkness of the watery depths the treasures of the sea. The in-credulous might disbelieve in the existence of anything valuable in all that slime and coze of the muddy under-world—but the diver knows well the value of what he seeks, and trusts in his ability to find and restore the gems and treasures there hidden. So descend to this under-world of

material life spirit messengers, seeking for the iman character: and although unbelieving skeptics may deny the exist-ence of these gems in the mire and filth and darkness of human life, the angels know their work and are faithful to its grand consummation.

as any one, but he would have the one deliver ing it understand and admit that it was the simple fact of the demonstrated return of a disemodied spirit from the world outside the gates of death which gave the Spiritual Philosophy any practical value.

Dr. T. A. Bland was then presented, and made the closing speech of the session." He briefly called attention to the valuable work being done by Col. Meacham in his paper, the Council First ublished at Washington, D; C., P.O. Box 700, ] for the presentation before the thinking world of the claims of the Indian to just treatment at the hands of our Government and the citizens generally. This paper was sent gratuitously to many prominent men of the nation, with a hope of influencing their yiews in a favorable manner on the Indian question, and he appealed to all who could do so to favor Cól. Meacham with a subscription. Spiritualists, above all others, should feel an interest in the canse of the red men, since through its media the spirit-aborigineshad accom-plished much for a spreading of the knowledge of the New Light since its dawning. It was in 1849, just after the advent of Modern Sniritualian that the United States Government first adopted a civilized policy toward the Indians, by trans-ferring them from the domain of the War Department to that of the Interior. Might there ot be a connection between the two events? – It looked possible and probable to him. In 1868 the well known "Peace Policy" was inaugurated for the settlement of the Indian problem, which was yet another step in the right direction. The methods of treating the matter in hand had thus been sensibly improving, and the speaker hoped that the gradual pervasion of a sense of justice would in time bring on a general popula awakening in favor of right doing toward this much-wronged race.

The advent of Saturday, Aug. 34, was signalized by the arrival of the Ashby Cornet Band, E. A. Wright, leader, whose fine music sent multiplied echoes of melody along the curves and woodland harbors of the lake. The usual amusements peculiar to a picnic day transpired; danc-ing at the pavilion in the afternoon and evening, music by instrumentalists from the band, entered largely into the enjoyment of regulars and visitors, and a brief address by Giles B. Stebbins, Esq., was well received by such as chose to patronize the speakers' stand in the afternoon.

BUNDAY SERVICES.

Sunday A. M., Aug. 4th, on the arrival of the train from Boston, the audience at the speaker's stand was called to order by Dr. Currier, the Ashby Cornet Band furnishing the first number of the morning's programme. Dr. Currier in a brief speech then welcomed the visitors to the brief speech then welcomed the visitors to the grounds, and congratulated all present upon the number of old-time workers for the cause who were in attendance. After calling attention to the proposed scances by the resident test medi-ums and by Miss Laura Ellis for physical manifestations, he introduced the choir --which con-sisted of C. B. Marsh (leader) and John C. Bond, Mr. and Mrs. Dwinell, Mrs. Carr, Mrs. Edwards, and Miss Nellie M. King (who also discharged duty of organist)—whose members proceed ed to render a selection in pleasing fashion. Miss Lizzie J. Thompson then gave as a select

reading, "The Cradle or Coffin," by Miss Lizzie Doten, her effort meeting with the evident approval of her hearers. Another hymn by the choir prefaced the address of Giles B. Stebbins, Esq., of Michigan, the regular speaker of the morning:

Mr. Stebbins said, in commencing, that we the Spiritual Philosophy. were all spiritual beings in the heavenly life to-

Spiritualism reiterated in our hearing with added power that glorious apothegm that

-"the one sole sacred thing Beneath the cope of he even, is man?"

Man was the grandest product of the planet, and the various latent powers, of the possession of which he gave evidence (as in the case of clairvoyance, the gift of healing, etc., ) concerning the verity of which the speaker bore witness, as well as the common mysteries involved in his earthly career, proved the fact beyond hope of successful denial. In the light of this spiritual gospel, then, what lives we ought to live ! how husband should reverence wife, and wife reverence husband! how sincere and true we ought to be in every re-lation of our being! Theodore Parker was wort to say that in the early days of Christianity it cost something to be a Christian, and its acceptance was the earnest of practical value to its followers, but now a days it did not cost anything, and frequently it was worth to its possesor just about as much as it cost him. The speaker hoped that the believers in Modern Spiritualism would not lay themselves open to the same charge, but rather that as in the primitive days of the movement it was said, "Behold, how these Christians love one another," so it might be said of the Spirit-ualists, and not only how they loved one another, but also how devoted they were to their concep-but also how devoted they were to their concep-tions of right and duty. Carlyle had said that to die was a simple thing; "the devil himself might manage to die decently," but what we wanted was to live true to the highest demands of existence. This was the inculcation, too, of the Spiritual Philosophy. The glory of the Spir-itual Dispensation was that it rounded out our ideal of the life that near is na well as the life to Ideal of the life that now is, as well as the life to come; the glory of the spirit-life was that it made the very air pulsate with the conception of infi-

nite possibilities. We could attain to the light of the supernal life while yet in the flesh, and still find ourselves able to discharge each duty in the common concerns of earthly existence, uninterrupted and rather strengthened by the presence of our priceless acquisition. The speaker was not a minister, and he thank-ed God and the good angels for it. [Applause.] He had once had such a plan of life, but a ringing sermon from Theodore Parker, to which he listened in the old Melodeon, had raised him above

even the limitations of the Unitarian clergy, and had started a train of thought which landed him far from the project. To repeat, he was not a minister, but if he were one, and were looking for a text to offer the present assembly, he would choose a verse from Paul : "I beseech you, brethren, . . . . that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." What did Paul mean by this? Plainly, that we make of the body a

pure habitation for the use of the Holy Spirit within it; and this was a fundamental tenet of

Wood, of West Newton : Resolved, That, in view of the untiring efforts of Man-ager J. B. Hatch to promote our happiness, we hereby tender to him our heartfelt thanks, and pledge to him our nature sopport and influence; also. Resolved, That in view of the contesy of the represent-atives of the press, who have visited us, and have furnished unbiased, reports of the meetings, we tender to them our grateful acknowledements, together with the assurance that we, as solritualists, will endeavor to merit their com-mendations in the future. Resolved, That our thanks be also tendered to Mrs. J. B. Hatch for her c. operation with her husband to promote our happoness.

wit handhess, Resolved, That we tender Dr. J. H. Currier our thanks of the able and impartial manner in which he has per-formed the duties of "chairman of meetings,"

The good wishes involved in the adoption of these resolutions called forth responses from Mr. Hatch and Dr. Currier, who returned persona thanks to the compers, to whom they attributed the success and harmony of the meeting. Brief remarks were also made by Mrs. H. E. Wilson, Mrs. A. E. Cunningham, Mrs. Townsend-Wood, Miss Lucy A. B. Cloues, Dr. W. A. Towne, Mrs. Burns, Charles Faulkner, Jennie Rhind, and others others.

# Onset Bay Camp-Meeting.

#### [Continued.]

Mrs. Brigham's address on Sunday morning, upon "True Worship," was not only rich in thought, but characterized by such beauty of expression that only a phonographic report of her actual language, which flowed on like a musical stream, would do justice to her discourse. It was a broad and comprehensive recognition of the progressive development of the divine idea in all forms of religious faith, with a most subtle discernment of the essential truth encrusted by the various errors of statement found in the creeds of the world. Every step that men have made in progress, they have supposed to be final. Around that attainment they have crystallized, refusing to flow on. By this process the idea at tained has been fixed or organized in the consciousness of the race; but when another ad-vanced idea has been promulgated, a struggle has always ensued; the devotees of the old idea believing it a finality, have opposed the new thought, and persecuted its advocates. We begin to grow wise when we feel how ignorant we are. Where is there room in an egotist for a new truth to find a place? In Modern Spiritual-ism is found the true spirit of all worship; it is a promise, a prophecy of all truth—not a finality, but a beginning. No truth is suddenly created, but is ever existent—our recognition of it is gradual and historical. Every historical religion and every form of faith had at its core a divine and permanent idea. If you wish the proud, the conceited, the arrogant to become your enemy, turn on the broad light of truth upon their narrow theories, revealing their imperfections, and you are sure of gaining their empity. "A new commandment I give unto you," said Jesus. The word new is pleasant in some associations, "A new but in religious things blight scale it to be an im-pertinence; have they not the infallible truth now? can anything be added to divine revela-tion? hence when the gentle teacher proposed to reveal a new law of life the scribes and phart. reveal a new law of life, the scribes and phari-sees were shocked and indignant. This is the by this? Flainly, that we make of the body a pure habitation for the use of the Holy Spirit within it; and this was a fundamental tenet of the Spiritual Philosophy. He had referred to the work of transcendental-

#### BAXTER'S TESTS.

In the afternoon Mr. J. Frank Baxter opened the meeting with a song entitled "The Old Mu-sician's Farewell to his Harp," and then delivered his lecture upon "The Possibilities and Proba-bilities of Spirit-Life and Intercourse." After another song Mr. Baxter said, "I just remarked to Dr. Beals that he brought a str ng influence to the platform. And then I heard a spirit say, 'Well, but there is a *strong* man and a man of *flint* here. We were in one cause in earth life, and are in one cause in spirit life. We can't en-dorse all that has been said in the lecture this afternoon, but what we can endorse we are in duty bound to do. You ask Dr. Beals if he knows where St. James Church is ?' I hear the names William Flint and Titus Strong. I judge they were interested in some work together. Attica says, 'Look!' and I see two men, one in black, flowing robes, the other in white ; they look like No? well, I do n't know, but only judge so from the robes they are shown in. And so you are a Spiritualist! Weil, it is nigh on to twenty years ago-the 12th day of April, 1859, since I passed to spirit life-a young man-spirit says that will do, about forty-five. I can't be mistaken; one of these men was with you once, knew you a long time ago. In presenting themselves that way, in surplices, I judge them to be members of the Episcopal Church."

I Dr. Beals stated that he was associated in the church with both these men, Rev. Titus Strong first, and afterward Rev. Wm. Flint. Every-thing stated was correct.]

2d. "Here is a woman who seems engaged to ind some one. Spiritualism, she says, had not prevailed much on the Cape, especially in this locality, but was rampant further down, but she was about forty-two or forty-three; been in spirit-life some time; four or five years before feath interested in Spiritualism. Mary Ann Washburn.

[A gentleman responded, "That is my broher's wife."]

3d, "There is a spirit standing by you, Mr. Backus. He is a happy go-lucky kind of a fel-low, but a determined man; he knew you well, or your fiddle; cared more about that, perhaps, than you; inclined to dance; not a Spiritualist particularly. Lincoln Bearce is his name. He won't leave a stone unturned to communicate

With his friends. He said he would and will." [Recognized by Mr. Backus and others.] 4th, "I feel now a powerful influence, as if every muscle had gathered physical power. I see now a large ship before me on the water, and the form of a man; he has a speaking trumpet; am inclined to think he followed the sea as shipmaster. [Here Mr. Baxter exclaimed, George Brown, black man, do you know him? he knew something about Spiritualism; desires to have you thank parties for him for favors. Spirits do exist and can come back. This man had some powers of healing or manipulation. This was recognized by the gentleman addressed ] But this black man has nothing to do with that yessel. That man is advanced in years: he knew this locality well; passed from the house of his son in Boston—no, spirit says son-in law, Frank Dike. The man on shipboard is Capt. Reuben Collins, and this Alfred Dike is his son-in-law." [All facts recognized as true.]

5th. I see now an oval frame, and the picture

# AUGUST 17, 1878.

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#### BANNER OF LIGHT.

## of a man. He holds a key and a pen. Think he held some official capacity. [Name not heard by the reporter, but recognized as a selectman at Monument.

6th. Here is an old lady, 90 years of age-she shakes her head at me-85, sitting in an old-fashioned straight backed rocking chair. "Did n't I tell you so? Spiritualism is true, and I knew it. Lydia Jones, I hear-now I see written Lydia S. Jones; not long in spirit-life-some three or four years - from West Barnstable. [Recognized.]

7th. Here is a man-and as he presented him self, I seemed to feel his thought: If Capt. Col-lins can come, I can come; I am going to, too. He was prejudiced some, but not so much as I. It was ten years ago. I did n't know anything about your Spiritualism, nor want to. 1 won't say I did n't care for my soul, for that was my chief concern. If 1 was a minister I would do battle. "Now," said Mr. Baxter, "a strange feeling comes over my head. Attica says, It won' do to have his influence come over you." Spirit says he was a Methodist—it was n't for him to run after every wizard that peeped and mut-tered. Attica tells me that this feeling I have is because this spirit suffered from paralysis of the brain; the last part of his life he hardly knew his own friends—scarcely recognized them. I see the initials R. C.—Rufus Conant. [Recognized.] sth. "I went off so quick I hardly had time-

[Influence changed.] 9th. Here is a man who intended to be at this

Camp Meeting-had no idea of being here this way. It is John Fuller, Kingston. [Baxter says. [Recognized by several persons.]

10th. I seen ow a great circle composed of papers —it is rather a kind of arch, made of papers and letters and envelopes-lapped over each other— looks as if they were addressed. I see in the arch "Jan. 24, 1876." I see two large letters outed distinctly one of them F. I read. Remuk quite distinctly, one of them E. I read Repub-lican on one of the papers-now it begins to wane. I get the name Edmund —

suggested that the imperfect vision represented Edmund Anthony, sr, editor and publisher of the New Bedford Standard - the time of death being correct.]

#### Who Successfully Cure the Sick? To the Editor of the Banner of Light:

When Cornell Smith departed this life I feared that we should be, here in Albany, without a proper kind of a healer; but almost immediately Dr. E B. Fish was seemingly sent among us, and certainly to the satisfaction of a great many people. Indeed, I may say that I have known personally quite a number of his patients whose complaints had bafiled the skill of some of the most learned in the medical profession, but which, under his hands, had melted away as if by magic. I am acquainted with two ladies who had carried crutches for years, yet were enabled in a week or two to walk perfectly without them I know of another, brought to Dr. Fish's house on a Monday, unable to dress herself or go up stairs, yet on the Saturday following could get up and down two flights of stairs and walk a considerable distance. She had a complication of ailments. Her sister considers the cure very marvellous. I know of a man who had had a second stroke of paralysis and was almost insensible, yet in three days was so fully restored as to be enabled to transact his ordinary business. I know a plumber here who was badly poisoned by handling lead pipe when he was in a state of perspiration, and then putting his hands upon his neck, &c. He suffered excruciating burning pains, used the M. D.'s prescrip tions with only an increase of the malady, but was wholly cured in a short time by Dr. Fish. An old gentleman upward of eighty years of age, prostrated by paralysis, was also made well and active ; and a little child, with its right arm paralyzed, was cured by one treatment. I have a letter before me from an M. D. who sent his wife to Dr. Fish, saving that her lameness baffled his skill and that of others; and that she was not relieved by a stay at the Spring, &c. On her return from Albany he wrote, among other things, in grateful acknowledgment of the Doctor's success : "The change that your treatment has wrought in her case is indeed great, and

THE BAPTISM OF SYMPATHY. A Scene from the Crown of Fire. NUMBER V.

BY FANNY GREEN M'DOUGALL. Scene: Cathedral at Rheims.

For the Banner of Light.

Alone - alone - within the massive walls, Which, only yesterday, had echoed all The pomp of coronation, Joan of Arc

Before the altar knelt, in earnest prayer. Unpeered and unapproached in fame, she stood On the proud apex of fulfilled achievement, Such as the world, in all its noblest story, No parallel could furnish. Prophecy, More wondrous wild than romance of Arabia, Externalized, was set forth in plain fact, incredible and marvelous as the tales, Wildest and most exaggerate, of fiction. The people, with enthusiasm boundless, Were bowed before her with a willing worship, The sacred flame pervaded every grade Of rank and character: and women brought Their little children and their nursling babes To touch her form, her dress, her very spurs, For the sweet virtue caught from one so holy She moved among them a Divisity. Glorious and glorified; and common eyes Were blinded with the splendors she evolved. A mighty Will, potent and free as God's, Went forth in Godlike deeds, as all bore witness And mating with it an Almighty Love, Whence blessing flowed from deep, exhaustless fountain Such was her fame; and yet the passant milden Ne'er swerved from her sweet modesty, nor gave A moment's thought to personal ambition; For could her purity have been corrupted, What toys of empire were beyond her reach? And yet she bore a sad, unsated heart, From scenes of tumult and unwonted grandeur,

Her spirit wandered off unto the cottage, And sat down, child-like, at her mother's feet; And with a yearning which no words could utter; She reached out, ever, to that mother heart For conscious recognition. " Could it he."

She cried aloud, "My mother, my dear mother ! Could'st thou but only know, and take me home To thy good heart with willing benediction, There would be nothing in this world to sigh for. Oh, mother! mother! could'st thou but have seen How I have longed for this sweet mother-blessing, And prayed for ever since I learned to pray, The cloud, the icy chains would all have melted, And 1 in my sweet child-life had been happy!

(Thoughtful pause.) But, oh, I see now, mother, more and more. How truly thou hast loved me, and thy struggles Between the deep heart-yearning of the Mother And the responsible office of the Teacher-Anointed Guardian of the Immortal Soul, Could I have seen this earlier, and have known But the true reason of thy strange repulsion, How many dark, how many bitter hours Had I been spared ! But It could never be. And now, oh, mother, when I hear the praises Of thy poor child allye on every tongus, I cry aloud and weep for want of thine. I call thee, mother, to my heart, my soul; All this great world is lonely without thee ! Oh, could I only have thy love, thy faith, That theu might'st only know the Truth I worship! With thy dear arms about me, and my head In childlike trust reposing on thy bosom, And thy sweet soul responsive unto mine The pomp and glitter of the proudest Court Would all be void of interest or beauty! Oh, mother! mother! come and take me home !" "Thy prayer is answered," suddenly in the silence A voice was heard, and then a stately form Stood in her press ce, and the flowing light Touched with a soft tinge all the fretted shadows. JOAN.

Oh, Angel I tell me; did I hear thee say That this profoundest longing of the soul Should be appeased ? MICHAEL.

Ah, truly, yes, my daughter ! The natural blessing which thy heart declares Is nigh unto fulfillment.

Daughter, list, thy spirit hears Now the music of the spheres I Songs of sweetest jubilee Fill and sate immensity. For the Soul of France is singing, Te Deum Laudamus ringing Through the chambers of the sky Chanting, praying-in thy praise Thou hast won the purest bays, And thy sweet reward shall be Tenderest, truest sympathy. All the deepest power that lies In thy mother's heart and eyes, Now thy snirit shall bantize the shall bless and shrive thee solely. By a baptism high and holy-Not of words, nor any sign. words, nor any sign, But by Nature's right divine. In her heart of hearts to fold thee: For her quickened spirit-sight Now is open to the light, And her soul, no more forlorn At the babe that she has borne, But her spirit, clear and strong, Utters now a joyous song: God. I thank thee for the snark 1 bave nursed in Joan of Arci For its kindling flame shall be Crown of blessing unto me-Glory of Humanity!" So her heart sings, day by day, Reaching out to thee alway. Daughter, now dismiss thy care; God hath answered thy sweet prayer!

How thy sweetwords do shrive and consecrate me To faith anew+to higher hop . and purpose-With a strong will to dare and meet the worst, Which now 1 see approaching. 18

Once more-and but once more-my child, farewell!" Almost before the words were fairly uttered The speaker had withdrawn. Another scal

Thus had been broken from the life of Joan.

# Banner Correspondence.

#### New Jersey.

VINELAND .- Dr. L. K. Coonley writes, Aug. 3d : "Vineland never appeared more lovely than now, nor the people more harmonious, although caste in opinion is quite visible, and such aris tocracy is quite as prominent among Spiritual-ists, if not more so, than in other societies. The Spiritualists here unite with the free-think-ers, and are known as 'Friends of Progress,' at their hall (Cosmopolitan). The 'Mediums Meeting' is held at 10¼ A. M., usually. Discussions are held in the evenings each Sunday. The Progressive Lyceum holds its regular sessions. bers meet at the hall at 9 Å. M to morrow, and walk out about two miles to a beautiful grove, to hold their regular exercises at the usual hour in nature's great hall.

'The First Society of Spiritualists of Vineland' (as it is called), meets every Sunday at 3 P. M., in Floral Hall. Mr. Wilde is the regular speak-er, and sometimes he invites others to take part in the exercises. I am to help them to morrow. Miss Olive Hull, daughter of Moses, has giver two evening lectures here lately, which were pronounced very creditable for one so young.

A noteworthy excursion took place on Wednes day last, under the sole management of Miss A F. Leavitt (*Presbyterian*). By her invitation all the different societies of the place *united* in good earnest, and six hundred and ninety-five went to Cape May, for \$1,25 a ticket, these tickets being of different colors, by which Associations were designated. A return of twenty-five cents on each ticket sold was given to the Society repre-sented by the color. Methodists, Presbyterians, Catholics, Spiritualists, Swedenborgians, Tem-perance Reform Club, Unitarians and Baptists were represented in the following:

were represented in the following: A CARD.—The undersigned, in behalf of the several so-cletles and organizations which we represent, take this method of tendering our cordial and sherer thanks to Miss Abbie 8. Leavit for her multring and energetic exertion in getting up the grand excursion to Cape May, on the dist uit.. by which a large sum of money. In the aggregate, was realized for the benefit of said societies. S. Gould, James Suwyer, R. M. Butler, S. O. Svives-ter, Alexander Lockwood, John B. Barretta, A. J. Wash-burn, W. H. Blake, Committee.

It was a lovely day, and not an unsocial incl-lent occurred. All got back at Vineland at 7 dent occurred. All got back at Vineland at 7 P. M., with universal praise to the one who thus Miss Leavitt is of the firm of Leavitt & Sher-

burne, known as 'The Ladles Store.' They came from near Boston, in the earliest settlecame from near Boston, in the earliest settle-ment of Vineland, and had then one of the small-est fancy stores. They have built a fine brick block, and now have the largest and most popu-lar dry-goods store in Vineland.

#### Rhode Island.

PAWTUCKET. - Mrs. Luura B. Thomas writes : "In the Banner of Light of June 8th, there is a message purporting to come from the spirit of Ella M. Carpenter, of Pawtucket, R. I., through Mrs. Rudd's mediumship. I have made inquiry, which has resulted in ascertaining that the circumstances mentioned are true ; a 'demon did enter the home of her brother, and caused great trouble, and the mother, of whom she speaks as coming with her, was in the spirit-

I wish to give you a brief account of some of the experiences of my life. Twenty-six years ago, two very dear children were taken from me by death, and the sudden blow was too heavy for belief in the doctrine of 'endless misery' to comfort and sustain, and after a long period of agony I had a vision, in which a spirit came to me and assured me I should meet my children again. My great sorrow was fully equalled by the great joy 1 felt. Spiritualism was unknown to me at that time, but I soon became convinced (by what 1 now believe to have been another vision) that the doctrine I had been taught to believe, was untrue, and I soon renounced it, and united with the Universalist Church. 1 must say. I never found there that warmth and spiritual sympathy i so much craved. A volce was continually calling me to seek further? But was continually calling me to seek further? But it was not until within the past year that I have understood that voice to come from the spirit world. I have been led to compare my experiences with the teachings of the New Testament and have found the comparison so perfect I do not hesitate to accept the belief in spirit return and spiritual communication with friends mourned as lost to us. I fully believe, when rightly understood, it is the only truth that will effectually eradicate the skepticism and materi-alism so prevalent at the present time."

Her statement 1 recognize as being correct in every particular. She was a member of the Congregational Church, and had no faith in Spiritualism,"

#### Colorado.

MINERAL CITY, SAN JUAN CO .- G. C. Howard writes : "I am on the western slope of the Rocky Mountains, eleven thousand five hundred feet above sea level. I get the dear old Banner of Light each week. I read it, and then it goes the rounds of the camp, and is read unti nearly worn out. It is a God-send to us all, and we would not be without it for any considera tion.'

The Oswego Valley Grove Meeting. to the Editor of the Banner of Ligh

The annual grove meeting of the Oswego Val ey Association of Spiritualists and Truth-S ers occurred on the grounds of the Oswego Falls Agricultural Society, on Sunday, the 2sth of July. As announced in the *Banner of Light*, the location had been changed from Phenefx, where the box here have been changed from the provide the same immunities that attend the meanest citizen, of having their guilt determined by due course of law or at least by computed avidance before it had been held for a long series of years, to this point; and it was feared that the change might have the effect of diminishing the attendance. But the effect seemed to be the reverse of this, if many scarces for materialization and before as anything. To be sure, it was placed beyond reach of Syracuse by any available public conveyance for Sunday, and thus were hundreds cut off; but the new territory brought within easy

distance more than made up the deficiency. Mr. J. Frank Baxter, the speaker, arrived Sat-urday afternoon, with the natural misgivings with which a stranger enters a strange land. He was almost unknowing and unknown in New York State, except through the *Banner*; and he seemed unable to comprehend the probability of finding, beyond the hum of the "Hub," an audience of creditable dimensions that would be so nearly in sympathy, with his sentiments as to be auxillary to one of his best efforts. Before coming he even was so careful as to stipulate that his tests would depend upon "circumstances"— which every Spiritualist could easily understand and appreciate, but which no novice, however conscientious, could admit or forgive. He was surprised, therefore, to find before him, at the commencement of the morning exercises, a quiet but eager multitude numbering fully three thousand, so resolute and confident in faith, and so harmonious in mind, that before he was permitted to commence his first lecture he was compelled to announce the presence and appearance, and distinguishing characteristics, of several visitors from the unseen land clamorous for identification, who were promptly recognized by per-sons in the audience.

Of Mr. Baxter's lectures I can give no account that will sufficiently impress those who have never heard him. Those who have listened to him will need no feeble description from nic. He is scholin appearance and bearing, logical, clear and concise in the treatment of his subjects. He is fluent without being verbose, and dignified without being affected. As a vocalist, he has a voice of wonderful compass and melody.

In the afternoon, the attendance increased to more than four thousand, and it comprised representatives of the best intelligence and respectability of all the adjacent communities. Both lectures gave unqualified satisfaction; and the wonderful success of the numerous descriptive tests, with which the day's exercises were closed, made an impression that will be lasting. The popularity of Mr. Baxter as a lecturer has been established with this people by his visit here, and the cause of free thought has been effectively aided by his championship. Hulton, N. Y., Aug. 1, 1878. GUILLAUME.

#### Orville Glles. Fo the Editor of the Banner of Light:

As you have requested that all communications appearing in the message department of the *Banner* might be verified by those acquainted with the facts contained therein, 1 deem it a duty, as well as a privilege, to assent to the truthfulness of one that appeared in the Banner, June 22d, from our ascended brother, Orville Giles, who passed away in Weymouth, Mass., April 22, 1878. The writer was well acquainted with Mr. Giles, having held many scances at his residence during the past five or six years, and therefore feels himself competent to judge of the identity of said message. The thought and ex-pression are exactly what I should suppose would emanate from him, as in frequent conversations with him while he was in earth-life. I have heard him give utterance to ideas very similar to those recorded in his message. He was indeed no searcher into the *mysterics* of Spiritu-

"Fraud! Fraud!! Fraud!!!" o the Editor of the Banner of Light:

The damaging accusation has gone forth to the world from those claiming the right to dictate conditions to both spirit mediums and the spiritual influences that control them, that a large proportion of the mediums for materialization have proved themselves so utterly lost to everything good and true as to trifle with the most sacred relations of humanity, and through trickery and imposture lead confiding men and women to believe that mere forms of pasteboard and human flesh are the veritable angels of their departed loved ones! Let me ask, Mr. Editor, whether it is right that any class of persons in this enlightened age should be condemned for so helnous an offence merely upon the strength of popular

many séances for materialization and before as many different mediums as most persons; and he has never vet encountered a medium against whom he would venture to make a charge of fraud in the manifestations under oath. Would it not be well for all accusers who have witness. ed real fraud to make specific charges, each and all designating the off-nding parties, and verifying the same under oath before a competent magistrate? In that way we might possibly ascertain what charges are founded in fact and what are mere accusation and clamor.

#### THOMAS R. HAZARD.

# Belvidere Seminary.

Pô the Editor of the Banner of Light:

Among the institutions of learning that dot our land like pleasant oases in a desert of ignorance, perhaps none are more worthy of patron-age than the well-known Belvidere Seminary located at B-lyidere, Warren County, N. J. Delightfully situated as to healthfulness of

climate, beautiful and impressive scenery, with a corps of teachers well adapted for the work undertaken, and wholly unsectarian in its aim and character, a desideratum that should be bighly appreciated in this age of bigotry and intoler-ance, discountenancing all frivolous and belittling gossip and scandal, endeavoring by all justifiable means to establish a noble foundation for the development of the highest qualities of true and noble manhood and womanhood, with home com-forts and the purest and noblest home culture and influences, this institution is deservedly popular, and has only to be still more widely known to receive still more extensive patronage. It now designs to add to its facilities a first class printing-press, in order to furnish remunerative employment to needy and deserving students, and to connect with its other methods of instruction a Department of Journalism, in which the young may receive thorough training in all that pertains to the production and publication of the highest style of literature as a fine art. This is an *important* adjunct as yet, we believe, con-nected with no school in the country, and its value cannot be over estimated. When it is remembered how many have blundered their way into journalism without special training, and how mortifying the mistakes they have made, what hours of toil, unaided and alone, they have passed, what days of perplexity, misery, and depression on account of frequent failures, all will, we are sure, feel grateful to the women (for this new feature of practical education is originated, as I am informed, by women,) whose hearts have so carnestly responded to a pressing need of the times, and be glad to extend the preuniary favor requested in furtherance of their object Full River, Mass. SUSAN H. SUSAN H. WIXON.

# PUBLIC MEETINGS, ETC.

National Free-Thinkers' Convention. National Free-Thinkers' Convention. The Free-Thinkers' Association of the State of Now York have called a National Free-Thinkers' Convention to meet at the far-hamed Watkins Glen, August 21, 10 con-tinue at least locr days. The prespection ware that it will be the largest convention of the kind every held in this country. It will be more than national, as our Cauadian friends are to unite with its, Some fifty distinguished Liberals, speakers and efficient have agreed to be present, among whom are: Hon, G.o., W. Jultan, of Indiana: James Parton, of Massachosetis; Hon, Frederick Douglass, of Washington; Hon, Evzir Wright, of Bodon; Hon, Judge E. P. Hulburt, of Abauy, New York, Mrs, Eliz blech Cady Station, of New Jersey; Dr. J. M. Peebles, of N. W. sev: Dr.

may say wonderful."

As regards myself, I had, in the spring, a bad cough, and felt that my right lung was affected. Dr. F. treated me daily for a while, and 1 am now entirely free from any cough. These few cases, out of many that have come under my notice, will show the marvellous power Dr. Fish possesses; and I can only hope that the suffering everywhere will avail themselves of his services, or of some other like him, who can heal by the laying on of hands. G.L. DITSON, M. D. Albany, N. Y., Aug. 5th, 1878.

P. S.-Dr. Fish has a fine, commodious house every way convenient for his patients.

#### A Prophecy Fulfilled.

Mr. Coates, in a recent lecture reported in the London Spiritualist. said:

"Amongst the lessons afforded by Spiritua ism was 'that a knowledge of Spiritualism took away the fear of death.' As an illustration, the following incident was related. The speaker said he had it from the most trustworthy sources, and that it was fully substantiated by the Irish and Liverpool press: 'Whilst the s.s. Idaho was on her last voyage from America to this country one of her passengers, a Mrs. Anna Loomis (Chittenden), a Spiritualist and clairvoyant, had an intimation that the vessel would be lost, but that all the passengers would be saved and land-ed in Liverpool. The captain, officers, and many of the passengers were informed of the clairvoy-ant statement, which was looked upon at the time as "visionary." What was the result? During a fog the s.s. Idaho struck on the Connebeg Rock, off the Irish coast, and went down to the bottom twenty-two minutes after, during which time every soul was saved alive. Well, what about the Spiritualist? She had no fear of death; her spirited example, her determination not to leave the deck till every other woman was out of the vessel into one of the life-boats, her encouraging words, cheerful songs (although she had lost everything), whilst the boats were rowed away from the scene of the wreck, were re cognized by the hard, weather-beaten sallors, by kissing her hands and even shedding tears in her presence when they got ashore. In Liverpool, Captain Holmes and the officers did a graceful thing, and presented this spiritualistic lady with a handsome basket of flowers "as a slight toker of the courage, tact and presence of mind dis-played by Mrs. Chittenden during the wreck of the Idaho." The lady had no fear of death, but full reliance in the communication given through her, and no doubt, therefore, was able to give that attention to the welfare of others, and to exhibit that presence of mind and display the cour age which were the theme of admiration for sev eral days after the wreck. So much for Spiritu-alism.' The lecturer most earnestly impressed upon his hearers that if Spiritualists had great privileges they also had great duties, 'and that they should endeavor to faithfully carry them out."

CHRIST, THE CORNER-STONE OF SPIRITUALISM, is the itie of a pamphie by J. M. Peebles, M. D., published by James Burns, London, which has been forwarded to us by Messre, Colby & Rich, Botton, who have it for sale. Its divisions are "The Talmudic proofs of Jesus's existence, Who was Jesus? The distinction bitween Jesus and Christ. The moral estimate that leading American Spirit-ualists putupon Jesus of Nazareth. The commands, mar-vels, and spiritual filts of Jesus Christ. The billosophy of salvation through Jesus Christ. The bille of Spirit-ualists and the Church of the future," It is largely com-posed of citations from the Bible roferring to Jesus, Though not in our style or line of bellef, it will doubtless prove interesting to our Spiritualistic friends, —The Truth Seeker.

So deeply had her spirit been engrossed By this strange language, more mysterious Than that which prophesied her great achievement, A step approached upheard, but not unfelt. igh the Sense was silent, yet the Soul For the Responded to its coming. But a moment more. In loving arms and to a faithful heart She was enfolded. Almost faint with joy, She laid her head down, like a sobbing b And wept upon the bosom she had prayed for. 'O mother mine !" "My daughter, daughter dear ! Was all that they could utter for a while; And then the full hearts found relief in words.

#### JOAN.

The angels surely brought thee, oh, my mother! For I have longed so for thy company For my poor prayerful heart to enter thine-Beseechingly! ISABEAU

My unacknowledged child, So tenderly loved, so cruelly repelled-By a mad fear that I should wrong or lose thee I dared not love: and yet my conscious heart Yearned over thee far more than all the others. The terrible struggle between love and duty-The fear of evil, a presentiment That by these dark, Satanic ministries-For so they seemed to me-that I should lose thee! Ohl could'st thou know the agonizing tears,

The prayers, the pangs, and all the long night-watches, How many times, when all the world was still, I woke the sleepy midnight with my cries Thou would'st forgive me, darling; for I know, Better than any other, I have wronged the e! JOAN.

Oh, my dear mother! say not-think not so-I see it all; and in this blessé I moment There is a joy more precious to my soul Than all the wealth of kingdoms. Could I go Back to the cottage-spin with thee once more, Or herd the gentle sheep, with my gool brothers, How happy I might be! but Destiny Stands square against me. Mother! I am bound By powers that would engross me! But I know That before long-

18.

Oh, speak it not, my danghter! I see how ends it! but I cannot ask thee To be unmindful of the sacred trust That Angels dictate. Faithful to thy mission, As ever, be thou. I've no word to hinder, Though nevermore in all this hard life-journey Shall I behold thee! Precious in my sight Is this last moment, laden with my blessings! 'T was only in the uncertain dark I doubted; In the clear light I know and honor the And now, my daughter, shrink not when I bld thea A long, a precious, and a last farewelli And when I hear thou art a saint in Heaven I shall bless God, and in all humbleness, For making me the bearer of a life So sacred and so precious as thy own!

JOAN. Oh, mother! mother! I am comforted Beyond expression! Language cannot tell

#### Kansas.

MANHATTAN .-- A. M. Burns writes as fol-

lows: "I see in the Banner of July 13th, a notice of a pamphlet headed 'Buddhism and Christianity Face to Face,' price 25 cents-certainly very cheap. Please send the pamphlet to me I suppose 1 can form some idea of the subject-matter it contains, and if so, it is just the work to scatter among those who would investigate Spiritualism if Spiritualists 'did n't deny the Bible.' I have learned that by showing that Christianity is a descendent of paganism, I have staggered the faith of more people in the myths of the Church than by anything else I could have said in my lectures. People appear astonished when told that Chrishna and others, born before the Nazarine lecturer, are worshiped as 'crucified Saviours,"; that the lives of all are very similar, or I might say identical; that all the essential doctrines, such as baptism, atone-ment, &c., &c., were of pagan origin, and copied by the designing, ambitious originators of Christianity, and imposed upon an ignorant world as of a Divine origin. When winter arrives I shall visit as a speaker at least seven different places, where I have promised to go, and will only be too glad to visit seventy additional places, no matter where, if only my actual expenses are met; but not a nickel as pay is asked. Gen. A. C. Hall, of Manhattan, will also visit any place to lecture, on payment of expenses. Surely friends of the cause, who live within fifty or even one hundred miles of Manhattan, will you not have meatimes appealed this winter facilities or bath meetings appointed this winter for either or both of us?

I do hope those who have money will send for as many copies of this pamphlet (for which I presume we may thank J. M. Peebles) as they can pay for, and keep it circulating."

#### Iowa.

MANSON.-C. M. Hogg writes, August 5th; In the Banner of Light of May 18th, 1878, is published a communication given through the mediumship of Mrs. Danskin, from William Buswell, who passed from this life at Fonda, Iowa. The gentleman was well known by us and by nearly every one in our village. The message was read by many persons-his son among the rest-and all pronounced it very like Mr. Busvell. In the message the name was given as William Boswell-the correct name is Buswell. He has been a believer in Spiritualism for many years, and used often to attend circles at our home. We were overloyed to read this message from one whom we had known. It gave us more happiness than anything we had experienced for

Wisconsin.

MILWAUKEE .-- N. M. Graham writes: "In just appreciation of your circles, and your worthy

child, to both of whom the message refers, shared with the ascended husband and father his full and ablding faith in the verifies of the Spir-itual Philosophy, and feel assured that the com-munication, through Mrs. Danskin, came from the translated spirit. The "Rena" referred to was a grand-daughter of his, who passed away two weeks before he did, a beautiful young girl of nineteen. He states that she was the first to meet him on the other shore. The same was stated through Mrs. Willis, of Cambridge, a few days before the appearance of the message, and through the writer, in the following lines from a poem extemporized a short time after Mr. Giles's departure, by the spirit of Rena:

Great joy to me has lately come, For grandpa has been summoned hom Death is flowing river has he crossed, And joined the loved but not the lost. And joined the loved but not the lost. Yes, he has passed the golden bars, And up among the shifting stars; And I to greet him tors the first, When heaven upon his vision burst. And It was ordered thus to be, That t should go the first and wait To opo for him the pearly gate. While living in the world bis spirit 80, While living in the world below, To his delight he found was true. When he had reached the home of blue. Kind heaven will bring these links again Together in one solid chain: Nor death shall ever break apart The chain that bindeth heart to heart. A few drawn breaths, a few heart-beats, Then to heaven's beautiful retreats Ye all shall pass to find a rest. And be with him forever blest.

The message gives great satisfaction to the near relations of the departed ; and the eagerness exhibited by others to see and read it shows the interest they feel to know what their old towns man and neighbor has to say from the hither side of life, to which he was so suddenly and unex-pectedly called. I should state that Rena passed away at her grandfather's, in whose family she had lived for a number of years.

Yours respectfully JOSEPH D. STILES.

Weymouth, Mass., July 5, 1878. ----

#### A New Edition.

The discussion held in Pantura, Ceylon, between a Bhuddist priest and a Christian missionary-prefaced by Dr. Peebles-has had a very rapid sale. A new and revised edition is now

ready. The last London Psychological Review says:

BUDDHISM.—An Indian correspondent ob-erves: "J. W. F., in his notice of Dr. Peebles's Buddhism and Christianity Face to Face,' exhibits a common sort of ignorance, all the more to be regretted on that score. I have lived amongst Buddhists for three years, and studied their re-ligion for many years, and can testify emphati-cally, that apart from the ecclesiastical and cellbate element, it is the purest religion in the world, always excepting the Gospel of St. John. Perhaps nothing would do Englishmen more good, in the way of enlargement of mind and sympathy, than a serious acquaintance, with Buddhism; and Dr. Peebles will render Americans eminent service if he succeeds in turning their attention from shallow and ignoble secta rian controversies to the profound philosophy of Banner of Light, June 221, a communication from Mrs. Catherine H. Sprague, of this city. Buddhism. 'Let your readers refer to the

E. T. Hulburt, of Albany, New York; Mes. Ellz beffn Fady Stanton, of New Jersey; Dr. J. M. Peebles, of New Jersey; Horace's asver, editor Boston Investigator; D. M. Bennett, editor Trath Secker; W. J. R. Hargrove, editor Free Thought Journal; J. P. Mendum, publisher Investi-getor; Dr. J. R. Monroe, editor Sequence Traces; G. L. Hendrson, editor Positive Tables, Asa K. Bur S, edi-tor; Charge Carlier, C. M. Schwarz, C. J. J. C. Bundy, editor Religis-Philosophical Journal, Chelago; Mathida Joshyn Gige, editor Relation States; Col. J. C. Bundy, editor Religis-Philosophical Journal, Chelago; Mathida Joshyn Gige, editor Rallof Borr, Benj, R. Tucker, editor Word; Elder F. W. Evans, Mt. Lehanon, N. Y.; editor Word; Elder F. W. Evans, Mt. Lehanon, N. Y.; Cuttor Word; Elder F. W. Toohey, Biston; Prof. A. L. Raywon, New York Ory; Prof. T. C. Lehand, New York Gity; Prof. J. E. Oliver, Corneb University; Mrs. Clark Neymann, New York; Mrs. Leney N. Coleman, Stratuse, N. Y.; Mrs. P. R. Lewience, Missachusetts; Mrs Grace-L. Parkhurst, New York; Mrs. Lew S. Coleman, Stratuse, N. Y.; Mrs. P. R. Lewience, Missachusetts; Mrs Grace-N. Y.; Rev. Win, E. Copeland, N-braska; Dr. J. L. York, Cathernal, Dr. T. L. Brown, Binghanton; Hody-son Tutle, Onin, Miss Mary E. Filolson, Vineland; Prof.-T. B. Callor, Chicago. The committee have engaged Prof. Hulson, of Detroft, one of the finest singers In America, known as the Liberal Sankey, who, assisted by two disti guished Lady vocalists, will provide the vocal and Instrume tal musle. The dis-Hingulsheit " Intertions of Family " have also agreed to be present and entertain the mutitude with sweet musle and songs.

The local committee at Watkins are doing all in their. The local committee at Watkins are doing all in their, power to provide for the accommodation and entertain-ment of the thousands expected. They have engaged the web-shaded park in the centre of the town, which will seat four of five thous and people, in which to hold the Conven-tion. They have also engaged the large opera house, in case of inclement weather, and it is proposed to have a grand social dayce in the opera house during one evening of the Convention, and probably a concert another even-ing. They have also chartered a number of stea aboats to take the people on excursions over the beautiful Soneca Lake. The hotels in it boarding-houses have agreed to en-tertain those who attend at reduced rates. CHICAGO.

CHICAGO, Chicago people can get excusion tickets at 65 Clark street, and at Salamanca, N. Y., so that the round trip will cost but \$3550. For further hilormation inquire (sending two three-cent stamp-) of H. L. GREEN, Sec. Salamanca, N. Y.

Friends of Human Progress

Friends of Human Progress. The Twenty-third A mud Meeting of the Friends of Human Progress, of North Cohns, will be held in Hom-lock Hul, Brant, Erle Connty, N. Y., commencing on the south day of Augest, and clossing on the 1st day of Septem-her, opening each day at 10 of clock, A. M. Mrs. L. A. Pearsall, of Michigan, Mrs. E. 4., Watson, of Thusvillo, and others will be present as speakers, Good music will be in attendance. LEWIS DEAN. A. M. HAWLEY, Committee, MRS, W. WOOD.

Grove Meeting.

Grove Meeting. • The Liberals and Spiritualists of K damazzo and adjoin-ing Connies will hold a one day Grove Meeting in Judge Dyckman's beautiful Island Grove, at Schoolcraft, Mich., the last Sun ay in August. The most cuntuent speakers in the field of reform will ad tress the meeting. All raff-roads centering at thi polat will run for half fare from South Bend, Ind., Battle Creek, Grand Rupids, and Stur-gls, Mich. Schoolcraft, Mich.

Michigan Spiritualists and Liberalists.

The Semi-Annual Meeting of the Michigan State Asso-clation of Spiritualists and Liberalists for the year 1578 will be held at Grand Rapids, commen ing on Thursday, August 29 h, and closing sunday, Sept. ist. The arrange-ments that are noting made it is hoped will make the meet-ing the largest liberal domonstration ever held in the State. Some of the best speakers in the Spiritual and Liberal racks will be present. S. B. MCCRACK KS, Sportary.

#### -----

Maine Camp-Meeting. The Spiritualists will had their Camp-Meeting at Etna, Penobecot Co., Maine, in D. Buswell's throve, commencing Aug 25th, and holding five days. Good speakers are en gaged, and all are corritally invited to participate. All wishing for further information, can obtain it by address-ing Daniel Buswell, of Etna. Come one and all for a good time.

Grove Meeting.

Grove meeting. The Yearly Meeting of the Spiritualists of Summit and adjoining Counties will be held in Gaylord's Grove, Cuya-toga Falls, O., on Sunday, Aug. 18th. Gool speakers will be on the grounds. Services to commune at 10 A. M. Per order, A. UNDERHILL, Serwary.

The Chinese have a maxim that he who speaks most of himself is the greatest of liars.

#### LIGHT. BANNER $\mathbf{OF}$

TO HOOM-BUYERN. The attention of the reading public, is respectfully called to the large supply of Spiritual. Refermatory and Miscel-laneous Works which we keep on sale at the HANNAR CF Light Riocks Toucks, ground beer of building No. 9 Mont-omery Flace, corner of Province street, Boston, Mass, Yo are also prepared to fill orders for such bosks, paus-phela, etc., as have appeared by hame in the catalogue of works formerly offered by Andrew Jackson Davis, and works formerly offered by Andrew Jackson Davis, and works formerly offered by a forwards of the world. We will also forward any of the publications of the Bosk Trade it usual rates. TO BOOK-BUYERS.

#### NPECIAL NOTICES.

Approximate a second stress of the second stress of the second stress of the second stress of the writer are in all cases indipensable as a guaranty of good faith. We cannot undertake to return or preserve manascript that are not used. When newspapers are forwarded which contain matter for our inspection, the secoler will conter a favor by drawing alloc around the article he desires specially to recommend for perusal.

# Banner of Light.

## BOSTON, SATURDAY, AUGUST 17, 1878.

WHOLESALE AND BETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY, NO, RECORDESTREED, DOSTON

THE AMERICAN NEWS COMPANY,

#### COLBY & RICH, PUBLISHERS AND PROPERTORS,

SP Lotters and communications for the Editorial De-partment of this paper, in other to receive after their must be addressed to Little is the intervention and the second intainess Letters show the piders of to Isa Ar. B. Rich, Banner of Light Publishing Horse, Boston, Mass.

W THE MESSON OF MODERN SPRETENCES TO STREETS OF SYREES DEPORTS AND STORTER ALLS IN AN AND ARE pre-determined not to credit the facts of forth a new and more divine or lor of threes to going. Splittualism keep at hand to crawl back through, better split into even profession to goter business cludes. Without seeming to know it, the last writer an I prostation the little in Bonett as the regitting aterstands. ard of action 1 to redefine the world ; to make mentand women better; to teach them to the according to the durate we of the inner man, that their loves have be pure and true, leading them up higher spiritually.

#### NewsPlea for Authority.

Among the many other comments and runors bugs " attached to all sacred matters with which voice has ceased to roar, and the gleanning sword that have of late come under our notice, is one humanity in its present estate has anything to bas hidden its blade in the scabbard. Ob, of all purporting to have originated in this country, kdo. These are quite as plentiful in the churches evils to this age, the greatest is cursed war, which which was embodied in a letter to a London spir- as anywhere, and the surer to be found the more Itual journal, the purport of which was that the dogmatic the professions of religious theetity. Which robs the people till they starve and die, dogmatic the professions of religious theetity. chief cause of the alleged frauds and deceits. This writer confesses to the truth of Spiritualism chief cause of the alleged frauds and deceits. This writer confesses to the truth of Spiritualism | war where most it holds power; who datest to practiced by physical mediums in the United so far as he has the ability to do so, without be, speak for humanity—its freedom and its eleva States, was a lack of an organization of the Spir." ing conscious of it - His is therefore unconscious itualists that would have authority to put them, testimony in favor of Spiritualism, to the extent down altogether. This view is like a great many , of its raw value. He merely opens his internal other opinions that are given on a basis of insuf- nature to view, and publicly expresses the wish ficient information. The one who so fluently, that it were true... Therein he shows the spiritugives it may not know that all the authority in 1 al instinct that constantly yearns in each one of the world may not have the power to do what it us; that is dissatisfied with the temporal and the would like to do. It is one thing to lay down an limited, and reaches out to the unseen and eterarbitrary rule, and quite another matter to en hal. No one need be afraid of any "sacrilegious force it. Moreover, the authority itself being no humbugs " to the extent of being frightened more than human, it is obviously as much given | away from the truth on their account alone. to error and misconception as those over which It is sought to be exercised. Those mediums who have atvarious times thought to enlarge their natural gifts by exaggerating them, and board of detectives or censors?

Unconscious Testimony. The practical truths of Spiritualism have now taken hold of the world to such an extent that it nol, in a recent issue, copied in full the transla- 6th a letter which combines in itself the characis impossible for unbelievers to approach the tion of Victor Hugo's oration at the centennial teristics of a private and a business epistle; but subject to discuss it without unconsciously bearing witness to the unreality of their own opposition. We see this illustrated all the time, and on respectfully decline all businessoperations box-respectfully decline all businessoperations box-sale of Books on commission, send for a free of our Publications, contax & Rich, published two papers, one of which, in comment-thinself in the able article on this topic which we contax free of our Publications, contax & Rich, published two papers, one of which, in comment-

Notices of meetings, beture appointments, etc., should as follows: ""We don't pretend to tell how the thing is accomplished, but we do know that dy-next, in order to inside publication in the same week's ing persons have appeared to their friends thouas follows : "' We don't pretend to tell how the our patrons : edition of the Banner. In quoting from the Bannery or Liout, care should be taken to distinguish between editorial articles and the communications to defensed or otherwise of correspond-onta. Our columns are open for the vipession of linger and free thought, but we cannot indertake to endorse the varied shales of opinion to which correspondents give ut-terance. sands of miles away, and that the spirit has left Spiritualism is, to say the least, a comforting one, and we had rather be laughed at for supporting it than praised for its opposition." And much more in continuation of the same views the demon of France, while at home his memory and sentiments. and sentiments.

In reply to this, the rival paper of the same only say that its perusal brought to remembrance a time when the words

"Hush, my dear, ite still and slumber; Hory angels guard, thy boil, '

were hymned above our head as none but a PUBLICATION OFFICE AND HOOKSTORE, | mother could sing them, and when it was believed Ro. 9 Montgomery Place, corner of Province to be all true, and was never doubted at all, through the malign influences of the church-airect (lower Floor.) 3 the world, where before all is doubt and per-NOS. 26 AND G CHAMBERS STREET, NEW YORK, plexity, and around all is darkness, to be told that the songs of our mothers were, after all, : up and repeated the priestly lies of a hundred but myth and fable, and that there are no good (years; but so it has been and thus we have and direct us amid the thousand ills that attend ters, profound thought, or in brave deeds, can tell?" And the writer adds that he agrees with the other one, that there would be baim the grandest event in instery up to the treet-for do not coalm that either Voltaire was perfect-for and comfort in the doctrine he advocates, " were the was human-or the revolution without excess-

above quoted has "given himself away" in an

sneer. He will easily find "sacrilegious hum-Among the many other comments and rumors | bugs " attached to all sacred matters with which

The Comfort of Suffering.

"A recent "Friday evening talk." of Henry even adding deceit, have deluded the "very elect." Ward Beecher is undergoing a good share of misamong Spiritualists as well as the rest. And if cellaneous criticism, for his free expression in medial powers would not exhibit fraudulent Emmette Coleman, etc., another installment of an organization were to set up those elect as its the course of it that men are bound to take care manifestations." That such was never the theo- Hon. Nelson Cross's interesting biography of mouthplece of authority, what guarantee can of themselves first, and leave others alone with ry of the Binner our columns testify, and have S. B. Brittan, M. D., and other interesting matthere be for the infallibility of such authority is their deprivation and suffering. Mr. Beecher he. testified for many years. Indeed, we know of ter. The Offering is steadily increasing its hold Why is it not just as well, if not better, to leave trayed the fact, perhaps unconsciously on his no one, outside of the class of hopeless simple on the popular favor. everything open to public view, as at present, part, that he has grown narrower in his human tons, who entertains any such theory. To say without trying to establish either a recognized sympathies than he used to be, and cares more that a medium would never cheat is quite as 🐼 A correspondent writes: "The East Saufor himself than he does for others. We have silly as it would be to say that an editor would gus meeting at Howard's Grove still continues to The pretext is not far or difficult to find at any <sup>1</sup> noticed for years past that he has taken special time for setting up an establishment in the name "pains to cubbgize money and apotheosize the men of Spiritualism that shall represent and exercise | who make it; all well enough, considered on one final authority over all believers. But that is the side, but empty vanity when considered on any very thing from which it professes to have eman-jother. His discourses in this direction have sufcipated the human mind. Bringing evidence to ficiently proved that he is a man who can tell a supplant superstition, it kicks away the fabric of good dollar as quick as the next one. the latter when it destroys its assumption of au- But lately, at one of his noted Friday evening thority, and nothing tends so effectually to de meetings, he gave his hearers a talk on the substroy it as the ready production of evidence. Ject of suffering, telling them how good it was forenoon was spent in conversation and amuse-Faith, with that, becomes faith in leed. This for them, how they ought to expect to profit by fondness for rendering obedience to some rule it, and even that hunger itself did a man no other than that of truth has by long indulgence harm. Let the belly go empty, said this well fed become all but a fixture, in the human mind. It, would be saint; there are worse things than hunhas made it morbid and unhealthy, and led it to ger. Some of the New York journals took him look for a master that shall be visible to the eyes up about it, as well they might. They satirized and recognizable to the ear. When we stop to him mercilessly for manifesting so little sympaconsider the vast sum of wrong and misery done thy for others while he was so full fed himself, by this same hand of authority, forever ready to It is all very well, said they, for a man who has be raised as it is, we cannot but fall prostrate in never known what it is to want for food to tell silent gratitude for the dawning of the day of others who cannot get it that it will not hurt emancipation which we have been permitted to, them much to go without-that they ought to see in our age; and time. Do we wish to welcome consider it as a hint to reflect more wisely upon the return of such a ruler? Shall we, the eman- matters with which an empty stomach has nothcipated, how our necks voluntarily to receive the ling to do. Ordinary people will revolt at the puffed up voke? Forbid it, reason; forbid it, common sense ; there is a better way ahead for us than importance of a man who can speak in such a the one that has conducted us through so much style, and in a time of universal distress, too, about suffering from the past. All the decelts which the pangs from which so many are at present since the beginning of Spiritualism, and delivfalse mediums may practice upon believers can suffering. Let them suffer, says Mr. Beecher : not work such harm to the human spirit (so long | it is good for them. How does he know it is good as they are beset on all sides with the dangers of for them? And if he is so sure of it, why does exposure) as the cramping and cruel tyranny of the not appoint a perpetual fast-day for himself? irresponsible authority. He, a man who probably never knew what it was There is no danger from error so long as truth to be hungry in all his life? We cannot, for the is left free to combat it. That is a maxim which life of us, see what he expects to gain by preaching a doctrine like that. If he is personally tired will apply to Spiritualism and its phenomena as well as to other things. It is always well, too, of beggars, then let him say so openly; we would to sift the motives of proposals of this sort, to undertake to say that a great many people who are not yet become beggars are tired of him: see how much of them is human and how much is purely spiritual. Human nature in its un-What is he himself but one of them, subsisting spiritualized state, and still distorted with the on the continued bounty of a section of the comdiseases entailed by superstition, has an unconscious leaning to the very evils from which it is soon as that bounty, the fruit of his personal nevertheless desirous to escape; this trait is to power over the bestowers of it, shall have been be allowed for in estimating all proposals to set withdrawn? up authority; but the real tendency in matters We do not like to hear a man who has enjoyed of the spirit, as of government, is to a displacethe rich fare that has fallen to the lot of Mr. ment of naked authority with a clearer concep-Beecher talk in that sort of way. It argues selfishness in him; a willingness to forget his own tion of the truth. Self-government is the great discovery of our age. Of course it cannot fairly obligations; a want of active, living sympathy become established until after a struggle, more with others; and an essentially narrow spirit. or less fierce and protracted. But that is the Mr. Beecher did not use to allow himself to be very thing we now recognize. We for ourselves credited with any of these; that he does now is oppose and resist a proposal to return to the old perhaps not so very surprising, considering his times. Concentration of effort, but diffusion of recent rough experience. Neither he nor any liberty, is the motto for our time. By this very body else can convince the world that when diffusion, in truth, is genuine power saved from others are discovered to be hungering the best waste, and the loss incident to the discovery of thing to do is to let them hunger. Humanity calls on us to feed them; Mr. Beecher says it, I would work on Sunday to pay for it." the exaggerated and untrue is compensated for many times by the voluntary evidence presented. hunger will do them good. He has spoken once us from the spirit-side of life : since there, as too often. here, what is done from conviction outweighs infinitely all that is accomplished through a sense No. 2 Scarsdale Villas, Kensington, England. . . . | gress in Paris, France. of mere obedience.

#### Hugo-Voltaire!

That enterprising paper, the Merrimac Jouring upon the spiritual manifestations, remarked here transfer from his columns for the benefit of

"Victor Hugo, the old poet, pressing on to his four-core years, is one of the most remarkable men of his country or age. In liberal thought and action he is what our Bryant was; and it happened that about the time Bryant performed his last act and said his last words in eulogy of Mazzini, the Italian revolutionist, Victor Hugo, his junior by only a half dozen years, delivered this oration on Voltaire, who to us-for most Americans have been so taught-is the infidel, France, the poet of France, the redeemer of France, the father of what is good in his counplace observes: "We have no disposition to praise or ridicule the writer of the foregoing; we can man of his age and country; ay, he was that age, the soul of it; and he was that country, as the palpitating heart that sent the fresh blood to all its parts, and strengthened and renewed it for that most important event of the eighteenth century—the French revolution. We propose not now to give our own eulogy on Voltaire propose who has been most terribly misrepresented, And it recurred to us, too, as we sat with the on his country, and on the world in his day-the paper poised, and thinking how hard it is, now "church unchangeable in its wrongs, and its that we are grown up and have gone out into despotism, which he alone had the courage to battle and tbrottle, and overthrow for the emancipation of the human race. It is a pity that Protestantism in her freedom should have caught angels of kith and kin, to watch over and guide come to believe that Voltaire was low, mean and miserable, when nong other was like him in let-Just on every hand. Wherein lies the truth? Who is we have allowed ourselves to be imposed upon in relation to the French Revolution, which was there not so many sacrifegious humbugs about <sup>3</sup> es, for that was carried on by men; but they stand it." This last is the hole that all persons who in themselves, to be admired by all who despise kingeraft and tyranny, priesteraft and lies, to

the end of time. Then, too. Victor Hugo, in this oration, lays Without seeming to know it, the last writer the axe to the root of the tree of civil and polit-bove quoted has "given himself away" in an ical evils, when he denonnees war-war that attempt to fouch a subject of which he evidently makes men slaves ; war that robs the weak and tramples down the poor; war that loads communities and nations with debts—with those inreally knowing how. He can bring nothing fernal things called bonds, to perpetuate its against Spiritualism but an old and well'worn wrongs after the blood has dried on the battledevoured the fallen; after the cannon's hoarse feeds oppressors till they fatten and die, and be a small ball of luminous light, which steadily on, where most kings and priests do make it their victim and their prey; who darest give the last words to a world that will deem thee fanatic and fool, and trust to posterity to appreciate and reverence the truth. In all this Victor Hugo is the poet of the past, worthy to be the eulogist find time to write up a full account of these in-of Voltaire, whose hour has not yet come, though teresting experiences with the above-named mehis centennial has been celebrated."

# Incorrect.

We presume that the readers of the Banner. no contradiction from us for their satisfaction.

#### Cora L. V. Richmond's Work.

A correspondent writes us under date of Aug. services in Paris, in honor of Voltaire, which as it contains several points cohcerning Mrs. appeared in the Banner of Light for July 13th, Richmond which may prove interesting to our but through inadvertency omitted to give us due | readers, we take the liberty of transferring them

> "The last Sunday before Mrs. Richmond left Chicago for her trip East, was fraught with great spiritual power and the audiences were large. En route to New York and Brooklyn the party stopped at Cuba, N. Y. (her native place), Sunday, July 28th, a grove-meeting was held. It was quite an impromptu affair, but there were several hundred present, and the day was perfect. Her spirit controls spoke upon 'The Material and Spiritual Harvest.' In that same grove Spiritualist meetings were held some twen-ty-five years ago, when Mrs. Richmond was a ty-five years ago, when Mrs. Richmond was a child, and was controlled then, as now, to teach immortality to earth's children. The interest, order and decorum which prevailed proved how great was the progress of our cause. She also spoke the following Thursday, in Friendship, the next town east of Cuba, where a fine hall, good music and a large audience awaited her. Mrs Dr. Gorton is President, and is a host in hypothelian of the program of a splan. herself, being a fine presiding officer and a splen-did vocalist. Mr. and Mrs. Richmond are now in East New York They return to Chicago the first Sunday in September."

#### The Release of Abner Kneeland.

Next Saturday (Aug. 17th) will be the 40th anniversary of the release of this venerable apostle of untrammeled thought from Boston Jail, in 1838. The date has been remembered in this city by the friends of free inquiry for years past, and in accordance with this laudable custom, appropriate exercises will be held Sunday afternoon, Aug. 18th, in the Paine Memorial Building - opening address by Horace Seaver, Esq., editor of the Investigator. The occasion is worthy the sympathy and attendance of all friends of progress, whatsoever name they bear.

#### **Re-opening of the Banner Circles.**

The Banner of Light Public Free Circles will be resumed on Tuesday, Sept. 34, at 3 o'clock P. M. During September circles will be held week-days on Tuesdays and Thursdays only. The last two Sundays in September circles will be held at the usual hour.

197 We are credibly informed that a lady of distinction, now on a visit to this city, recently attended three scances on as many different evenings, with Messrs. Bastian and Taylor, and though a perfect stranger to them she repeatedly saw in their presence what at first appeared to grew in size, and extended itself till it revealed the palpable and veritable presence of a young and beautiful lady, the translated funcée of her brother. The recognition was mutual and satisfactory, as it was unexpected and cordial. The form gradually disappeared in the same manner as it came. We hope the lady in question will diums, over her own name, in behalf of truth.

The Spiritual Offering, for August, published at Springfield, Mo., announces its enlargeof Light need not be assured that the following | ment to sixty four pages. Hereafter Mrs. Nettle statement by our Chicago contemporary requires Pease Fox will assume entire charge- of this magazine, editorially and otherwise, her husband They will see at once that it is absurdly incor- having put on the editorial harness of a greenrect. It is said of us : " The theory of the Ban | back journal. The number before us has artinor seems to have been that a person having cles from John Wetherbee, Warren Chase, Wm.

e a perfect\_success. Mrs

AUGUST 17, 1878.

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Movements of Lecturers and Mediums. I [Breakers having matter for this Department are remind-ed that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to

"Mrs. A. L. Lull, of Topeka, Kansas," writes a correspondent, "has been spending a few days in this city. She is a medium of rare ability and a ady of much refinement. She gave some remarkable tests while here, and some very fine poems. Those wishing tests will do well to call upon or address her at her home in Topeka."

Lyman C. Howe will speak at the two days' meeting at Cuba, N. Y., Aug. 17th and 18th.

We have been informed that a debate is inv prospect between A. J. Fishback and a Campbellite minister, at Mantua Station, O. Bro. Fishback is a good speaker, and will make it interesting for his opponent.

Capt. H. H. Brown and Mr. M. C. Vandercook having engagements in New Jersey in Sentember, and being engaged in the political campaign in Michigan the latter part of that month, can only remain in New England until the 10th, or at furthest the 15th of September. They have a few invitations already, but will make no permanent engagements for September till they arrive at Lake Pleasant. All who would like one or more lectures from them in September will please address them at once. They wish to be employed every day. Those who wish them between Aug. 24th and Sept. 1st will address them at Allegan, Mich. Terms to suit conditions.

George A. Fuller, of Sherborn, Mass., and Henry B. Allen, of Amherst, Mass., will be at the Lake Pleasant Camp Meeting during August, after which they will take a trip into New Hampshire and Vermont. Parties desiring their services for lectures and musical scances should address at once, so that their route of travel may be laid out without delay. Address during August, Lake Pleasant Camp Meeting, Montague, Mass.

Giles B. Stebbins, Esq.-an abstract of whose eloquent remarks during the recent Camp-Meeting at Lake Walden can (in addition to a glance at the words of the others) be found on our 2d page-will attend the Free-Thinkers' Convention, to be held at Watkins, N. Y., Aug. 22d-25th.

W. S. Bell will lecture, August 15th, at Ellenville, N. Y., and at Marengo, N. Y., Aug. 18th.

Mrs. Abble N. Burnham was in Brooklyn, N. Y., July 19th, 21st, 30th, and Aug. 2d and 5th;lecturing and giving parlor scances; she also held one séance in Everett Hall. She met with such success that she is to return there again next fall, at the earnest solicitation of the friends. Mrs. Kendall will be absent from her rooms, at 81/4 Montgomery Place, till Sept. 1st. She will

pass a portion of the vacation thus taken at the Lake Pleasant and Onset Bay Camp-Meetings. Mrs. Addie E. Frye, trance and test medium,

Fort Scott, Kansas, will answer calls to lecture anywhere in the Southwest.

Mrs. Laura Kendrick lectures in Investigator Hall, Boston, every Sunday evening.

Mrs. Clara A. Field will be in Maine the last part of August, and the first of September. Parties in that State desiring, her services as a lecturer can address her at her office, No. 7 Montgomery Place, Boston.

EP Mrs. Mary Dana Shindler, who is now enjoying a brief respite from her editorial labors at Nacogdoches, Texas, writes us that as she does not now keep on hand any extra copies of "A Southerner Among the Spirits," all parties contemplating the sending of orders to her for the book will confer a favor by writing direct to Colby & Rich, No. 9 Montgomery Place, Boston, where the work is regularly kept on sale. See card in another column.

IF A. S. Hayward, magnetic physician, is at present located at 187 West Congress street, Saratoga Springs, N. Y. Parties desiring to test the value of his services can call on him at that place, or can address him for specimens of magnetized paper, which can be sent by mail, and concerning the good effects of which we have perused much epistolary evidence. Do Wednesday, July 31st, Miss Emily Geraldine Fitz-Gerald, daughter of Mr. Desmond G. Fitz-Gerald (a Vice-President and one of the most highly esteemed members of the British National Association of Spiritualists), was married to Mr. Frederic Barrett, of Langley House,..... Denmark Hill, England.

never bear false witnes Both mediums and editors are fallible, finite beings.

The Spiritualists of Providence, R. L. and vicinity, (including some excursionists from Massachusetts) to the number of about a thou sand, held a pienic at Bullock's Point, Aug 8th, going down in the barge Hercules and the boats of the Continental Steamboat Company. The ments, including dancing, in which some of the older ones appeared to enjoy themselves as much as the younger. After dinner an improvised stand was erected in the fine grove, and Mrs. C. Fannie Allyn delivered an address on subjects suggested by the audience, "Similarity Between the Earthly and the Spirit Life," and "Scenes of the Spheres." Afterward she delivered a poem on suggested subjects, including "The Progress of Truth," " Martyrs of Today," "Resignation," "E. II. Heywood," and "Niagara." Of this effort the Providence Journal says : "The noem was in quatraines of rather elaborate metre, somewhat in the style of Whittier, and was certainly remarkable, if improvised upon the spot, being delivered with great fluency." After Mrs. Allyn's improvisation, Mrs. Rose, of Warren, spoke briefly of the progress of liberal opinions ered an impromptu poem on "What is Truth?"

1977 We have been permitted to peruse a letter recently received by a gentleman resident in Boston, from a friend in London, Eng., wherein occur the following pertinent sentences concerning the evils attending on the absurd practice of vaccination :

"The recent Parliamentary Return, entitled 'Vaccination Mortality,' shows that vaccination has increased the infant mortality in this country, since the practice became compulsory, by 25,000 per annum, through many innoculable on the continued bounty of a section of the com-munity, and as badly off as the worst of them as The Lancet, Numeteenth Century, and other lead-Ing journals, are now urging the Government to appoint a Royal Commission to reëxamine the subject ; and this cannot be longer delayed.

subject; and this cannot be longer delayed. Sir F. W. Chambers, M. P., estimates that the M. D.s of this country receive two millions a year but no another than the second secon by vaccination, and will not therefore easily be led to abandon so lucrative a practice."

The writer says truly in continuation that if the United States Government could be prevailed upon to institute a similar examination into the workings of the system, the practice of vaccination could not long be maintained in the face of the sad revelations incident to such an inquiry.

D. M. King, writing from Mantua Station, Ohio, says: "I do not see how any one who is a Spiritualist can do without the Banner of Light. For myself, rather than go without

We have received, and shall print next week, an interesting letter from the pen of Hen-137 Margaret Fox Kane is holding scances at | ry Lacroix, concerning Spiritualism and its pro-

gaged to speak Aug. 18th and 25th, the weather permitting. About five hundred attended Aug. 11th, on which occasion P. C. Mills closed his labors there, he having a previous engagement at East Parsonsfield for Aug. 18th. He speaks in Albany, N. H., Aug. 25th. Parties wishing to secure his services can address him 7. Montgomery Place, Boston. +

We had a pleasant, call last week from John R. Robinson, Esq., of the Chicago press, and his amiable wife, Mrs. Clara A. Robinson, who is an excellent private medium. These good people bring cheering reports of the gradual increase of the Spiritual Philosophy in the West. They will probably visit Onset Bay and Lake Pleasant Camp-Meetings before they return to Chicago.

The Second Annual Camp-Meeting of the Pennsylvania and New Jersev Spiritualists commenced at New Freedom, N. J., Aug. 8th, to hold until the 19th. Dr. J. M. Peebles, the noted traveler and author, and Mr." W. H. Wilbur, the able editor of the Vineland Independent, are positively engaged. Andrew Jackson Davis, Rev. Mr. Flower; and other talented speakers, are confidently expected.

137 The venerable Dr. Joel Shaw, a prominent physician of Boston, well known at the South End, passed to the higher life, Sunday, Aug. 10th, at the age of seventy-eight years eleven months. For many years Dr. Shaw has been a believer in the Spiritual Philosophy, and enjoyed in full the rich blessings it bestows on human hearts.

Mr. George Penniman, of Quincy, Mass., an attaché of the Boston press, is highly spoken of as a temperance lecturer. He is a young man of refinement and sterling worth, and has the elements of an orator in him. He should be called into a large field of labor in that worthy specialty of temperance.

The Saratoga Estincl, speaking of J. V. Mansfield, who recently spent several weeks at Saratoga Springs, says, "This celebrated writing medium, whose integrity cannot be questioned, has given some very remarkable tests to parties who have called upon him without notice."

CORRECTION .- In the article in last week's paper, headed "Comfort for the Mourner," first line of third paragraph, read premises instead of promises.

Miss Annie Fairlamb, a well-known physcal medium, was married, July 18th, to Mr. James Barr Mellon, both of Newcastle, England.

137 Read the beautiful spirit-invocation on the sixth page.

Will Mr. D. Howland Hamilton please send his address to this office ?

"I cannot find words to express my admiration of the able manner in which the Banner of Light is conducted, and its liberality toward mediums-those instruments through whom we obtain proofs of immortality."-II. A. Farnham.

A. Bates writes us that Mrs. A. H. Colby will address the Spiritualists and Liberals in a beautiful grove at Dresserville, Cayuga County, N. Y., on Sunday, Aug. 25th, forenoon and afternoon.

On account of the rapid sale of the first edition of "Buddhism and Christianity Face to Face," Colby & Rich have just issued a new edition. See advertisement elsewhere.

Miss Lottie Fowler is now located at 129 East Sixteenth Street, New York City, and we hear good reports of the work she is doing there.

IT Mr. and Mrs. A. J. Riko, of the Hague, nave been on a visit to the London metropolis during the past month.

Mr. Alfred Russell Wallace has been elected an Honorary Member of the Batavian Society of Arts and Sciences.

EF Read the announcement made by the Northern Wisconsin Spiritual Conference, on our eighth page.

**LIF** A picnic in Epping Forest took place on Sunday, July 7th, when upwards of a hundred friends were present. After tea, Mr. J. Ashman was chosen leader for the evening service, and, referring to the frequent camp meetings held by American Spiritualists, expressed a hope that American Spiritualists, expressed a hope that the English friends would make their openair meetings more frequent. Miss Young was in-fluenced and delivered an invocation. Messrs. Wallis, Jennison, Pay, Emms and Frost made interesting speeches, which were followed by trance utterances through the medium ship of Miss Young and Mr. and Mrs. E. W. Wallis. It was menimously recourd to have another simiwas unanimously resolved to have another simi-lar "outing" on Sunday, August 4th.—Spiritual Notes, London.

The law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of the same Father.—*Cicero*.

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#### BANNER OF LIGHT.

# The Rebiewer.

THE BAPTIEM OF FIRE AN AUTOBIOGRAPH-ICAL SKETCH By Lucifer. pp. 83. For sale by Colby & Rich, Boston.

Autobiographies quickly catch the attention and sympathies of their readers. Pilgrims and strangers as we are in this mundane life, ignorant, yet ever querying as to whence we came, what and where we are, and whither we are going, we easily become friends with our fellowtravelers, who, at proper times and in fitting his pamphlet proves that he has what is far betwords, relate their most vivid life-experiences. It recks but little then to us from what nation. tribe or kindred our soul's companion may be. "One touch of Nature makes the whole world kin." Other things being equal, a person's own memoirs are more interesting than are other biographies or histories by the same author. The reader feels himself an actor, and more alive while the author relates his own experiences than when he narrates those of another.

Not far from seventy years ago John Foster, a Baptist preacher and essayist, (whose essays are yet standard with Evangelical religionists) published a series of letters "On a Man's Writing Memoirs of Himself." He recognized that every one's past life may be regarded as a continued though irregular course of education, and that its discipline consisted of instruction, companionship, reading, and the diversified influ-

ences of the world. Of course, while we are children in our tastes and aspirations, the external world-the things which we cognize through the senses-are very apt to catch and hold our attention: then the Arabian Nights Entertainments and Robinson Crusoe's Adventures especially delight us. As we become older and wiser, we incline the more to introspect ; we peer 'into the internal world; our thoughts, opinions, and the evolutions and perhaps revolutions of our mind become noteworthy.

Foster in his essay (Letter VII.) supposes that all reflecting men look back with a kind of contempt on the notions and expectations that they tempt on the notions and expectations that they had between childhood and maturity. "Their at first revolting; less so, however, as we read on reason was *then* feeble, and they are prompted to exclaim. (What fools we have been I' while they exclaim, 'What fools we have been !' while they recollect how sincerely they entertained and advanced the most ridiculous speculations on the interests of life, and the questions of truth; how regretfully astonished they were to find the mature sense of some around them so completely wrong; yet in other instances what veneration they felt for authorities for which they have since lost all their respect; what a fantastic importance they attached to some most trivial things;"

... "and how certain they were that feelings and opinions then predominant would continue through life." Probably nowhere would these views of Mr. Foster more readily find acceptance, or be confirmed by a larger number of competent witnesses, than by and among Spiritualists. Multitudes of them have graduated from the churches and Sunday schools; yet, therein they had been early and persistently indoctrinated with evangelical or other theological speculations, on the present and the future life, and on the authority of the Bible as a criterion of truth. These lessons of their childhood weighed with them, perhaps, for many years afterward, as almost absolute verity. But subsequently, as their observations extended, as their experiences multiplied, as they matured in years, understanding, and wisdom, they sorrowfully discovered that their early religious instruction had been almost completely wrong, and that ministers, and certain ecclesiastical books, days, and institutions which in their younger days, when their minds were callow. they had almost venerated, now ceased to retain even their respect. They see a new heaven and a new earth; for the first heaven and the first earth are passed away.

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Such were the reflections that have occurred since reading a recently published pamphlet entitled, "The Baptism of Fire: An Autobiographical Sketch, by Lucifer," advertised as for sale at the Banner of Light office. The author reveals not his name-only his office or function-in the pseudonym "Lucifer," which appears on the title page. Lucifer signifies light bearer; and persons of weak nerves may be gratified to learn, from Smith's Dictionary of the Bible, that the and attentive audience. The morning session was devoted, as usual, to the healing circle. Mr. application so commonly made of it by Christians as a proper name of the Devil is plainly ungrounded. This autobiographical Lucifer, or Light-bearer, was born in England, in the midst of poverty, and reared under the baneful influences of superstition and drunkenness. His father was an industrious, honest drunkard. Ten or more brothers and sisters shared his home." and yet he declares he was never happy there. At ten years of age he went to work and helped support himself. His parents made him attend Sunday-school, which was most likely the cause why he hated them. Yet he was never vicious; he always had an innate desire to do right. Up to the age of seventeen years his life seemed almost a blank. He was a drudge, and he wanted to know why there was so much misery, sorrow and pain in the world. Was God so great and wise as he is reputed to be? He determined to find out. He searched the Scriptures; prayed, joined the Church; he was terribly in earnest. It was life or death, and he must know which. He saw that most men's Christianity was only a cloak-a mask to hide a grasping selfishness; yet he was convinced that Christ and his immediate followers were earnest and honest men. We forbear to follow his life's experiences further, but they are very interesting, and will amply repay a careful perusal of them. We have sketched sufficient to show that he had been to Sunday-school and also had been a church-member. He closes Chapter I. with certain reflections, probably suggested by those experiences, and they will give to the reader some taste of the author's thoughts and style: "What are children? And what ought they to become? Is it the business of the State to make plous anchorites or moral imbeciles out of them? Or are they not rather children of nature, to be fitted and educated for the position which nature in her infinite economy intended they should occupy? The time has come when the swaddling clothes of infancy should be cast aside. In this age of free thought we must be allowed the freedom to speak without incurring the anathemas of those from whom we differ. I firmly believe the doctrines of Christianity are subversive of the independence of man and his full liberty of action; and being instilled into us as they are, from the very cradle, they become pernicious and immoral in their tendencies. We must escape from the unhealthy atmosphere of a seeming dependence, into the boundless freedom of truth, ere we are fitted to start on the glorious career which nature has been at so much pains to mark out for us. For all life is immortal, and ers, which must eventually assert themselves."

enough of these, and they are interesting, are related) as by his monologues he reveals the growth of his mind and outlines his experiences and thoughts on many of the difficult social problems which grow out of the exercise of what are called Natural Rights. Nearly all the questions which

now engage reformers are in this little pamphlet of eighty three pages vividly, powerfully, often eloquently, and with sharp insight discussed. The author is not a college professor, probably has no diploma from any institution of learning certifying to his acquirements or abilities; but ter, he has native talent, love of truth, dauntless courage, the products of his own soul. His life has been a battle with adverse circumstances, and thus he indicates it by a poetic quotation on

his title nage: "My whole life was a contest since the day That gave meleing; And I at times have found the struggle hard, And thought of shaking off my bonds of clay.

He has been a man of sorrows, and acquainted

with grief. We know him by his pamphlet. From it we perceive that he has undergone severe mental throes, that he is a man of undaunted courage, and holds supreme allegiance to what he believes to be the truth. These are the characteristics of a twice-born soul. Hence we believe him to be one of Nature's noblemen, and that the world is and will be the better for him. A. E. G. Hyde Park, Mass.

Another book comes from the prolific pen Andrew Jackson Davis, "Views of our Heav-enly Home," a sequel to "A Stellar Key to the Summer Land." The first sixty pages are de-voted to the brief consideration of various topics voted to the brief consideration of various topics of thought, metaphysical, psychological, philo-sophical, spiritual, etc., when the subject in hand, the home of humanity after death, the summer-land, so called, is treated. The idea of a spiritual world, not perceptible by the bodily senses, existing within the natural world, as the spirit unseen in the human body, is not otherwise than rational and agreeable to us. But the presentation of this spiritual world to to his, which the discoveries of a following age, and, in these days of rapid movements, a following day or year, may annul. His observations purport to be telescopic (clairvoyant), which we make no pretence to gainsay, though it seems evident that much thought on the subject has occupied the author, who has made himself acquainted, as did Swedenborg previous to his illumination, with the discoveries and theories of astronomers and scientists, in many respects, of course, to repudiate them. For instance, the outer planets, Mars, Jupiter, and Saturn, are in-habited-deriving light and heat, though so distant from the sun, from the rapidity of their mo-tions and greater resistance—the inhabitants so pure and refined as to enjoy daily intercourse with departed spirits. Again, magnetic rivers flow from our earth-centre through the north pole-which is a warm locality within the barrier of ice—and along to the summer-land in the sixth circle of our solar system; these streams are for the conveyance of departing spirits to their future abodes, and also for those who may return to earth. Well, all this may be true; it is not unpleasant; but, as we do not yet enjoy " tele-scopic" vision, it is quite impossible for us to feel too sure. Boston, Colby & Rich.—The Com-

THE PSYCHO-PHYSIOLOGICAL SCIENCES, AND THEIR ASSAILANTS, being a Response by Alfred R. Wallace, of England, Prof. J. R. Buchanan, of New York, Darius Lyman, of Washington, and Epes Sargent, of Boston, to the Attacks of Prof. W. B. Carpenter, of England, and others. This volume of two hundred and sixteen pages will be examined with much interest by all who like to read of Spiritualism, clairvoyance, skepticism, materialism, &c., as discussed by writers of acknowledged ability. Probably this book is the ablest of the many that have yet appeared in defence of Spiritualism. For sale by Messrs. Colby & Rich.—Boston Investigator.

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Spiritualist Meetings in Boston.

# For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. #3, 15 per year. VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal, Published in Boston. \$1,65 per annum. Single oples 8 cents. THE SPIRITUAL OFFERING. A Monthly Magazine, pub-ished in Springfield, Mo. Per annum, \$1,25. Single copies, Scents. STIRITUAL SCIENTIST. Published in Boston. Monthly. StriftTUAL SCIENTIST, Püblished in Boston, Monthly, \$1.50 per year. Single copies is feature. THE SPIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage \$0 cents. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published itr London. Price 25 cents per copy. \$4,00 per year, postage \$25 cents. THE MERALD OF MEALTH AND JOURNAL OF PHYSICAL Culture. Published monthly in Now York. Price 10 Cents.

cents. THE EVOLUTION. Published monthly in New York, Price 15 cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST SOCIETY OF APILITUALISTS of New York hold their meetings overy sunday morning and evening at Republican Hall, No. 15 West 33d street, near Broadway. Lycoum meets at 2% P. M.

#### **RATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the first, and theen cents for every subsequent in-sertion.

SPECIAL NOTICES. - Forty cents per line Minion, each insertion. BUSINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance,

AP For all advertisements printed on the 5th page, 20 cents per line for each insertion. AF Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where-on they are to appear.

# SPECIAL NOTICES.

The Wonderfal Healer and Clairvoyant 1-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Au.10.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. J y.13.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N.Y. Hours 10 to 4.

MR. J. WILLIAM FLETCHER, the renowned clairvoyant, is located for the present year at 4 Bloomsbury Place, Bloomsbury Square, London, W. C., Eng. Au.10.

#### Dr. F. L. H. Willis.

Dr. Willis may be addressed until further no-tice at his summer residence, Glenora, Yates Co., N. Y. Au 17.

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. Au.10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City. Ja.5.

DR. J. T. GILMAN PIKE, Eclectic Physi-ian, No. 57 Tremont street, Boston, Mass.

# To Invalids.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in twenty years experience that enhanced success in treating the infimities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for par-ticular information and professional advice should inclose Five Dollars. eow.Jy.6.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Wood and avenue, Cleveland O. Circuinting Liberry and dept for all the Spiritual and Liberal Books and Papers published by Colby & Rich. SEQUEL TO THE STELLAR KEY.

ROCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGBER, Bookshort, St West Main street, Rochester, N. Y., keep for sale the Npiritual and Beform Works published at the BANNER of LIGHT PUBLISHING HOUSE, Boston, Mass.

LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. 35 Great Russell street, Lon-don, Eug., keeps for sale the Banner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Ban-ner.

LONDON ENG., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng

AUNTRALIAN BOOCH DEPOT. And Agency forthe BANNER OF LIGHT. W. H. TERRY, No. 86 Russell street, Melbourne, Australia, has for sale sil the works on Npiritaniam. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

# ADVERTISEMENTS.

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Pythian Hall - The meetings at this place were more interesting than usual last Sunday. The hall was filled throughout the day by a large Cressey, President of the Spiritual Soci-ty at Salem, Mass., was called upon and spoke en-Dr. Charles Court opened the afternoon ser-Dr. Charles Court opened the afternoon services with an invocation and short address upon the text. "What man, by searching, can find out God ?" which was well received, and afforded much good instruction. Other speakers added to the intellectual and spiritual profit of the occasion, among whom were Mrs. Maggie Folsom, Messrs. Bickford, Came, Dr. T. W. Dadman, Crowell, Barker and the manager of the meeting.

Mr. Daniel Came, who was educated for the ministry, will speak at the opening of the after-noon meeting next Sunday, Aug. 18th.

F. W. J. Nassau Hall.-A correspondent writes: "The meetings in this place on Sunday last were unusually interesting. The morning services were opened with an invocation and singing, as usual, after which Aggie Davis Hall treated the audi-ence to a brief address—this being her first ap-pearance in the place since her long and painful illness. She was followed by excellent remarks by Maggie Folsom, Dr. Dadman, Mrs. Cutting and others, after which Maggie Folsom gave a number of excellent and convincing tests, many of which were recognized by those in the audience, most of whom were strangers to the me-

dium In the afternoon the time was occupied with eloquent and instructive remarks suited to the occasion, by Aggie Davis Hall, Mattie Sawyer, Mr. George C. Waitt, Moses Hull and others. It was remarked by many at the close that this was one of the most interesting meetings they ever attended."

Movements of John Tyerman. To the Editor of the Banner of Light:

I send you a line to inform you that I have started on the overland journey toward the East. I reached this city on Saturday, but the party to whom I wrote had not arranged for me to lecture as I expected he would, consequently yesterday was wasted. But I met a few Spiritualists and Freethinkers in the evening in a private room and gave them a short address. I think of lecturing here on Wednesday and Sunday next, and then I shall start for Salt Lake City, where I shall probably remain until September, when I shall leave for the Camp Meeting at Iowa Falls, Iowa, to be held about the middle of that month. I have been invited to take part in that Camp-Meeting, and having read so much of those meetings, I shall be glad to do so. Will friends please address me at the post-office, Salt Lake City, Utah, till about the end of the first week of September, and after that date care of Dr. J. C. Corey, lowa Falls, Iowa, until further notice?

Yours fraternally, John TYERMAN. Virginia City, Nevada, Aug. 5, 1878.

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#### LIGHT BANNER OF

Message Department. from Grafton, Mass. My name is Joseph Kimthing. I am anxious that everybody should real-ize and understand me, and I want to send my The Spirit Messages given at the Easter of Light Public friends word that if they will be willing to listen to me I will convince them that I aim dead. I was quite an active man once, but I'am an old man now. I have felt better since I went away, and I know they were glad. It was a relief to them. I am glad it is so. It was a relief to me, too, to get rid of the old body. I've done all 1 could in the earth  $\lim_{t\to\infty} -1$  ii do all 1 can now; but I wanted to feel that I could talk, and that I

# Amy N. Morse.

May 21.

was n't dead.

Picase say that Amy N. Morse reported here, and sends her bist wishes to her friends in Boston, and also in Brooklyn, N. Y., from whence she passed away. I was twenty-five years old. I don't know what the trouble was; there was a general breaking down of the whole system I think it was hard work that killed me. They called it general debility. Maybe 1 might call it con-umption of the powers of the body. I want to say I still hve. I am not atraid. I want to give everybody all the strength I can, and do al. I can far them. I find that the spirit-world is such a real world, such a

true world, everybody is so true, I am more than May 21. pleased. Charles.

Mr. Chairman, this is the third time I have presented myself at your circle. Once my message was suppressed because my friends desired it to be. Again it was not received, because 1 gave not all the conventionalities which they ex-

pected me to give. I have been to my friends, through a medium In this city, and have given them corroborative stamony that I still live, yet I know not why I am attracted to this room) and why I must speak here at different times ; but there is a power outde of me -1 cannot tell what it is -1 do u't understand it, but I feel as if I must tell my trien is thr ach this channel that I realize and know all that there is for me to know and, understand. Soon one whom I have loved as well as my own hie will be with me. Soon they will lose one who is dear As I have before told you. I passed away with consumption." May 21.

# Mary D. Lansmore.

My name is Mary D. Lansmore. I came from same place that the doctor came from-Alexandria, Va. Thave been gone twelve years, had pneumonia, but they called it lung fever. I have been journeying up and down the world, trying to understand, it, to know something, of this return, but it has been doffeult for me to learn very much. I have been hving the best life I could since I went away. I accidentally met a friend today that wanted me to come here, and wanted me to come with this man, and Spirit of Light and Truth, and to there we bring have come. I've only to say that I had a piece I thought a great deal of -Mary. She left Alexandria, and came here to Boston. Her-name was the same as mine. Now if I could meet her I should be very glad to do so. It seems to me the last 1 knew of her she wasn't married; she was an old maid, as they call it. Do you think it is a terrible thing to be an old maid ? It is better to be an old maid than an un-happy married woman. As I was saying shes out here. I want to tell her who I've seen: 1 've met her father and her mother, and I've net the little one, Stevie, and George, and so many others! I've much news to tell her. suppose she 'd have a great deal more news' to toff me, and I'd be glad to see her. Anyway, I did n't know any other way to reach her except to come here, Mr. Chairman. May 21.

# Emma M. Day.

1 am Emma M. Day, from Brooklyn, N. Y. 1 am twelve years old. I have n't got any father; he went away long ago, at the time of the war. His name was George. Mother is very poor; she has been taken care of by friends. She has gone away now; I hardly know where; I think it is to Jersey City, N. J. I have got a big bro ther, but he do n't live round here. He has gone way off to make his fortune. I don't believe he 'll make it very soon. He has gone to Aus-traha. He thinks if he gets a lot of sheep and finds a place where he can keep them, he shall make his fortune ; but 1 don't know about it. His nume is Henry. 1 want to do all the good 1 can, but, dear me ! I am dazed and confused, and I can't tell you anything I want to. It seems just as if 4 saw that old place where I went out.

l can't tell you anything i want to. It seems just as if I saw that old place where I went out. They did n't bury me in a pretty place: it was the Potter's Burying Ground. I don't like that, the otter's Burying Ground. I don't like that, the otter's burying the set of the seems back.  $\mathbf{A} = \mathbf{I}$  taught pick out a man in the audience of I want to get-real strong, so I can come back and tell mamma -my, mother -something; so I can go way out there and tell brother something. I've got an auntie somewhere down here in Bos-I don't know where sha is. I 've got some tont triends in Providence, R. I. I don't know where they are. Do you suppose I'll grow' strong they are. Do you suppose i n grow scrong enough by coming here to day, so that I can find 'eno" [I hope so.] I have n't made out very well, but f've done the best I could. I've made what A unt Mary calls "potcheky" kind of talk. May 23

from Grafton, Mass. My name is Joseph Kim- lived in the form. I may have been a deluded Spiritualist. I do suppose that spirits did lead me a little astray, but if I had had a strong mind, and had been bodily strong, maybe it would been but it. would have been all right. I, as I told you when I came before, was in-

terested in the oll business. In fact, the ruin of me, as the boy said, was "striking ile." I feel a strength coming to me which I have not felt before for a long time, therefore I wanted to manifest myself. I have a boy I would like to help, who has had

I have a boy I would like to help, who has had strong temptations, and may have done injury to some. At the present time I would like to ald him all I can. I would like to ald my wife-do everything for her that is possible for me to do. I want to tell my old friend that the rallroad is being built, the ties are being put down-every-thing is coming just as I want it to. I am glad to see that he feels happy in some respects, and although he may not food that life is sure alalthough he may not feel that life is sure, al-though he may not feel that life is real, yet 1 think he does, and I trust that the flowers of beauty may bloom for him. May the spirit of him ever be Gay, and may the heart's love ever come to him. Willard Manuel. May 24.

# Tom Mooney.

# [To the Chairman.] I come here, sir, by the invitation of one of me countrymen that sometimes comes; his name is James. I come because I want help. I am ragged and I am dirty, an' I want to be dressed up. They told me if I 'd come here I 'd get a new coat, I 'd get some new contest, an' I'd get a beaned up. Well, sir, I had a hard time of it tramping about. I landed first in New York. I worked me way on here to Boston, then I went way out there to Chicago. I tried me best to do something, but it was no use, an' at last I give up an' died with consump-tion. Me name is Tom Mooney. I did have a good home in old Ireland, an' a mother an' a good father, too. They may not have worn just as good clothes as some do, the house might not have been just as good, but, sir, it was home, an' it was happy for me while I was there, an' I enjoyed it But, sir, I never had a moment's peace after 1 came to America. I wish I had never seen it. I'm not very old. I was twentyseven, as near as I can recollect. Now, sir, I 've come here because I want to see the brighter things. I want to go to old Ireland again. Won't you help me to go? Can you pay me pas-sage? Oh, sir, If ye would but send me to Lim-erick! I want you to do it, sir. Won't you give me a ticket, sir? [When you heave the medium one mit ford each state will show you that you will find someboly that will show you the way to your native land [ 14] be blessing ye a sister there, an' I had a sweetheart, too. I

want to go home, an' I don't understand why y in won't give me a ticket. May 23. ----MESSAGES FROM THE SPIRIT-WORLD

# GIVEN THROUGH THE MEDIUMSHIP OF MRN. NARAH A. DANSKIN.

# William Dorsey.

Circumstances being favorable, I will try and do some advertising. I died at Winchester, va., in my seventy-sixth year; formerly a Baltimo-rean, where many things occurred that now pass before my mind, and bring to memory the scenes of other days.

1 never was an investigator of the subject of intercourse between the seen and the unseen; but viewing others coming and going, I thought I would avail myself of the opportunity of advertising my whereabouts. I am located in a place where it is pleasant, far more pleasant for me than when I was a dwelter upon earth — Though I did not demand death, still it was pleasant to me when it came. I had performed many du-ties and likely left many undone; however, I have not been called to accountability for those things which I left andone ignorantly, consequently my interior life is pleasant. I have the association of old friends and old acquaintances, and to those whom 1 have left behind 1 would say, I am happy and content ; prepare to follow It is decreed that all men shall die physime. cally whereby they may live spiritually, Fare-well. William Dorsey.

#### William Torney.

I died at my father's residence in Oxford; Bal-timore Co. My name was William Terney, aged twenty-two, the youngest son of William and Mary. I'm glad to have the privilege of return-ing and making known to those who still are

I may have been versatile: I may have been romantic; I may have built many castles in the air which I never perfected, but death is per-fection. The gloom and the despair are on your side, not on mine. If you could see me as I am you would not waste a tear nor have one desponding thought, nor one doubt concerning the good-ness of the one whom, we have been ever taught to call God. He is no personality. He sits not on a throne. He spreads his wings to the four corners of the globe, and gathers in the wicked as well as the righteous, and provides plentifully for all those whom he has ever called his children.

Contemplate this vast thing called death, and under its pages you will find only life-life to everything. This much I have learned in this everything. This much I have learned in this grand, eternal city called the celestial home. This is the first advance; beyond are many scenes, so I am told, more beautiful than language can convey. Accept my gratitude, forget the past, and build upon the present.

#### MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

JENNIE S. RUDD. Charles Champlain; Charlotte M. Sidney; Dr. Austin; John L. Bates; J. E. C.; Susan B. Smith; Uncle Jim, Jurfa A. Withrow; Alma U. Skinner; Dr. Loring; Wil-ham P. Allen; Charles H. Dunbar; Aaron. Ejiza Connors; Annie: George L. Evans; Mary Lava-lette; George Watson; Edward Darling; William B. Ash-ford.

[after buorge watson; raward parces, which are book ford. Mary Doe; Frank M — n; Nancy B. Shelalr; Maurice Abarn; George Dabois; Poly Danion; Urlas Blake, Charlssa Healey; James Hannon; Luchus P. Morse; Thomas Riby; Ja nes M. Ferris; Anonymous, Hannah Marshall; Rosina D, Wood; Dr. Magulaness;

Dr. Edward Simp on; Pryor Kirk; Addie M. Vernon, Charles D. Willis; Daniel C. Smith; John D. Mears; Self Murray; Lewis B. Richards, Joseph M. Shields; Hannah W. Shaw; Mamie Drew; in th

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN, John Whitridge; Lavinia Orman; James Clarke; David

# THE BEAUTIFUL CITY OF DERRY.

When I was a bachelor, young and hearty, When 1 was a bachelor, young and hearly, Sporting raking, merry-naking, In gay d-lights I stent my nights, The poids of each trells and party. I had tri-nis whom I have and who loved me-in their kindness they never reproved me. I wis full of south's fires and wild desires, And gave play to each spirit that moved me; My only care was dance and fair-I was merricest of the merry O-tail the gay boys for frolle and noise I to that beautiful City of Derry,

But discontent like a blight came over m6 -But discontent like a blight came ofer mo -song and story, gold and glory, Mixed with global sof gloving dreams, Uresolved to cross the wide occan, To carve out wealth an i promotion, Come back, make amends after galaling my ends-"T was a wild but a be autiful notion. Ared so i bade go d-bys to my friends, Kissed my over allys of cherry, and the very next day I sadied away \_\_\_\_\_\_ From that beautiful City of Derry.

From that behalting City of Derry. 1 worked on many a winding river Vale and mountain, never counting That fortune would give her Riches: stores of golden treasure – Pour her glfts out without measure. 1 scent my whole fife in labor and strife, Vet fi ef the gay smiles of pleasure. Still dreaming of home and the bright days to come, When the too's would all dub me ''Sir Terry, '' And if wing with cash i could cut a big dash In the beautiful City of Derry.

went to the land where the ores were growing, I went to the land where the ores were grow Where fortune was hold in 'her purses at th Gate that leads to the merry meads Where rivers of gold were flowing. I found the blind goddess so civil, I struck for the root of all evil; My stock in trade was a pick and spide, I d have gold or I'd dig to the devil; For at evry stroke an angel spike With bright eyes and hysof cherry, ''We wait for you o'r the waters blue; Come back to your rivends in Derry, ''

At length 1 surprised Miss Fortune, smiling: At length 1 surprised Miss Fortune, smilling; With the witch's similar came riches To bless me at last for the barren past And her y cars of deceit and beguiling. So som o'er the blue waters going With bright which merrily blowling; The days of my youth like the breaths from the south, Warm, solt, reund my senses flowling; By my side on the green was sweet Kity McQueen, And we danced to the humors of Kerry, And the moonbeams danced, too, just as they use to do When 1 was a youth in Derry.

A gorg-ous summer night was shaking lief dark locks over her ocean lover; With prices an prise she opened her eyes And beheld the morning breaking; And then, o'er the blue waves appearin'; We skylt the green hills of Old Erin. The sum if any his light through the shidows of night, And we hive the green hills of Old Erin. The sum if any his light through the shidows of night, And we hive the bright one with cheering. Into the bay we satisf that day; And I leaped into a wherry; The dream I prized was realized— I was rich, in the City of Derry.

I was rich, in the City of Darry.
I washered around in wildest wonder-Paused and faitered-things seemed altered;
In al the place I knew no have,
The town seeme 1 alt battered asunder.
I asked for my triends in the cityI starched through the maildens for Kitty;
But nome hearst b-tore of the name that I boro,
"Till an old man boked on me with pity.
And he said with surprise, while the toars filled his eyes,
"Why, God bless me ! your name must be Terry,
That hed away on that long summer's day
When we were both young in Derry.

AUGUST 17, 1878.

MRS. J. F. COLES, trance, 735 Broadway, New York. DR. JAMES GOOPER, Bellefontaine, O. ROBERT COOPER, Bellefontaine, O. ROBERT COOPER, Bellefontaine, O. MRS. ANNA M. CARVER, No. 30 Stevenson's Building, N. W. CORNEY, Vincland, N. J. MRS. ANNA M. CARVER, No. 30 Stevenson's Building, N. W. corner of Main and Canal streets, Cincinnati, O. MIN, AMELIA COLBY, Permaneut address, S. E. cor-ner Arkansas avenue and Winnebagostreet, St. Louis, Mo. RY, NORWOOD DAMON, S Tyler street, Boston, Mass. Wiss, LIZZIE BOTES, Pavillon, 57 Tremont st., Boston, DR. E. C. DYNS, Rockford, III. MIRS, ADDIE P. DAVIS, South Lowell, Walker Co., Ala. J. HAMLAS DEWEY, M. D., 63 Warren avenue, Boston, A. F. DOTY, Hon, Herkiner Co., N. Y. A. H. DARROW, Waynesselle, III. A. BRIGGS DAVIS, box 37, Worcester, Mass, MRS, C. A. DELAPOLIE, Hartford, Conn. MRS, S. DICK, 420 E as 6th street, South Boston, Mass, PROF. G. G. ECCLES, 104 Hist., Brooklyn, E. D., N.Y. JOHN W. EVANTS, Inspirational speaker, Centralia, II, THOMAS GALES FORSTER, 37 Powls Square, Bayswa-ter, London, Eng., W. J. W. FLETCHER and MRS. SUSIE A. WILLIS-FLETCHER, 2 Vernon Place, Bloomsbury Square, London, Eng. DR. H. P. FAIRFIELD, Greenwich Village, Mass, DR. M., P. FAIRFIELD, Greenwich Village, Mass, DR. M., P. FAIRFIELD, Greenwich Village, Mass, DR. H., P. FAIRFIELD, Greenwich Village, Mass,

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S<sup>CIEI</sup> ance intellig tally. some of some of agency, investig should may be tions fro The F and dir how to t Planche

large dimensions, forg arms, and with a big Theart, and ask him to receive all be can, into, his arms How many do you thank he could enfold ? Now it is impossible for Christ to receive everyhady into his arms. That is a symbolical idea I may say that spiritually I terrive all my friends That come to the spiritual late in my arms, speak-ingle symbolically; yet, my arms are not long receive all that come to him with low. User may be likeped unto arous . It you hock at it with the will see that why they are afraid to the is, because they cannot belove. Although they may talk it, teach it and preach it, yet they cannot believe that Christ wal receive everybody nito his arms. Then they teel a doubt because, they know not where they are going. Spiritualists should have no fear of death, because they know they are going to a land fitted for them, that each one goes to his own place, and receives the reward he merits  $-2^{10} A_{\infty}$  ye have done unto othreward he merits - 'As ye have done unto on- very more and any of the work, she warded res, sy will it be, meted out to you''; therefore - if she could n't do any of the work, she warded you need have no tear. But the Christian who - to show which side she was on. So, finding your believes that his burdens are laid upon another, - Spiritual Philosophy is a truth, and that life is when he comes to his death bed he is in doubt; - real and earnest, and that the grave had given to show he of know exactly, where he is going, or - to show been cone but a very few weeks. I went to burde and cone but a very few weeks. I went will come with his infinite power and protect. him. Let me entreat you, Spiritualists, to learn to live so that, you may feel there is only a step-ping stone between you and the sp-ritual, Q = H a human spirit leaves, the earth for the

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the parts connuct of the facts for pur-verity of spirit con-case Questions as position by subty of

Free-Circle Meetings, through the meetingship of Mrs.

We about ddish, oh this page reports of Spirit Messages

we are a provident on once process process of provident states and given each weakers. Barbins terradul, through the mediume-obly of Mars San (ALA) PASSENS (Science) These Marshes the barb sharp processing with them, the

These we can such as we that sponter satisfy a scaleding the characteristics of their each offs to that beyond, whether fore goed of each or use, set to those the pass from the carthesphere in ground scale of the excitably produces.

spirits in these of on his that does not compare with his or her reason. Avery is a number fruth as they perceive -

rided by solived is a description of the schedule. These madia controls is integligence by the Chairman are sent in correspondents. I havgs B. Without, Controlation

Vacation Season.

So thees will be resulted on Tuesday, Sept. 54

The Public Free-Circle Roots is closed. The

REPORTS OF SPIRIT MESSAGES

GIVES THE SCHETTER MEDIA MARIP OF

MRS, JENNIE S. RUDD,

"Spirit of Light and Love, Spirit of Goodness,

we come to thee in our weakness that we may

attain strength from the great fountain of In-

spiration, that we may gather a few drops of thy

device light and bring to earth. Spirit of Knowle

edge and of Truth, what khon visit us ever with

thy love, will thou keep us finder thy protecting

care? : We need not ask they chi divine.Father!

for does not thy hand shower blessings ever-

around us? hast thou not given us life immortal ?.

And while cus the earth we may have walked

through the doop shadows, pulsed through the

valley of death yet we have been filled with a

feeling of love and gratifule that there is a great

and might op over that overrales all things. Thy

laws are grand -we recognize them wherever

we are. We stand upon the mountain top, or

sit in the valley beheath, yet we realize there.

Is a great law of nature which we call God;

there is a grand and mighty, power which the

world recognizes under that name. We call thee

Questions and Answers.

CONTROLLING SPIRIT - Mr. Chairman, your

questions are now in order QUEST This greputed. Christians who preach

submission to God's will when others are attack-

ed with doense, are the very ones to send imme-diately for a doctorlwhen, sickness reaches their

own house. How do you account for this lack of faith hitheir own teachings?

believe in the healing power of Clerst, and may belove in the great infinite Father of all,

what what the loyed ones gry stricken down they for they must reach sene aid which comes

Ize, neither do they feel the spiritual power as

you do It is a supposition, it is an idealistic feeling in regard to Christ, or to tod, they do

not realize his presence in their millst, they do not feel his power; they only know he exists:

They feel, also, that he has sont into the world

certain prople who must study medicine and understand proper who must straig, nonderne and im-derstand <u>its</u> gowers. These they must trust -give the fuyes into their hands. This is all we have to say in regard to the matter. [Q] -Many believers in the Christian religion

think, or protond they do, that when they due

they will be received into the arms of Jesus

Christ, and yet they are affeid to doe. Is this

gious behef, or to some oth it cause?

of combience in their reli-

They do not realize what you real-

f faith nulleir ówn teachings? "Ass lein order to reach the question we have a touch the hearts of many ." Though they may

our thank-giving and praise.

from earth.

fear owit g to a lack

Invocation.

(a) and (b) a start for the first interval and (c) and (c) and (c) are served, we respective a set where an area times in a recording end of the constraints of the first form in-start and (c) in the fast of the form in-start and (c) in the fast of the form in-start and (c) in the fast of the first form in-start and (c) in the fast of the first form in-start and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the fast of the first form in-terval and (c) in the first form in-

and a second at these Sources are often pro-

each week in this Department.

other life steeped in crane and falsehood, can it over recover and become a good and free spirit?

A .- You have various kinds of fruit in the For instance: the peach, which was once a poisonous fruit, by cultivation has become a very phasant one. You all appreciate its beauty and its flavor. If this law of progression holds good with one thing in nature, shall it not... hold good in others? It is the same with humanity. No matter how degraded, no matter how wicked or dark a spirit may be, its unfoldment is only a matter of time. It may take hundreds of years yet that spirit will surely progress onward and upward. We have no eternal hells that make men and women worse and worse. But although each individual has to answer for every crime done by him, although each individual has to work out his own salvation, yet let me tell you, no matter how long it takes, he is sure of being saved at last, and of being happy.

John Carver.

I wish you would say that John Carver called here. I am quite an old man-seventy four, I I was requested to come here. I be long in Boston.\_\_1 want to have everybody from Maine to Texas know that I am alive-that I am not dead. I may not understand this phi-losophy fairly, but I know it is true, and I am willing to swear by the Bible or by any book you have a mind to produce, that this return is sure thing. , I went out on the same day that the gentleman, who preceded me went out, March the twelfth. I came back here in com-pany with him, by his encouragement, and I want everybody to know that it is me. I lived on Fayette street, here in Boston. I've forgat. ten the number-I don't careia snap about that: I could take any of you there that wanted to go That is n't the question. I want to be known and have it understood that I still live. May 21.

#### Joseph Kimball.

I am'an' old man, Mr. Chairman. I have passed three-score year, and ten, and have bor rowed almost sixteen years beside. 1 come

# George Ingraham.

Will you please say that George Ingraham, of Danvers, called ? I was nearly forty years old, factor is called in the asymptotic for the factor of the f wish to put my name on the right side. I am I have been gone but a very few weeks. I went away nearly in the middle of March. I think about the 8th. May 24.

In the past I never was afraid to stand up and say what I believed. I hope in the present and trust that in the future I shall never be frightened. may put my Bible, which is near to my heart. in the wood pile if necessary, in order not to bring my religion into your house, but rest as-sured 1 shall ever come with love. There are some in this house that seem to me like old friends. I have been here many times before. I belong to your band. I am a worker from the beginning of Genesis to the end of Revelations. Lam ever a Spiritualist. I worked for reform whenever I had an opportunity to do so. I mean to work for everything that looks reformatory as long as I live, and I expect, Mr. Chairman, to live forever, therefore I shall work with a will, and bring everything to my aid that I can.

Ballou.

In the next year, in the city of Boston, where I labored for many a long year, I expect to bring forth some new proofs of Spiritualism, and do something in the way of reform; I hope to, at least. I never failed to speak a word when called upon; I never failed to do what seemed to me to be my duty, whether I was said to be true or to be false. I was a worker in Universalism: I want to be a worker in Spiritualism want the world to know and understand Spiritualism all the way through. I will give my name as Ballou. May 24. name as Ballou.

#### John Tolman.

Please say that John Tolman, of Boston, who went away in February, comes here to record his name. I am tired. I can't say much. I haven't got the positive force of the man who preceded me, but then I'd just like to have you write my name, and give me a little strength, I am so tired ! May 24.

#### Willard Manuel.

Mr. Chairman, you will indulge me, I suppose. I saw an old friend here, and I felt as though I would like to come, although I have been hers once or twice before. My wife was here only a few days ago. I realized and understood it, and wished that I could come then, but I did not have the power to do so. I was a Spiritualist while I

no control. Well that it is so, for each one and every one would be always reaching out for this life and never exercising thought toward the other.

1 presume I was not called a devout Christian. according to the acceptation of the church, but I did the best I knew how, and I find, that is all that is required of any one. My advancement in the spirit land will have to be by exertion and the overcoming of many things which were cen-tred in the flesh.

There are no regrets. Though young, still I do not regret biging passed to the other side of, life, I have only gone through the gate a few years before others; there I can stand and be a welcomer to those who will come, one by one. I will say to-those whom I have left behind, those who take an interest in myself, mother, father, and kindled, I have no regrets. I am far hap-pier in the spirit-land than I ever could have This is only a shadow of a communication.

Soon I will be able to speak more conversationally upon the scenes and places, circumstances conditions, of what is termed the unseen world.

Now I lose magnetism that has held me while speaking through the medium, and I must depart.

#### Ella Cole Stevenson

Ella Cole, the wife of Henry Stevenson. 1 open page for thought and meditation. It is wondrous, this city of the dead! It is incomprehensible to the spiritual mind, when first en-tering the courts of eternity. How vast and broad is the map thrown out to our spiritual conception t The speaking of it and the telling of it have no weight compared to the seeing of it, the feeling and the grasping. There is no vengeance, no hatred, no antago-

nism. It is wisdom in the grandest conception of it, to be taught, letter by letter, of the spiritworld-its out-goings and its in-comings. Were I fashioned again in the form, with the same prolific knowledge and understanding, what a pleasure it would be to me to stand upon the platform and proclaim freedom for the spirit. after the body has been given to mother-earth to pay its beautiful debt in tribute for having

rocked it for so many years upon her bosom! The landscape, as now I stand upon the outer circumference of your planet and view the pic-tures as they pass before my spirit-sight, makes language feeble to convey an idea of its grandeur and its beauty.

After having heard one speak thus from the domain of death, where there can be no falsehood or deception, who would fear to die? one — when the mind is cultured toward the beneficence and wisdom of the Creator.

Away with the false teachings of a hell, for it is only a superstition of the past. It must and shall pass into oblivion, for it is degrading to the name of my Father who art in heaven.

......

#### Henry Hyndes.

My earthly name was Henry Hyndes. I died suddenly. I was thirty one years old. My fa-ther's name was Henry, my mother's name was Elizabeth. I lived on North Exeter street, Baltimore.

Fruits and flowers, laden with the perfume of the dew of heaven, I bring to you, mother. It is most beautiful to go out of the body without suf-fering and awaken on the other side fresh and new born, exercising faculties that I never knew belonged to me!

graves. In this beautiful City of Derry.

In this beautiful City of Derry. I went to the green, saw the merry-inaking— Bright eys slancing, light feel dauging— Dancing, too, as they used to do. But they danced on up heart, for I feit it breaking. I saw some matis green gartants twining, And I thought of a loved one pining; I looked for her eyes to the blue summer skies, But the stars scement in mockery shifting. I asked some sweet girls, with to or, sunny curls, Werre they happy? they an-wered me "Very." Oh mathens, g + pray-how can you be gay And & many green graves in Derry?

Alone I'm roaming in the shadowy gloaming, Sadiy musting, atways choosing The path of glooms am neg the tombs, And think, Do they know I'm coming? And think, Do they know 1 'm coming? 1 sit on the graves where they're sweeping— Lote watch in return 1 'm keeping! And this is the meed of worldy greed, Sorrow, and wee, and weeping. 1 'd give all the gold the ocean could hold To kiss my love's lips of cherry, Be young once more with friends of yore In the beautiful City of Derry.

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(To be useful, this List should be reliable. It therefore chooves those immediately interested to promptly notify. us of appointments, or changes of appointments, wheneve and wherever they occur.]

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Sunday morning, July 14th, 1878, suddenly, of paralysis of the brain, Mrs. Irene Jarvis, wife of Mr. Jesse Jarvis, of Northport, L. I., in the fifty-third year of her age.

of the brain, Mrs. Irene Jarvis, wife of Mr. Jesse Jarvis, di Northport, L. I., in the fifty-third year of her age. In the removal from the earth-life of this earnest ploneer worker, Spititualism loses one of its most faithful defend-ers in word and deed; and the community in which she lived from childhoud, an example of true Christian integ-rity, so fully illuminated by modern inspiration as to have semuly of friends and nekhdors witnessed a prevof of the healthy growth of liveral religious sentiment, as gratifying as the are. Minjsters of both Methodist and Preshveri-an faith took part with the writer in the funeral services. Mrs. Jarvis had been for many years a most exemplary and useful wedlum. Her rom wikable energy and vivacity of spirits attracted to her a large circle of friends, because one intuitively recognized in her genial manners and usy life the true woman and sympathizing friend. The highest fact that her faith in the harmonial philosophy was alir-ing spirit, vitalizing all with whom she communed; and hour they had lost wife, mother, counsellor, friend and physician. Few women possess the ability to onfer the chulest blessings of iffe which flow, from these relation-sing spirit, vitalizing all with flow sons. Though the and physician. Few women and prosens, no ideal life can full the vacant niche where beamed the smilling face of the more thesings of iffe which flow. From these follows of husband, four daughters and two sons. Though they fully realize her coultinet love and presence, no ideal life can full the vacant niche where beamed the smilling face of the more allows here does and presence, no ideal life can full the vacant niche where beamed the smilling face of the more all household angel.

## AUGUST 17, 1878.

# BANNER OF LIGHT.



This work is dedicated to the good, the brave, the true, in palace or rot; and especially to the author's Southern friends, beneath whose summy skies it sprang forth; sh-eredy that king treen for their kindhess and sympathy, and with hearty good wishes for their welfare and fabors of toya. and with hearty good wishes for their welfare and labors of hove. Charles A. Frizler, E-q., In his introduction to the work, remarks: "This book treats of that is nimpleity, diver-sity and benevelence." It feads you or in an every-day style of life, taking up all the stations in the line of march. It moves forward, gathering a fittle here, a fact there, and solemn trute beyond. Sagachy and Love rule the roast, and Goog Peeling doe site basting. The instruction to be gained from a perusal of its pages, his general way, will amply re-pay the time spent in its perusal. A wkwardne site shown up by bad predicaments caused thereby. Selfistness and henevolence slike brightly over the pages, while Christ and the sprintial communications there wantle ever the sine of the world, and call on man to resurrect, regenerate, and to rehabilitment himself to push to ward the great and glorious work of reform and go d-will to man in the high-est, leaving no atone unturned that may be brought up to help ald and flash this sprinting temple, whereby he may appear in 'due form,' when he throws off this morial earth-by coll, and the form of the insert with the new spiritual form of righteonsness, in order to enjoy all that is great, good, and eternal in the avens.'' Large 80, 502 gages. Bound in handsome cloth. Price \$1,50, postage 15 cents.

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to J. Wilmshurst. The precise nature of this author's "Philosophic Ideas" may be inferred from his highly satisfactory explanation of Newton's law of gravitation. "Why," he asks, "does matter tend to approach other matter? and why should it approach it with constantity accelerating speed?" And his proach it with constantity of the iter an mutually impart and receive more of each other's beautiful and pleasing varieties of motion by-sympathetic section. " And so on, -Popular Science Monthly, April, 1878." In the course of his work, among much matter of profit, desrro for intoxicating by everges; holds out as a maxim for young people (and old ones too, for that matter,) " Keep the mind chaste and the body will tollow suit," and lucul-cites the highest order of unselfshiness, translating the old sentency, "*Kaal Justitia*," Act, with the n w readers' ing. " Do your best for others if the leavens fail." The work is one of interest alike to the student and the active were ther with the knotted and guarded problems of life, and should have a wide sale. -Banner of Light. "The author starts out with the central idea of Panthelistic poism. - Motion is the first element in change-the essence of variety. Love, the unity, and motion, the va-riety, constitute all existence. Love in motion is harmony. Harmony is the development of Love-love unfolded, pra-fers, bet were progressing be cx.mples. Live well learn well; teach well, and love well. Well mate and well educate. Be true philosophers now and forovernuore.-Re- *tigo-Philosophical Journal*. **Spoirtitual Scheres**, bostage 4 cents. **For sale wholesale and retall by the publishers, COLBY**. **K Hildli, a No** 

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BOSTON, SATURDAY, AUGUST 17, 1878.

Banner of Light.

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Fresh Notes from Onset Bay Camp. On our second page will be found another installment of Dr. H. B. Storer's report of the Onset Bay Camp Meeting exercises - The items below have been furnished to us from official sources, and are recommended to the reader's at-Antion:

Rain at night, and bright, glorious days, have been the good fortune of the happy campers at Diset. Since the first Sunday a harper compared of visitors has arrived, and the "the woods are full of them," looking up lots, scattering over the grounds to see what others have done, or off on the Bay sading and fishing.

in the Bay sating and biolog. The conference meetings have been generally well attended--Mrs. Nellie Brigham, J., Frank Baxter, Dr. Store, Prot. A. E. Carpenter, Mrs. A. P. Brown, of Vernant, I. P. Greenleaf, David A. F. Brown, of Verman, T. Streenad, E. Shir-Brown, Mrs. Howe, Mrs. Brown and Mrs. Shir-ley, of Woreester, Sidney Howe, Mr. Seth Shaw, of Providence, and others as speakers, with Miss-Litrie Thompson, Mrs. Shaw, of Brockton, and. Prank L. Union, as readers, having greatly addad to the interest of the occasion.

in the regular report, becauter, notes of the regular said and the tests given will be in place The "Banner of Light Headquarters and Books

store" occupies a mat and ornamental building, erected by Dr. Storer, where also the tighet office and his oth e. as Secretary of the Association, are found.

The Paynion is merry every evening with the gay diverger parties, who come in teams and Zay datasing parties, who come in teams and boats from the celestry round to enjoy that novel feature of camp mechanism into and afterward a roomlightende, or sail bouncheroes the flay. (Several excellent mediums have announced

frequent lefteles at their tents of cottages, which seems to be generally well attended. Howes for visitors have been found at the next

cottages of hearly all owners; it is probable that snother year will see, the tents displaced by the pretty wooden buildings which have proved so popular.

A new most has been added to the flug-staff, and on Salidaday astellate was an informal gath-ering there at non-n H. S. Williams, the Presi-dent, stating that it had been thought well to observe with appropriate exercises, both the mis-ing of the flag upon the new staff, and also the hanging of the new bell at the speakers' stand, which was the gift of the people assembled. J. Prank Baxter, or 24th 9, played and sang "Ameri-at" and the "Star Spangled Batther," the congregation folming - Miss Lerz e.J. Thompson read patriotic schements in the old diag could speak as we. He shought if the old diag could speak as we.

lifted if it to the upper air and its graceful folds were shaken out upon the motiong breeze, it might appropriately adopt the words, of desus : the right to lite, lite ity and the pursuit of hap-phresse and, in the words of dofferson, "count and exact justice to all mankind," were identical with those, where in a possibler sense, and withand party or sectation bias, were represented by this Association, and which have would be boildly affirmed and interpreted in the years to fome. His impromptional tiess, replate with happy allu-plons, was note yed with applause, and the com-pary followed the call of the new bellato the plattorm, which office. Theorem, read, 2 The Bells," and brief speeches were made by L.P. uperileat and others.

Sould, moning brought an aggregate of about accentized persons by excursion trains from down the Cape, Boston and way stations, and by meeting-time 2000 persons were present. Arristic composed of residents upon the ground, with J. R. Phelps, of Biston, organist and di-cetor, sang, several selections during the day. Mr. J. Frank Edsterswass the speaker of the morning, and gave an volustable and practical discourse up on the radical and reformatory character of Spinitudism, followed by lests of the most convincing order. The address of Mrs. Fannie Atryis Smith, of

Brayelon, Vt., in the afternoon, upon " Pie Gift of the Divine Spirit," was a most perfect and shopent idustration of what sublimity and beauty of thought and spontaneity of expression the

The Lake Pleasant Camp-Meeting, So we are officially informed, opened on Sunday, Aug. 11th. Previous to the arrival of that date one hundred and eighty-two tents and cottages had been put up and filled with patrons - which is of itself an index of the popularity of this fine resort. The audience which assembled Sunday

was the largest which has attended any opening Sabbath since this Camp-Meeting series was inaugurated at Lake Pleasant, being estimated as above four thousand persons. Dr., John H. Currier, of Boston, delivered the opening address in the morning, his subject being, "Our Temple From Punch: "Fat sort o' minister hae ye and its Worshipers," This was his first appear-ance as a speaker in this locality. His eloquent worth. Sax days o' the week he's inversible, the morning his subject being, "Our Temple remarks cailed forth warm encomiums from those attending, and (as is always the case with him) He gained many friends at the Camp, who ex-

pressed a wish to meet with him there again. The afternoon services consisted of a thoughtful and well-timed discourse from Giles B. Stebbins, Esq. A conference occupied the time in the evening. Each of these sessions was preced- replied.- Kennebec Journal. ed with a sacred concert by the Fitchburg Cornet Band (twenty four pieces)...

The programme of exercises throughout the continuance of the Camp will be lectures every continuance of the Camp will be lectures every ble, at a touch; nay, you may kick it about all incruing (except Monday), and conference meet- day like a footballi, and it will be round and full ings each afternoon and evening, each service at evening. Does not Mr. Bryant say that Truth to be preceded with music by the band. Dancing gets well if she is run over by a locomotive, -orchestra numbering sixteen pieces, drawn finger.2-Holmes from the band-will also take place on the afternoon and evening of each week day. On Sunday three services will be held, in the order observed on the 11th.' Giles B Stebbins lectured there again on Tuesday, Aug. 13th.

So crowded has the camp ground already become that preparations are making to open up fifty acres of additional, space for the accommodation of the fast-increasing throng. -

Mr: Longley, of Springfield, musical medium, is outlingrounds.

Aug. 14th, Henry U. Lull was to lecture for this Camp Meeting Association ; 15th, Mrs. Abbie N. Burnham; 16 h, Mrs. S. A. Byrms Snow; 17th, Dr. R. T. Hallock; on Sunday, 18th, Mrs. Fannie Davis Smith, Ed. S. Wheeler will speak 20th, Mrs. C. Fannie Allyn (21st., Mrs. N.-J. Willis; 224, Dr. 11, B Storer, 234, Ed.S. Wheeler ; 24th, Capt. H. H. Brown Sunday, 25th, J. Frank Baxter, Cephas B. Lynn; 27th, Cephas B. Lynn; 28th, Mrs. N. J. T. Brighain ; 28th, J. Frank Baxter ; 30th, J. M. Peebles ; 31st, Capt. H., H. Brown ; Sunday, Sept. 1st, J. M. Peebles, Prof. William Dention.

and J. H. Smith, Secretary, as well as the members of the committees themselves, are entitled to great credit for the readiness with which the Lake Pleasant are met and satisfied. There is every promise that the present convocation will surpass in the number attending it any campmeeting yet held on these grounds.

# SPIRITUALISM, BY JAMES HOOK.

In every age, progress in art, science or reli-

interest or limited vision did not permit them to Boston Advertiser. look beyond their standpoint of observation. Ignorance, anarchy, superstition and britte force fuled the world in the past ages. As the advance of intellectual development began, persecution followed. Servetus was burned at the stake for differing in opinion with John Calvin. Galileo was imprisoned and threatened with death-for deelating a scientific fact, and was forced to reeast to save his life. Reform its and those who st-pped out in advance of the times became the fit is noticed that when a merchant is figuring. A tack points heavenward when it means the target for the batteries of all who differed with for the lowest possible number of cents on which most mischief. It has many human imitators.them. Lather and Wesley stepped out and to fail for the dollar, he all the more vigorously. Cincinnati Breakfast Table, holds on to his place in the exercises of the regu-

#### BRIEF PARAGRAPHS. The wind is unseen, but it cools the brow of the fevered one, sweetens the summer atmo-sphere, and ripples the surface of the lake into silver spangles of beauty.' So goodness of heart though invisible to the material eye, makes its presence felt: and from its effects upon surrounding things we are assured of its existence.

Vinegar and fruit stains upon knives can be taken off by rubbing the blades with raw potato, and then polishing on the knife-board in the usual manner.

and on the seventh he's incomprehensible !!

Three little boys on a recent Sabbath were stopped on the street in this city by an elderly gentleman, who, perceiving that they had bats and a ball with them, asked one of the number this question : " Boy, can you tell me where all naughty boys go to who play ball upon Sunday?" "Over back of Johnson's dam !!" the youngster,

Music washes away from the soul the dust of everyday life.

Truth is tough. It will not break, like a bubwhile Error dies of lockjaw if she scratches her

The Emperor of Japan, Musto Hito, is a lineal descendant of Kanyamatoiwarahikno Mikoto, son of Hikonagisatakengayafuklayezuno Mikato, the great great grandson of the sungoddess.

A LOVE IN SPAIN.

A LOVE IN SUMM. Sud as a outh which broathing through a gorse (But what a gor eje, sine. 1 do not know); Molder than made gots in the 27 Norse (With Norse or melting a 1 cannot show); Fiscar than weight biass of the full stronger (With worse or melting a 1 cannot show); Fiscar than weight biass of the full stronger (With weight biass of the full stronger (A s we have never down, door table) In strangtant grows of the full scentific full specific divonder what they use, and if they smell) How you advance due to the should full group band (I so that right 2) how you softed so brightly, Theid you brighter, and you onled so brightly, Theid you brighter of so of spinish lood. —(New Tork World,

Notwithstanding the paritic language of the Porte, the Austrians entering Bosnia seem to find a welcome totally unexpected by them, and have to fight as they go forward. The Austrians gained a victory over the insurgents on the 8th instant, along the line of advance from Naglai to Sheptsche. The Bosnians fought with obstinacy for eight hour-, but were obliged to The board of officers and heads of special com-mittees, consisting of Dr. Beals, President, H. A. Buddington, M: H. Fletcher, J. W. D. Perkins, drawal of the British fleet.

A NICE JUDICIAL QUESTION .- A curious case is reported from France, in which the buyer of a material and spiritual wants of the visitors to cow put the payment in paper upon a post, and Lake Pleasant are met and satisfied. There is the animal, which he held by a halter, devoured the cash. The question was as to whether the buyer or seller should be the loser. The judge has decided that the former, having taken possession by holding the tope, was responsible for the misdeed of the beast

A monkeyish letter-ape X - Keokuk Constitu tion. A sharp letter-keen 0. - Cincinnati Sit-urday Night. A nobby letter-blue J. - Philadelphia Bulletin. A stinging letter-bumble B .-gion has been met and opposed by those whose *Bay City Tribune*. A social letter-Crow K.-

THE ST-LERS OF MERCY.

On : have we not the Crucified Among us, "Peven at the door"? Whom else behold we, day by day, In the sore-factor, patfent poor? And where disease makes want its pray, Can we not stand their (Pross beside?

An we not actual ford , ross weather Oh, blest vocation, theirs who come At chosen due's high behest, To sould the the sequilit Souch of pain With pledges of a better rest Than all earth's weather in give or gain. And whispers of elefana han 't

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New Publications.

northwestern New York great damage was done by floods and gales, Thursday night, 8th. The death rate of the Wallingford disaster has since SUNDAY AFTERNOON, a magazine issuel at Springfield, Mass., by a company of the same name, has the following table of contents for August: "Fishers of Men, amounted to about thirty, through a number 1.," S. T. James; "A Prison for Women," Clara T. who succumbed to their injuries. Property loss estimated at over \$100,000. Funeral exercises of estimated at over \$100,000. Leonard; "The Badness of Hymns." Frederic M. Bird; "Chips from a North-Western Log, 11.," Campbell the victims, attended by 10,000 persons, took place Sunday, Aug. 11th, and were of a solemn Wheaton; "A Tribute," Elizabeth Stuart Phelps; " Voltaire in Geneva," Gerald Smith; "My Minister," Caro-

line II. Dall; "Superfluous Praying," Washington Glad-den; "Gransir," John Vance Cheney; "Aunt Huldah's Scholars," Edward E, Hale; "The Royal Mother of a There is a class of people who seem to think' that a man can't be a real reformer unless he accomplish three things: suffer himself to lapse into a decayed and generally seedy appearance; Royal Race," R. H. Howard; "A Bit of Flotsam," Mary A. P. Stansbury; "Anna the Prophetess," E. Forton; "Forecastle Jack," Frank H. Converse; "Beppo," Zamake himself thoroughly obnoxious to every-body of good taste; be immensely more anxious del Barnes Gustafson; "Incidents of the Greek Revolution, " S. G. W. Benjamin; " My Confidence," Thomas L. Rog Tr; " Editor's Table,"; "Literature," to take care of humanity's business than to mind his own.—The Index.

THE PHRENOLOGICAL JOURNAL, for August, contains among other good prints, articles on "A us Bronson Al-cott," (with portrait.) "Slipshod Ways," "William Cullen 'Bryant, " (portrait, ) " General Schouvaloff, " (portrait.) "The Roman Soldler and His Food," etc. S. R. Wells & Co., publishers, 737 Brossiway, New York.

OUR FINANCIAL DISTRESS - ITS CAUSE OAN IT BE RELIEVED ?- How? is the comprehensive title of a little pamphlet by Moses Hull, which is saying enough to insure its wide perusal. It is a timely discussion of an absorbing question. Published by Moses flull & Co., Boston.

LIFE AS A TEST OF CREED is the title of a sermon preached by O. B. Frothingham at the Masonic Temple, in New York. It revives the old order of illustration, which was that creed was a test of life, and is treated of course vigorously.

ABSTRACT OF THE LAST WILL AND TESTAMENT OF JEAN MESLIER, & Roman Catholic, priost, by Voltaire, is translated by Miss Ellon Carroll. This famous piece of writing by a repentant priest, which made a great stir in its day-over a hundred years ago -is republished now for the gratification of English readers by D. M. Bennett, New York. It is well worth perusal.

OUR LABOR DIFFICULTIES-the Cause and the Way Out, by W. Goodwin Moody, is the title of an essay read before the last mosting of the Social Science Association, at Cincinnati, and discusses one of the most absorbing and perplexing subjects of the day in an instructive and enlightening manner. A. Williams & Co. publish it.

THE FIFTH ANNUAL REPORT OF THE BOARD OF FIRE COMMISSIONERS is published for the City by Rockwell & Churchill, and is full of interest for all citizens.

INTERROGATORIES TO JEHOVAH upon various subjects. to which answers are carnestly desired, is the sufficiently descriptive title of a book compiled by the editor of the Truth Seeker, Mr. D. M. Bennett. Those interrogatories are apparently endless, and we doubt if any man will live long enough in our day to listen to their full answers, if they were to be given. It strikes us that it would have added to the attractiveness, if not to the effectiveness of the list, to have classified such a rush of questions to the Almighty according to some rule; but the reader is left to pick and cull according to his own desire. He will be very sure to find many which he would like an answer to for himself, but the author leaves him to wait for it along with himself, and he will thus be likely to learn patience, at least. To run over this long list of queries is an exercise that will, however, be apt to quicken the thought of all

as a sample :

ipie : "Here the mann a' be daft, "They dinna think as we dae; Here thes mann a' be blint, "They dinna see as we see; In matters hely and divine 'Inquiry's out o' season; Since failt is a' the Lord demands, It's foolishness to reason."

MIDSUMMER, Midway about the pircle of the year There is a single perfect day that lies Supremely fair, before our carelèss eyes, After the synthese of flor al bloom appear. Hefore is found the first dead leaf and sore, It comes, precursor of the antumn skies, And crown of spring 's condeavor. Thi it slies We do not dream the fixwless day is here. Mindful but of the pays we hope to see, Mindful but of the pays we hope to see, We never think, " These present hours exceed All that have been or that shall ever be;" Yet somewhere on our journey we shall stay Hackward to gaze on our mid-ummer day, -[Androw B, Sarton, in Midsummer Holiday Scribner.

MIDSUMMER,

and impressive nature.

The most destructive weapons of warfare are the invention of what is called Christian civili-zation. But the humane teaching of the "Prince so far as this world is concerned, will of Peace,' never be entirely vindicated until cannon in this world and hell in the next are utterly abolished.

The Gardiner, Me., Home Journal, speaking of a lively cotemporary which "gathers up lots of items of interest" about a certain isle, where we presume it is published, says :

The presume is is published, SilyS : "By the way, when it is gathering up the statistics of the island, why does it not publish the names of the bank-rupts who have built nice houses there, which they have cheated out of their creditors? It would interest a great many. We hope there are none in that moral community, but have heard hints to the effect that there might be some. There are people who think that men should pay their debts rather than dwell in seaside residences—but tastes differ."

The prosecution of Prof. Smith in Scotland has called forth "The Heresy Hunters and the Heretic Hunter's Song," of which we give one verse

-[London National Reformer.

mind is canable of when inspired by the Drvine Spirit of which she spoke. Her sentences are word-pictures, the beauty and significance of the thought finding such perfect expression in the language used that only a  $\pi r' r' r' m'$  report. would dold just be. Her advice to medoums was

most wise and traternal The choir then sung "The Sweet By and Bye," the authence using at the typest of the speaker, fir. Cephas B. Lynn, of Sturgs, Mich., and Jonng thecherus. Mr Lynn's personal magnetism? as he stepped to the trint, seemed to evolven wave of sympathetic entrusiasin among the people, and every mind was trushed to catch his opening words. In a most trank and genial manner he hold an amusing illustrative story, which corthis y had the tendency to put the audience in good humor for heating a most radical and icono-Master address announced as "Atter, Moody and Sankey, what then """ He said a free platform s a civilizing power in any community where by sational, philosoph.c.d radicalism, it interprets becaurent events. There is not a more sublime. the current events. There is not a more subling apectacle than that of an independent congregaaon supporting atcunfettered ministry. We lis-In with pleasure to an exposition of what physimi science has given to the world. We also de light light, elaboration of the constructive side of the liberal religious movement, not do we forget the legitimate work of the nonoclast. The speak or traced the effect of the revivals in the churches. and made the point that after the revival came discussions, and offentimes the extreme of maprialism, as in the case of Moody and Sankey and Inversion. The final result was the gaining of an independent position between these two extremes, where all sects, all historical faiths, and subjected to a scholarly inspection, which, in the rid, will result in the establishment of a sound spiritual philosophy of religion.

Mr. Baxter followed with tests, and as usual alicited great interest, the spirits described being recognized by persons in the audience, who testiled to the maivelous accuracy of the circumstances delimated.

In the evening, Prof. Carpenter gave a mesmeric entertainment at the large dining tent, and Miss Lizzie J. Thompson, assisted by Mr. Stank L. Union, gave readings at the Pavilion The multitude melted away toward nightrall, aturning home with expressions of satisfaction both with public exercises, private hospitality, the perfect order which was spontaneously maintained without official assistance, and the place which has so suddenly come into extensive and promising notoriety. D. F. Abbott, of Pouglikeepsie, N. Y., pastor of

an independent congregation, was present Aug. 11th. He is an intelligent and liberal gentleman, and is destined to reach a high degree of eminence in his chosen profession.

On Tuesday, Aug. 13th, the members of the Areociation, mediums, speakers, etc., embarked on a sailing excursion down the bay, by invitation of the masters of the yachting fleet, gath-sred here to accommodate visitors.

Mr. and Mrs. J. R. Robinson, of Chicago, wellnown Spiritualists of many years' standing, risited Orset Bay during their tour East. Mrs. Robinson is a fine medium. These two workers in the cause of human progress have many warm aiends.

Mrs. A. P. Brown, of Vermont, a well-known ecturer, is solourning by the sea. A party of tourists from Ballston Spa, N.Y.

are anxiously looked for by a few knowing sampers.

It is reported that some of the chaplains of our .avy are frequently half seas over when their abips are in port.-Boston II-raid.

braved the storm." Universalism, another ster in advance, came upon the scene of action, and all the batteries as well as the small arms of the evangelical alliance were discharged at its ad-

vancing column. It kept steadily on, like Napoleon's old guard, until it gained position, libefficiency the minds of the people by logic and contra on sense. At this period Modern' Spiritualism made its advent, with its mysterious raps and knockings, table tippings, etc. Ignorance was amused, science amazed or confounded; super-tition alarmed. The devil was loose among the people, the shepherds carriled their flocks | faults of thy brothron."

and uttered words of warning against admitting this imp of Satan within their gates. The priesthood prayed and incanted to exorcise this devil; but, like Banquo's ghost, it would not down. - A J. Davis, an illiterate youth on a cob-

bler's bench, was made to utter words of wis-Divine Revelations was the result. Prof. Hare, of Philadelphia, was engaged to scientifically write the thing down and give it a quietus. The r-sult was, Hare was converted to the faith and wrote it up. The virus spread. The judge on

the bench, the lawyer at his books, the merchant at his counter, the workman at his bench, the divine in his desk or al his rosary, were not proof against the onward tread of this then unseen something whose presence and power were admitted but not understood, and they called it "devil."

Thirty years have passed since then, and science has demonstrated that this bugbear or devil was the work of the spirit world, preparatory to its efforts in paving the way to communicate with friends on the earth; The work of those in: the higher life is not yet fully accomplished, but much has been done, as thousands and tens of thousands can bear witness, whose hearts have loved ones whom they once mourned as lost to ticulars apply," &c. them forever, the dogmas of old theology affording no relief to the stricken heart. The church and the priesthood especially, has been the

deadly enemy of this spiritual development, the principles of which underlie the whole basic structure of their religion. This is the condition in which we find these spiritual matters at this

time. The medium, the instrument through whose organism and wonderful gift the spirits can send thought and action, and manifest in person to the astonished investigators, is subjected to the malevolent jeers, not only of the ignorant and vicious, but from those who claim to be teachers of the principles inculcated by the Nazarene.

Terre Haute, Ind.

The Jewish women are beginning to feel the induce of the liberal ideas of the present day concerning the position of woman in the body politic and social, as they ask that the benedic tion, "Blessed art thou, on Eternal, our God, that thou hast not made me a woman," be expunged from the Jewish ritual."

lar week day prayer meeting .- Gold Hill (Ner.) News.

Make your company a rarity, and people will value it. Men despise what they can easily have,

"Having in my youth severe notions of plety," says a Persian writer," I used to arise in the night watches to meditate, pray and read the Koran. One night, fully occupied with these wrating my future a work of meather instrupractices, my father, a man of practical piety, 'Behold,' said I, 'thy other children are awoke. lost irreligiously in slumber, while I alone awake to receive Gol.' 'Son of my soul,' answered he. "Son of my soul," answered he it is better to sleep than to wake to remark the

> One pleasure cheers me in my solitude, The loss of source, It halfs with southing tones the sense of pain. The rest cost ongoing, the inquitet wish, This otrows of will grow to ravishment, And salarset self to harmony divine. -{ Guethe

Visitor to Sunday-school, addressing the childom that confounded the learned, and Nature's dren: "What is the ostensible object of Sunday-Divine Revelations was the result. Prof. Hare. school instruction?" Noanswer, Visitor:" What is the ostensible object of Sunday-school instruction?" No an wer. Visitor: "What is the os-tensible object of Sunday-school instruction?" Small boy (in a feeble voice): "Yes, sir.'

> GOOD DISINFECTANTS - No. 5. - Chloride of Lime.—One part in 100 of water.—Herald of Health.

LIFE. Life? 'T is the story of love and of troubles, Of troubles and love, that travel together The round word through. Beh dd the bubbles Of low? Then thou des and turbulent weather. Why, mat had all Eden! Then love, then Cain! Go away 'so away with your bitter-sweet pain Of love, and leave us?, Come! care not a pin, Until peace goes out and till love comes in, - Joaquin Miller, in The Independent,

The London Times has the following advertise ment: "To clergymen.-A University graduate will be glad to furnish sermons on reasonable terms. Theological views as may be desired Warranted original, and never previously sup plied. Evangelical, Ritualistic, or Latitudinari an. Always on hand, a choice selection of been made glad that a way has been opened to fective quotations, suitable either for the pulpit hold sweet converse and commune with the Sricest confilence observed. For further par-

> The Nautilus, a small dory, which sailed from Beverly some fifty days since, has arrived at Havre, France. William and Walter Andrews, of Boston, her crew, were much fatigued by the long passage and bad weather, but otherwise closed the perilous voyage in good condition.

> It is a fact that has been noted by statisticians and oldest inhabitants for many years that the severity of our summer weather has increased, pari passu, with the spread of thermometers, Before these delusive instruments came into use it is notorious that we have no record of such intense heat as has afflicted us now these many summers. In temperate times, sunstroke, soda water, paper collars and other midsummer nuisances were unknown.-Ex.

Nearly every part of New England was visited by severe thunder storms Friday, Aug. 9th, and in many places were accompanied by disastrous gales. Many persons were killed or injured by lightning. A terrible tornado passed over Wallingford, Conn., about 7 o'clock in the even A terrible tornado passed over ing, blowing down one hundred dwelling houses and other buildings. Some twenty-five persons were killed and over forty seriously injured. In

Yellow fever still devastates New Orleans, and the mortality from this disease in Mississippi is author, New York. on the increase

"We have plenty of fresh salt air here-even our lady boarders wear sol'taires in their ears," said an enthusiastic seaside landlord. "Do n't 'Have you a salt say so," said the press guest. "Have you a salt rheum in the house?" "Yes, sir," said the land-lord quickly, "a humorous correspondent has it liket near." just now?

THE NASHVILLE EXPLOSION. It is war to the knife, and the knife to the hilt, In the University Vanderbilt. And oh, what do we see ? Chairs empty three-A professor abroad for his heresy, This ejected professor s ws Science is gagged, And away from the University dragged. Like a felon, at tail of cart mediaval, By the popular fury consigned to the devil, What a warning is this to the man who would write Of pre-Adamite days and ages of night. 'T is the law that the sharp lance of Science shan't tilt At the Scriptures in 'Varsity Vanderbilt. -(St. Louis Evening Post.

# The Yearly Meeting at Mantua.

#### Reported for the Banner of Light.

The Spiritualists of Portage County, Ohio, held their year y meeting in a grove at Mantua, Sunday, Aug. 4th, 1878, (These meetings were appointed by the spirits over twenty years ago, when Spiritualism and its developments were to their primitive state, so to speak, as were many of its mediums and advocates.)

The sifting process has been also in successful operation and from year to year the tendency has been onward and unward. The work has been under the control and man agement of those who have the good of the cause at heart, aided by co-workers who have "crossed the river " and are still with us. The meetings have become -a-necessity, and I might add a popular one, wielding a powerful influence for the cause, in which many toilers are giving their me and strength.

The meeting was called to order by D. M. King; music by Mr. Bigelow, and the audience joined in singing "On Jordan's stormy banks," making the grand old maples ring with the chorus of happy voices. Invocation and em were recited by a little girl from the Cleveland Lyceum, with much credit to herself and tutors.

A chapter was read by Mr. Gillett from Balph Waldo Emerson, giving a startling prophecy of to-day. Mr. A. J. Fishback then gave one of his live speeches, from the text, "The Better Gospel." Mr. Fishback is doing a grand work for Spiritualism in Ohio, shaking old theology rom centre to circumference. He comes with his hand full of manna from the spiritual kingdom, giving to all

who thirst and hunger the true bread of life., The age demands just such men and women. When he takes away a plank, he does not leave the barren ground to walk on, but instantly replaces it with a smooth new one, on which the traveler can walk without fear of stumbling.

The crowd was immense, the day one of summer's finest. Bounteous collations were served by many kind-hearted ladies. In a word, all were kindly cared for, and with many hand clasps and lingering good-byes the audience dispersed, feeling stronger, happier, and better able to grapple with life and its stern realities

The annual union picnic and meeting will be held in the grove at Mantua Station on Saturday, Aug. 31st, and Sunlay, Sept. 1st, 1878.

#### MERCIA BOYNTON LANE, Secretary,

Northern Wisconsin Spiritual Conference Northern Wisconsin Spiritual Conference. . The riends will be held in Omro on the 6th, 7th and 8th of September next. Prof. R. G. Eccles will be the speaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberalists invited to participate, Good vocal and instrumental music secured. The dining, room will be under the supervision of a competent com-mittee. The delicacies of the season, with the substan-tials, will be served at the low price of fitteen cants a meal. S. M. BROWN, President. Dn. J. C. PHILLIPS, Secretary. DR. J. C. PHILLIPS, Secretary. Omro, Wis., Aug. 7, 1878.

those who sit down deliberately to it. Published by THE BOSTON HERALD has shown great enterprise in

getting out an illustrated history of that journal from 1846 to 1878, which term comprises that of its existence. It again teaches the lesson of large results from small beginnings, and shows what it is possible to do with enterprise. tact, and plenty of money.

HOW TO BE PLUMP, by T. C. Duncan, M. D., is a brochure which many persons of lean inclinations will be glad to read and in ty be able to profit by. It contains numerous suggestions and rules for governing the dist, with a view to taking on flish and making a rotund appearance in the world. Duncan Brothers, publishers, Chicago.

FOUNDATION STONES of the Church of the Unity: Evansville, Ind., is a collection of discourses pertinent to the establishment. In the face of many obstacles, of a Liberal Church in the above-named locality. The introductory sketch is exceedingly interesting, and conveys the whole the real story. The sile of the book is for the banefit of the church. George Chainey and Robert Collyer are the chief contributors.

ROTHMEL, by the author of "That Husband of Mine," is having as rapid a run of popular favor as its predecessor. The story rather appertains to inner experiences, and delineates with impressive skill, with the interaction of various characters, the workings of the human heart. The publishers show what their own estimate of the character of the book is by presenting it in an unexceptionable manner. It is neatness itself. There are touching passages to be found all along these fair pages, while the general "impression of it's perusal will not fail to be deep and lasting. Lee & Shepard, publishers.

THE INTERMEDIATE WORLD, by L. T. Townsend, D.D., author of " Credo," is an orthodox attempt to acount for the condition of the dead between the time of his dissolution and the time of the resurrection and judgment. It is altogether a theological discussion, from the old standpoint, and is of small interest to those who have escaped from the tyranny of texts and merely human authority. Neatly published by Lee & Shepard.

BLUFFTON, a Story of To-Day, by M. J. Savage, is a fiction written by the most radical and liberal of all the preachers in Boston, and has already won its way to an enviable popularity. The incidents of the story are mostly facts, which however belong to no one place or person. The local scenery is depicted with an artist hand, and the real purpose of the fiction is to bring out in strong relief . some of the evils of one phase of religion, and some of the good of the opposite. It aims to show that good and evil are both human, and not confined to any one religious type. Published by Lee & Shepard.

UST. PETER'S BRIDE, by Mrs. L. St. John Harper, author of "Maria Monk's Daughter," is pronounced a very powerful and absorbingly interesting book, discussing, as it does, in a plquant way, some of the most profound and perplexing questions of the day, and doing it with all the interest of a romance. It is packed with wit, and flushed with humor, and sparkles with close and terse observations on men and things. There is genlus in the book, and it has been duly acknowledged. Though not a novel, it is nevertheless as entertaining as one, whatever its concluslons. G. W. Carleton, publisher.

PECCAVI, a Novel, by Emma Wendler, is a story of destiny. It has a current of narrative that bears the reader right on, while its grouping and delineation of characters show a masterly hand on the part of the author. It is a story that is enjoying a wide summer popularity, which it well deserves. Published by G. W. Carleton & Co.

MR. PETER CREWITT, by the author of "That Husband of Mine," and NOBODY'S HUSBAND, are two light and graceful fictions for current reading from the prolific press of Lee & Shepard. They will relieve the tedium of an hour of travel or a slesta in the hammock, and claim the right to be ranked with popular literature. They are in convenient form to be carried in the satchel or pocket.

RECEIVED: T. B. PETERSON & BROTHERS, publishers, No. 306 Chestnut street, Philadelphia, Pa., forward us a copy of an historical romance of the reign of Louis XY., entitled, "MADAME POMPADOUR'S GARTER."