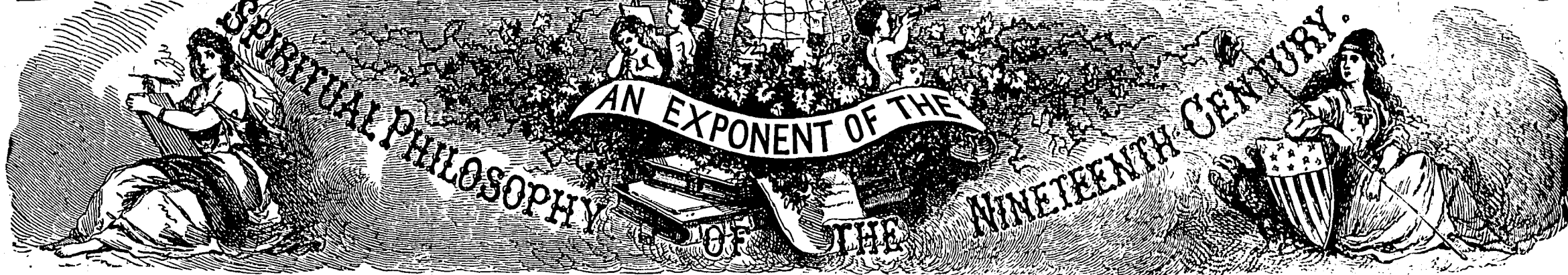


BANNER OF LIGHT.



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The Rostrum.

The Essential Elements of a Liberal Education.

An Address Delivered in the "University Convocation of the State of New York," at Albany, July 10th, 1878.

BY JOSEPH RODES BUCHANAN, M. D.

For about two thousand years the progress of science and philosophy was virtually arrested by a superstitious reverence for Greek literature. The dense ignorance of the age of Plato and Aristotle was crystallized into forms of thought which, like a vast iceberg, covered the civilized world, until in the time of Galileo it began to thaw in the divine light of science.

It is commonly supposed that this glacial period of fully twenty centuries has passed away entirely—that the ice is all dissolved, and that the light of divine love and wisdom, falling upon the soil with unobstructed warmth, is bringing forth the dense and rapid growth that insures a magnificent harvest; or, in plainer language, that we are fully emancipated from the influence of ancient ignorance, and are proceeding in the most direct and rational manner to cultivate and develop human intelligence, and to apply that intelligence to the acquisition of all attainable knowledge.

Disclaiming all intemperate radicalism and all needless iconoclasm, I am nevertheless compelled by a conception of truth derived from new and peculiar investigations, and also verified by experience in education, to maintain the opposite opinion—to declare that the iceberg is not yet entirely melted, but still exists as a benumbing power; for although Aristotle has been annihilated as authority by Galileo, Newton, and the physiologists, the barbarian conceptions of education and of philosophy which come down from the Aristotelian age are still dominant in various degrees over the leading Universities of the world—to so great an extent, indeed, that we shall not be able to boast of a true system of liberal education until the entire philosophy, ethics, teaching and practice of our leading institutions of Europe and America shall be thoroughly revolutionized, their leading conceptions being not only fundamentally changed, but absolutely reversed. If you will pardon the audacity of this language, I will endeavor to show that it is not extravagant. There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a liberal education, for that which makes the most important claims to be recognized as liberal education in the Universities appears, when viewed from the standpoint of anthropology, not only lame, feeble and defective in the most essential elements of a liberal education, but positively *illogical* in its contradictory influence upon the intellect and soul, as well as its degenerative influence upon the body.

The science of man demands a revolution in education, but the narrow limits of a paper before this Convocation do not admit an exposition of this demand, or its basis—nor do they admit a distinct criticism of education as it is, nor a distinct exposition of education as it *should be*. The fullest development of our time admits of the philosophy of education will be but offering the synoptic head-lines of a chapter that is not yet written. I desire that these remarks may be accepted, not as a statement of the case, but as an index referring to the statement that may be made hereafter.

In presenting such a paper I place myself at your mercy, without a shield against misconception, and attribute to you the candor, patience, courtesy, liberality and intuitive recognition of truth when nakedly presented, which would become a body of philosophers. If we need philosophers anywhere especially, it is among those who organize and control our systems and institutions of education.

The barbarian conception of education, which mankind have not yet outgrown, coming from a period when science was scorned, is, that education is the acquisition of a command of language and familiarity with literature, opinions and speculations. This is the fundamental conception, to which is added the knowledge of mathematics and of history. By the strenuous exertions of educational reformers something has been added to this in modern times. The physical sciences have asserted their claims. Ethics

and sociology, in the form of political economy, are getting some recognition, and the spirit of progress is making so many additional improvements in different institutions that it is difficult to make any exact estimate of their present status.

But all this is merely intellectual and chiefly literary. As an intellectual education it is defective, because it does not teach that originality of thought upon which the world's progress depends. It fails to develop originality and power of independent thought; it fails to develop invention; it fails to overcome dogmatism and prejudice; it fails to develop liberality of thought; it fails to develop the power of reasoning upon testimony and evidence in reference to new truths, and all things which are beyond the accustomed routine. The most educated men are often *below the average of society*, in the ability to discard prejudice and to ascertain the existence of any truth foreign to their training. Such education does not qualify men to lead society into new truths, new arts, and a better social condition. It is not so hopelessly repressive as the Chinese system—but it is negative—adding little to the onward and upward movement of society; and the profound scholar is sometimes up to the Chinese standard of immobility. It is notorious that hundreds of colleges, containing or controlling at least three-fourths of the learning, reputation and dignity of the medical profession, have not only closed their eyes against certain contemporary progress in medical science, refusing all examination of the scientific facts presented, but have assailed the new investigations with far more of partisan bitterness and malignity than was ever shown in darker ages by the partisans of Aristotle and of Des Cartes. Does not every one know that this is the source of the organized hostility against the scientific investigations and discoveries of Homeopathy and American Eclecticism, which captivate every individual physician who dares to investigate them, but which have never yet received an honest and courteous investigation or even respectful treatment from the faculty of any old school college? A system of education which produces such results is a survival of barbarism, and is at war with the spirit of the nineteenth century.

But if all these barbarisms were removed by a radical change in our colleges, this would be but the beginning of reform. The whole system is wrong from top to bottom, for it is not education, but only schooling. Intellectual training, however perfect we may make it, is not a liberal education. It is not an education at all, but only a fragment of an education, as an arm is a portion of a man.

It is not even the moiety of an education, for education consists of five distinct departments, which may be compared to the five fingers of the hand. In selecting literary education or schooling as their sole purpose, the colleges have virtually chosen the little finger, leaving the four more useful and more powerful ones to blind chance, or perhaps to atrophy or paralysis. There has been many a learned collegian, in whom four-fifths of his nature was undeveloped.

The five indispensable elements of a liberal education are these:

First, and most necessary, physiological development; the formation of the manly, active, healthy constitution, competent to live a hundred years—competent to win success in life by unflinching energy—competent to enjoy life and thus become a source of happiness to others, instead of a pauper or an invalid—competent to transmute life, health and joy to the thousands of future ages—competent to meet all the difficulties of life triumphantly, instead of struggling in misery and railing at society and at Divine Providence. Such are the men society needs, but if our colleges would look back two thousand years they would see how much better this education was conducted then. Instead of making men and women, the colleges have often impaired or destroyed them; broken them down so often that it is even made an argument against education, and especially against the education of women, that education is dangerous to health.

Thus the educational systems of two thousand years have at last culminated in this self-evident absurdity, that education is an injurious process; as if the very meaning of the word education had been forgotten. A grosser falsehood never has been current so long in civilized society. Education means development and growth of our powers and organs; and true education is necessarily healthful and pleasant.

A male or female school which does not develop its pupils, which does not send them home in better health and development than when they were received, ought to be abolished as a mistake if not a nuisance. Such schools would never have existed but for the barbarous ideas of education maintained and propagated by the Colleges, which train the little finger, while the other four are tied up in helplessness.

This physical destruction is utterly inexcusable, even when physical training is impossible, for intellectual education is not injurious to physical health, but beneficial, and it was easy to prove this if I had time. But a false system of intellectual training, which worries and fatigues the mind and injures the brain, does impair the health, because it is not education, but drudgery, worry, tyranny and exhaustion, which are the reverse of education. True intellectual education is animating, joyous and healthful; but such an education is like angels' visits to the school-room. The angels prefer to visit the Kindergarten and the Industrial Palace of M. Godin, in France. And I doubt not they often visit Northampton, Vassar, and the other nurseries of young angels.

2. The second element of a liberal education is

training for the business and duties of life—in other words, INDUSTRIAL EDUCATION, without some share of which it were better for a man that he had never been born; for without industrial capacity (unless a hereditary capitalist) he must be either a beggar, a thief or a swindler. It is one of the greatest crimes of society that in withholding industrial education from woman it has forced upon her these alternatives, with the addition of legal and illegal prostitution. When we all confess our sins in this matter some of us can plead to the recording angel that our medical colleges have always been open to women, teaching them not to be noisy babblers, but to be ministering angels in the chamber of suffering.

Our colleges generally have educated American citizens as if they were the sons of wealthy noblemen, who needed only intellectual accomplishments. Silently but effectively they have taught them to look with contempt on manual labor, as something degrading; to speak with contempt of money and the arts by which it is honestly acquired; to aspire to professional life and office-holding, and to glory in the military exploits of the crowned felons who have ravaged the homes of civilization with wholesale homicide and arson. It is no palliation that these things are not ostensibly and expressly taught, for the silent teaching is often the most effective.

College education is thus largely demoralizing. The world is full of wrecks and failures from inefficiency, for which colleges are often responsible, and has been continually ravaged by wars in which the college-taught have been the leaders and instigators, instead of being conservative and moral influences to teach mankind their brotherhood. When the college knows nothing of universal brotherhood, and the church on which it leans also knows nothing of universal brotherhood, having its chaplains, its deacons, bishops and members fighting against each other in every war, what can we expect but the satanic reign of national crime, desolation and misery, perpetuated by the national debt that crushes out the life of labor. We need true churches and true colleges, whose walls are not stained with human blood, by whose influence swords and cannons shall be turned into plowshares and anvils.

In neglecting physiological education we have degenerated the human race, impaired its efficiency, and saddled on its back a costly medical profession, ten times as many physicians as should be needed, who struggle to prolong lives that are hardly worth preserving—that perpetuate physical and moral degeneracy.

In neglecting industrial education we have produced a race of soft handed, soft-muscled men, who struggle to escape man's first duty, *useful production*, and to live at others' expense by the innumerable methods of financial stratagem. The reign of fraud will never cease until each man is taught that life presents this sharp alternative—*useful production or the life of a vampire*. He who has attained manhood without being trained to useful production, may justly utter maledictions against parents and schools for having blasted his life and deprived him of the only solid foundation of honor and prosperity.

Industrial education, giving the mastery of productive arts, is the second necessity, as the development of the body is the first. The college says, if you *condescend* to acquire an industrial education, there is time enough after your literary education is completed, and therefore it excludes industrial education and builds the man without certain necessary elements of manliness, as the habits of twelve years of literary effeminacy must cling through life. Would it be rational to confine a baby to the cradle for ten years, on the pretext that it must first acquire language perfectly before it learns to walk? The infant would be impaired for life, as men are impaired by any system which for many years separates practical from literary culture.

Under this antiquated system intellect is trained to adorn with effeminacy and pedantry selfish ambitions, while the workshops and the farms are surrendered to ignorance and blind routine. Invention lags behind necessity; the lands are worn out; the wheat-field that ought to produce thirty bushels per acre produces ten, and the work that one man ought to do in eight hours occupies three men twelve hours. At the close of day they come to cheerless homes where their wives are equally exhausted by toil. Thus the laborer is brutalized by ignorant toil, and classes are separated by broad, dividing lines of caste that limit fraternity and are premonitory of social convulsions, the end of which none can foresee.

When industrial education shall have become universal, we shall not only have a more honest and manly and fraternal race, but our fields will be more than doubled in their production, and our arts advanced from two-fold to ten-fold in their product; and in the abundance thus produced poverty and pauperism will be submerged, as the Desert of Sahara will be gone when the ocean flood is let in upon it.

Does any one doubt the practicability of this? I would say that it is an easy matter to make every young man and woman *proficient in more than five profitable occupations*, not only without detriment, but with positive benefit to their literary education. The progress of industrial education in Europe will ere long furnish a triumphant demonstration of this; and in this country the Massachusetts Institute of Technology (under President Runkle) and several other institutions are making rapid progress in the demonstration.

3. The third element of a liberal education, next in importance to the physical and industrial, is the MEDICAL. It has become a familiar thought that anatomy, physiology and hygiene are neces-

sary elements of a liberal education; but it demands much more.

The first duty of a man is to sustain himself—that he be not a burden to others. This corresponds to industrial education. The second duty is akin to the first two elements of education. It is to sustain himself in full vigor of mind, soul and body, that he may perform every duty, and be a help instead of a burden to those around him. Without this second duty performed, physiological development and industrial culture are both failures; and without either of these three indispensable qualifications the man himself may be a total failure. Therefore these three are the first elements of a liberal education. With physiological development and industrial qualifications, the MEDICAL EDUCATION which I ask for all men and women will enable them to live without failure in the performance of every duty and the diffusion of a beneficent influence.

It is said that Col. Ingersoll recommended as an improvement on the plans of Divine Providence that health should be contagious instead of disease. I have demonstrated, and am daily demonstrating to my pupils and patients, that health is contagious. The man who maintains high health is a fountain of health to all around him.

I am speaking really of a moral duty. No man has a right to be drunk, and no man has a right to be sick. He gets sick, if not by poverty or exposure, either through profligacy or ignorance, and he has no right to be either profligate or ignorant, even if the college trains him up in ignorance of himself.

My demand for a medical education for all sounds extravagant when it is first heard: it brings up a terrific array of surgery, obstetrics and death-bed consultations; but I mean, nothing of that sort. I mean an education by which disease shall be stamped out in its incipience. I mean that disease should be treated as a mad dog, who is entirely harmless if you do not allow him to insert his teeth in your flesh. When you are trained to high health you should resolve to live on that high plane, inaccessible to disease. Its first approaches are easily repelled. The great majority of diseases can be repelled without the use of drugs. Allow me, I pray, to speak *ex cathedra* as a medical professor, referring to what I am teaching to students and proving by experiments. Call at my office in the Eclectic Medical College, on Stuyvesant Square, New York, and I will prove what at present I only hint at, for want of time. I will show you what I mean—how thoroughly men and women may be protected from disease by methods almost unknown in the schools, and enabled to break up attacks of disease as soon as they are aware of its presence.

By such a medical education as I propose nineteenth-century ailments that ravages society would be annihilated, and nine-tenths of the physicians and the medical schools granted a furlough for life. One-half the time that is usually expended on the Latin language would be sufficient for such a medical education as I propose for every man and every woman—but more especially for every woman, to whom it is far more necessary and valuable than rhetoric, grammar, arithmetic, geography, history, languages and music.

4. With physical, industrial, and medical education, man is *just prepared to live*. But that his life shall be *worth living*, shall be a blessing to himself and the world, we need the fourth element of a liberal education which is to make him a good and happy man—the moral, or ethical, or religious education. Either of these words, rightly understood, conveys the full idea, for each should mean the same; although contracted and perverted by vulgar usage, each word has but half its proper meaning. I mean the education which shall exalt man to the plane of a happy, a holy, and a glorious life, in harmony with the Divine nature—a life so high that it shall be in communion with the angels—a life so beneficent that it shall diffuse happiness around to all and leave a blessed fragrance behind in all the atmosphere that it filled.

Is this an idle dream of possibilities? I say it is not, for heaven is full of saints who have led such a life, and almost every one can recognize, if not within his reach at present, at least somewhere on the horizon of his life, some one who was born to bless by loving ways and deeds, and whose memory as we look up to heaven is a blessing like the falling dew.

Colleges are supposed to be devoted to intelligence, but I affirm that they should be devoted first to *virtue*, and that it is as practicable to take the plastic elements of youth, and thereof make a *good man*, as it is to make an *intelligent* or wise one. Intellectual without moral education simply increases the dangerous and corrupting elements of society. It gives the sceptre of knowledge into the hands of the social Lucifer.

Moral education I demand, but the word has an impoverished meaning—perhaps ethical is better, and religious is better still. But these words are so impoverished and enfeebled by the moral malaria of society that I would willingly drop them all, to say that I mean the *education of the soul*—the education that shall make it truly the temple of the living God.

What I mean by moral education—what are the new processes to be adopted, what glorious results it has realized, where it has to any extent been adopted, in converting young criminals into good citizens, and how thoroughly this disposes of all questions concerning college government and prison discipline; still more, how powerfully this moral education reinforces intellectual education, giving it a zeal, a fertility and a power before unknown, time forbids me to say; and I can only

refer to my published lecture on Moral Education and to a book which I shall publish on "Full-Orbed Education," the principles of which were received with great favor at the meeting of the National Educational Association in Minneapolis.

5. These are the four elements of a liberal education, in the order of their necessity—the Physical, the Industrial, the Medical and the Moral—all more necessary than the fifth, the literary or the intellectual, which, as it has been conducted heretofore, I regard as the little finger of the educational hand. I would change it, however, by developing the power of original thought and invention, until this feeble little finger shall become the *index finger*, to point the way to a new social condition of intelligence, prosperity and happiness, in which the wisdom of the Divine plan of humanity shall be illustrated by the heavenly life on earth.

If I am asked how colleges which now give but one of the necessary elements of a liberal education shall perform the miracle of giving the whole five in the same limited time, I reply that it requires no more time to exercise five fingers simultaneously than to exercise one. The five elements of a liberal education naturally intermingle and unite like inter-diffused gases that aid each other's elasticity. The education of all our powers is natural, easy and pleasant, while the repressive system so long in vogue involves fatigue, disgust, tyranny, disorder, demoralization and a positive aversion if not to study at least to true intellectual progress.

Every organ of brain and body, every faculty of the soul brought into operation grows and develops, aided by the others, and at the same time adds to the sum total of vital and spiritual power that sustains and impels the whole.

I believe, therefore, and it is not merely a scientific opinion but is practically sustained by a large amount of evidence which time does not allow me to present, that the true LIBERAL EDUCATION requires no more time than the old fractional system, and that the first eighteen years of life are amply sufficient for a liberal education—the education of soul and body, the education of man and woman, the education of the material and spiritual worlds, which shall harmonize humanity with itself, man with Nature, and earth with heaven.

Rev. J. Tyerman, of Australia.

To the Editor of the Banner of Light:

You have already announced the arrival in California of this able and laborious worker in the cause of spiritual enlightenment, who designs to make his way eastward during the coming fall and winter. Permit me to commend him to the notice of lecture committees and others, as a speaker competent to interest and instruct public audiences on the great questions of the day.

I have not the pleasure of personal acquaintance with Mr. Tyerman, but have had opportunity to read several of the works he has published in advocacy of Spiritualism and free thought in his own country, and I find him to be possessed of a capable and well-trained mind, independent, fearless and conscientious. He was formerly a clergyman of the Church of England, and while actively engaged in clerical duties undertook the investigation of Spiritualism as a matter of duty, in order that he might understand the real nature and basis of a movement which seemed seriously to threaten the Christian Church. The results were what might have been expected—his full conviction of the reality of open spirit-communication, and of the error of many of the doctrines he had been teaching, followed by his summary suspension from clerical functions, by the ecclesiastical authorities, for the crime of daring to investigate, and his becoming a public advocate of what was then and there a most unpopular cause.

For the past six or seven years Mr. Tyerman has devoted himself to public labors, by voice and pen, in behalf of Spiritualism in Australia, and would seem to deserve a hearty welcome by those of like precious faith on his visit to this country.

A capable and judicious friend, who has heard him speak in San Francisco, writes me: "He is in the prime of life (about forty, I think), has a fine, manly bearing, both on and off the platform, an earnest, off-hand and correct style of speaking; a closely logical and somewhat exhaustive method of treating his subjects; in short, he seems to be particularly well fitted for a pioneer work upon the borders of Churchism and Spiritualism."

From Mr. Tyerman's writings I judge he is not at all hampered, in his conceptions of Spiritualism, by his former theological views; in fact, his tendency seems rather to radicalism in religious matters than otherwise—a tendency no doubt engendered by the extreme conservatism and illiberalism with which he has been surrounded.

Let American Spiritualists give him a generous and hospitable welcome. A. E. NEWTON.

Gen. Crook has stated to an Omaha interviewer that it is hunger, and nothing but hunger, that has sent the Indians on the war-path. He says since the introduction of breech-loaders the Bancks and Shoshones have learned their power, and are determined to fight rather than starve. It is truly a spectacle to make us sad and ashamed that we are obliged to wage war every year upon human beings for protesting against starvation, while the agents of the Government are keeping hotels and living high upon the supplies that are intended for the wards of the nation.—*Boston Post*.

Are you an allopath? Be liberal. Are you a homeopathist? Be also liberal. Finally, be liberal in all things. It doesn't pay to be narrow.—*Haverhill Publisher*.

these is cholera morbus.—*Wor. Gaz.*

TO BOOK-KEEPERS.

The attention of the reading public is respectfully called to the large supply of Spiritualist, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9, West Street, Boston, corner of Tremont Street, Boston, Mass. We are prepared to fill orders for such books, pamphlets, etc., as have appeared in name in the catalogue of the factory, offered by Andrew Jackson Davis, and hope to hear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at small rates.

We respectfully decline all business communications excepting those of books on commission, and shall be glad to receive the same.

SPECIAL NOTICES.

Notices of meetings, to be printed in the Banner, should be forwarded to this office as early as possible, and in order to insure publication in the same week's edition of the Banner.

Inquiries from the BANNER OF LIGHT, care should be taken to be made to the Editor, and not to the Publisher, as the latter is not responsible for the contents of the paper, and the Editor is not responsible for the contents of the paper, and the Publisher is not responsible for the contents of the paper.

We do not desire to receive any communications, or contributions, from any person, who is not a member of the Spiritualist Association of America, or who is not a member of the Spiritualist Association of America, or who is not a member of the Spiritualist Association of America.

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The Assaults of Ignorance.

The ranting habit in which a certain class of men indulge can be cured by no specific but the absorption of more knowledge. The trouble with the prescribed remedy is that, simple as it is, it is nevertheless not easy enough to be taken. For the mouths of many doctrines have been accustomed to work the lower, instead of the upper parts of their heads, and it would be quite as easy to make new men entirely as to try to change these poor specimens over into shape. From time to time we come across fresh illustrations of the ranting method in morals and religion. It requires nothing like knowledge or reflective capacity, but on the contrary always succeeds best when there is the least of both. The latest specimen of ranting we have seen is a self-styled religious journal published in Pittsburgh, and called the *Christian Advocate*. In reading, as we have with great difficulty, several parallel columns of its intellectual preparations, we have wondered what an un-Christian advocate could be, if this is a Christian one. It has recently given up a column of its editorial space to what it supposes to be a discussion of the claims of Spiritualism; but what is really nothing more than editorial life and bosh. We do not quite like to say this, but the manner and matter of the slimy-equipped writer leave us no alternative.

The article to which we refer bears the malicious ostentatious title of "Dislocations of Spiritualism"; and its author proceeds to recede in his lumbering and leaden way, that Spiritualism destroys all belief in and reverence for the Bible, that it discards the dogma of the vicarious atonement, that its mediums manifest differently at different times, thereby bringing confusion and distress to the human heart that trusts to their utterances, and that it is the polluter and destroyer of pure and holy domestic affections. Worse and more than all the rest, while it is actively engaged in doing such a work as this, the writer friendly declares that "like the malaria of pestilence, it is spreading all over our land." One would say he was in mortal fear of catching the fatal disease himself, as no doubt he is; and he rolls his drum in this noisy way just to keep off its approach. But we can charitably assure him that he is in no serious danger until he gets rid of his pompous conceit of spiritual knowledge and his childish fond of little superstitions. He exposes himself to intelligent judgment as he writes, and compels it to tell him that he will know more and better when he consents to come into more truly spiritual conditions, and that when he does know more he will cease to display an offensive temper that never fails to go with willful ignorance. The first simple steps of spiritual knowledge are yet to be taken by him; in fact, he has no knowledge of any sort that he can afford to part with.

As to the effect of Spiritualism on belief in the Bible, we should hope that the time had come for that or some other influence to break up the thick crust of superstition in which it has long been encased, and formulate a faith that rests on at least an approach to knowledge. If Spiritualism is building up an intelligent and reasonable belief in place of the decayed and dismantled old superstitions, though the Bible were to suffer from it the human spirit will clearly be the gainer. And it is for the human spirit to decide the matter of gain or loss for itself, and not entrust the decision to others, whether priests or parsons. It is this long-needed emancipation of the spirit of man from the hard bondage of superstition and the ecclesiastical tyrannies that cluster around it, which Spiritualism comes to bring to the age and race; and it is to be expected that those whose sight is short and whose means of livelihood and grounds of personal importance are thereby seriously disturbed, should revolt as vigorously as their merely human tempers will allow them. Of such is the author of the silly article in the Pittsburgh-Christian Advocate. The poor man deprecates what he confesses is the great growing power of the time. He cries out against the new influx of light because, from constitutional weakness, it gives him a headache. But let him remember that there are other heads besides his own, and that instead of pain they experience exhilaration.

In reference to his alleged contradictoriness of spirit manifestations, against which he inveighs only because it makes many hearts un-

happy, we may suggest to him the propriety of inquiring how much more unhappiness and real misery is caused all the time by the contradictory dogmas taught by the accredited clergy, whose churches and denominations, all professedly resting on the same Scripture, are more in number than can readily be named. And further, more, if such an increasing amount of wretchedness is caused in this way by Spiritualism, how do such as he account for its "spreading all over our land"? It must be, according to his halting logic, that people deliberately prefer to be unhappy when there is no need of it. In a parallel column with the article which we are now noticing, the same paper speaks deprecatingly of Sunday camp meetings, because they "invite multitudes away from churches, *as per in the aggregate more than half the time*." If that is the case in Pittsburgh, as it is notoriously the case in other places, how can it be claimed that people are so much more happy in churches which they do not attend than in embracing a faith in Spiritualism to which they eagerly give their time and devoted attention? If, as this writer openly admits, the churches are thinning out and Spiritualism is filling up, would he not show a good deal less comely by at least suspecting that the mass of people know more about one thing certainly than he knows for them?

About the havoc which Spiritualism is accused of making with the domestic relations we really are able to reply nothing that could possibly penetrate a mind constituted like the writer's, except by instituting comparisons between Spiritualism and the Church in this respect; and we are too well aware that comparisons, particularly of such a character, are odious. The statistics of polluting and polluted priests, of licentious church members, and of dirty doings in the shadow of pious professions and observances are too numerous in these times to warrant any risks from that side in making attacks on Spiritualists. We will not condescend to rake over the filthy garbage, even for the sake of enlightening and instructing a writer who evidently so much needs it. Did he know anything of genuine Spiritualism, he would know that above all things it inculcates purity of morals and innocence of life; that it neither teaches nor deals in corrupting practices, and is not obliged to wink at lawlessness in certain persons for the sake of maintaining the standing of the Church; and that its very first lesson, namely, that the loved ones that have departed from sight are still with us and watching over us, inculcates such restraints on the passions as to practically restore the relations of one man to one woman, and of parents to children, to a standard of purity such as has not been recognized since Christianity fell into the control of authority.

In dealing with this clouded and nebulous mass of assertion and prejudice which we find in the Pittsburgh-Christian Advocate, we feel that we are dealing with the representative of a class that need nothing so much as a plain talking to. Of course we have neither time nor space to indulge in it, yet we deemed it proper to assure these bigoted people—for there is really no other term in the vocabulary that fits some of them—that they have much to learn, and would do well to begin with doing it. This particular writer plainly knows nothing about Spiritualism, nor does anything he says betray the possession of a mind or temper in the least spiritual. He can't, and rants, and flourishes the dulled sword of authority, and explodes a vocabulary that any but an ignorant person would instinctively reject. Never, while he wallows in the mire of such epithets as he roots around him, can he be called spiritual or even Christian. The best thing for him is silence, and we recommend with it a persistent effort to achieve meditation.

Physical Manifestations.

Mr. Robert Cooper, of Boston, writes: "I had the pleasure of witnessing, a few evenings ago, the extraordinary physical manifestations that occur in the presence of Mrs. Youngs, who is known as the piano medium. In her presence heavy pianos dance and beat time to the music, and occasionally are lifted without contact. While I played, the movement took place by the medium simply resting her fingers on the front part of the instrument. As these manifestations occur in the light, they afford proof of the most conclusive character of the operation of an occult force outside the physical organism, and those who need the evidence of this fact can readily obtain it by attending Mrs. Youngs's sances, which are now being held at Nassau Hall Building, Room 3.

Owing to pressing engagements elsewhere Dr. Peabody will be obliged to forego the pleasure of attending the Onset Bay Grove Camp-Meeting. This is to be regretted, as, notwithstanding our active brother recently spoke at Lake Walden and Highland Lake and Harwich, he would undoubtedly have had large audiences at Onset. We hope to have him on the rostrum, however, in Boston next winter, when those who have not listened to his inspired words will have an opportunity to be gratified in this respect.

The "Keystone Association of Spiritualists" meets every Sunday at 3 p. m., at Lyric Hall, No. 229; North Ninth Street, Philadelphia, Pa. So writes Joseph Wood. He also says: "The First Association does not hold any meetings at present, expecting, as heretofore, to resume the regular lectures in the ensuing month of September."

A reliable correspondent, writing from Saratoga, N. Y., July 30th, says: "I attended William Eddy's sance last Friday evening, and will stake my reputation on the genuineness of the manifestations there given."

In the Message Department, on our 6th page, Spirit John D. Sabine says: "From the crown of my head to the soles of my feet I believe in Spiritualism."

When visiting Lake Pleasant Camp Meeting call on F. E. Stedman, corner of Broadway and Lyman streets. He will with pleasure show you through his establishment.

We shall next week lay before our readers "The Baptism of Sympathy," being the fifth of the "Joan of Arc" series of poems by the late Fannie Green M'Dougal.

C. B. Lynn lectured in East Dennis, Mass., Aug. 4th, to large audiences. Mr. Lynn closed a very successful engagement in Ballston Spa, N. Y., July 28th.

In a brief letter from Warren Chase, dated Santa Barbara, Cal., July 23d, he says: "We are prospering here all round, and our Lyceum and Society finely."

Lake Pleasant Camp-Meeting.

On Sunday, August 11th, the great Camp-Meeting at the above-named place will be formally opened. In a former issue of the *Banner of Light* we have fully described the improvements which have taken place since the encampment of last year. Some fifteen or twenty cottages are now in process of construction, and probably as many more will be completed during the present month.

The spacious dining-hall, corner of Broadway and Lyman streets, is now completed. Mr. F. E. Stedman will have charge of this establishment. The appointments of the place are first-class.

The indications are that the meeting this year will be of colossal magnitude. Large numbers from the West and South have given notification of their intention of being on hand on the opening day. We trust that our friends will have a refreshing season—a time of intellectual and spiritual quickening. President Beals is enthusiastic over the prospects for this year's convocation.

To our army of readers in the West we desire to say: If you have the time to spare you cannot do a wiser thing than to visit Lake Pleasant, also the Onset Bay Grove encampment, and form the acquaintance of representative Spiritualists of New England.

THE SPEAKERS.

DR. J. H. CURRIER, and GILES B. STEBBINS, Esq., of Michigan, will deliver the regular addresses on Sunday, Aug. 11th.

THE MONTH'S PROGRAMME.

13th, Giles B. Stebbins; 14th, Henry C. Lull; 15th, Mrs. Abbie N. Barnham; 16th, Mrs. S. A. Byrnes; 17th, Dr. R. T. Hallock; Sunday, 18th, Mrs. Fannie Davis Smith, Ed. S. Wheeler; 20th, Mrs. C. Fannie Allyn; 21st, Mrs. N. J. Willis; 22d, Dr. H. B. Storer; 23d, Ed. S. Wheeler; 24th, Capt. H. H. Brown; Sunday, 25th, J. Frank Baxter, Cephas B. Lynn; 27th, Cephas B. Lynn; 28th, Mrs. N. J. T. Brigham; 29th, J. Frank Baxter; 30th, J. M. Peabody; 31st, Capt. H. H. Brown; Sunday, Sept. 1st, J. M. Peabody, Prof. William Denton.

Demise of Albert Bingham, Esq.

On Saturday, August 31, Albert Bingham, Esq., passed to the higher life from his residence at Newtonville, Mass., at the ripe age of 79 years. He was well known in this city, where he was highly esteemed. For many years he held a responsible position in the Boston Custom House, and in 1874 he was transferred to the Navy Yard at Portsmouth, N. H. He has been in robust health until the last year of his earth-life. Possessed of an intelligent and liberal mind, he early became interested in Spiritualism, and was one of its earliest pioneers in this city. He commenced the investigation of the subject soon after the advent of the "knockings" at Hydesville, through the mediumship of the Fox children, and soon became convinced of the truth of spirit communication, and never wavered to the last. He was ever zealous in his endeavors to impart the blessed knowledge he possessed to others. He was instrumental in promoting the advancement of Spiritualism in this city by the engagement of pioneer lecturers and mediums, and his own personal efforts in the lecture-halls and through the columns of the Boston press. Some of the earliest spiritual circles held in this city were at his residence, where many convincing "tests" were obtained, which had the effect of firmly establishing the truth of spirit communion in the minds of many who were previously strong skeptics, and thus additions were constantly made to the ranks of those who believed in the new dispensation. While stationed at Portsmouth, he created an active revival in the interests of Spiritualism. He was a good, true, and kind-hearted man, and will reap a full recompense in the real life on which he has newly entered.

T. B. Wakenan, Counselor-at-Law, 93 Nassau street, New York City, has a letter in the Boston Post for Aug. 6th, wherein he asks that the report of his speech at the Faneuil Hall Meeting, Aug. 1st, as given in that journal, be corrected, as follows:

"First—'Faneuil Hall was filled,' but not 'by those who believe in the ideas set forth in his (Heywood's) book.' It was filled by those who believe in free speech and a free press, and who were indignant that both had been outraged in Mr. Heywood's case. The meeting was called and was held as a liberty meeting and nothing else, and so conducted."

Second—You wind up the singularly erroneous notice of my address by saying, 'The Judges of the United States Court he accused of always being on the wrong side.' I did not make this foolish remark. What I said was that the Judges of the Supreme Court of the United States, of which only I was speaking, were generally appointed on account of their known conservatism, and so, notwithstanding their great services in other respects, were most always found on the wrong side of all great questions of liberty and progress, and had been overruled by the people and the subsequent action of their Government. Among the instances of this I mentioned the Alien and Sedition laws, the United States Bank, the Fugitive Slave law, the Dred Scott case, the Habeas Corpus cases under Lincoln, the Legal Tender decisions, and lastly and of the same nature, the Jackson case, by which in time the press will discover that their freedom has been stricken down. I cannot believe that the press would wish to misrepresent a meeting held to maintain its own liberty, even though Mr. Heywood's views are distasteful."

SANTA BARBARA INDEPENDENT.—This is the title of a new weekly paper, to be issued the present month in Santa Barbara, Cal., and will appear regularly every Saturday morning under the editorial management of Warren Chase, the well-known veteran writer and lecturer on Spiritualism. The paper will be, as its name implies, independent of all parties, rings or monopolies, and will advocate and defend the interests of the working-men and women, the debtors and the oppressed industries and enterprises generally; will demand equal and just legislation for debtor and creditor, for producer and consumer. Mr. Chase is an able writer, and we wish him abundant success in his new venture.

A friend, writing from Millington, Mass., says: "I take the present opportunity to express my warmest approval of the wisdom displayed in the management of the *Banner of Light*. The inward assurance is that the light from on high illumines its columns; and I especially commend the writings of Mr. Wetherbee, Mr. Hazard, Dr. Peabody, and many, many others, who exhibit so much wisdom and love combined."

Dr. H. B. Storer will keep the *Banner of Light* for sale at Onset Bay Grove Camp-Meeting.

Read the advertisement of J. W. Fletcher, on our 5th page.

Tribute to New England Scenery and the Bay State—A New Era for Spiritualism in Chicago.

(From an Occasional Correspondent.)

To the Editor of the *Banner of Light*:
As I belong to the "Can't Get Away Club," I console myself with the reflection that our "city by the lake" is about as cool a place as one can desire, even during the heated term. Nevertheless I fondly love the dear New England mountains, and would fain visit them again, as has been my annual custom, for 1 year for their inspirations and long for their health-giving airs. What is that feeling which comes over us, when in the presence of a majestic and towering mountain?—that mingled feeling of awe and worship which subdues one, as if we had had a glimpse of the Infinite, and felt our own nothingness? And then, when the scene changes, and the storming is abroad in the mountains, how

The crumpled hollows and all the oracular hills
With dread voices of power!
For many years I visited my Yankee cousins regularly, in the flush of the spring-time, among the Berkshire hills, and indulged in "one eternal gush of love" toward both them and the dear old Bay State and all her belongings. And even now, nothing would give me greater pleasure than to visit the "Hub," and take in once more all her historic glories. Though Massachusetts is a veritable "Summer Land" to many of us who can visit her for a brief period but once a year, she has some rough spots which require the polishing hand of man for many years to make them "bud and blossom as the rose," and among them was the spot where now stands the beautiful village of Ware. Some quaint traveler many years ago immortalized it in the following stanza:

"Dame Nature had, in making land,
A refuse left of stone and sand;
She viewed it well, then threw it down
Between Cox's Hill and Belchertown,
And said, 'You pretty stuff, lie there,
And make a town, and call it Ware.'"

As man is said to be "a pendulum betwixt a smile and a tear," I will swing to another topic. The summer solstice has its compensations, and among other things brings rest to the ordinary minister of the Gospel; in like manner it brings rest to our extraordinary minister of the First Society of Spiritualists, Mrs. Corn L. V. Richmond, who has gone East to spend a few weeks among her friends in New York and Brooklyn. Her health was never better than now, and she will speak every Sunday during her absence.

You are, no doubt, aware, Mr. Editor, that the 1st of May last marked a new era for Spiritualism in Chicago. On that day the First Society of Spiritualists leased for one year the Third Unitarian Church, which has since been well filled every Sunday, especially in the evening, when the house has been filled to overflowing. This beautiful church, which has a seating capacity of seven hundred or more, cost \$40,000, and is located on the West Side, at the corner of Monroe and Laflin streets. Our society holds regular morning and evening services every Sunday, and the Unitarians hold their only service on Sunday, at 4 p. m. Contrary to the expectations of many, the interest in Mrs. Richmond's ministrations has not given continuously increased, and among the multitude of new faces in constant attendance I recognize many of the best thinkers of Chicago. The society was never before so prosperous as at the present time. The old practice of a fee at the door has been dispensed with, and the plan of renting pews adopted for purposes of revenue. Our congregational singing, led by Mr. Jules G. Lombard, one of the most accomplished vocalists in the West, has added greatly to the interest of the service. His solos, one of which is given at every service, are especially fine, and are very highly commended.

People who are influenced by feelings of envy, jealousy, or disaffection of any kind, may say what they please of Mrs. Richmond's control; it is impossible to dodge the conclusion that no mortal, unaided by a superior intelligence, can give continuously, year after year, and without a moment's preparation, such masterly discourses on any and all subjects. No intelligent, unbiased person, can listen attentively to one of her lectures without concluding that it was extremely interesting, delivered in words most fitly chosen, and that her invocations at the opening of the services fall upon the congregation

Like a silent dew,
Or like those golden showers
Which, at the peep of day, do strew
A baptism o'er the flowers."

Her last lecture here, prior to her departure, on "The Basis of the Spirit," by the spirit Wm. Ellery Channing, was given to a full house, and is pronounced by many to be one of the richest discourses ever given through her. In my judgment, it was truly grand and glorious. Time and space forbid my giving the *Banner of Light* an abstract of it; but, as it was reported by one of our best reporters, I hope soon to see it in your columns. Long may the dear old *Banner* wave!

Truly and fraternally,
Chicago, July 28, 1878. ONYX.

BAD ANIMUS.—Rufus Cate sent us from Saratoga Springs, N. Y., a communication concerning Mrs. Stewart of Terre Haute, and his views as to her mediumship; and because it was not printed at once, took occasion to write us a letter whose chief virtue consisted in its unblushing impertinence. We had placed his article on file for publication, but were obliged to defer printing it for a time on account of want of space, but on receipt of a blistering letter from him we concluded that its writer might safely be considered as a bigot among Spiritualists—which class is as clearly defined as the bigot in theology—and that our best method would be to decline to make any use of his effusion.

Now he rushes into print on the same topic in the *Saratoga Sun*, and prefaces his article with the statement that he has been denied a hearing in the *Banner of Light*, which can hardly be considered true when his treatment of us is considered. We are always glad to accommodate friends who may feel to write us, but all who so do should remember that the demand on our space is great, and they must exercise patience with us, as to the time of the appearance of their favors in our columns.

Be sure and read Dr. J. R. Buchanan's able lecture, as printed on our 1st page. This address we can confidently assert is the first complete statement the world has seen of the full nature or demands of liberal education. It was presented to the most dignified and conservative body—the Regent's Convocation of the University, and was not assailed, so far as we know, by any unfriendly comment, but did receive expressions of sympathy. In this connection we would call special attention to the advertisement of the Eclectic Medical College of the City of New York, in another column. It has in its faculty Dr. Buchanan, who, as is well known, presents the most advanced ideas without fear of consequences, and Dr. Newton, who has been eminent as a surgeon for twenty years past. A knowledge of the scientific application of electricity and animal magnetism is thoroughly imparted at this institution. This College is the only organized representative of liberal medicine in the East, and is an enterprise which all lovers of progress in the remedial art should sustain.

Dr. J. M. Peabody will represent the *Banner of Light* at the Free Thinkers' Convention, to be held at Watkins, N. Y., on 22d, 23d, 24th and 25th of the present month.

BRIEF PARAGRAPHS.

The seeds of vindictiveness invariably produce extremely bitter fruit. They should never be cultivated in the editorial garden.

An interesting trial, showing the delightful certainty—or rather uncertainty—of the regular medical profession in general, has recently taken place in Paris. Darval, a pharmacist, was accused of poisoning his wife with arsenic. When the doctors came to testify, the doctors differed. A number asserted that the woman was killed by arsenic. Others maintained that she was not. One of the doctors claimed that the analysis made by eminent physicians was a disgrace to the faculty of Paris. No decision had been reached at last accounts.

"THESE DULL TIMES"—The Boston Post says: A boot and shoe firm on Pearl street is shipping on an average 300 cases of goods a day, running three factories on full time and declining orders. The Hinkley locomotive works have added one hundred men to their force of employees, as they have orders for one locomotive a week for the next three months.

"The present system of medicine is a burning shame to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good? How often do they make a patient really worse?"—Dr. Ramage, F. R. C. S., London.

Slander is fast footed; no possible explanation can overtake it, says an exchange. Not so. "Curses, like chickens, will come home to roost." None but the vile are slanderers. They fester in their own iniquity! They stab in the dark, and darkness will envelop them when they pass to spirit-life. This is Divine Justice.

ITS LONDON ADDRESS.—"Good by, Mamie," he said, "I must go." "So soon, Charlie?" she said plaintively. "But you will write to me?" "Yes," said Charlie, "often. Here is my London address:

919 Lincoln's Alley
Strand, N. W.
Exeter Court S.
East District
"Harington House," N.
S. W. by E.
Tomball's Corner near
S. E. Church Lane
Gray's Inn Road, N.
Between Monmouth Lane N.
and Pall Mall Terrace S.
West District
Tottenham
Queens' Leicester Field and
Duckenshire N. W.
London, England."

—[Puck.]

Why's gold like the prodigal son? Because it's returning to par.

Victor Hugo, hearing that the receipts of the "Voltaire Centenary" at the Gaiety Theatre in Paris were to be given to the poor, at once sent a check for a thousand francs as the price of the place which he had occupied as orator on the stage.

Kansas is 17 years old. Her population numbers 700,000; she has property valued at \$229,000,000; she raised last year \$60,000,000 in farm products; she has 2300 miles of railroad and 230,000 school children.

Would you be exempt from uneasiness, do nothing that you know or suspect to be wrong. Would you enjoy the purest pleasure—do everything in your power which you are convinced is right.

"A Kentucky farmer appropriates the product of one acre of his farm to the purchase of reading matter for himself and family."

Good! We should like to see that man, and give him a good hearty shake of the hand. Oh, all ye gentlemen farmers, why cannot ye do likewise!—M. D. S., in *Voices of Truth*.

Mr. John Kennett, of Eastbourne, England, a medium, an earnest and intelligent laborer in the cause of reform and spiritual unfoldment, passed to the higher life July 1st.

FAVORS FOR GOOD LITTLE BOYS.
A lawyer kept an office-boy one week.
This boy much finer than his boss could speak.
Much finer than his boss. With showed in one hand
And settled full in the other, he would stand
And talk as many hours as you require,
But never could be got to light the fire.

MORAL.
Oh! Men of ceaseless speech, whom flocks admire,
When will you learn the art to light the fire?—[Sennott.]

Mr. James Parton has accepted an invitation to be present at the Watkins Convention, and will read a paper on "The Coming Man's Religion."

The man who don't advertise wins in hot weather, because he has nothing to do. He doesn't have to rush about looking at every pore and plagued with a cotton shirt sticking to his back. Not he; all day he can sit in the shade and never a customer disturb him.

Col. Robert Ingersoll sailed for Scotland from New York, Aug. 31. He lectures next season on Robert Burns. After spending two weeks at Ayr and the other haunts of the Scottish poet, he will at once return and begin his lecture season. He is booked for Boston Oct. 2.

The Indians are fleeing before our troops, leaving their wives and papooses, their ponies and provisions. In a few days we'll have peace; and then, if there be any justice this side of heaven, the administration ought to execute judgment on the Indian agents—a pack of mere less thieves and infernal powerders. If we write men can't bring them to their senses, then heaven grant the Indians power to exterminate them.—*Merrimac Valley Visitor*.

"The Spiritualist Society have thought strangely that no account of their celebration of the 30th Anniversary of Modern Spiritualism appeared in the *Banner of Light*, although the Secretary says he forwarded it to the *Banner*."—*Letter from San Francisco*.

We regret to say the report never reached its destination. Had we received it we should gladly have printed it with the other reports of that interesting celebration from various parts of the country.

Some months since we noted the fact that Mrs. Horn, the gifted medium through whom that remarkable book, "Strange Visitors," was presented to the public, had in process of preparation a companion volume of a kindred nature. We find the announcement in a recent issue of the *Medium and Daybreak*, that the new work will soon be brought out in London.

Among the speakers who added interest to the exercises at the late Camp-Meeting of Spiritualists at Lake Walden, Mrs. C. Fannie Allyn, we are pleased to record, occupied a prominent position. This lady is an excellent trance medium, a good inspirational speaker, and has also the gift of improvisation to a remarkable degree. She should be kept at work, friends.

Mrs. Irene Jarvis, of Northport, L. I., a highly esteemed lady, a medium and an earnest pioneer worker in the cause of Spiritualism, passed to the higher life, July 14th. We shall print an obituary notice of her from the pen of Mrs. Emma Jay Bullene, in our next issue.

In J. J. Morse's letter from England, he says Willie Eglington, the excellent physical medium, intends to visit the United States on his return from Australia.

Read the call in another column for a Spiritualist Camp-Meeting to be held at Elms, Me., Aug. 28th-Sept. 1st.

The Camp-Meetings.

Seashore Camp-Meeting at Onset Bay Grove.

(Reported for the Banner of Light by Dr. H. B. Storer.)

Push, enterprise, improvement—the spirit that brings order and beauty out of the wild tangle and prodigality of nature, revealing her loveliest features by the hand of art—pervades this charming grove by the seaside and manifests its busy presence everywhere. "What a wonderful change since last year!" says everybody. We get off the long train of cars at Onset Station (another train of equal length being fifteen minutes behind us, all crowded with a freight of humanity seeking rest and recreation along shore), and find ourselves on the new purchase of the Association, which, with that previously owned, puts two hundred and fifty acres under its control.

Carrriages are ready for such as will ride over the forty-foot road directly to the centre, where the meetings are held; but the majority choose to stroll along on foot with the waters of the Bay in full sight. On the new, wide bridge, four hundred feet long, some of the ladies who have been domiciled here for weeks past are trying their luck at catching scup, this being a favorite resort for fishing. A pretty sight to the inland visitor, unaccustomed to these inlets, are schools of menhaden and herring, which, headed up stream, all the waters with life, flapping out of it here and there, their pearly sides flashing in the sunlight, as they seek to escape the bluefish which prey upon them.

The roads have been worked, stumps removed, and the eye of faith sees in the not distant future hard drive-ways over shell-bedded avenues, such as have been made at South Dennis, on the Cape, by the use of sea-clam shells. All in good time this will be. Fences about public parks and private grounds are lines of order which civilize the woodland paths, and the judicious felling of the thickly growing oaks lets in air and sunshine to the grove.

How the cottages have increased within a month—a spontaneous growth that nobody expected in these hard times, but which everybody is glad to see. And very pretty they are, convenient and tasteful, not too alike, but in their diversity are lines of order which civilize the woods. They are satisfactory to the individual tastes of their owners. \$300 builds a pretty cottage, \$400 a better one, \$500 gives more room, and so up to \$1500, which either large families, expected visitors, or an eye to business in letting lodgings, induce some to build. The owners and occupants of these cottages are from Boston, Worcester, Fitchburg, Haverhill, Sandwich, Barnstable, Fall River, Brockton, Taunton, Bridgewater, Middleboro', Foxboro', Carver and other Massachusetts towns; Warren and Providence, R. I.; Albany and Auburn, N. Y., and Bristol, Conn. Mr. Nelson Luckins has erected a building on South Boulevard, accommodating about thirty guests from Brockton, which he calls the "Glen Cove House"; and, in fact, the demand for accommodations has induced the cottagers generally to rent spare rooms, and will eventually in the building of a commodious hotel by parties who realize that no location on Buzzard's Bay is more desirable than this for such a summer home. I shall be able to publish a directory of cottages and their owners in a forthcoming paper.

The sale already of some two hundred and fifty lots to parties who have purchased with the intent of building, indicates a truly remarkable interest in this spot, favored by nature with advantages and none so easy of access by railroad and steamboats. The Association has not only provided the usual camping-tenets, but has built a number of neat cottages, 10x15, finished with shingled roofs, doors, windows, piazza and awning in front. They are twenty-five feet apart, and overlook the auditorium and bay. Those finished are already occupied, and others are in process of erection. Ample accommodation will therefore be ready for all who come.

Steele and Whitcomb, experienced camp-meeting caterers for years past, have erected a mammoth tent, and four hundred guests can dine together around their well-spread tables. Their brick ovens bake bread, pies, &c., for guests and for campers who choose to purchase of them. The restaurant is well kept, and the European plan, by Mrs. Baker and daughter, and they are careful to have plenty of sea food.

Bachus's Quadrille Band furnishes music for dancing at the Pavilion, the first dance being enjoyed on Saturday evening.

SUNDAY, AUG. 4TH.

Was all that could be desired as an opening day. The rain clouds that deluged Boston and vicinity made no appearance here. Bright skies, a clear, invigorating atmosphere, just enough saline to stimulate appetite and indicate the breath of the prevailing wind. At early morning, before the breeze awoke, the eye rested upon a scene of perfect tranquillity—a sea of glass without a ripple, the wooded shores and outlines of the numerous islands being accurately reflected in this perfect mirror. With the incoming tide came the wakening breeze, and soon sail-boats from various points along the coast came in with visitors to the camp.

"This being the first Sunday, no extra trains or excursion boats were run, as they will be a week later, but a goodly company assembled at 10:30 o'clock, filling the seats in the auditorium in anticipation of the spiritual feast to which they had been invited. Nor were they disappointed. Mrs. Nellie J. T. Brigham was the speaker of the morning, and as she sat upon the platform, her sweet, pale, thoughtful face, indicating that spiritual absorption peculiar to the inspired medium, seemed itself a benediction upon the occasion.

Led by Mr. Backus's trio of instruments, the congregation sang "The Sweet By-and-By," after which President H. S. Williams, in a few appropriate words, welcomed the people most cordially to free participation in the exercises of the meetings, the enjoyment of the natural beauties of the place, and the opportunity of associating with a few persons, you see what has already been accomplished, and we invite you to aid this enterprise by taking a practical interest in it. Great improvements are to be made, and in making this summer resort what it should be we need all the help that we can obtain from those who can enter into the spirit of the movement. He was pleased to see Dr. Beals, President of Lake Pleasant Camp-Meeting, upon the ground, and knowing that the audience would like to look upon his genial face, he cordially invited him to take a seat upon the platform, which he did, amid much applause. He then called upon Dr. H. B. Storer, Secretary of the Association, to add a few words previous to the regular address.

Dr. Storer spoke of the pleasure experienced by the projectors of this enterprise in realizing its rapid progress. Its material prosperity was before their eyes, and daily growing into fairer proportions. None who appreciate the natural elements and advantages with which we build, can doubt that a great and permanent success awaits us. We owe much to the energy, good judgment and devotion of our President, who was one of its original projectors. Standing upon this spot before an axe had fallen upon a single tree, the speaker discerned and spoke to those about him of the spiritual significance of this movement—of its origin as an idea in the spiritual world—and of the permanent interest which we were to feel in it long after the dissolution of our physical bodies. From this place as a centre of influence would go forth that fraternal feeling and those sentiments and ideas which are calculated to bring our common humanity into better acquaintance and higher appreciation of the dignity and value of the nature which we bear. Mrs. Britten, in her dedicatory address, had also discerned and spoken of the same fact, the spiritual destiny of this enterprise. Whatever, therefore, might be the degree of their

interest in the increase of cottages, the population of the Camp and all the material improvements so necessary and inevitable to be made, let us never forget to cultivate the grace and amenities of social life, fraternal feeling and the habitual contemplation of those grand ideas which inspire and ennoble human life.

Dr. Joseph Beals, President of Lake Pleasant Camp-Meeting, briefly addressed the audience. This was indeed a red-letter day in his life. He was delighted to meet the friends here assembled in this beautiful spot, and delighted to be here. I am delighted with the place, and that very poorly expresses my appreciation of it. Nature evidently intended it as the very place for a Spiritual Camp-Meeting. I have enjoyed every moment of my visit here, and should be glad to stay with you but for my duties elsewhere. There is need of both these great meetings at Lake Pleasant and at Onset Bay—at opposite extremities of our goodly State, and with such different characteristics. There is plenty of room for both, and nothing but perfect harmony and fraternal feeling should exist between them. So far as he was concerned no other feeling could exist. He rejoiced in the prosperity here manifested, and could assure them of his most cordial sympathy and blessing upon the movement. The congregation then sang, "Nearer, My God, to Thee," after which Mrs. Brigham announced her subject as "The True Worshiper," founding her discourse upon the words of Jesus to the woman of Samaria, "God is a spirit, and they that worship him must worship him in spirit and in truth." The entire discourse was a most admirable presentation of the gradual growth of the human intellect, through the various stages of religious faith, toward the absolute perception of God as the universal presence, inspiring all forms of life and thought, and all methods of evolution, thereby inducing supreme trust, confidence and joy in the soul of the true worshiper. [An abstract of her address and continuance of report will be given next week.]

The report of the closing sessions of the Cape Cod Camp-Meeting will be found on our 3d page.

CAMP LIFE AT HIGHLAND LAKE GROVE.

BY W. H. RUDD.

To the Editor of the Banner of Light:

"All work and no play makes Jack a dull boy." It does us a vast deal of good occasionally to throw aside our daily cares, perplexities and troubles, whether real or imaginary, and to change the scene and take a new lease of life. One of the pleasantest and cheapest ways in which this can be done is to "camp out" for a few weeks, or even days, in so lovely a spot as "Highland Lake Grove," under the excellent management of our efficient friends Messrs. Gardner and Richardson, while the wants of the inner man are equally well cared for in the capacious, neat and comfortable boarding tent of the camp caterer, Henry Presbury, whose services were for the first time in securing for the present season. About an hour's ride from the "Hub," over the N. Y. & N. E. R. R., brought me to this charming place, where the magnificent scenery, invigorating air and cordial welcome of numerous friends infused new life into me, and made me feel several years younger. The grounds, containing, about eighty acres, if I was correctly informed, have been fitted up for picnics and camp-meetings, at evidently great expense, and certainly they are admirably adapted to the purpose.

The beautiful lake, the magnificent trees with their grateful shade, the grand old rocks and pleasant avenues are Nature's contribution, to which the proprietors have added commodious buildings, rustic bridges, seats, swings, bowling alley, flying horses, boats, &c., to promote the comfort and add to the enjoyment of visitors of all ages. The meeting which has just closed has met with a very fair degree of success. On the first Sabbath there were present considerably over a thousand persons, according to the most correct estimate, while on the second Sabbath I judged the number to be more than double this. There were also a goodly number of regular campers, and fully many tents were occupied as the managers had reason to anticipate. Among the noticeable features of the occasion throughout, was the general good feeling and harmony which seemed to pervade the entire camp. Although so many of us met for the first time, we were speedily as well acquainted as school children. The formalities of society found no footing there, and, whether at table or elsewhere, we resembled one large family. As I said, as did the venerable editor of the *Investigator*, who addressed us on the second Sabbath, that I shall always remember the place with great pleasure, and the occasion as among the happiest ones of my life.

Another, was the perfect order maintained, and apparently without effort. So orderly was the camp, that the evening bell, as signal for quiet and retiring hours, was almost unnecessary. Distinguished speakers entertained and edified us on Sabbaths, while smaller meetings were held afternoons and almost every evening during the week. These, together with the social enjoyment of our little community, and boating by early dawn or beautiful twilight—music, dancing, games, walking, climbing the high rocks to view the gorgeous sunset, pleasant drives about the neighboring villages, &c., made the time pass swiftly, and brought our day of departure before we realized its approach. But all things in this mundane sphere have an end, Camp-Meetings not excepted, and our horses (which with my boys had preceded me a few days) being ready, and our traps loaded, we bade our friends a reluctant good-bye, and after a pleasant ride of thirty miles, found ourselves once more among the familiar scenes of home—better in spirits and health, possibly wiser, certainly happier than when we left it. Many thanks to our good friends, Messrs. Gardner and Richardson, for their watchful care over their guests, cheerfully supplying and even anticipating their wants. Long may they live to hold many more Camp Meetings, and may we all live to attend them.

South Scituate, Mass., August 6th, 1878.

Movements of Lecturers and Mediums.

[Speakers having matter for this Department are reminded to send their names and topics to the Editor of the Banner of Light at fifteen days previous to the date of their appearance, so that they may be inserted in the program. Those who desire to be inserted in the program must be forwarded to this office on the Monday preceding the day of going to press.]

Dr. John H. Currier will address the people at the Lake Pleasant Camp-Meeting on Sunday, Aug. 11th, after which he will return to his Boston office, No. 71 Leverett street.

Warren Chase is engaged to speak in San Francisco during September. His permanent address is Santa Barbara.

Mrs. Kendall, of 8½ Montgomery Place, Boston, is absent from the city the present week.

Dr. Wm. A. Towne, of Nashua, N. H., will be at Lake Pleasant Camp-Meeting.

Dr. H. P. Fairfield would like to make engagements to lecture wherever his services may be required. Address Greenwich Village, Mass.

Mrs. L. A. Pearsall will speak at the Grove-Meeting in Troy, Mich., Sunday, Aug. 11th, and on the third Saturday and Sunday she has appointments at Antwerp, O.

Arthur Hodges will attend the Lake Pleasant Camp-Meeting, returning to Boston September 1st.

P. C. Mills spoke at Howard's Grove for the "East Saugus Circle" Grove Meeting, Sunday, Aug. 4th. A large gathering was present, and during the speaking a shower of rain compelled a premature adjournment. Mr. Mills will speak there again next Sunday, the 11th. The following Sunday (18th) he speaks in Parsonfield, Me. He would like to make engagements for the fall months anywhere in New England. Address him at 7 Montgomery Place, Boston.

Maine Camp-Meeting.

The Spiritualists will hold their Camp-Meeting at Etna, Pa., on the 22nd, 23rd, 24th, 25th, and 26th of August, 1878, and holding five days. Good speakers are engaged, and all are cordially invited to participate. Address for information or for further particulars, Daniel D. Russell, of Etna. Come one and all for a good time.

Close of the Highland Lake Camp-Meeting.

The Camp-Meeting of Spiritualists which has held its sessions for several weeks past at the above-named grove, under management of Drs. Gardner and Richardson, closed Sunday, Aug. 4th, with an attendance placed by the daily press at about fifteen hundred persons. In the forenoon, services were held in the pavilion, Mrs. Aggie Davis Hall being the speaker, her lectures being from subjects furnished by the audience.

At 1 o'clock Mrs. Nellie Nelson gave a public session in the small pavilion, which was well filled.

At 2:30 o'clock Rev. Henry Morgan, after the usual services of song and prayer, started upon

Spiritualist Meetings in Boston.

PHYTHIAN HALL.—The People's Spiritual Meeting continues at 11½ Tremont street, every Sunday morning and afternoon. Good mediums and speakers always present. **ANNALS HALL.**—Corner Washington and Common streets. Spiritual Meetings, lectures and tests, every Sunday at 10½ A. M. and 2 and 7½ P. M. Excellent quality singing provided.

Phylian Hall.—Besides the healing manifestations last Sunday morning, quite an interesting conference was held, participated in by a number of the mediums present, among whom were Dr. Court, Mrs. Cates, Mr. Downes, Mrs. Chamberlain and Dr. Barker, the last two giving interesting poems. Flattering reports were presented from those to whom we extended our sympathy the Sunday before. Mrs. Maggie Folsom gave some satisfactory tests (clairvoyantly) in the afternoon, which were principally recognized. Remarks by Judge Ladd and others, and the reading of a poem by the chairman, filled out the time of the afternoon meeting. The best of harmony prevailed during the day, and all seemed well satisfied with the exercises of the day.

For Sale at this Office:

THE BELLUM SPIRITUALIST. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$4.15 per year.

THE SPIRITUALIST. A Weekly Journal of Spiritualism. Published in Boston. Price 5 cents per copy. \$4.15 per year.

THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 15 cents.

THE 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 5 cents per copy. \$4.15 per year, postage 10c.

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Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 25 West 3rd street, for Broadway. License No. 25, 3rd St.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

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At No. 319 Kearney street (upstairs) may be found on and off the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Penholders, and other useful articles. Catalogues and Circulars mailed free. For sale by mail, on receipt of postage and packing charges. Address, H. E. MASON & SONS, P.O. Box 107, San Francisco, Cal.

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BOSTON, SATURDAY, AUGUST 10, 1878

ty) — truly indifferent and unkind. — But how can we be indifferent to the world? One hundred and two years ago a heavy blow was delivered in the face and eyes of this notion that virtue is to be manufactured by law, that total depravity is the raw material out of which all that is good in the world is made by the joint government of priests and kings. — was the Declaration of American Independence. This remarkable document presupposes that virtue, honor, conscience, religion, are indigenous in the human race. In itself, and as interpreted by the Constitution of the United States, it restricts us to the defence of human rights, leaving all theoretical and superhuman being to their own care, thus striking the first blow at all the old fetters of the soul, rusty with age, and smeared with blood. The world—I mean the old one—stood aghast. It looked to see American society swallowed up in an ocean of vice, corruption and crime. Now for rather more than half of the one hundred and two years of this audacious experiment I have watched society to see the effect upon it of having speech, printing and all sorts of opinion free, so far as they have been left free—have watched and compared with the past and with the other side of the Atlantic, and I say to you I have seen society become more whole, more free, wiser, more noble, happier, every year I have revised it, and it is here now far better than I was on the other side of the Atlantic. Too well I know there is deplorable rottenness and falsehood, and too much of it, in regard to the vital and naturally holy relation of the sexes, by which society

Ellow citizens, this prosecution and punishment of Heywood, to put the most charitable construction upon it, is a dangerous mistake. Grant that his doctrine is a social heresy, the only safety of the republic against such as well as political heresies is the perfect freedom of publication, allowing every man to load his literary gun, whether with wisdom or folly, sense or nonsense, and fire it in the face and eyes of the common sense of the public. Our fathers, about the end of the last century, frightened at the violence and want of respect for authority in the political press, tried for a limited time the experiment of a censorship law, so-called, that is, a law for the punishment of libel. It was a law that made matters so much worse that when it expired they did not renew it. Half a dozen convictions under it were enough to prove the Constitution right and the law worse than useless.

Further remarks were made by Horace Seaver, Esq., editor of the *Boston Investigator*, (who offered but a few words because of the lateness of the hour.) Laura Kendrick, Prof. Rawson and others; but we were obliged to omit special reference to them through want of space, (which has preoccupied the leaving out of much other matter.) We have all liked to embody in the current issue (and will do so) a paper recommending the subjoined list of resolutions, as passed by the meeting before its adjournment, to the consideration of all thinking people:

We Recommend, by this meeting of Citizens of the United States, that the right of Suffrage be not withheld from any citizen on account of color.

That the right of Suffrage be not publicly exercised by tongue or pen, the results of thinking, in the dearest and most important questions of the day.

THE ATLANTIC MONTHLY for August reaches us from its publishers, Houghton, Mifflin & Co., 230 Washington Street, Waltham Square, Boston, and presents the regular excellent and diversified batch of contents: "One Too Many," E. W. Olney; "Moonshine, A Buletta in Opera Act," Thomas Halliday Aldrich; "The Europeans, IV," L. H. Meyer James, Jr.; "The Stage in Germany," Sylvester Baxter; "Lancelot," W. W. Young; "The New Republic and Other Novels," "After-Life," Charles Follen Smith; "The Moral of the Prophet," Charlie Warren Stoddard; "Great Questions of the Decade," Narrative Art," Henry Van Brunt; "Revolutions," N. S. Shaler; "Fossenden's Garden," Elizabeth Aked Allen; "John Bull," Richard Grant White; "New England Women," M. E. W. S.; "Content," Catherine Schiller; "The Contributors' Club"; Recent Literature.

FRANK LESLIE'S SUNDAY MAGAZINE for August contains several articles of very decided merit. The article on "Buddhism," copied from the *Westminster Review*, is of the highest value. It gives a fair summary of the teachings of Buddhism, and shows how many adherents number, and have for centuries numbered, both in China and throughout human race. Gautama, the founder of our religion some five centuries before Christ; and those who really made ours, as transmitted by his disciples, is almost started at the numerous coincidences between his utterances and those of Jesus. Mr. Guernsey contributes a biography of Queen Elizabeth, the "Mapleton Plan" is the core of

Publishers who insert the above Prospectus in the respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT.