





with them not only in strictest justice, but also accord to them the honor and reverence which we bestow upon the aged and infirm of our own household, who, their earthly lot accomplished, are about to be gathered to the spirit world.

Some had asked why it was that spiritualism, as found in Indian guides and controls so convenient, and in most cases necessary. She would remind such that the Indians, because of their natural, unartificial and well-ordered lives, drew intuitively near, even while in the earth-sphere, to the fountain head of inspiration, and therefore knew more of mediumship than the entire civilized race, who, whose mental process 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 among mortals. After a brief reply to a query from a person in the audience, Mrs. Allen closed her address with an improvised poem.

John Wetherby, Esq., was next introduced to the audience by Dr. Currier. He felt that the spiritual movement was largely indebted to the Indian element, as Mrs. Allen had stated; indeed, 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 assembly had so attentively listened, in order that he might say a word in defence of mediumship generally. He believed in phenomenal mediumship, 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 these phenomena were capable of being discredited, what spiritualism is to offer above and beyond the ordinary ground occupied by the liberals in religion as generally understood? Progressive, intellectual, inspirational mediumship, was all right in its place, but when we came down to the point of what had made Modern Spiritualism, that evidence he believed was furnished alone, or in the main by the physical phenomena. The speaker deplored the division which seemed to exist in the ranks of Spiritualism, and which seemed to tend, as to results, toward the drawing of a line of demarcation between the manifestations and the precepts of Modern Spiritualism. He would like to close up this widening fissure; he would like to see the cultured ones on the spiritual platform throughout the country take broader ground of welcome toward the phenomena, 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 themselves were fraudulent, instead of the mediums so roughly handled. He was not there to defend fraud; such a course was far from his thoughts; but the church of to-day was inundated with deceptions, 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 instincts of the outside powers should, because of their acrobatic sensitiveness, be wrought upon and permeated by the spirit of fraud, religious, commercial and social, which infected 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 patriots in the movement, the others to be looked upon by them as the phobians. 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 laws 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 verities when practiced within its communion, but had kept them secret within the hands of the priesthood and out of the hands of the common people, and the inspirationalists of Spiritualism seemed to be animated by a desire to act in a similar manner—hoping, by keeping the phenomena to the rear, to produce the impression in the minds of outsiders that they had been converted to the New Gospel through its Philosophy alone. The speaker would not be understood as deprecating intellectual development or cultured intelligence; he admitted a fine lecture or discourse as such as any one, but he would have the one delivering it understand and admit that it was the simple fact of the demonstrated return of the disembodied 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 had called attention to the valuable work being done by Col. Meacham in his paper, the *General* [published 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 views in a favorable manner on the Indian question, and he appealed to all who could do so to favor Col. Meacham with a subscription. Spiritualists, above all others, should feel an interest in the cause of the red man, since through its media the spirit aborigines had accomplished much for a spreading of the knowledge of the New Light since its dawning. It was in 1819, just after the advent of Modern Spiritualism, that the United States Government first adopted a civilized policy toward the Indians, by transferring them from the domain of the War Department to that of the Interior. Might there not 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 popular awakening in favor of right doing toward this much-wronged race.

The advent of Saturday, Aug. 31, was signalled by the arrival of the Ashby Cornet Band, E. A. Wright, leader, whose fine music sent shivers of delight down the spines of the audience, and the morning's programme. Dr. Currier in a 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 sances by the resident test mediums and by Miss Laura Ellis for physical manifestations, he introduced the choir—which consisted of C. B. Marsh (leader) and John G. Bond, Mr. and Mrs. Dinnell, Mrs. Carr, Mrs. Edwards, and Miss Nellie M. King (who also discharged the duty of organist)—whose members proceeded 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 preface-d the address of Giles B. Stebbins, Esq., of Michigan, the regular speaker of the morning.

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

day just as much as we ever would be, though perhaps the life to come would give us more 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 experiences of one race and one age, while the sacred writings of all peoples (and he quoted several passages in proof of his position from various works) were charged with the history of the whole world, and the Christian estimation of what was good in the Christian estimation; the records proving that the great principles of mercy and truth were known and recognized in every age, as they were in his own. He cited, in proof of this broad kinship right thinking, passages from the writings of Emerson and A. J. Davis, which latter author, he said, was wise beyond what was written, in the knowledge of the soul, and had been taught in the school of clairvoyance and spiritual worth-ship. He urged his hearers to appreciate the fact that they stood upon the crowning point of time—that the inspirations of the past, its grand words and heroic 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 period of privileges to live here and now! The present grove was on historic ground; not only here in Concord had

"The immortal farmer's soul  
And fired the shot heard round the world."  
In a political sense it was from this small old town that the message of transcendentalism—which 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 Calvinism with its warming radiance, 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 members. No place, therefore, could be mentioned where the disciples of the Spiritual Dispensation could more fittingly assemble for the enunciation of their Ideas. Glorious was the light which Spiritualism shed upon the hitherto dark problem of life beyond the grave; but he would have its followers fix earnest hands upon the plow of practical endeavor, a right the wages of the present world, rather than the fictive, dateless 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 after, claimed the soul's best endeavors and closest application; the wonders from without must not be allowed to make us blind to the wonders within ourselves.

He would not understate or say ought in definition of mediumship and clairvoyance, or the revelations incident to their exercise, but would rather have these aids all things brought into united work toward an harmonious end, avoiding entry into that realm of speculation and theorizing 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 nature. The soul over the 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, and that the hands in the West were convulsed with the wave of inquiry as to the reliability of various public mediums, the necessity or the utility of test conditions, etc., and that wave was rapidly 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 mediumship, which in the early days of the movement 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 inquiry into spiritual things, giving striking instances of what he himself had been privileged to witness among the families of those who made it a practice, and said such occurrences, in their totally incontrovertible character, proved that Spiritualism, as in all things else, there was no royal road to learning—if we would compass the golden crown of knowledge we must win it for ourselves.

The speaker made a marked distinction between the so-called miracles of which theology taught, and the mysteries of nature, which were going on around us constantly, and which we perceived and recognized as the legitimate results of the operation 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 atonement, and others of like stamp were presented for belief, the boundary line was passed—we could not rightfully accept anything against which reason rebelled.

Spiritualism reiterated in our hearing with added power that glorious apothegm that—  
"The throne was sacred thing  
Beneath the robe of heaven, is man's."  
Man was the grandest product of the planet, and the various latent powers, of the possession of which he gave evidence, were the result of his divinity, the gift of healing, etc., were the verities 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 relation of our being! Theodore Parker was wont to say that in the Christian religion, if 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 possessor 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, "Blessed are these Christians who love one another," so might it be said of the Spiritualists, and not only how they loved one another, but also how devoted they were to their conceptions 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 Spiritual Dispensation was in its having opened out our 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 infinite possibilities. We could attain to the light of the supernal life while yet for 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 progress acquisition.

The speaker was not a minister, and he thanked 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 to the present assembly, he would choose a verse from Paul's "Ephesian's" Epistle, where he says, "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 the Spiritual Philosophy.

He had referred to the work of transcendental-

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 Concord, Ralph Waldo Emerson, had failed to comprehend the value of the great spiritual dispensation which he [Emerson] and his brother thinkers had really helped to build up. Emerson's works were of a character to overarch the centuries; the time would come when his great libraries, and his books would be regarded as the advance attained to even in our day; but when that time came those very works would demonstrate 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 in Spiritualism were insane drivelers; but 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, 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* Emerson says:

"Thou art come to be a seer, a prophet,  
A herald of the new day,  
Angels on the shining wings,  
And from the spirit world, a voice."

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 east 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, so to live that wider and wider would spread the grand conception among men that the change called death was but the solemn Pass-over 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 session 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, thanking the choir, 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 authorities of the Pittsburgh Railroad, whereby the use of the present grounds for camp meeting purposes 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 he resolutely dedicated, and by whose potent aid many things which had at first appeared to him certain of failure, had been transformed into unmistakable victories. He referred to the many speakers present who were to address the meeting—remarks brevity on his part—and ended his remarks by returning the thanks of all present to the Ashby Cornet Band, E. A. Wright, leader, whose members had come to Lake Walden, and had by their melody greatly added to the pleasure of the Saturday and Sunday services. [Applause.] They had come among the campers as strangers, they were about to leave them as treasured and honored friends.

Musie 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 the *General*, alluding to the fact that the difference between theology and religion, the first being narrow-hearted and debasing to the spiritual instincts, the latter humanizing 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 appetites and passions. He alone was free who subdued the lower and cultivated the higher attributes of his nature. Many declared that liberty 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. None else could injure a person as severely as he could himself. When one lifted himself above the influence of unhallored desires he was free. He repeated what he had said at a previous session concerning the harmony, the probity of conduct, and the pleasant influences which had characterized the present camp-meeting and its attendant during his stay. Mr. Hatch, to the mind of the speaker, was working for the spirit-world, and not that of the physical vision, but also that part which was still clothed in material forms, because while in the 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 cloud over the minds of the past.

Miss Lizzie J. Thompson gave a select reading, "The Crows of the Bulls," 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 grandest which the world has ever known, was doing in the modern world, and how everything in every department of life in its balances, and was demanding 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 the golden rule which the people had so deliriously worshiped, sinking away from the ruins of its naive strictness and 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 conditions was based, was sinking away from the ruins of its naive strictness and dogmas of the past were fading in the dawning light of the present hour.

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**TO BOOK-BUYERS.**  
The attention of the reading public is respectfully called to the large supply of spiritual, reformatory and miscellaneous books, which we have on hand at the B. & R. Co., 100 Montgomery Place, corner of Province Street, Boston, Mass. We are also prepared to fill orders for such books, and to have them delivered by express, or by mail, as may be desired. We also have a large stock of the publications of the Book Trade Association, and of the various other publishers of the world, and will send them by express, or by mail, as may be desired. We also have a large stock of the publications of the Book Trade Association, and of the various other publishers of the world, and will send them by express, or by mail, as may be desired.

**SPECIAL NOTICES.**  
Notices of meetings, lectures, and other events, should be forwarded to this office as early as possible, and in such a manner as to enable us to publish them in the same week as the event takes place. We are also prepared to publish notices of meetings, lectures, and other events, in the same week as the event takes place. We are also prepared to publish notices of meetings, lectures, and other events, in the same week as the event takes place.

## Banner of Light.

BOSTON, SATURDAY, AUGUST 17, 1878.

PUBLICATION OFFICE AND BOOKSTORE,  
No. 100 Montgomery Place, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS,  
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THE AMERICAN NEWS COMPANY,  
No. 2 AND 4 CHAMBERS STREET, NEW YORK.

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ISAAC R. RICH, EDITOR; BUSINESS MANAGER,  
LUTHER COLBY, EDITOR; JOHN W. DAY, EDITOR.

Letters and communications for the Editor should be addressed to the Editor, at the office of the Banner of Light, 100 Montgomery Place, Boston, Mass.

The mission of the Banner of Light is to publish the truth, and to promote the welfare of the human race.

Among the many other comments and rumors that have of late come under our notice, is one purporting to have originated in this country, which was embodied in a letter to a London spiritual journal, the purport of which was that the chief cause of the alleged frauds and deceptions practiced by physical mediums in the United States, was a lack of an organization of the Spiritualists that would have authority to put them down altogether. This view is a great many other opinions that are given on a basis of insufficient information. The one who so confidently gives it may not know that all the authority in the world may not have the power to do what it would like to do. It is one thing to lay down an arbitrary rule, and quite another matter to enforce it. Moreover, the authority itself being no more than human, it is obviously as much given to error and misconception as those over which it is sought to be exercised. Those mediums who have at various times thought to enlarge their natural gifts by exaggerating them, and even adding deceptions, have deluded the "very elect" among Spiritualists as well as the rest. And if an organization were to set up such a rule as its mouthpiece of authority, what guarantee can there be for the infallibility of such authority? Why is it not just as well, if not better, to leave everything open to public view, as at present, without trying to establish either a recognized board of detectives or censors?

The pretext is not far or difficult to find at any time for setting up an establishment in the name of Spiritualism that shall represent and exercise final authority over all believers. But that is the very thing from which it professes to have emancipated the human mind. Bringing evidence to supplant superstition, it kicks away the fabric of the latter when it destroys its assumption of authority, and nothing tends so effectively to destroy it as the ready production of evidence. Faith, with that, becomes faith in fact. This fondness for rendering obedience to some rule other than that of truth has by long indulgence become all but a fixture in the human mind. It has made it morbid and unhealthy, and led it to look for a master that shall be visible to the eyes and recognizable to the ear. When we stop to consider the vast sum of wrong and misery done by this same hand of authority, forever ready to be raised as it is, we cannot but fall prostrate in silent gratitude for the dawning of the day of emancipation which we have been permitted to see in our age and time. Do we wish to welcome the return of such a ruler? Shall we, the emancipated, bow our necks voluntarily to receive the yoke? Forbid it, reason: forbid it, common sense: there is a better way ahead for us than the one that has conducted us through so much suffering from the past. All the deceptions which false mediums may practice upon believers can not work such harm to the human spirit (so long as they are beset on all sides with the dangers of exposure) as the cramping and cruel tyranny of irresponsible authority.

There is no danger from error so long as truth is left free to combat it. That is a maxim which will apply to Spiritualism and its phenomena as well as to other things. It is always well, too, to sift the motives of proposals of this sort, to see how much of them is human and how much is purely spiritual. Human nature in its unspiritualized state, and still distorted with the diseases entailed by superstition, has an unconscious leaning to the very evils from which it is nevertheless desirous to escape; this trait is to be allowed for in estimating all proposals to set up authority; but the real tendency in matters of the spirit, as of government, is to a displacement of naked authority with a clearer conception of the truth. Self-government is the great discovery of our age. Of course it cannot fairly become established until after a struggle, more or less fierce and protracted. But that is the very thing we now recognize. We for ourselves oppose and resist a proposal to return to the old times. Concentration of effort, but diffusion of liberty, is the motto for our time. By this very diffusion, in truth, is genuine power saved from waste, and the loss incident to the discovery of the exaggerated and untrue is compensated for many times by the voluntary evidence presented, as from the spirit-side of life: since there, as here, what is done from conviction outweighs infinitely all that is accomplished through a sense of mere obedience.

### Unconscious Testimony.

The practical truths of Spiritualism have now taken hold of the world to such an extent that it is impossible for unbelievers to approach the subject to discuss it without unconsciously bearing witness to the unreality of their own opposition. We see this illustrated all the time, and on all sides of us. In a certain city of Nevada are published two papers, one of which, in commenting upon the spiritual manifestations, remarked as follows: "We don't pretend to tell how the thing is accomplished, but we do know that dying persons have appeared to their friends thousands of miles away, and that the spirit has left the earthly tabernacle at the very moment of its appearance to the distant friend. The theory of 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 and sentiments.

In reply to this, the rival paper of the same place observes: "We have no disposition to praise or ridicule the writer of the foregoing; we can only say that its personal brought to remembrance a time when the words

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### Hugo-Voltaire!

That enterprising paper, the *Morning Journal*, in a recent issue, copied in full, the translation of Victor Hugo's oration at the centennial services in Paris, in honor of Voltaire, which appeared in the *Banner of Light* for July 13th, but through inadvertence omitted to give us due credit. No matter; its worthy editor redeems himself in the article on this topic which we here transfer from his columns for the benefit of our patrons:

"Victor Hugo, the old poet, pressing on to his four-score 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 that oration in Paris, which we for most Americans have been taught—is the infidel, the demon of France, while at home his memory is more justly cherished, as the philosopher of France, the poet of France, the redeemer of France, the father of what is good in his country. It is certain that Voltaire was the great man of his age and country; ay, he was that age, the soul of it; and he was that country, as the palpating heart that sent the fresh blood to the limbs of the nation, and renewed it for that most important event of the eighteenth century—the French revolution. We propose now to give our own eulogy on Voltaire, who has been most terribly misrepresented, through the malign influences of the church—the church which sat like a nightmare of death on his country, and on the world in his day—the church which he alone had the courage to battle and overthrow, for the emancipation of the human race. It is a pity that Protestantism in her freedom should have caught up and repeated the priestly lies of a hundred years; but so it has been, and thus we have come to believe that Voltaire was low, mean and miserable, when none other was like him in letters, profound thought, or in brave deeds. Just so we have allowed ourselves to be imposed upon in relation to the French Revolution, which was the grandest event in history up to its day. We do not claim that either Voltaire was perfect—he was human—or the revolution without excesses, for that was carried on by men; but they stand in themselves, to be admired by all who despise slavery and tyranny, priestcraft and lies, to the end of time.

Then, Victor Hugo, in this oration, lays the axe to the root of the tree of evil and political evil, when he denounces war—war that makes men slaves; war that robs the weak and tramples down the poor; war that loads communities and nations with debts—with those infernal things called bonds, to perpetuate its wrongs after the blood has dried on the battlefield, and the buzzard and eagle and jehel have devoured the fallen; after the nation's honest voice has ceased to roar, and the gleaming sword has hidden its blade in the scabbard. Oh, of all evils to this age, the greatest is cursed war, which feeds oppressors till they fatten and die, and which robs the people till they starve and die. Glorious man, Victor Hugo, who dares attack war where most it holds power; who dares to speak for humanity—its freedom and its elevation, who has kings and priests and make it their victim and their prey, who dares give the last words to a world that will deem the 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 of Voltaire, whose hour has not yet come, though his centennial has been celebrated.

### Incorrect.

We presume that the readers of the *Banner of Light* need not be assured that the following statement by our Chicago contemporary requires no contradiction from us for their satisfaction. They will see at once that it is absurdly incorrect. It is said of us: "The theory of the *Banner* seems to have been that a person having mental powers would not exhibit fraudulent manifestations." That such was never the theory of the *Banner* our columns testify, and have testified for many years. Indeed, we know of no one, outside of the class of hopeless simpletons, who entertains any such theory. To say that a medium would never cheat is quite as silly as it would be to say that an editor would never bear false witness. Both mediums and editors are fallible, finite beings.

The Spiritualists of Providence, R. I., and vicinity, (including some excursionists from Massachusetts) to the number of about a thousand, held a picnic at Bullock's Point, Aug. 8th, going down in the large Hercules and the boats of the Continental Steamboat Company. The forenoon was spent in conversation and amusements, 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 Allen delivered an address on subjects suggested by the audience, "Similarity Between the Earthly and the Spirit Life," and "Seenes of the Spheres." Afterward she delivered a poem on suggested subjects, including "The Progress of Truth," "Martyrs of To-day," "Resignation," "E. H. Heywood," and "Niagara." Of this effort the Providence *Journal* says: "The poem was in quatrains 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. Allen's improvisation, Mrs. Rose, of Warren, spoke briefly of the progress of liberal opinions since the beginning of Spiritualism, and delivered an impromptu poem on "What is Truth?"

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 inoculable diseases, specified by name in the document. The *Lancet*, *Nineteenth Century*, and other leading journals, are now urging the Government to appoint a Royal Commission to re-examine the 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 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 it, I would work on Sunday to pay for it."

We have received, and shall print next week, an interesting letter from the pen of Henry Lacroix, concerning Spiritualism, and its progress in Paris, France.

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

A correspondent writes us under date of Aug. 6th a letter which combines in itself the characteristics of a private and a business epistle; but as it contains several points concerning Mrs. Richmond which may prove interesting to our readers, we take the liberty of transferring them to our columns:

"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), where on 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 twenty-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 herself, being a fine presiding officer and a splendid vocalist. Mr. and Mrs. Richmond are now enjoying the quietude of Chas. R. Miller's home, 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 untrammelled 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 Palm 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. 3d, 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.

We are credibly informed that a lady of distinction, now on a visit to this city, recently attended three sances 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 be a small ball of luminous light, which steadily grew in size, and extended itself till it revealed the palpable and veritable presence of a young and beautiful lady, the translated *fancie* 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 find time to write up a full account of these interesting experiences with the above-named mediums, over her own name, in behalf of truth.

The *Spiritual Offering*, for August, published at Springfield, Mo., announces its enlargement to sixty-four pages. Hereafter Mrs. Nettie Pease Fox will assume entire charge of this magazine, editorially and otherwise, her husband having put on the editorial harness of a green-back journal. The number before us has articles from John Wetherbee, Warren Chase, Wm. Emmette Coleman, etc., another installment of Hon. Nelson Cross's interesting biography of S. B. Brittan, M. D., and other interesting matter. The *Offering* is steadily increasing its hold on the popular favor.

A correspondent writes: "The East Sausage meeting at Howard's Grove still continues to be a perfect success. Mrs. N. J. Willis is engaged 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 Jersey 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.

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 Pennington, of Quincy, Mass., an *attache* 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 Sentinel*, 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."

CONNECTION.—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 Fairbank, a well-known physical medium, was married, July 18th, to Mr. James Barr Melton, both of Newcastle, England.

Read the beautiful spirit-invocation on the sixth page.

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

### Movements of Lecturers and Mediums.

Persons having matter for this Department are reminded 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 press.

"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 lady 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 in 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. Vandercrook having engagements in New Jersey in September, 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 sances 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-26th.

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

Mrs. Abbie N. Burnham was in Brooklyn, N. Y., July 19th, 21st, 30th, and Aug. 2d and 5th, lecturing and giving parlor sances; she also held one sance 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 84 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.

Mrs. Mary Dana Shindler, who is now enjoying a brief respite from her editorial labors at Naacogochies, 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.

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.

On 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.

"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."—J. 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.



## The Reviewer.

THE BAPTISM OF FIRE. AN AUTOBIOGRAPHICAL 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 fellow-travelers, who, at proper times and in fitting words, relate their most vivid life-experiences. It reeks 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 influences 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 had between childhood and maturity. "Their reason was then feeble, and they are prompted to 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 verities. 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.

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 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 pious anachorites 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 its course is determined by its own inherent powers, which must eventually assert themselves."

The author narrates not so much the accidents and adventures of his external life, (though 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, and 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 his pamphlet proves that he has what is far better, 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 page:

"My whole life was a contest since the day  
That gave me being;  
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 several 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 of that remarkable and somewhat singular man, Andrew Jackson Davis, "Views of our Heavenly Home," a sequel to "A Stellar Key to the Summer Land." The first sixty pages are devoted to the brief consideration of various topics of thought, metaphysical, psychological, philosophical, 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 our bodily senses, in diagrams and pictures, was at first revolting; less so, however, as we read on page after page; for this man certainly has the same right to his theories that the scientist has 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 inhabited—deriving light and heat, though so distant from the sun, from the rapidity of their motions and greater resistance—the inhabitants so pure and refined as to enjoy daily intercourse with departed spirits. Again, magnetic rivers flow from our earth-center 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 "telescopic" vision, it is quite impossible for us to feel too sure. Boston, Colby & Rich.—The Commonwealth.

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 E. Sargent, of Boston, to the Address 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.

**Spiritualist Meetings in Boston.**  
**PSYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 27 Tremont street, Boston, to be held every Sunday afternoon. Good mediums and speakers always present.  
**NASSAU HALL,** corner Washington and Common streets.—Spiritual Meetings for speaking and tests every Sunday at 10 A. M., and 25 and 75 c. Excellent quartette singing provided.

**Pythian Hall.**—The meetings at this place were more interesting than usual last Sunday. The hall was filled throughout the day by a large and attentive audience. The morning session was devoted, as usual, to the healing circle. Mr. Cressey, President of the Spiritual Society at Salem, Mass., was called upon and spoke encouragingly of the prospects of the society there. 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 afternoon meeting next Sunday, Aug. 18th.

**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 audience to a brief address—this being her first appearance 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 Mr. Barker, D. C., kept constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich."  
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. Wallis, Moses Hall 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 Free-thinkers 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, Iowa Falls, Iowa, until further notice?

Yours fraternally, JOHN TYERMAN.  
Virginia City, Nevada, Aug. 7, 1878.

## For Sale at this Office:

THE ILLUSTRATED SPIRITUALIST: Devoted to Spiritualism, published weekly in Chicago, Ill. Price 5 cents per copy. \$3.15 per annum. Single copies 5 cents.  
VOICE OF SPIRITUALITY: Semi-Monthly. Spiritualist Journal, published in Boston. Price 15 cents per copy. \$1.50 per annum. Single copies 15 cents.  
THE SPIRITUALIST: A Monthly Magazine, published in Springfield, Mo., Per annum, \$1.25. Single copies, 15 cents.  
SPIRITUAL SCIENTIST: Published in Boston. Monthly. \$1.50 per year. Single copies 15 cents.  
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 6 cents per copy. \$3.00 per year, postage \$1.10.  
THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents.  
HUMAN NATURE: A Monthly Journal of Zoological Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year, postage 25 cents.  
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE: Published monthly in New York. Price 10 cents.  
THE EVOLUTION: Published monthly in New York. Price 10 cents per copy. \$1.50 per year.

**Spiritualist Meetings in New York.**  
THE SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 15 West 31st street, near Broadway. Lectures meet at 2 P. M.

## RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first, and fifteen cents for every subsequent insertion.  
**SPECIAL NOTICES.**—Forty cents per line, *Minion*, each insertion.  
**BUSINESS CARDS.**—Thirty cents per line, *Agate*, each insertion.  
Payments in all cases in advance.  
For all advertisements printed on the 5th page, 20 cents per line for each insertion.  
For all advertisements printed on the 6th page, 15 cents per line for each insertion.  
Advertisements to be removed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

## SPECIAL NOTICES.

**The Wonderful Healer and Clairvoyant!**—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. Jy. 13.

**Mrs. NELLIE M. FRINT, Electrician, and Healing and Developing**, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Au. 17.

**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 notice 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-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 Eleventh street, between 6th and 6th Ave., New York City. Ja. 5.

**DR. J. T. GILMAN PIKE, Eclectic Physician,** No. 87 Tremont street, Boston, Mass.

## To Invalids.

**S. B. BRITTON, 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 Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of *patented methods* and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. Jov. 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. till 6 P. M.

## BUSINESS CARDS.

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**NOTICE TO OUR ENGLISH PATRONS.**  
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