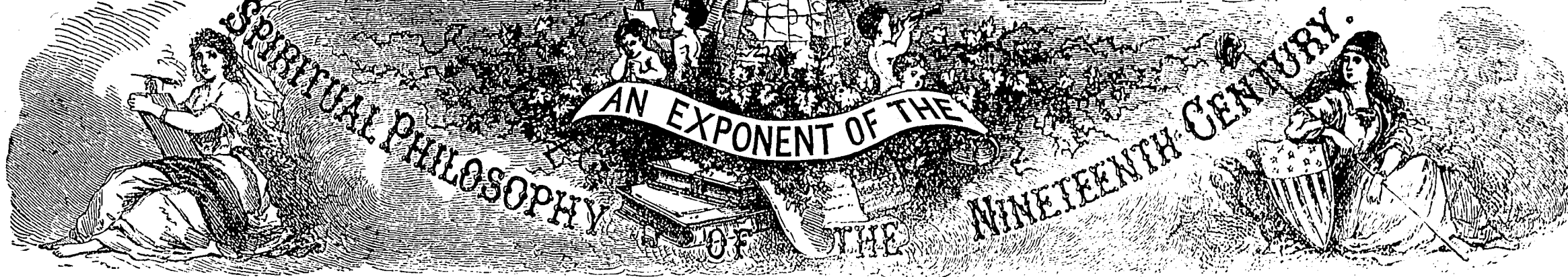


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## The Rostrum.

### THE PATHWAY OF ANGELS.

A Lecture by Spirit Emanuel Swedenborg, Delivered through the Mediumship of MRS. CORA L. V. RICHMOND, before the First Society of Spiritualists of Chicago, Ill., Sunday Evening, July 7th, 1878.

[Reported specially for the Banner of Light.]

#### INVOCATION.

Oh, thou omnipotent, Infinite Soul, thou divine Parent, thou Light and Life Ineffable, we turn to thee as to an infinite splendor, as to the sublime centre of the spiritual firmament, as to the circumference of the universe. Thou Infinite, all-wise, beneficent Being, whom men call God, and whose manifold ways and divine interpretations are myriads, thou art named in every name of the blades of grass and creeping things; thou art named in the wing of bird and in the song thereof; thou art named in the weeping forest, and in the wondrous power of winds and rains; thou art named in the mountain and in the ocean, the desert vast and the broadened plain; the valleys proclaim thee, and the sparkling streams are filled with life and light because of thee; the stars marching up the firmament keep time to the great beating of thy heart and proclaim the voice of thy presence; and suns and systems move on forever responsive to thy breath and fraught with thy life; the infinite purpose of thy being is manifest everywhere; men and spirits and angels bend and bow before its sublime mandate; life and death are but as breath in thy sight, all things fleeting and changeable, save alone the spirit that abides forever; the kingdoms of the earth and all time are but as toys compared to thy firmament and thy kingdom, and all that man aspires to is but the beginning, the infancy of that eternity which is with thee. Oh, thou that hast caused the firmament of the stars to be in their places; thou who abidest in every living thing and art in the breath of human life; whose thought and inspiration poured upon the world make man the palpable instrument of thy voice, fill the soul from the foundation of justifiable glory, and transfigure the dust to sublimeness and lofty thought—be thou present among us; let thy life and light shine in human thought and deed; let the ways and works of the world be transformed to those of spiritual beauty, and let man learn the pathway to the heavenly kingdom by treading that of duty and of godliness and of righteousness and of loving kindness below. So shall thy ways become the ways of men, and so shall thy kingdom come on earth as it is in heaven. Amen.

#### THE LECTURE.

Along the stary pathway which this night is visible to the inhabitants of earth, the stellar walk that makes beautiful the suggestion of angelic life, multitudes of stars, grouped in constellations and ranged in solar systems like yours, are found. Thousands and millions of years before the earth was fashioned, before the solar system and beings of which your earth forms a portion, that pathway was complete, those constellations were moving in their courses, and the systems and planets performing their revolutions round mighty centres of external light and life.

Man, the offspring of the dust and the spirit, abiding in human form upon the earthly planet, vainly imagines what kind of life may abide there, what those turning and belted worlds may contain, what wonders of earth and air and sky and angelic realm may abide in those vast constellations; whether the depths are filled with nebulae of worlds yet unborn, or whether the soul of life in those, and in still more remote systems, pulsates with higher manhood; whether the angelic powers are more abundant; whether life yields a greater fruitage of intelligence, so feeble is man on earth, so mighty is the universe above and around him, so vast the eternity into which he is plunged, so majestic the laws that control and govern the whole—man, set in the centre of a mighty universe filled with life, pulsating with planets and systems some afar off, others more near, all suggesting life, without the capacity to know whereof that life may exist or where it may be found.

With glimmerings of light from within, man, not born of the dust but of the immortal part; with gropings through scientific pathways and external observations of the senses, man perceives but dimly the thought that lies in the innermost of the heavenly kingdoms. To him the outward temple of clay, to him the surroundings of time and sense, to him the syllables of scientific knowledge which form to the infant prattlings of his mind compared to the thought of truth that abides in the angelic soul—all of these surround him, and still he is in the dark. What though he knows whereof the groupings of atoms are composed? These are but terms; the postponing of the final solution of life until the better moment. What though he contemplates and measures the distances between planets and systems? These are but mathematical figures, the results of his outward brain, while all is void twixt him and those worlds, and the worlds themselves are voiceless, lifeless, without meaning! What though he portray with perfect accuracy and wonderful skill the evolution of planets and the unfolding of generic life upon the earth? Beyond that his thought does not reach; his scientific knowledge may not cope with the spiritual kingdom; he is still in the dark, and against the utter, bare, void and barrenness of material life he finds himself precipitated, unless the light from within, the celestial glory of inspiration and the promise of his soul, has told him of better things.

No age has been left voiceless; the spirit of prophecy and of inspiration have existed for them. The word of God in the mouth of His prophets and those who have been inspired has lived in every age, speaks in every human heart, and may be audible to every human understanding. That word properly interpreted not only gives knowledge of man's material and spiritual life on earth, but knowledge of all those wonderful laws that he veiled from materialism, and that human science can never expect to probe, and that human philosophy can never hope to fathom; only by the immeasurable power of spirit, only by the faculties of the soul, only by that perception which links man with the Infinite, can these heights be scaled and this space be bridged by the consciousness of thought and knowledge.

As an archway of light is fashioned of the rays that fall upon the clouds arising from earth, so an archway of spiritual splendor is formed of those thoughts that are broken to your understanding from the spiritual realm, falling on the external world so that they are visible to your vision. This is the bow of promise, and the literal rainbow in the heavens (which was but the symbol), but the spiritual archway fashioned of the reflection of spiritual light, and forming its glory in the clouds of earth, the clouds of sorrow, pain, experiences that bring consciousness of spiritual life and existence here. Through the long vista of past time, through the numberless ages that it has taken to form the world, to fit it for the habitation of man and to make man understand somewhat of the external relations to external life, those glimmerings of spiritual life and truth have been made known, but veiled in the ancient prophecies. Modern interpretation refuses to recognize them, and upon the crown which Christ wore, traced in glorious letters, modern infidelity casts the blench of its doubt and stain, while the lustre of spiritual life gleams brightly from beyond.

When, without aid of astronomy, you still contemplate the vastness of the material universe, has the thought ever suggested itself to your mind that each of those numberless worlds, each of those millions of systems, presents also a spiritual sun, and that the external is but the visible expression of which the spiritual life and light and existence? and that each one of those numberless systems filling the firmament above and around may be peopled by sentient beings, having desires, aspirations, immortalities like yours, and all endowed with some attributes that relate them to the worlds in which they move, and the firmament beyond the spiritual kingdom that is the firmament of all? Has it ever occurred to you that this earth, in itself like a bird of passage, or like some barge that drives the spirit for a time into some new harbor, is but a resting-place, and that the soul itself, immortal in its flight as in its heritage, endowed with knowledge and with power and with purpose, must explore every world, must understand the relations of every star, must be linked with planets innumerable, that all forms and shades of life and experience may be pictured and fashioned into thought and make up a portion of its immortal being? Has it also never occurred that the spiritual states surrounding each planet move, govern, act upon, and guide the destinies of those planets, and that the spiritual and celestial kingdoms above and around them breathe through their attributes, waken thoughts of life, experiments of being, pulsations of existence, mathematical and mechanical rules and powers, until the planets themselves are redeemed and perfected by the very growth of those souls?

Has it never occurred to you that the noxious things upon earth, the creeping things, the venomous things, those that are unwieldy and unseemly, are but the typical representations of the conditions of mind and thought here; and that when there shall be no more envies nor strivings, no more wars nor discord, no more slanders nor venomous stings, there will be no need of serpents, no need of poisonous insects, no need of poisonous plants? That the outward is but the typical representation of the inward, and that the spirit of all life flowing through matter represents the mental state of man in connection with matter, and of spirit moving upon man, until finally he works out his redemption through these means? And has it also not occurred to you that through the glimpses of spiritual life that you have obtained, these pathways and experiences, numberless in their nature, must continue from world to world and star to star, and that spiritual life does not abide simply in *esse*, within itself, as an essence and as a life, but that spirit continues to transcend its power and its thought upon matter, until through all those changes of existence, every possible phase of expression is given to the dust, and the atom is transformed and transfigured into every variety of shade, because man is eternal? And has it not also occurred that in those thoughts and lives that shall be multiplied innumerable, the angelic states also increase in power and glory, until every planet having its own angelic state represents a degree higher and higher? All are but as a stary pathway to the Infinite Soul, the source of being; that as a spiral stairway ascends and revolves, as suns and systems move round their centres, but also move through space round other and more distant centres, so all souls are interlinked and interlinked by those wondrous cords of life that upon one planet and another unite, blind and link them together, until they become as those wondrous, wonderful beings for whom there is no name upon earth, and no language to portray.

It is a mistake which many minds make—the feebleness of the earthly contemplation causes this—that life on earth is measured by, say the three score years and ten; and spirit-life is measured by a few hundred or thousand years. Beyond this the thought of eternity has not dared to grasp; and the mind of the average human being has no more can contemplate the unending nature of eternity than a child can contemplate the distance between the earth and sun, or between the sun and the remotest planet that you perceive with your material senses. But when the magnitude of this problem is unfolded to the spirit, when the consciousness of it takes even an approximate possession of the mind, then how narrow, then how small and vain become the daily cares and usages of life, save that they but serve the purposes of the spirit in one portion of its immortal existence.

You are traveling an endless journey; you pause a moment by the wayside for refreshment, or to perform a needful act; that pausing has nothing to do in the performance of your journey; the ultimate is in view; but in the wayside of human life, where you are pausing, laboring for a time, one would think that this was the beginning and the end, and likewise the journey—that all hopes and aspirations were centred here, and that the immortal pilgrimage was to be left out of the question, or only considered as secondary to that which lies veiled in the material senses.

When the awakening of the spirit comes; when the celestial light finally beams upon your eye; when there is a dawning of the fact that angelic existence constitutes the eternal pilgrimage of the soul, and that the terrestrial, spiritual nature, and that which links man to earth by his terrestrial appetite, is but the transient and the fleeting, and that this transient and fleeting existence is but as you would take on an armor to de-

send into the sea, or take on the raiment of a climate to protect you from the atmosphere—that thus do you take on the outward habitation, that you may the more enter into, become a part of, and form an experience upon, the earth—how great then will life become! how majestic its final purpose! how vast the wonders that unfold it! how beautiful its solemn import!

The diver in the ocean's depths lives there only for the treasure that he shall find, while from the atmosphere above, through the tube that communicates, he is encouraged and sustained to gather the treasure for which he has descended; so man in the outwardly humored, wears around himself the armor that shall protect him from the external forces, the organic body, formed of the same elements with which he has to contend, and therefore a protection; while from the upper air all of the breath, all of the encouragement, all of the vitalizing life, must come to him while he is searching here for the one treasure of knowledge, for the one treasure of truth, for the one treasure of human experience that shall be a portion of his immortal kingdom.

Beautiful as this contemplation is in connection with earth, varied as its suggestions are, how vast does the multitude of thoughts become when viewed in connection with the Infinite life, the eternal being! World upon world, star upon star, the approaching light of which is yet unknown to you and unperceived, standing now upon the outermost brink of life, bordering now upon the land of lack of consciousness, as man is, how shall he enter step by step into that vast, and wonderful arena of existence of which the worlds themselves are but the substance, and planets are but the external structure? of which systems are but portions of the outward fabric, while the life itself is intricately interwoven in sublime archways, in pillars, in wonderful and gleaming figures of spiritual life? Not light of planets nor the sun's rays nor beaming of myriads of moons shall deem his pathway; not the glory of the earth and stars, nor the splendor of the firmament, lighted by these sublime centres, but the life that glows from within, the luminous power of the soul itself, piercing the dust and making all the clay of all the worlds glorious by its presence; not the sublime mechanism that fades away and crumbles in the ashes of temple and pyramid, but the wonderful structure of thought that each outward experience brings, that each planet reveals to the soul, that each new life of angelic existence unfolds to the thought of man; an eternity of experience, an eternity of knowledge, angels made angels thousands of times, and the thought of that knowledge unfolding more and more before the vision.

You look upon the angel-life to-day as a far-off dream, as an inheritance doubtful, as a speculation, perchance, and the spirits of the terrestrial grade grasp feebly at the contemplation of the wonders here portrayed; but by long series of tribulations, by experiences without number, they pass up and beyond and through the outward atmosphere into the clear light of the celestial kingdom, bearing with them only the lesson which their experience gives, and only such memories as will clothe the thought and the spirit forever in the divine garment of love.

The angels abide forever in perfect love; but there is no outward life, there is no bond of any of the outward worlds, none of the outward states enter into the contemplation of those sublime thoughts which form their knowledge, for the ties of earth are broken, and all has become but as portions of the external experience. But whatsoever soul on any planet or in any state of life—whatsoever thought has linked them with any other soul, shall abide forever, growing brighter and brighter as time fades and eternity becomes more and more apparent, as the revolution of the spirit takes the place of the external, as the soul is transformed from the dust and becomes immortal. In the sublime vision of the Apocalypse, John would have worshipped the angel who revealed him the wonders of the new kingdom; he had not dreamed of the Infinite God, more radiant than their brightness; he had not known of the Infinite Being, more white than the whiteness of their raiment. Yet these were but of his brethren, the prophets, who forbade him to worship them, but said, "Worship God." As the angels in that vision were only representing the higher states of spiritual life, so these would grow dim and dim beside those angels not having converse with earth who abide in far divinest and nobler, for the ties of earth are broken, and all has become but as portions of the external experience. But whatsoever soul on any planet or in any state of life—whatsoever thought has linked them with any other soul, shall abide forever, growing brighter and brighter as time fades and eternity becomes more and more apparent, as the revolution of the spirit takes the place of the external, as the soul is transformed from the dust and becomes immortal. 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## Spiritual Phenomena.

## A SWORN-TO CASE OF SPIRIT IDENTITY.

To the Editor of the Banner of Light:

About seventeen years ago my sister, three years older than myself, Mrs. Celestia Crandall, of Cameron, Ill., died, as was supposed, and was buried; but from what I am about to relate it would have the appearance that she is not anywhere near "dead" (to this day). I was living one hundred and fifty miles from her at the time, and her death was entirely unexpected to me. She made her appearance to me twice the same night she died for the first time, and since that and up to this time I have had a great number of visits from her in the quiet of the night, frequently lasting for hours, and which, on her part, are directed to my assistance and benefit.

These visits are always attended by a full light throughout my room equal to the light of day. The appearance of my sister, the sight of her person always dressed the same as she was at the time of her death, and as much of a reality as would be that of any other living person. And yet I tried to treat it in a cavalier style, give it the cold shoulder, and to regard it all as a delusion, keeping it a secret from all mankind and womanhood.

Although so long familiar with this mystery it loses nothing of its interesting character with me, but still it is as much of a mystery as ever. Although you may be unable to extricate this thing from the mysterious, yet, notwithstanding you are to the notice and investigation of events seemingly of the same class, you may be able to throw some light on it at least which would make it of interest to the readers of your paper.

Recent events have broken down my resolve to the extent of giving this to you and your readers, hoping that there may be some light thrown on the same from other standpoints.

In giving you some incidents of recent occurrence their importance will not be estimated in the usual way of estimating ordinary events. It is quite a common thing for a person to walk in or about a room. It is quite common for a person to take a chair or book from one part of the room to another part. Light is a very common and abundant element in the world, and the light of the sun or moon or a lamp is among the commonest of things. But these commonest of things become altogether the uncommonest of things. When we see persons when we have every reason to suppose are long ago entirely out of the world, when we see them walk and move around in the room, when we see and hear them talk and talk to us, and with us when we see them take hold of substantial articles in the room and carry them to other places in the room and deposit them; when the light by which we see these things, and see the person who does them, is neither the light of the sun nor moon nor star, nor the light of a lamp or candle or fire, but a light all and only to see every object in the room, the nature or source of the light which we then see that the most common and ordinary acts in themselves become at once the most uncommon and extraordinary of things in this world!

On the night of June 15th, 1879, my sister Celestia, as if alive, came to my room and conversed with me about my situation. I have been in a critical condition for fourteen months, from an injury to my spine, and am not able to get out of my bed. In these visits she advises me what would be the best for me, and admonishes me as to what I was wrong at times. She tells me that I will recover, and advises me what course to take for my recovery. The past winter my situation was such, physically and financially, that it was determined as the best for me to be taken to the State hospital, or some other hospital; but my sister told me plainly that I must not go; if I would live I must stay where I was; that "you will be cared for and go well." This time, for once, I followed her instruction, and without any reason apparent to others I would not consent to go. I have improved, and been "cared for," ever since, although without a cent of money on hand, or to anticipate, at this time. She tells me that I am better than I think I am, and can help myself to walk with crutches shortly.

My manner toward her has been hesitating and doubtful, rather implying my disbelief in her reality, or her knowledge of my affairs, or her power to benefit me. The fact is, I have not treated her during these visits as a loving and lovely sister (which she was in this life) should be treated. Her manner is mild, pleasant and serious.

On the night mentioned, June 15th, after considerable conversation on matters relating to my situation, it being light as day—without lamp or moon, I could see everything in the room, she went to the other end of the room and got some crutches, which were out of use, hidden away in the corner, between the wardrobe and the wall, about ten feet from the foot of the bed; she brought them in her hands around to the front of the bed, and stood them leaning against the bedpost at the head of the bed. I told her I was afraid they would fall there. She then leaned them over the other way, so that they rested in the corner of the wall, about twenty-five feet from where she found them.

I asked her if she would not put them back again, as the family who were then living in the house would notice the crutches in that place in the morning, and it would be impossible for me to account for their being there, without telling the truth, which if I did tell them I thought would have a tendency to make them uneasy about living in the house. She answered me: "Your old friend will come in the first one in the morning and put the crutches back for you." (The "old friend," as she always names him, is Mr. Packard, who has for three or four months visited me regularly every day, but had never come in until about 10 o'clock A. M.) She says: "I will go; I will wake your old friend"; and then she disappeared, as usual, and all was dark again in the room.

I was very much troubled, for I could not see how Mr. Packard could or would be in so early in the morning. But he did come into my room the first one on that Monday morning, and the sight of a man never rejoiced me so before. Mr. P. thought he came to bring me the Chicago Times, which he had finished reading, but I knew better why he came then.

Mr. P. noticed the radiance of my face and the crutches the first thing on entering, and inquired what had brightened me up so; what I had been doing with crutches? After some

It is eight months since I have stood on my feet, or been able to use my lower limbs. My only means of motion is by crutches and pulleys, by which I am raised from my bed into a chair and back again. My general health and appetite are now good, and I am gaining strength to sit up more, and help myself on the bed. My mind and suffering have been extreme, until within two or three months.

joking, I asked him to put the crutches away where they belonged, which he readily did without any explanation, as there was no time before my boy got up from his sleep and came into the room, and other persons shortly dropped in.

But the fact was established—the fact of the night was confirmed by the light of day—indubitably established. I saw my sister take the crutches and carry them across the room and leave them resting against the wall. I saw Mr. Packard in the morning take them from where she left them and carry them back and leave them in their place. I saw one as plainly as I saw the other. There was no difference in the reality, or in my impressions of the reality, of both acts.

Mr. P. became interested in the matter at once, and proposed to make his bedchamber in the adjoining room, so that I could wake him up to participate in the visits of my sister. I gladly assented, but without much hope of benefit, for at the first—some seventeen years ago—I visited two persons in the room with me, and they could see nothing but the darkness, although the room was perfectly light to me, and the form and features, and expression of my sister as distinct as of any living person. Others not being able to see the same thing, had made a presumption of my being deluded in the matter.

These visits are occurring once in two or three nights, but I have found it impossible to wake Mr. P. at any time during these visits, and yet at any other time it does not seem difficult to wake him.

I say to my sister that I wish to call up Mr. P. She always permits my calling him, but in a discouraging way, such as, "Oh, let him sleep," "Don't disturb him," "You can't wake him," "He could not see me if he was awake."

As Mr. P. could not participate in these interviews, he urged that I write down the conversations at the time, as they occur, and so I have paper and pencil lying on the bed within reach, and have recorded in this way several of the interviews, the room being always light enough during these interviews to do so.

As a specimen, I here insert a little of the interview on the night of July 14th:

Bestor. Stop! If I call Mr. Packard!

Celestia. Do so, if you are to have comfort by so doing.

L.—Oh, Mr. Packard! Packard! Sister, you go in and wake him up.

C.—I will let him know that I have been here.

Mr. P., on coming out of his room in the morning, found the crutches standing in the doorway of my room, with two bundles of the written interviews referred to before lying on the pads of the crutches, and of course he knew that my sister had been here. I was asleep when he came to the door, and knew nothing of the crutches and papers being there until he woke me and showed them to me; so that was done by my sister solely for the benefit of Mr. P., as she promised me to "let him know that I have been here."

Mr. P. did not mean to fail of seeing her through any readiness or want of effort, and on the night of July 14th he prepared a cord, running from his bed to my bed—lying one end to my bedpost, and the other end round his ankle.

With a cane having a hook on the end, I could reach the cord, and make a sure thing of waking him up, by jerking or pulling on the cord. In the interview with my sister that night, I spoke of calling Mr. P., and commenced reaching for the cord with the cane, when she said, "Oh, no," and took the cane out of my hand, without my resisting, and set it up against the wall, by the side of the wash-stand, about eight feet from the foot of the bed. Mr. P. was not awakened that night. When he arose in the morning he knew the reason for not being waked up with the aid of the cord, for the first thing that he saw on coming out of his room was the cane which he left on the bed with me the night before, now standing regularly against the wall, on the opposite end of the wash-stand from me, so that I could not see it myself from my bed. He took the cane from there, and gave it to me. There was no difference in the reality, or in my impressions of the reality, of the two events, viz.: my sister's taking the cane from me, and standing it up by the wash-stand in the night, and Mr. Packard's taking the cane from the place she left it, and giving it back to me in the morning. This seems to decide the matter for the present, that she will not afford Mr. Packard an interview. She seems to wish nothing to divert my attention from getting well again. I can't see where this above revival can do any harm. Not being known to yourself and readers, we verify it by oath.

Respectfully yours,  
LESTER BOYDEN.

Red Oak, Iowa, July 15th, 1879.

Any action, knowledge, or word, stated in the foregoing revival, as mine, or belonging to me, is perfectly true and correct as it is stated therein.  
J. B. PACKARD.

Red Oak, Iowa, July 15th, 1879.

STATE OF IOWA,  
MONTGOMERY COUNTY, ss.  
On this 15th day of July, 1879, came before me, O. G. Howard, a Notary Public in and for said County, Lester Boyden and J. B. Packard, and each depose and say upon their oath that the matters set forth in the foregoing paper, to which they have subscribed and set their names, are true and correct in every particular, as therein stated.  
O. G. HOWARD,  
Notary Public.

Written for the Banner of Light.

"ONE WOE IS PAST."

BY MARY BANA SHINDLER.

I have one sorrow less to bear  
Of those that shall befall me here;  
Another grievous woe is past—  
Would God that it might be the last!

While through the wilderness I go  
With feeble footsteps, faint and slow,  
My dear companions of the way,  
How gladly would I bid them stay!

'T is sweet to travel arm in arm  
Along life's road; the greatest charm  
Of human life is human love,  
And friends are blessings from above.

But angel voices in the sky  
Call "Come up hither, come up high!"  
Then joyfully they wait away,  
And leave me lonely here to stay.

Yet, when they leave me, well they know  
That I, from whose embrace they go,  
With swifter steps will travel on,  
To where my dearest friends have gone.

So, smiling as they take their flight  
To regions of celestial light,  
They whisper low with passing breath,  
"A short farewell! This is not death!"

The policy of honesty must never be mistaken for the principle that governs sound integrity.

Kerosene oil will intoxicate as well as whiskey. Anyhow, it makes a locomotive's head light.

## Free Thought.

## CORRECTION.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

In a recent number of the *Banner of Light* I observe some brief sentences from the ubiquitous "Cephus," being a part of an interview, or what was rather a friendly conversation, during the Sturgis meeting. I have always held to the rule not to reply to any criticism or report, and I should not depart therefrom. In this instance had Cephus set my words in the light I intended them. I want harmony and peace and love, but I realize that these can be bought at too great cost. I believe Spiritualism pays too dearly for them when it is compelled to sustain fraud and moral obliquity. We want the warm sunshine and the zephyr, yet often to have them we must meet the tornado. The flowers of peace bloom in most exquisite fragrance on the borders of revolution, and the seed of reform rarely germinates with vigor unless steeped in blood.

It is most lamentable that spiritualists cannot see and feel alike in regard to the great movement to which all individuality is lost in utter insubordination. All claim to be searching after truth, yet how quick most are to censure those who cannot accept what they regard as such! I have but to point, as an example, to Dr. H. H. Home, who, up to the very moment of his publication of "Lights and Shadows," was regarded as an ardent believer in Spiritualism, and one of its most able supporters. Certainly his mediumship has made a wide and deep impression in Europe. As soon as his book appeared he was called a deist, and instead of criticism nothing but sneers were bestowed on his work. Why? Because he exposed frauds and delusions which had fastened on the garments of Spiritualism. He told the absolute truth, not a word of which has ever been denied, or can be denied, in order to clear away the rubbish. From the first I endorsed his book, and in my criticism in the *Religio-Philosophical Journal* said it "marked a new era in Spiritualism," now it is entering the scientific phase.

In regard to Mrs. Richmond's lectures, Bro. Lynn has made me pronounce an opinion quite different from what I intended. I did not refer directly to her lectures, but to the shillarity of all trance utterances, in the fact that while they were earnest and often seemingly meaningful on analysis, yet behind the words was the impress of great thoughts striving for utterance, which sent the listeners or readers away with higher aspirations, although unable to repeat what they had heard. This remark was drawn out especially in reference to the sharp criticism Dr. Denton had published on A. J. Davis's writings. While this criticism was true, yet I said I regarded it as unjust, in the same manner that I regard the criticisms on the writings of other mediums, as in the instance of Parker's lectures through Mrs. Richmond. Every word Dr. Denton has written is true, yet I feel he is not quite just. If the medium was a *per se* channel for communicating the thoughts of the spirit, then such criticism would be relevant. But the medium is not. On the contrary, he is at best very imperfect. How rare are magnetic subjects who are so sensitive that they can speak the exact thoughts of their magnetizer. There are a great number who are imperfectly impressed with their magnetizer's ideas. As spirits who in they communicate by speaking stand in the exact relation of the magnetizer, it is not strange mediums incoherently speak their thoughts. With the controlling spirits it is not whether their thoughts shall be perfectly given, but whether they shall be given at all. In fact, they cannot tell how well their will they succeed until they make the attempt.

Hence I feel that such criticisms are unjust, because not sufficiently comprehensive, and while true, they fail to grasp the subject in its full breadth, and give due weight to all the elements which go to make up such communications. They presuppose perfection of conditions where at best such conditions are very imperfect and uncertain.

Of Mrs. Richmond's lectures I passed no opinion, nor referred to having read them in the *Banner of Light*. In fact I have read none of her recent lectures. In those I have read there is such a wide difference in excellence, both of style and thoughts, that I should hesitate to pronounce an opinion on their public usefulness, unless first designating especially the lectures to which I referred.

## TOO MUCH MEDICAL LAW.

To the Editor of the Banner of Light:

The dear people are suffering! That the dear people are suffering fearfully there can be no manner of doubt, because the law-makers of the States of Illinois and Missouri have enacted laws to relieve them. I do not know—I have not heard at any time or in any place that the dear people themselves complained of their woes, yet that they are in desperate extremity, so to speak, I do surely know, for were it not so the considerate and competent legislators of Missouri and Illinois, and other wise and liberal States, would not establish laws to relieve the sickly innocents within their charge. The dear people are suffering the calamity of medicine! Some of them have been sick and they have been healed of their ills by simple men and women who had no titles to elongate their names, and wanted none; who had no sheepskin with the name of a college on it hanging in their offices, and having on it besides the names of men decorated by a second—a sapient christening as it were—who are willing to do and do attest that the man who owns this sheepskin, &c., is wiser than other men. The case is a very sad one, and the law-makers of Illinois and Missouri have met it heroically. They have not supinely waited for the dear people to ask protection, but they went about the matter in real work-fashion and protected them! They protected them suddenly and effectually, on the mere asking of those few men whose names are on sheepskins, with the name of a college, hanging in their offices conspicuously in a lacquered frame.

The sovereign States of Illinois and Missouri could not establish a church, so they did the next best thing and established a *medicine*—which all proper-minded people will admit is better than nothing! The time was—albeit 't was a barbarous time—when the souls of men were saved and damned by a well-established and well-paid church; now the States of Illinois and Missouri, not being allowed to tinker up the soul, seize on the bodies of their dear people and cure or kill them out of hand with their established medicine!

Some cynical person has declared—I would say hinted, but for the fact that his assertion was in the indicative mood, present tense, and loud as a double exclamation point, so I say declared—that these laws are intended to benefit nobody but the gentlemen with sheepskins hanging in their offices with the name of a college on them; that the dear suffering people have not asked for them and do not want them; but it must be borne in mind that the amount of suffering which the dear people can stand in the line of having their own way and paying bills that two can agree upon, is simply astonishing. Some other selfish cynics have said that the gentlemen with sheepskins having the name of a college on them, &c., and who asked for and got these laws, never made any improvements in their trade to speak of, excepting when forced upon them by obtrusive and irregular quacks; that Paracelsus forced the use of mercury upon them; that Priessnitz stopped their doling fever patients hot water by teaspoonfuls and made them give cold water and ice, without stint, and that the use of Peruvian bark is only a conquest of their sneers.

Another set of cynics who will not be satisfied with anything, swear that having been sick many times, and long at a time, they have in nine cases in ten been cured by a quack for a dollar and fifty cents, after the regulars had doled with their bodies till scarcely anything was left of them, and gone for their bank accounts in a very understanding sort of a way, till nothing was left of them, either!

There always will be some rebellious spirits, and they rebel now. They even have such degrees of turpitude that they swear with oaths thick as a picnic sandwich, that when sick they will employ just whom they please, and it is none of the State's business; that the Commonwealth had better name their butcher and baker and candlestick-maker, and order them where to hire their livery horses and have their collars made. But this is all wrong of course. The law-makers of Illinois and Missouri, in their severe wisdom, judge it best to have an established medicine, and they have got it! Now they should decree just what remedies with a crooked Latin name are to be taken for each class and measure of disease, and weigh the dose by statute to the scruple and grain for adult and child and infant, masculine, feminine and neuter genders, married and single, and their law will be complete, while their friends of the sheepskin with the name of a college on it in the lacquered frame, can get as big a fee as the dear suffering people can be made to pay.

San Francisco, Cal., August, 1879.

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## Spiritualism in San Francisco.

To the Editor of the Banner of Light:

Having been a constant attendant at all the meetings of the San Francisco Spiritual Union and Children's Progressive Lyceum, since their removal into the elegant new hall on Eddy street, I feel that a brief report thereof may not be uninteresting to your readers.

And first I would speak of the Lyceum, which meets every Sunday at 10 A. M., and was never in so flourishing and hopeful a condition as at the present hour. Under the efficient management of Mrs. Laverna Matthews and her faithful corps of assistants, who, at their weekly Leaders' Meetings, gather inspiration that enables them to labor most harmoniously together, a graded work has been inaugurated and ably sustained, for the physical and spiritual culture of our youth in this region, which seems to be thoroughly appreciated, since the attendance is large and constantly increasing. The order of the school is nearly perfect; the callisthenics are skillfully performed, and the literary and musical exercises highly creditable.

In addition to the regular lessons, as suggested by the Manuals of Mr. Davis and A. E. Newton, a paper is read on the third Sunday of each month, edited by different pupils. Brief "Words of Wisdom" are also uttered, either in poetry or prose, at each session, by any child, leader, or other person present who may be inclined to speak.

Among the pupils most ready to respond in this, as well as in all the public exercises, are Miss Sophia Egbert (who is a recent graduate of our High School, and a young lady of rare promise), Miss Anna Jenne (a youthful medium who unites with the workers at the afternoon seance), Jennie French, Lulu Todd, and Master Willie Larkin (remarkable for their declamatory powers), and the sisters Trontwether and Mooney (for their musical ability).

At 2 o'clock P. M. convenes the Mediums' Seance and Conference. Here the exercises are varied, and often exceedingly interesting, consisting of inspirational poems, practical remarks, tests and music.

The leading mediums who help to sustain these meetings are Mrs. Upham-Hendee, (well-known as an electrician, magnetic healer, and inspirational speaker and writer), Mrs. Eliza Fuller McKinley, (whose agreeable manners and elevated spirit always render her utterances highly acceptable), and Mesdames Wiggins, Clarke, Robinson and McDonald (all of whom are test mediums and grand workers for the general interests of the Society).

At this session, all present who have a good word to utter are earnestly invited by our courteous President to participate. And among the gentlemen who most frequently respond with their experiences, remarks or inspirational poems, are Messrs. Rider, Smith, Ward, Mitchell, and Dr. Morton.

The excellent tests and remarks here made are occasionally interspersed with music from professional performers. But usually the audience is invited to join in favorite airs from the "Golden Melodies," closing with the "Sweet By-and-By."

With the exception of Hon. Warren Chase and Dr. Slade, we have recently been favored with no speakers from abroad, but have relied solely on home talent, in which the Society is rich, for our evening entertainments. Large and appreciative audiences have listened to addresses, lectures, inspirational poems and recitations, from Messrs. Robinson, Pierson, Plumb, Irvin, Glendon, and Mesdames Matthews, Hendee, McKinley, Wiggins, McDonald, Stowe, and Miss Clara Mayo; and these literary exercises have been supplemented by sweet songs and instrumental music by Miss May Nickerson, Agnes Slade, the Lyceum children, and our own quartette, which is composed of our gifted President, Mrs. Matthews, Secretary A. W. Allen, and Mr. and Mrs. Irvin.

In addition to the public workers at our Mediums' Seance, are many others in sympathy with our organization, and justly entitled to favorable notice, who, from delicate health or professional engagements, are prevented from regular attendance at our meetings. Most prominent among them are Mrs. E. C. Morton (whose gentle and elevated spirit and varied mediumistic gifts endear her to all hearts), Mad. C. Antonia (whose genial manners and medical skill make her a most welcome visitor and physician in many homes), Mrs. O. F. Alley (whose fine physique and strong magnetic power also render her services as a medical friend and adviser highly acceptable), Mrs. K. S. Aitken (who has lately been favored with new and wonderful phases of development), Mrs. A. D. Locks (through whose elevated mediumship came those beautiful "Symbolic Teachings," as recorded in "Visions of the Beyond"), and Mrs. L. P. Anderson, the well-known trance medium.

Thus through our speakers, mediums and Spiritualistic literature, which has long been extensively circulated here, and is still to be found on sale at all our public gatherings, is the cause steadily advancing, and we trust that under the influence of the earnest utterances that go forth from Sunday to Sunday in our elegant new hall, our souls may be uplifted to the highest aspirations, and inspired to noblest deeds. In conclusion I would add that Dr. J. M. Peckles has already been engaged to lecture for us, and we hope soon to be favored with the presence of other noted speakers, who will follow.

MARY F. SNOW.

## Yearly Meeting of Portage County Spiritualists at Atwater's Grove, Mantua, Ohio, Aug. 3d, 1879.

(Reported for the Banner of Light by the Secretary.)

Sunday, Aug. 3d, 1879, being the appointed day for the annual meeting of the Spiritualists of Portage County, on Saturday afternoon, Aug. 2d, a conference meeting was held at Citizens' Hall, at Mantua Station, to prepare a programme and perfect arrangements for the Sunday meeting. Dr. J. M. Peckles, O. P. Kellogg, Dr. Underhill, S. Bigelow, and other prominent speakers being present, the meeting was interesting, harmonious and profitable to all who listened to the noble thoughts and encouraging words as they fell from the lips of these veterans and noble workers in the spiritual cause.

Sunday dawned clear, and notwithstanding the heavy rain that fell a little south of Mantua, proved a favorable day for the meeting. At an early hour the people began to assemble from the surrounding country, and by 10 o'clock there were some eight or ten hundred persons present, filling all the ample seats arranged for the occasion.

At the appointed hour, R. O. Halsted, President of the Mantua Society of Spiritualists, called the meeting to order. S. Bigelow sang a beautiful song with organ accompaniment. Bertha Smith, a sweet little girl of nine summers, a pupil of the Cleveland Lyceum, came upon the platform and delivered the invocation, which electrified the audience with its heaven born sentiments, delivered with such eloquence, pathos and power, by a little child.

R. C. Flower of Alliance delivered the morning address, occupying over an hour. Mr. Flower is a pleasing speaker, and his address was replete with sound logical argument, pleasing ideas and elegant thoughts presented in a way that carried conviction to the minds of his hearers.

O. P. Kellogg followed Mr. Flower in a twenty minutes' speech, when the meeting adjourned till 1 P. M. o'clock.

The wide awake Spiritualists from Mantua had made ample provision for a picnic, and the well-filled baskets that emerged from obscure places to supply the wants of the fatter man seemed like the work of magic, and in less than one hour all who desired were supplied with a good "square meal," and enjoyed the happy greetings of old friends and acquaintances.

Pursuant to adjournment, the meeting was called to order by Pres. Halsted. Mr. Bigelow opened with a song, after which some forty minutes were devoted to general conference, at which time the committee appointed yesterday on resolutions, through their Chairman, Mr. Bigelow, presented the following, which were adopted:

Resolved, 1st, That we recognize the inherent and inalienable right of all individuals to have their own private opinion upon all subjects, and to be guided by their own reason and judgment; and we demand and will insist upon the right and power of every individual to express his or her opinions freely and without restriction.

2d, Our religion must be founded upon facts and demonstrated truths, and not upon belief.

3d, We despise all hypocrisy and cant, and deprecate bigotry and narrow sectarianism, and would do nothing to foster or encourage them; yet we do love the good old terms of *Spiritualism* and *Spiritualists*, and commend our brethren and friends everywhere to cling to them in all their organizations and declarations of sentiments and principles, and not allow them to be diluted and weakened and robbed of their force by the addition of any qualifying adjectives, prefixes or suffixes. But let us rather show a commendable pride in carrying boldly our own distinctive and well-earned colors, and if they have been dragged in the mire and dirt by fraud and dishonesty or carried by unworthy hands and thus dishonored, let us redeem them from every stain by living and acting in all things in accordance with the heavenly and angelic principles of our grand Philosophy and Science, and religion, so that our children and children's children may in the future recall with joy and pride the fact that we were simply Spiritualists.

4th, We recommend local organization or the banding together of Spiritualists for the purpose of cooperation, social culture, spiritual unfoldment, and the dissemination of truth. But we caution every individual to guard against the formation of exclusive societies, all creeds or formulated beliefs, or even the declaration of principles as the basis of organization or the test of membership; for our beliefs are but the deductions from or summings up of the facts of our own various subjects, and may change to-morrow.

5th, We recognize with deep regret among Spiritualists a want of sympathy for and a kind, brotherly and sisterly interest in mediums, and earnestly recommend a radical change in this regard, and that we strive in every reasonable manner to throw around them a fostering care and protecting influence, which the angels shield them from the injurious effect of contact with the unfeeling and unthinking materialistically-inclined world about them, and recognize in them the sacred instruments of the angel-world, chosen or called upon various subjects, and may change to-morrow.

6th, We sincerely regret and deplore the social evils and immoral conduct that have been associated with and by some unjustly charged to Spiritualism, under the name of Free Love (meaning free lust). We solemnly protest against it (as generally understood) both in theory and practice, and hereby declare our firm belief in and defenders of the purity and sanctity of the marriage relation. We regard this and other evils sought to be charged upon Spiritualism, the result of existing causes, which the angels would be endeavoring to remove by teaching mankind that the germ of divinity within every human soul is designed to ultimately redeem the race from all sin.

7th, As Spiritualists we claim a share of the honor our free educational system so justly merits, and will oppose by all honorable means the introduction of the dog and creedal religion to our public schools, believing it to be anti-American and detrimental to the moral and mental growth of our youth. It is one of the cardinal principles of the Spiritualistic faith that the moral, mental, physical and religious training of our children should be in accord with the advanced and advancing ideas of the age in which we live.

The conference hour was fully taken up by different speakers from the audience. The recital of two beautiful poems by little Bertha Smith was one of the most interesting features.

At 2 o'clock O. P. Kellogg took the platform, and for an hour and a half held the now largely increased audience spell-bound. Mr. Kellogg has a style peculiarly his own, and has very few equals in controlling an audience. His unique and attractive way of presenting ideas, with his ready command of language and happy mode of expression, render him one of the most interesting and effective speakers in the field. At the close of Mr. Kellogg's address, the audience dispersed, all feeling that the meeting was a grand success, which is due to the live Spiritualists of Mantua, who always work with a will, and never do things by halves.

For the Banner of Light.

## WE WALK BY SIGHT.

We walk by sight while others walk by faith;  
The new receive while some the old retain,  
Relieving in the bonds of ages past;  
Fresh springs of inspiration state the thirst!  
Fresh rays of spirit-light our souls illumine.  
All nature bursts with beauties ever new,  
Outriving all the splendors of the past.  
And thus the inner world doth aye unfold  
Some sweeter flower of truth and light and love,  
Which heedless millions trample in the dust—  
But still these roses fall in showers diffuse  
To make the earth a paradise in time!  
London, Eng. JAMES KINNESLEY LEWIS.

The Bangor Commercial reports the discovery of a wonderful boy, ten years old, son of Colonel Fuller, formerly postmaster at Bangor. Here are a few of his remarkable feats: He can, in an average of five seconds, tell the day of the week upon which any particular date in any year of the century fell. He never forgets a date. Among other things he can tell instantly when each President was born, when inaugurated, how long he served, and when he died. He can tell where he himself was, and what he did, on any specified day of the last two years. He knows all about the Bible, even to the number of verses in each chapter of several of the books; he can give the substance of any verse in any chapter of any book; tell just where any event is described, and where any scripture name is mentioned. He is equally at home with the hymn-books, being able to tell on what page any hymn in the Moody and Sankey and other collections is to be found. One evening somebody told him that twice two was four, and that was multiplication. He did not know it before, but the next morning at the breakfast table he repeated the whole table. Fractions, and the addition, multiplication and division of them are his pastime, and the big dictionary furnishes him with light reading for many hours of his leisure.

Whatever good an umbrella performs, it is "put up" to it.







he has brought himself and the aforesaid law face to face with the nineteenth century. And it will not be the nineteenth century that will take the back track:—*Boston Herald.*



## The Campers.

## Lake Pleasant Camp-Meeting.

The closing week of the camp—who can describe it? Thousands of visitors came in from the surrounding country; parting words were said by many; an added eloquence seemed to grace the utterances of the speakers; congratulations poured in upon President Deas for the success which had attended the meeting. Following is the record of the week:

## MONDAY.

Col. Kase, of Philadelphia, gave an account of the conversion of Abraham Lincoln to Spiritualism. He was followed by Mrs. Shepard, Mrs. Morse, and Mrs. Snow.

## THE REGULAR ADDRESS.

A. A. Wheelock delivered the regular address. He spoke with great earnestness and eloquence. After a brief and complimentary reference to the growth and progress which he observed at Lake Pleasant since standing upon this platform five years ago, Mr. Wheelock announced as his topic, "Spiritualism, Destructive and Constructive."

The work of the iconoclast will never be completed while a single error remains to blind the vision, or an idol left for worship is undemolished. The natural and necessary result of Spiritualism, as a divine force, is to demolish old forms. Wisdom thrusts forward the imperative inquiry at every step: How is it to be done? What are the best means for the accomplishing of the needed change? The same law should be observed in the realm of thought, feeling and conviction, as in external forms. The man who would be selected to demolish a structure, a building that had become the abode of a family, with many endeared and loving associations—should possess the element of wisdom, justice, benevolence and kindness to such a degree as to carefully remove from possibility of injury every inmate of the dwelling—gray-haired sire and helpless child—before the rude blast of destruction should fall upon the structure. Unless he should do this, he would be considered by every intelligent, humane person, as unfit for the work.

So in the moral realm. The individual who ruthlessly assails the conscientious opinions and convictions of another, because having power to do so, regardless of results, is simply an assassin of conscience. This brings up that force and most important of all, the mighty problems involved in the difficult yet needed work of the destruction of old forms—the right of individual conscience.

Without entering into a close analysis of what is involved in this function of destruction, we affirm that Spiritualism, in its true and wisely-directed iconoclastic work, insists upon and emphasizes the duty and necessity of giving to all human beings, however much in error, a sincere and profound respect for their honest convictions! Only upon this basis can the true iconoclast successfully work. The same degree of respect which we demand from others we must be willing to give to them.

By this careful and prudent process a natural and healthy disintegration was reached. Nature, our great teacher, never takes a particle or a larger form down without having a new particle or form to take its place!

This Spiritualism becomes a constructive, a healing power. And regarding every form of life, all thought and emotion, Spiritualism is the master-builder.

But there are destructive forces within Spiritualism, as well as without! The eloquent speaker proceeded with an elaborate and successful analysis of Spiritualism. He was loudly applauded, and many friends congratulated him at the conclusion of his discourse, which, unfortunately, was interrupted by rain, so that the services were brought to an abrupt termination.

## TUESDAY.

Mrs. Jeannette Clark, of Boston, lectured in the forenoon; she spoke at considerable length and with a pointedness concerning the rights of Spiritualism and its career, referring to many of the celebrities connected with the movement. The lady's address was well received.

Dr. H. B. Storer's absence in the afternoon was much regretted by a large audience. The difficult task of attempting to fill Dr. Storer's place was assigned to the writer, who was obliged to say to meet the requirements of the occasion.

## WEDNESDAY.

In the forenoon Mr. Hendee had a few words to say about the Pacific coast.

## THE REGULAR ADDRESS.

Mrs. Nellie J. T. Brigham spoke substantially as follows: "They shall worship God, who is a spirit, in spirit and in truth." A truth is never really old or new. Truth is the expression of God's life. The brightness of truth will remain with you. How shall we worship God? Ideas of worship differ with different minds. Why? Because there is a difference in the development of identity in different persons. Christianity took an individual and incarnated in him the divine perfection. Do not blame the adherents of this faith. People must grow into an apprehension of principles. Growth is slow. Spring does not come at once; its approach is gradual. As you wait for the spiritual you will grow into a true idea of worship.

The lecturer used the choicest language in the expression of her thoughts; some of her illustrations were uniquely original. Her address was well received.

## THURSDAY.

Mrs. Townsend West, of West Newton, Mass., delivered a very spirited address in the morning, on the importance of greater elevation of character. She said God was too great, in her mind, to admit of her belonging to a sect. She would preach to any sect or church as soon as to Spiritualists, if they would let her. She was an Adventist, and expected to see the world burned up. We should all be burned up with the love of God, which is the fire of purification. The office of spirit is to purify matter. The spirit educates the brain of man, and I could not come before you with a studied discourse. I have often mourned over my ignorance. I would as soon have a college education from angels as from Harvard College. [Applause.] We should enlarge our hearts with the charity of the skies. Everything that admits of a feeling of bitterness is not of the higher spirits. The philosophy of charity is understood to be the coöperative relationship of spirit to matter. The earth is to be burned with the fire of the spirit—that is the true kind of adventism. I am a member of the church, and I offer an invitation to you all to join it. I want to see this church established at Lake Pleasant, and it will grow so as to include the whole world, and you will have to buy up a continent to hold the meeting in. My church is built on a good foundation: Truth and Love at one corner, Charity and Mercy at another corner, Wisdom and Justice and Hope and Salvation at the others. My church is that vast cathedral which the sun and moon suffuse with light, whose choir is the wind and waves, whose organ is the thunder of the heavens, and whose dome is the sky. You see you are all in this church, whether you will or no, and I hold you responsible to the laws of that church—to love one another. It is the creed of this church to love one another.

## THE REGULAR ADDRESS.

J. Frank Baxter spoke at length and in an able manner. The speaker is held in the highest esteem by all who know him. His remarkable test place him in the foremost ranks of the workers for Spiritualism. He said: Modern Spiritualism is claiming, as never before, the attention of the world. Its truth is a matter of great importance. With the rise of Spiritualism, dogma has decayed. In its progress it has made great inroads on the church and the theological world. Hence the clergy cry, "Beware of follies and delusions!" Some say Spiritualism is unpopular. So was Christianity in the early days. It is objected that the manner of the manifestation of the spirit is not in accordance with the manner of communication ordained with us; that we said, if you are a spirit, lift this table, play on this guitar, sound these bells, touch me, rap three times, etc. The really magnanimous mind in its search for truth will readily overlook trivial things.

The speaker entered into a learned exposition

of the relation of mesmerism to Spiritualism. He cited facts of clairvoyance and psychometry, and in an eloquent and scholarly manner eulogized Modern Spiritualism. He was generously applauded.

## FRIDAY.

Mrs. Smith, of Springfield, occupied the forenoon. Mrs. Juliet Yeaw, of Massachusetts, delivered.

## THE REGULAR ADDRESS.

She said: The church is a declining power. It believes in a dead creed, a dead inspiration and a dead Christ. Creeds have lost their vitality. The human mind rejects the old idea of authority. Inspiration is not confined to ancient time. It is a living power in our midst. The Christ-spirit baptizes the earth to-day.

The lecturer showed how Spiritualism emphasized the new creed, the new inspiration and the new Christ. Her effort met with the hearty approbation of the audience.

## SATURDAY.

Mr. Nichols had charge of the morning conference, which was very interesting, many of the prominent speakers participating in the exercises.

## THE REGULAR ADDRESS.

Prof. Wm. Denton spoke to a large audience at 1:30 P. M. on "What do the Scriptures of the Earth Teach?" The lecture was replete with scientific facts, and was delivered with great power. No mere digest could do justice to the learned speaker's effort.

## SUNDAY, AUG. 31ST.

The address of Prof. Denton this morning was listened to by a large and attentive audience. The day dawned clear and beautiful, and the large excursion parties that arrived during the morning from Greenfield, Fitchburg and way stations, could not have chosen a more favorable day for their visit.

At 10:30 A. M., following the concert by the Fitchburg Band, Prof. Denton was introduced, and took for the subject of his discourse "The Philosophy of Death." The speaker said old things have passed away and vanished. A new spiritual temple has been built, and its frequenters to-day stand on the highest eminence man ever held in humanity. This planet is only one of the sun's spheres, and we are only the walking ashes of the departed. The earth is a great and been lent us for a time, to be returned when death summons us across the border-land.

The ocean is a wide, deep grave, and the great globe itself, rock-ribbed and fiery-hearted, must die, and go back to the fiery bosom of the sun from whence it originated, and be seen no more by the inhabitants of other planets like ours.

The sun too will grow old and perish; go back to the nebulous condition in which it was in the great eternity of the past, and no more shed its rays of light and glory.

We have only to open our eyes to see the universality of death. Old forms vanish and new ones come into being, and the very ashes of the old go to glorify and beautify the new.

New worlds are hourly being made, and out of the dust of the old come new men, women and children.

Why do men and trees die? Why was death ever permitted to come upon this planet? The priests tell us it was owing to the sin of man. Away with such superstitious belief. It is too late now for the Eden snake-story, and I do not believe death came from the apple-eating propensity of the first pair, if such persons as Adam and Eve ever existed, which I doubt.

Death did not originate through sin, and it did not commence with man. Animals, fishes, and reptiles lived and died millions of years before man came. Why, then, do we die? Because we live in a natural world; a universe governed by natural laws, where things must grow to perfect their development.

Life and death go hand in hand. What would the world be to-day had fishes, animals and reptiles been immortal? If death had stopped with the first man, we should now have only a race of low-browed savages instead of the refined and intelligent race of to-day. Stop death now, and rum and tobacco would curse our earth. Old forever. Old forever, we say, and holes and corners from which to spring its traps upon the unwary.

Death comes to enable us to advance. It always was so and it always will be so. Thank God for death. It is the greatest of all blessings; we die, and our poor scar-worn bodies go down to the dust, but our spirit is wafted to a home immortal.

I know not what follows the death of the body, but I suppose I am to be eligible to visit the stars in my time, and the experience of this world will prove only one out of myriads. I know I shall live again as my friends here who have gone before.

Did you ever stand by the death-bed of a friend, did you ever watch the change as death gathered the bright spirit home? We see the poor suffering frame, but cannot see the bright angel, forms hovering around the death-bed to guide the new-born being into a life immortal.

When death is understood in its true character, its fears shall pass away. It is not the grim skeleton with scythe and hour-glass that old Orthodox pictures it. It is a radiant maiden bearing flowers of immortality with which she crowns us as we pass into the land of the immortal.

True we have sins, and they have left their scars on our spirits and a God cannot wipe them away.

We are the eternal; heirs of the great eternities; and we want clean hearts and clean hands to go into the world divine. If you have failed in the past, mark the spot and guard against a repetition in the future, and become wiser, truer and happier men and women than you are.

## IN THE AFTERNOON

J. Frank Baxter addressed a very large audience at two P. M. He delivered a very able and lengthy address upon the "Growth of Spiritualism." The address was most cordially received, and was aimed to meet the needs of the hour. The speaker said that Spiritualism is a new era, which came into the world with the advent of the movement. The believers in Spiritualism had come from all grades of thought; hence as a body we represent all phases of thought. We are developing slowly. Think of the time which elapsed ere Christianity rose from chaos. Spiritualism has swept away the old, and is now identified with the inception of the movement were cited. The believers in Spiritualism had come from all grades of thought; hence as a body we represent all phases of thought. We are developing slowly. Think of the time which elapsed ere Christianity rose from chaos. Spiritualism has swept away the old, and is now identified with the inception of the movement were cited. 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## CHRISTIANS AND ISRAELITES ON TRIAL.

It is proper to observe here that there was a provision in the tariff for the admission of *Church Regalia* free of duty. They were considered persons who thus engaged in this business of importing merchandise, and they entered their goods at the Custom-House as *Church Regalia*. By getting them in free from the heavy duties to which most of their articles already specified were subject, they would be able to undersell the honest importer, and still realize a very handsome profit. The writer viewing the subject from an official and unselfish standpoint, did not see it in the same light, and hence could not agree with the clerical importers. Tons of rosaries were classified as manufactures of metal.

“Woe to him whose daring hand profanes,  
The honored heir-looms of his ancestors.”

With such melancholy specimens of saintly depravity in

\* Bailey, some time after, as Collector of Internal Revenue, defrauded the Government out of about \$150,000, and has ever since been a fugitive from justice.

\* Known among Christians as the mosque of Solomon.

To restore nerve and brain waste, nothing equals H. Bitters. Believe this.