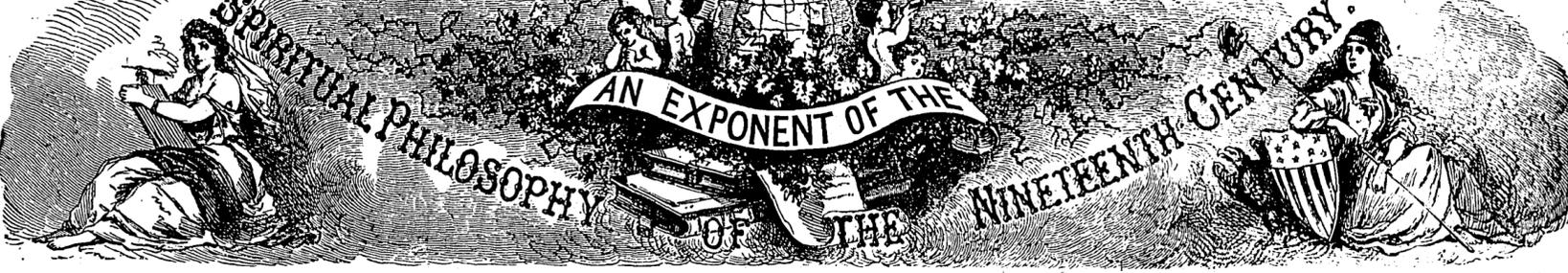


# BANNER OF LIGHT.



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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 imposing 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 illiberal in its contractual 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 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 discern falsehood 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 true 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 transmit 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 were 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 twenty 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 educational 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 Banocks 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 liberable. Are you a homeopathist? Be also liberal. Finally, be liberal in all things. It does not pay to be narrow.—Haverhill Publisher.

EMBRYO, MATERIAL, AND SPIRITUAL LIFE.

Written for the Banner of Light. BY MARY L. JEWETT, M. D.

Foreign Correspondence.

ECHOES FROM ENGLAND.

BY MARY L. JEWETT, M. D.

The object of the present is to give the best talents and endeavors, and to often selfish in origin and aim—exclusively for the benefit of a class, creating advantages for the few, ignoring the needs and rights of the many.

At this time we are in the newness of the year. The summer is upon us. Lately he came with a more cheerful and more sturdy Briton well up to the meeting point.

Many a public meeting of Spiritualists in London—and numerous private receptions also—have been enjoyed and had a charm imparted to them by the clear and noble dramatic utterances of Mrs. Hall, the wife of Dr. Hall.

With the Oriental Jugglers.

Hoping you may find a place for it in your columns, I beg leave to enclose the following extract from a letter, the writer of which has lately visited China, India, &c.

Wherever man exists he believes in God. His belief may be of a low and rudimentary kind, but it is there. A creature of time and sense, surrounded with the engrossing interests of this life, his life never satisfies him.

and it is to be hoped that he may there find that success England has not afforded him. Beyond the regular meetings in the various provincial towns there is little to report.

In Wales, the town of Cardiff just now carries of the palm, though other towns, Merthyr, Nantymol, etc., are all striving to promote the subject.

The jugglers blow a rattling sort of noise through a small wooden pipe that was not very musical in my uneducated ear, while a boy made appropriate noise with a sort of tom tom.

The juggler removed the cloths at once, and then he juggled a little plate scarcely eight inches high, and very low (one inch high).

Not long after the above I saw other experiments at the hands of another little band of jugglers and snake charmers.

He then looked under the cloth, and immediately withdrew it, thus exhibiting the flower pot and the plant growing in it.

After all that has been said, for a century past, concerning inscrutability of such manifestations in the East, how trifling an affair is this long-faded mystery of plant-producing performance.

Indiana.

INDIANAPOLIS.—A correspondent writing respecting a developing circle, which has been some time in progress, says: "Our materializing séances are progressing very fast."

Missouri.

MISSOURI.—Samuel Heuston writes: "Here is another dollar to continue subscription to the dear old Banner of Light."

Minnesota.

MINNESOTA.—Dr. W. W. Humbleton writes: "This is rather a bright portion of the moral vineyard, spiritually, although full of churches, there being but few avowed Spiritualists here."

Banner Correspondence.

Georgia.

BRUNSWICK.—Prof. J. Edwin Churchill writes: "Spiritualism in Georgia and Florida has thus far assumed no form as a body, still there are many individuals who avow our principles and live a harmonious life, both in and out of the churches."

A very intelligent citizen of our State (Georgia) said to me the other day, "The South is the most priest-ridden portion of the United States, especially Georgia and Florida (more especially the negroes), and I say the more ignorant a people the more they will bow down to authority."

West Virginia.

WHEELING.—A correspondent writes thus: "In May last a medium (female) under control—time, afternoon—in a well-lighted hall, some twenty persons present, appeared to be dying."

New York.

SPRINGVILLE.—Sylvester Barnhart writes: "I have during a number of years read your paper, and have always been benefited by its expressions. The message department is very interesting and instructive."

Brooklyn.

BROOKLYN.—J. A. Prosch writes: "We can ill afford to lose the blessed intelligence that the Banner of Light brings of the manifestations occurring throughout the world, as well as the holy cheer that it brings to hearts that are stricken, and eager to hear from their loved ones."

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uttered soon after he came to Rutland, that he was to be one of the conquering heroes in the battle for freedom.

With a sensitive organization, and the impressionable susceptibility to spirit influence, combined with a magnetism I have never seen excelled, he has commenced a work that will surely be crowned with success.

Yours for the truth, MARY L. JEWETT, M. D.

Spiritualism in Germany.

The "Psychische Studien," published and edited by the Russian Privy-Councillor, Alex. Aksakof, with the assistance of Gr. C. Wittig, continues its courageous and straightforward course in the defence of Spiritualism, which in Germany is still hard, up-hill work.

The June number presents a few valuable contributions of Spiritualist facts. A Mr. Frederick Scheffer, a refined Austrian military officer, tells his practical "Experiences in Spiritualism," and how he was developed as a writing medium.

A posthumous article by Dr. H. Beta, headed, "Nees v. Esenbrock and his Legacy," is of particular interest to the American Spiritualists. It contains the opinion which the venerable Breslau, Professor of Natural Sciences, who died at the age of eighty-two years as one of the first modern martyrs of Spiritualism, entertained of A. J. Davis and his works.

"Davis crowns everything I have thought and striven for in my longer life, etc." You will finish the work of translating him in my sense and dedicate it to our German brethren, and principally our student youth, with my farewell greetings.

Regarding Mediumship. To the Editor of the Banner of Light: As I have intimated in a previous article, I hope all persons claiming to be mediums, who may in their normal senses deliberately consent to parties to engage in preparing any paraphernalia in order to impose any fraudulent spirit manifestation, if after due investigation they be found guilty, they be forever ignored as unworthy.

There are a goodly number of our lecturers who join in the cry of fraud with the uninitiated, and who seem to believe it is time to do away with the physical phenomena and come up higher on the rostrum.

As for myself, within the last half century I have listened to hundreds of the most eloquent and learned divines in the school of Old Theology, and they failed to convince me of the truth of the doctrines of the vicarious atonement, mortal birth, endless hell and resurrection of the mortal body.

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Bank of England Note Paper.

BANK OF ENGLAND NOTE PAPER.—We find the following in "The Times": "Since the existence of the Bank of England, the paper for its notes has been made by the Portal family, whose ancestor came over from Bordeaux in a barrel after the revocation of the Edict of Nantes, bringing with him the art of making fine paper, which, like those of silk-weaving and dyeing scarlet, was up to that time, unknown in England."

And now cometh hot weather, ice water and cholera morbus, these three, but the greatest of these is cholera morbus.—Wor. Gaz.

Written for the Banner of Light. THERE'S A MEETING.

BY ISAAC G. BLANCHARD.

TUNE—"Sweet By-and-Bye."

There's a meeting we all shall attend, On the pearl sands of life's further shore, When the life we are living shall blend In the new life, that ends nevermore;

Where the heart finds its own In that home where no parting is known. Are we ready to go when 'tis time— When the boatman the signal shall sound? Are we dressed for that meeting sublime? For the bright ones will gather around

Where the heart finds its own, &c. 'T were unfit in that presence to stand, Save in truth and in purity clad. Would we go as the poor of the land? Oh! could we make that meeting-place sad, Where the heart finds its own? &c.

What is death but the boon of our life? Welcome, then, disappointment and dole, So we come, at the end of the strife, To the sweet Summer-Land of the soul, Where the heart finds its own, &c.

Free Thought.

ARGUMENT WITHOUT DENUNCIATION.

To the Editor of the Banner of Light:

The thought of every Spiritualist is not with your correspondent who, in his articles on "Speaking Mediums," too harshly adverts to doctrines, and the intent with which they are promulgated, of two of our lady mediums. Should we judge of the writer with the maxim, "Clemency belongs to the brave," as our standard, he might be relegated to the society of those who war against women. His hostility is too plainly evinced when he characterizes some parts of Mrs. Richmond's late address as "egregious falsehood," and she presumptuous and malevolent when dealing with the Harmonial Philosophy.

But what will it profit us if we unsheath a sword, as he has done, and engage in a contest out of which we vain would see good proceed? Shall we deracinate the evil by making ourselves like to that against which we battle? The unprofitable results of forcible attempts to preserve the honor of individuals and nations; to compel belief in creeds and acceptance of pampered doctrines, have strewn the world with many a melancholy wreck, that is embalmed in history, a monument of the undeveloped state of man. That an honest desire for improvement in mediumship is couched in the articles referred to, we have no doubt; but if we were not conscious of faith in the sincerity of the writer, an indulgence in words too severe and cutting for a nature not over sensitive to bear, would be a wide departure from the elevating teachings of the Great Harmonia.

Measurably we can sense the feeling which culminated in the strictures upon our speaking mediums; that it is a prevalent one, all must admit. The injudicious love that leads a parent to deny the virtues of other children than their own; the partisanship of a citizen of one country, which deadens his candor and prevents the admission that other nations have glories worthy of praise, are emotions not wholly unlike it.

The highest aspirations of man call him away from such shows of weakness; they who listen to the voice which speaks from within determinedly suppress the rebellion from without. "He is the mightiest man who can at all times and amid all circumstances control the impulses of love by the voice of wisdom." To this extent we comment upon the spirit that should pervade discursive efforts of whatever nature; there remains to be contested the assertions of inconsistency in the teachings of Mrs. R. with the Harmonial Philosophy.

It would be manifest injustice to the lady orator to compel her to stand the ordeal of a comparison of her oration, delivered impromptu, with the well-digested and carefully written treatise; and it is according to her the same rights are claimed by and for others that such a difference in the care of preparation be considered.

Canon Farrar, in a recent article in the Contemporary Review, complains of ungenerous treatment by his critics, in that they ignore the fact that his work, "Eternal Hope," consisted of sermons, and did not profess to be a formal treatise; and that to an audience of learned theologians he would have expressed the same convictions, but would formulate them with more deliberate completeness. A reply similar to this would be very pertinent just here.

In examining the parts of the address that are quoted, and bringing them face to face with the teachings of the Harmonial Philosophy, we do readily perceive a correspondence, with a more full and precise expression of the idea necessarily made in the philosophy—a correspondence so easily discernible that there are no grounds for the broad aspersions that have been made in the two articles which have come under our notice.

To substantiate what has been said, let us examine the first objectionable quotation that is made in No. 2. Therein the opinion is entertained that "Nature's Divine Revelations," and "Great Harmonia" "were under the direct inspiration of spiritual beings who revealed to him, through his clairvoyant powers, the various conditions of spiritual and human life."

Now, in view of the fact that, in a quotation following from A. J. Davis, it is said, "The special influences and guardianship of spiritual beings are interpolated, so to speak, into the independently written chapters of individual existence," the words of Mrs. R. should have been secured from the opprobrious epithets so freely bestowed.

But other matter comes forth freely, to show the no great, if any, discrepancy between these teachings. Upon page 242 of the "Magic Staff" the author recounts an interview with spirits, who there make a promise of the work he is to do, one of whom says: "I am enabled to instruct thee, as it is becoming me to do, concerning things pertaining to thy interior life and exterior sphere of thought and usefulness."

This is but a small part of the discourse, but it serves to show that the spirits had a mighty interest in and influence upon the revelations made to and development of A. J. Davis, who does not himself seek to dispossess them of any right they have to be glad in the work, but to maintain his own individuality, refutes the idea of automatic action, and claims the fruits of clairvoyance to be merged in the existence of the individual.

Further, we find in the Introduction to "Nature's Divine Revelations," which, though written by Mr. Fishbough, is certainly endorsed by the author, this language: "He (Mr. Davis) associates familiarly with the inhabitants of the

spirit-world, and the diversified knowledge cultivated by them is accessible to his mind." Aside from a justification of Mrs. R. in the use of the first quoted words, this last reference will aid us in resisting another attack—that upon the doctrine contained in the words, "The spirit having become accustomed to, and found the way, can visit the spirit-land as well while an occupant of the physical body as of the spiritual body." Nor need we rest on that alone, for more convincing evidence of the truth of this assertion is afforded by Mr. Fishbough on the same page of the Introduction. In speaking of the condition of Mr. Davis under the influence of his magnetizer, he says, "This condition, according to his own explanation, corresponds to physical death. . . . If while he is in this condition the magnetizer should, by any means, lose connection with him, the vital movements of the body would cease, and the spirit be incapable of reëntering it, as he himself has informed us."

We would respectfully ask where had the spirit been if it were necessary for it to reënter the body in order to change it from the abnormal to the normal state?

Perhaps the objectionable doctrine of Mrs. R. still remains unsubstantiated, and her critic feels, in spite of this testimony, justified in ridiculing the idea "that the spirit can leave its earthly body and roam ad libitum around this and spirit land, gather knowledge and happiness, and then return and occupy its earthly tenement." To remove all doubt, let us then introduce the Secer himself and have him testify as to this important question. In the "Revelations" he says: "And as all these (impressions of things desired) must be in a sphere necessarily attached to this sphere, it is there that I receive my impressions. . . . When you ask me a question, I am existing in the medium or sphere of the body; but, in investigating and finding the answer, I pass to the sphere where I can associate with the truth and reality."

Does Mrs. R. say more than this? and can any mind, actuated by a love of justice, impute to her a scintilla of falsity, either of an innocent or willful aspect?

Your correspondent's third article is also permeated with that spirit of injustice that condemns before proof is produced. He unpacks his heart of words which fall far short of bringing home to the defendant any of the wrongs which she is charged with perpetrating. For him to say, and say only, that Mrs. Richmond is controlled by pride and ambition, and declare inconsequential her conceptions of religion and philosophy, is assuming too much, and the odium which he would willingly heap upon a noble worker may possibly be transferred to himself. Very little of her address receives particular notice in his third chapter, but the discrepancy between that which is quoted and the Harmonial Philosophy is far too trifling to be the cause, even in an irascible mind, of so much denunciation.

He epitomizes Mrs. R. in this manner: "The foundation of the Harmonial Philosophy is in the facts, phenomena, and physical life of nature." Accepting this epitome, it will not be found to be so flatly contradictory of the teachings of the Philosophy as our censor would have us believe. Turning to Vol. 3 of the Great Harmonia, on page 15 we read that "Truth is a unit, that Nature is everywhere consistent with herself, and that mind is the fower of matter, as man is the flower of creation." On page 20 of the same volume we find this teaching: "The material universe is the physical body of God."

And to show that we have no lack of Harmonial teachings that embody ideas from which the conclusions of Mrs. R., according to the above epitome, can reasonably be drawn, we quote from the Penetralla the following: "Man's spirit is a product of his organization—that the physical organization of man is designed by the whole system of Nature to manufacture the form and structure of the spiritual principle." If, then, we take the thoughts here presented as embodying the truth, what if we go forth preaching, as he says, that "the foundations of the Harmonial Philosophy is in the facts, phenomena and physical life of Nature"? Shall our allegations be without foundation, and shall we make an abortion of the texts? It is upon the principles of the inductive process of reasoning that the revelations contained in the Harmonial Philosophy are made, progressing "through nature up to nature's God"; and this idea is carried to a more perfect development in the sentence on page 103 of Nature's Divine Revelations: "And the unchanging and undeviating connection and progress of all parts that composed the universe being established, the mind is led back to the potential laws of causation, and forward to the natural and positive result of material perfection." And in the Harmonia, Vol. 2: "It is a philosophy which depends . . . outwardly upon Nature for its confirmation to the senses." In view of the foregoing has Mrs. R. so contorted the doctrines of the Philosophy as that they are more cognizable? Has she so subverted the teachings of that dispensation as to make her worthy of severe rebuke and invidious comparisons? or will we approach a just estimate of things in this sphere it is best to consider with a calm, impassionate mood, to grasp the "magic staff," and then successively we may ascend the mounts of Use and Power; otherwise our experiences, instead of being advantages, may deceive us.

In the extract from Mrs. R.'s address wherein it is said she displays childishness, there is to our mind greater meaning than has been accorded it in the article under consideration. She compares the Harmonial Philosophy to the limited solar system known before the building of Herschel's telescope—to astronomy as known before telescopes were invented—and says further: "It (the Harmonial Philosophy) is a recognition of the principles of life without the aid of the strongest spiritual telescope that can be made. It is the recognition of the elements of life from this side and from the intermediate stages of spiritual life, instead of from the center" (of spirit-life). We gather from these comparisons an idea, incomplete from the nature of the matter contemplated, of the illimitable progress to be made, even after we have lived the Harmonial teachings to their fullest development. That this is true is shown in the "Penetralla." In answer to the question: "Is God a progressive being?" it says: "There is no increase of the quantities of mind or matter, but of progressive qualities and permutations there is no limitation. Upon the mind of Herschel, filled with enthusiasm for his glorious pursuit, burst an overpowering sense of the magnitude of space as he surveyed for the first time, through his mighty instrument, the vast procession of stars constituting the galaxy, and as mist to the naked eye. So upon the soul that has passed from this side through and beyond the intermediate sphere where the truths of the Harmonia are perfected, will dawn new

revelations and possibilities of progress which will be, to its former state or as it stands on the apex of that development, contemplated by the Harmonial Philosophy as was the world's knowledge of the heavens before Galileo, or as astronomy before the eye could, with the Herschel telescope, pierce to unknown and unappreciated depths of shoreless infinity."

It is not claimed for this passage that it is presented with all the noble diction of Davis, or the exquisite rhetoric of Finney; but this merit it does possess: It induces thought to activity, that noblest faculty of man, and rewards him with a picture which is the partial work of his own mind. "It was thus in Athens in the time of Demosthenes; the Athenians were lovers of a hidden sense, and proud of understanding an orator if he used but half a word."

There are some things too small to be disputations and captious over, but the Harmonial Philosophy differs from them in the respect of its being too grand and colossal either to be promulgated or defended in other than a spirit of dignity. If its precious doctrines be wrapped in a blither husk of denunciations and disparagements, even of those who teach and think otherwise, it will cause the world to turn from them as if they too were tinctured with the dross of ferocity which clings to orthodox beliefs. Dogs snarl and bite in their contest for bones and flesh. Men, for love of money, cheat, steal, slander and kill, that they may gain it. But the Spiritualist who is impelled to speak or write, to protect or teach doctrines that are dear to him, should strive to show how markedly distinct are things spiritual from those material, and raise himself to a mental altitude level with that object of his activities.

Cape Cod Camp-Meeting.

[Report continued.]

The weather was favorable for out-door meetings during the entire week, but the Cape was dry and dusty, and the crops suffering from drought. Nickerson's Grove was a cool, green oasis in this desert, and a pleasant refuge from heat and dust. The little cottages form a semi-circle fronting the auditorium and speaker's stand, with others in the rear, and are permanent buildings, costing perhaps an average of fifty to sixty dollars. Few tents are used. The social features of the meeting among those who occupy these cottages and their visiting friends are very attractive and beneficial, and this annual reunion of friends and neighbors, in simple and unpretentious style, evolves a great deal of fraternal feeling and kind appreciation. The grove has been again leased for a series of years, so that the camp may be considered a permanent institution.

The lectures of this year have been of a high intellectual and instructive character. No violent denunciations of men or doctrines have been heard; but while criticism has been sharp and clear, it has been expressed in an excellent spirit.

Mr. J. Frank Baxter's lecture upon "The Possibilities and Probabilities of Materialization," was well received, and was a very satisfactory review of the principles involved, the evidence of fact, and the unscientific and unreasonable character of the objections offered. Some twenty tests were given by him in the clear and positive manner now so familiar to those who have heard him.

Dr. H. B. Storer's lecture upon "Methods of Spiritual Development" was an inspired analysis and presentation of the superior condition, as illustrated in the experience of Andrew Jackson Davis, Selden J. Finney, Cora L. V. Richmond, and other entranced, inspired, intuitive and spiritually-developed persons, contrasted with the ordinary methods of intellectual and moral education.

Rev. M. H. Houghton, of Hyannis, being called for, made an eloquent address, highly appreciated by the audience, presented by Dr. Storer, and ably elaborating and applying them.

Dr. J. M. Peabody made his appearance in camp on Wednesday, remaining by request until Friday noon. This was his first appearance at the Cape Camp-Meetings. He gave three lectures during his stay, participated freely in the conference meetings, and by his genial influence made a fine impression upon the spirit of the camp. His lectures were founded upon his travels in the East, contrasting the manners and customs of Buddhists with those of Christians, descriptions of spiritual phenomena in that country, and a general summary of his own convictions concerning the universal progress of humanity toward a common religion and appreciation of the interests which bind together the entire family of man.

Mrs. Laura Kendrick, of Boston, was present two days. She is a spirited, versatile, intelligent and eloquent speaker, devoted to practical reform, and well known as a champion of free thought and speech. Her lectures upon "The Worship of Creeds and Idols," and "The Real and the Ideal," with answers to objections against Spiritualism, were very interesting and well received.

Dr. Storer having called attention to the unjust imprisonment of E. H. Heywood in Dedham Jail, as an outrage upon the freedom of thought and of the press, and presented a Petition to the President of the United States for his release, to which a large number of names were appended, Mrs. Kendrick told the story of his arrest, trial, and imprisonment, showing clearly that it was not for any crime or misdemeanor that he suffers, but that he is the victim of a deliberate intent to suppress radical thought upon any or all the great questions of the day, which contravene popular Orthodox Christianity.

L. P. Greenleaf is an old acquaintance on the Cape, and his deep-chested voice rolls forth the spiritual philosophy in earnest and eloquent sentences. He lectured twice—first upon "The Revelations of the Personal and Universal Soul," and second upon "Terrestrial Diversity among Immortal Beings." Mr. Greenleaf's thoughts are never common-places, but the stream of discourse comes from the deep wells of the soul.

Giles B. Stebbins, of Detroit, Mich., is a new acquisition to the corps of speakers at these meetings. He is a gentleman of cultured intelligence, modest in personal intercourse, and on the platform a fluent and comprehensive speaker. Both in matter and manner his discourses are adapted to produce conviction, not only of his own sincerity but of the value of his judgment upon the subjects discussed. He lectured on Friday, Saturday and Sunday, and the masterly discourse on Sunday morning, before an audience of at least two thousand persons, fully contained a comprehensive summary of progress in art, science, literature, material and spiritual development, developed and varied information in all these departments. Everybody in attendance, we think, will be glad to welcome Mr. Stebbins again to the Cape.

Mrs. Sarah Byrnes Snow was the first speaker on Sunday afternoon, and in a pleasant and earnest discourse of an hour urged the importance of making Spiritualism more practical in unfolding a noble life, developing self-reliance, with appropriate reception of spiritual counsel and assistance. Educational institutions should be endowed by Spiritualists for the preparation of teachers, and all practical reform should receive their cordial support.

Dr. H. B. Storer gave the closing address on Sunday. He elicited the earnest attention of the vast audience, now occupying all the seats and filling the entire space back to the cottages, in an inspired address, limited by time to half an hour. Not only were human beings changing from one world to another—from one location to another—but more important than all, from one condition to another of intellectual and moral being. Interior development of the spirit-

ual person was the constant subject of progress and the constant object of discipline in all worlds. Art, science, literature, institutions and societies among men are derived from the common soil of human nature, which, as it transcends the condition of the mortal life, must be continued and perfected in the spiritual world. Human interest in all worthy employment must be permanent. All industries upon the earth symbolize the occupations of the spirit-world. The fall of the hammer symbolizes the toil of the mind in spirit life. The drama, not less than the pulpit or rostrum, has its place there. Forever and forever the inexhaustible soil of human nature will grow new forms of life and beauty, and the occupation of the spirit must forever be the cultivation and development of the divine ideas whose bodiless or symbols constitute what we call the external world.

Rev. Mr. Houghton, of Hyannis, who has just accepted a call to the new Universalist Church in New Haven, Conn., improved the present occasion to address some last words to the people of the Cape, whom he so much loved. He eloquently enforced the duty of justice and charity to all sects and classes of thinkers, not allowing prejudice from feeling to prevent our thoughtful and hospitable consideration of all subjects of human interest.

Not less than twenty-five hundred persons filled the grove on Sunday, special trains being run from up and down the Cape. Excellent satisfaction is felt with all the exercises, and a committee was elected to have in charge the necessary arrangements for the ensuing year.

COMFORT FOR THE MOURNER.

BY D. T. AVERILL.

To the Editor of the Banner of Light: A near friend of mine was recently called to part with one of the best of wives, and his children the best of mothers, and, as they lacked the sustaining power of our cheering faith, the writer endeavored to show them its value and its beauty in the following brief and unpretending summary:

"Sorrowing Friends"—The hope of being able to say something that may, in some degree, assuage your loneliness and sadness, is my excuse for these few consolatory words. But why or how can I hope to comfort you? In order to do this I must inspire you with something of my faith.

First, I must deny the correctness of the premises of any doctrine or system of faith that would teach you that the dear one you mourn has gone on a journey from which there is no return. I have not a doubt that the sainted wife and mother is with you often, very often, and would gladly cheer you in your loneliness, ease your aching hearts and bid you dry your tears.

Do not accuse me of saying senseless things, but see for yourselves if there is not the best of evidence that these things are so. Do not, I beg of you, allow your prejudices, if any you have against Spiritualism, to prevent you from trying to solve these, to you, all important questions: Does she, the idol of our hearts, still live? and does she know aught of us, and can we know aught of her? Can we get one word from her, as she visits us from the "unseen shore"?

Careful, persistent inquiry and investigation will assure you of these things, and give you what you would esteem above price. Do not stop to inquire what those about you may say or think. The truth is what you want, and what will relieve you. Could Fanny speak to you, as she comes to your lonely home from the joyous circle of the loved ones gone before, methinks the import of her words would be not unlike this: "I would not have you mourn for me, dear ones, for the change I have undergone has proved greatly to my advantage. I am separated from you only by conditions. It is the veil of mortality that hides me from your view. I wish you to believe that I am not so wholly gone from you as it seems. I am with you often—every day and every night. I see your loneliness and sorrow, and would gladly make them less, for they mar the joys of my new-found home. Your sadness makes me sad, also; and while I would not ask you to forget me, or think less of me, I beg of you, for your own sakes as well as mine, to think less of and dwell less upon the earthly separation, which you can realize only in part—the part that looks to you all dark—and more upon the spiritual reunion when you, also, shall join the loved ones that have welcomed me."

But, my friends, I fear you will sadden the spirit of her who mourns, by turning away and thinking this all a delusion—all visionary. It is not delusion. The life we are living in these "tabernacles of clay," these mortal bodies which we soon must lay aside—we know not how soon—is but the outward life, not the real. Not will we lay them aside shall we know what it is to live. See, I beg of you, if you cannot find the evidence that the fundamental teachings of Spiritualism are true. If so, you would become possessed of that which would give you "joy unspeakable," ease your aching hearts, and cheer you with the happy hope (that to me seems knowledge) of meeting, in the near and brighter future, the one whose departure from your presence makes life seem desolate.

Northfield, Vt.

Trance and Clairvoyance.

The following is from the pen of Oliver Johnson. This gentleman was for a long period the editorial associate of Horace Greeley on the New York Tribune, and was for several years an associate editor of the New York Independent. He is now editing and publishing a weekly paper in Orange, New Jersey, from which this article is taken:

"What a change from Dr. Field's travels in the Orient to Andrew Jackson Davis's 'Views of our Heavenly Home' as a sequel to a 'Sketch of the Sunny Land' (Boston, Colby & Rich, pp. 200.) To most people it will seem like passing from realities to dreams; from the solid earth to vanishing clouds; from the light and atmosphere of the clear day into the mists and vapors of the night; from the clear shining of Divine Revelation into the treacherous fogs of superstition and imposture. And yet we are constrained to think that such a judgment of Mr. Davis's work would be very unjust. Deluded and deceived the author may be, but he is no impostor. He sincerely believes that he has been endowed by God with a faculty of withdrawing himself at times from earthly scenes, and of opening his mind to genuine visions of the spiritual world. That he is as honest in this belief concerning himself as Swedenborg or any other man ever was in claiming a similar power, we will do the least reason to doubt. We know him well, and can bear testimony not only to the singular sweetness and purity of his private life, but to his absolute rationality in all mundane affairs. In any view of his case he is a phenomenon worthy of study. It seems strange to take up a book with a mundane imprint and find in its pages pictures and descriptions of the scenery, atmosphere and life of the heavenly world. But such is the character of this work, which will do nobody harm to read. It is by the power of clairvoyance that the author professes to see that is beyond the scope of the visual organs. Materialists scoff at every claim of such a power, as if it were necessarily nothing but vulgar imposture. But history records a great multitude of instances in which such a claim has not only

been asserted, but supported by evidence which could not possibly be at least a partial delusion. The striking and wholly certain worth of careful investigation." The story of W. William Tennant's trance is familiar, doubtless, to many of our readers. Mr. Tennant was a Presbyterian clergyman of the highest character. He was settled at Freehold, Monmouth Co., in 1731, and died there after a pastorate of 41 years' continuance. Just before he completed his theological course he fell into a trance, in which he remained for several days in a condition of apparent death. He barely escaped being buried alive. On coming out of the trance he said that, at the moment of his apparent decease, he found himself surrounded by an unutterable glory, and saw a great multitude, apparently in the height of bliss singing most melodiously; and when he was about to join the great and happy multitude some one came to him, looked him full in the face, and said, "You must go back." At the shock this intelligence gave him he opened his eyes, and finding himself in the world, fainted. For three years he said the recollection of what he had seen was so intense as to make earthly scenes seem worthless. The Bible records phenomena of a kindred character, and we have in our own day witnessed facts scarcely less wonderful. We do not pretend to explain the cause on the other hand we neither ridicule nor deny them. That there is need of the utmost caution in weighing such phenomena and in accepting what purports to be revealed by their means, must be admitted. But he who thinks there is nothing in this universe beyond what his senses reveal is the victim of a delusion as great as that of the most credulous believer in materialism. We need in this day to keep our minds in a healthy poise between the credulity which too readily affirms and the stupid obstinacy which utterly denies the existence of phenomena out of the common course of affairs. In regard to the work before us, while we do not endorse, neither do we condemn its claims as a revelation of the character of the unseen world. We only say, in the words of Paul, who himself was the subject of a wonderful vision as he went toward Damascus, "breathing out threatenings and slaughter against the disciples of the Lord, 'PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD.'"

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THE REVELATIONS OF SPIRITUALISM. By Eugene Crowell, M. D. Pamphlet, 1878. Colby & Rich, Boston, Chicago. For sale by the Religious-Philosophical Publishing House.

Price 10 cents. To all Spiritualists the name of Dr. Crowell is familiar as household word, and no man has done more to call the attention of the thinking world to the existence and reality of Spiritualism. His great work on "The Revelations of Spiritualism," published in 1876, has been read by millions of people, and has done more to bring Spiritualism into the household of every man, woman and child than any other book of the kind. It is a masterpiece of clear, logical, and scientific reasoning, and is a most valuable and interesting work. It is a book that every Spiritualist should read, and every thinking man should read.

THE PSYCHO-PHYSIOLOGICAL SCIENCES, AND THEIR CONNECTION WITH THE SPIRITUAL WORLD. By Eugene Crowell, M. D. Pamphlet, 1878. Colby & Rich, Boston, Chicago. For sale by the Religious-Philosophical Publishing House.

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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.

Carriages 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 seep, 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, fill the waters with life, flopping 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 good civilization; the woodland paths and the judicious thinning 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, no two alike, but in their diversity are pleasing to the eye of the visitor as they are to the taste of the individual. One of their owners \$500 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, Falmouth, Bridgewater, Middleboro', Taunton, 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 a 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 the grove, favored by natural advantages and no so easy of access by railroad and steamboats. The Association has not only provided the usual camping-tents, 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 favored by nature in a 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 on the European plan, by Mrs. Baker and daughter, and they are careful to have plenty of sea food. Backus'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 south wind, and the glistening waters of the bay, favored by nature in a process of erection. Ample accommodation will therefore be ready for all who come.

On Sunday, Aug. 4th, the last of the series, an audience which the Boston Herald estimates as "footing well up into the thousands" assembled to participate in the meetings, or to stroll about the grove. During the morning a concert by the Ashby Band, recitations by Misses Lizzie J. Thompson, Carrie E. Hopkins, a lecture by Giles B. Stebbins, Esq., of Michigan, and singing both by the choir and the congregation, formed the order of proceedings, Dr. John H. Currier presiding. In the afternoon the Band furnished music, and short addresses were made by J. B. Hatch, (who presided over the session, and who announced that arrangements were being effected looking toward the securing of a lease of the grove for Camp-Meetings, to continue for five years—which statement was received with much applause) Giles B. Stebbins, Dr. John H. Currier, J. S. Dodge, Dr. Chas. Main, and Mrs. Townsend Wood; and C. Fannie Allyn made some brief remarks, closing with a poetic improvisation. Misses Thompson and Hopkins also gave further recitations. A social conference occurred at the speakers' stand in the evening, at which Mrs. Townsend Wood, Richard Walker, C. Fannie Allyn, Mrs. Rhind, and Dr. Currier were the speakers—sweet music being rendered by Levi A. and Miss Mary Randall, of Hudson, Mass.

Monday, 5th, a lecture by Dr. T. A. Bland in the afternoon on the Indian question, and a social conference in the evening, occupied the time. On Tuesday, 6th, the process of disintegration—so and contemplate by those who have enjoyed for a season the pleasures of out-of-door life—had even already commenced, and Friday completed the work of rendering the camp a thing of the past, but a pleasant memory which will serve to stimulate the happy anticipation with which its recurrence next year will be looked forward to by all who have during the present season utilized its benefits.

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 graces 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 restful 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 Worship," 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, and the progress 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 Lake Walden Camp-Meeting.

Closed, as far as its official existence was concerned, on the 6th inst., though a goodly number of the campers continued to occupy their tents until Friday. We have given considerable space to reports of this meeting, and our readers cannot fail to perceive that it has been a success, whose clearly defined character must gladden in a high degree the heart of its enterprising manager, J. B. Hatch, while at the same time it gives brilliant promise of added extent and usefulness next year. The practical lessons which have been enunciated from the platform have been evidently received into responsive hearts, to bear fruit in the future an hundred fold, while the hours of quiet and harmonious social converse, and the many well-executed plans for the enjoyment of those present, will be remembered by all who joined as units in the great body of the dwellers in tents, or who were but casual visitors. A somewhat extended report of the closing days, and the services which they brought, was prepared for this number, but space failing, we are obliged to defer its publication to next week's issue.

Owing to the rain—actual and perspective—which characterized the week ending on the 3d, the time was passed in a more informal manner than before, conferences, impromptu meetings of a social order at the Pavilion, and dancing at the same place—music by C. B. Marsh's orchestra—entering largely into the programme observed.

Thursday, Aug. 1st, was a special picnic day. In the course of which a meeting at the stand, (remarks being made by Mrs. C. Fannie Allyn, John W. Currier, Esq., T. A. Bland, Dr. Currier and others) dancing, and, passed the hours happily and profitably away. The ball in the evening was largely attended.

Friday evening, Aug. 2d, a private masquerade party was held at the Pavilion—none save members of the camp being allowed to attend. Though the project was arranged on the spur of the moment, at the suggestion of Mrs. C. Fannie Allyn, it was entered into by the friends with such a zealous spirit that it proved one of the most enjoyable occasions to be found in the records of the amusement department for the entire meeting. J. B. Hatch, Jr., acted as floor manager, C. B. Marsh's orchestra furnished the music, and the prizes, three in number (prepared by Mrs. Allyn), were given, before the removal of the masks, to parties who, on unmaking, proved to be George Pratt (first prize for best costume), Henry Averill (second, for comical appearance), and Mrs. Litch—who was arrayed in Indian costume—(third, for best impersonation).

On Saturday A. M. the Ashby Cornet Band arrived on the ground and furnished music at intervals throughout the day and evening, also on Sunday. A lecture by Giles B. Stebbins in the afternoon, and a ball at the Pavilion in the evening, entered into the order of exercises.

Previous to the ball the Band paid a visit to the tent on Broadway occupied by Mr. and Mrs. James W. Cook (who on Thursday, Aug. 1st, celebrated the forty-eighth anniversary of their marriage), also one to "Liberty Hill," the camp-home of Mrs. C. Fannie Allyn; at both places they discoursed sweet music, and the object of the call was briefly stated by Mrs. Allyn, Cook and Mrs. Allyn responding in appropriate fashion.

On Sunday, Aug. 4th, the last of the series, an audience which the Boston Herald estimates as "footing well up into the thousands" assembled to participate in the meetings, or to stroll about the grove. During the morning a concert by the Ashby Band, recitations by Misses Lizzie J. Thompson, Carrie E. Hopkins, a lecture by Giles B. Stebbins, Esq., of Michigan, and singing both by the choir and the congregation, formed the order of proceedings, Dr. John H. Currier presiding. In the afternoon the Band furnished music, and short addresses were made by J. B. Hatch, (who presided over the session, and who announced that arrangements were being effected looking toward the securing of a lease of the grove for Camp-Meetings, to continue for five years—which statement was received with much applause) Giles B. Stebbins, Dr. John H. Currier, J. S. Dodge, Dr. Chas. Main, and Mrs. Townsend Wood; and C. Fannie Allyn made some brief remarks, closing with a poetic improvisation. Misses Thompson and Hopkins also gave further recitations. A social conference occurred at the speakers' stand in the evening, at which Mrs. Townsend Wood, Richard Walker, C. Fannie Allyn, Mrs. Rhind, and Dr. Currier were the speakers—sweet music being rendered by Levi A. and Miss Mary Randall, of Hudson, Mass.

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the delivery of his "Twelve Temptations, or Daniel in the Lion's Den," but after proceeding to a point about midway of his discourse, the rain, which commenced shortly after noon, came down with such fury—the wind driving the rain through the pavilion—that a half hour's intermission was necessitated, after which his address was completed. Following Mr. Morgan, Mrs. Hall, and Mrs. Dr. Follen spoke briefly. During the thunder-storm, of the afternoon a bolt of the fluid came down, striking a tree a short distance from the audience, and the shock was plainly felt by many who were standing at the time. Some portion of a bolt struck the telegraph wire, and following the same, found entrance to the depot, ripping off a strip from the table on which were placed the telegraph instruments, and exploding with a noise resembling the discharge of a cannon. Several ladies were in the building at the time, and, being greatly frightened, ran out into the rain and sought shelter in the cars standing upon the track. Fortunately, the operator was absent at dinner at the time, and no doubt thus escaped injury, if not death. The lightning also nearly cost Mr. Frank Taylor, of Boston, his life. He was driving from Chelsea to the grove, when a blinding flash frightened his horse, which ran away, and, as a result, Mr. Taylor was thrown out and sustained a sprained ankle, and was also otherwise badly bruised and shaken up. He was cared for, and brought by train to Boston: As this is the last year of the lease of these grounds, it is announced that the managers state they shall not meet there again.

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—entirely changing the scene and take a new look at 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 at the camp caterer, Henry Pringle, whose services were for a fortnight 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., &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 as 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. I may say, 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 quietness and retiring hours, was obeyed by universally. 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., &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 give notice, and receive descriptions for the Banner of Light at fifteen shillings per year. Parties desiring to be lecturers, or mediums, should send their names, with references, to the Editor of the Banner of Light, at 150 Broadway, New York City.

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 8 1/2 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. Fairchild 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.

Spiritualist Meetings in Boston.

PHYLIAN HALL.—The People's Spiritual Meeting, formerly held at Eagle-street, is removed to Phyllian Hall, 27 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. ANNALS & HALL, corner Washington and Cornhill streets, will hold their Spiritual Meetings, on every Sunday at 10 1/2 A. M., and 2 and 7 1/2 P. M. Excellent quartette singing provided.

Phyllian Hall.—Besides the healing manifestations held 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 papers. 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 Ludd 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 BOSTON PHILOSOPHICAL JOURNAL. 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. \$1.50 per annum. Single copies 5 cents. THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 15 cents. SPIRITUAL SCIENTIST. Published in Boston. Monthly. \$1.50 per year. Single copies 15 cents. THE SPIRITUALIST. A Weekly Journal of Psychological Science. Published in London. Price 2 cents per copy. \$1.00 per year, postage 40c. THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2.00 per year, postage 50 cents. THE MONTHLY JOURNAL OF ZOLIST SCIENCE AND INTELLIGENCE. Published in London. Price 2 cents per copy. \$1.00 per year, postage 25 cents. THE JOURNAL OF THE SOCIETY OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE EVOLUTION. Published monthly in New York. Price 15 cents per copy. \$1.50 per year.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 25 West 33rd street, on Broadway. Lecture meetings at 7 P. M.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent line. Special Notices.—Fifty cents per line. Business Cards.—Thirty cents per line. Payments in all cases in advance. For all advertisements printed on the 5th page, 20 cents per line for each insertion. For all advertisements printed on the 5th page, 20 cents per line for each insertion. For all advertisements printed on the 5th page, 20 cents per line for each insertion. For all advertisements printed on the 5th page, 20 cents per line for each insertion.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Robinson, M. D., P. O. Box 2519, Boston, Mass. Reference No. 4 Euclid street. Au. 10.

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

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Jerusalem street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. July 20.

Dr. F. L. H. WILLIS. Dr. Willis will be at the Quincey House, in Brattle street, Boston, Wednesday and Thursday, Aug. 7th and 8th, from 10 A. M. till 3 P. M. July 16.

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

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

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

Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their headquarters. Room open from 8 A. M. till 6 P. M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 1/2 doz. for \$5.00, sent by express, sent by mail in the form of Letters at \$1.00 per box. Address MRS. L. E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for pamphlet. June 16.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOORE, the well-known English lecturer, will act as our agent, and receive descriptions for the Banner of Light at fifteen shillings per year. Parties desiring to be lecturers, or mediums, should send their names, with references, to the Editor of the Banner of Light, at 150 Broadway, New York City.

PHILADELPHIA BOOK DEPOT. Dr. J. H. ROBERTS, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Reform Books, and all the Spiritualist Meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. ROBERTS.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 825 Market street, and N. E. corner Fifth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD J. JACKSON, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and the Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WELLS & JACKSON, Booksellers, Arcade Block, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANFORTH, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. F. O. OSBURN & CO., Publishers of the Banner of Light and all the Spiritualist Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33rd street.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (opposite) may be found all the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spencer's Penholders and Negative Pencils, Orion's Anti-Rust Compound, etc. Catalogues and Circulars mailed free. For sale by mail. Address, H. R. MANSFIELD, P. O. Box 107, San Francisco, Cal.

CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 422 Dearborn street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Reform Papers.

CLEVELAND, O., BOOK DEPOT. L. E. STRAIN, 120 West Third street, Cleveland, O., keeps for sale the Banner of Light, and other Spiritual and Reform Papers published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAM MASON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by the BANNER OF LIGHT, published by Colby & Rich, Boston, Mass.

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Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any book published in England or America, not in our Catalogue, or not published and for sale by Colby & Rich sent free.

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OF THE CITY OF BOSTON. No. 1 Livingston Place and East Fourth-st., EIGHTEEN MONTHS COMMENCES ON FEB. 20, 1878. (Entered April 28th, 1866, Chap. 124, B. M. S. 1865, who is a member of the Board of Regents, and a member of the Board of Trustees.)

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THE SPIRITUALISTS' SEASHORE

CAMP-MEETING

AT ONSET BAY GROVE, August 1st to September 1st.

The public are cordially invited to avail themselves of this opportunity to visit the beautiful Seashore Resort, where, in addition to the intellectual and spiritual advantages, they can enjoy the beauties of the sea and the superior facilities for Boating, Bathing, and Fishing.

Small Cottages, Tents, or Rooms at Private Residences, may be rented at reasonable rates by the week or the month. TRAVELERS leave for Onset Bay Grove, by the New England Railroad, from Boston to Grove and return, \$2.00. From all other stations, proportional rates. SUNDAY TRAINS leave for Onset Bay Grove, at 5:45, arriving at the Grove at 7:15 A. M. Return leave Onset Bay Grove at 6:15, arriving in Boston at 8:45 P. M.

A Special Train will leave Boston at 7 A. M. and arrive at Onset Bay Grove at 10:30 A. M. Tickets will be charged for Excursion Tickets and check all baggage to Onset Bay Grove, or regular fares will be charged. For further details, see prospectus and circulars, or address H. S. WILLIAMS, President, Onset Bay Grove Association, August 3.

Spiritual Camp-Meeting.

THE PHILADELPHIA AND NEW JERSEY CAMP-MEETING ASSOCIATION will hold their second Annual Camp-Meeting at New Freedom, N. J., commencing on Thursday, Aug. 8, 1878, and continuing on Friday, Aug. 9, 1878, and both days, A. J. Davis, Dr. J. M. Peckham, and other prominent speakers, are expected to be present.

The Camp Ground is only a short walk from the New Freedom Station on the New Jersey Railroad. Persons coming via C. and A. T. R. will change cars at Avenel and take W. H. Johnson's car to the Camp Ground, which is about three-quarters of a mile from the Ground.

For further particulars, see prospectus, and all other literature invited. M. M. CHEW, President, Aug. 3—21st.

M THE E. M. INFIRMARY

This infirmary is situated in the city of Philadelphia, in the world where the sick and afflicted, of either sex, may be treated and cured by the combined elements of Eclectic Medical Science, in the most perfect manner. This will be a great benefit to those who are afflicted with any chronic or incurable disease. For further particulars, see prospectus and circulars, or address H. S. WILLIAMS, President, Onset Bay Grove Association, August 3.

JOHN WETTERBERG would like to have a few persons to have a mediumistic seance, and he will take the risk, and address him for particulars at 41-43 Old State House, Boston, 305—Aug. 10.

PROSPECTING MINES, AND GIVES BISE AND FALL OF STOCKS. MRS. C. A. B. PORTER, 15 South 14th street, New York City, keeps for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WANTED. A TEST MEDIUM, desired with an old experienced lecturer. Destination, Texas and California. I am willing to share my pay a salary. One who can pay and sing at a mediumistic seance. Address, H. S. WILLIAMS, President, Onset Bay Grove Association, August 3.

MRS. M. A. PORTER will give Medical and Business Sittings daily, 11-12 Ave. of the Arts, Boston. Letters answered for free. 28 Broadway street, Boston, Aug. 10—4w.

CHRIST,



Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupils of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD. DURING fifteen years past Mrs. DANKIN has been the pupil and medium for the spirit of Dr. Benj. Rush.

The American Lung-Healer, Prepared and Magnetized by Mrs. DANKIN. Is an infallible remedy for all diseases of the Throat and Lungs.

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THE SCIENTIFIC WONDER! THE PLANCHETTE. SCIENCE is unable to explain the mysterious performance of this wonderful instrument.

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PHOTOGRAPHS OF PROF. MILLERSON'S SPIRIT PAINTING, "Death and Ascension of Little Violet."

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OR PSYCHOMETRIC DELINEATION OF CHARACTER. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send the autograph or lock of hair, will receive an accurate description of their leading traits of character.

THE BOSTON INVESTIGATOR. THIS able reform journal in publication will enter upon its forty-seventh (47th) year on the 23rd of April, 1878.

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Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Mrs. E. A. CUTTING has taken rooms at 62 Village Street, Boston, where she will continue her business as Healing Medium.

Mrs. M. J. Folsom, MEDICAL MEDIUM. My remarkable cures have been performed by the intelligence that operates through her. Office 32 Tremont street, Boston, Mass., July 10.

DR. H. B. STORER, OFFICE 29 Indiana Place, Boston. Psychometric cures of disease, sent to all parts of the country.

I. P. GREENLEAF, Medical Clairvoyant and Homoeopathic Physician, Office at 84 Montgomery Place, Boston, Mass. Aug. 3.

Susie Nickerson-White, TRANCE AND MEDICAL MEDIUM, 130 West Brookline street, St. Elmo, Suite 1, Boston, Hours to 4 P.M., 16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-1421-1422-1423-1424-1425-1426-1427-1428-1429-1430-1431-1432-1433-1434-1435-1436-1437-1438-1439-1440-1441-1442-1443-1444-1445-1446-1447-1448-1449-1450-1451-1452-1453-1454-1455-1456-1457-1458-1459-1460-1461-1462-1463-1464-1465-1466-1467-1468-1469-1470-1471-1472-1473-1474-1475-1476-1477-1478-1479-1480-1481-1482-1483-1484-1485-1486-1487-1488-1489-1490-1491-1492-1493-1494-1495-1496-1497-1498-1499-1500-1501-1502-1503-1504-1505-1506-1507-1508-1509-1510-1511-1512-1513-1514-1515-1516-1517-1518-1519-1520-1521-1522-1523-1524-1525-1526-1527-1528-1529-1530-1531-1532-1533-1534-1535-1536-1537-1538-1539-1540-1541-1542-1543-1544-1545-1546-1547-1548-1549-1550-1551-1552-1553-1554-1555-1556-1557-1558-1559-1560-1561-1562-1563-1564-1565-1566-1567-1568-1569-1570-1571-1572-1573-1574-1575-1576-1577-1578-1579-1580-1581-1582-1583-1584-1585-1586-1587-1588-1589-1590-1591-1592-1593-1594-1595-1596-1597-1598-1599-1600-1601-1602-1603-1604-1605-1606-1607-1608-1609-1610-1611-1612-1613-1614-1615-1616-1617-1618-1619-1620-1621-1622-1623-1624-1625-1626-1627-1628-1629-1630-1631-1632-1633-1634-1635-1636-1637-1638-1639-1640-1641-1642-1643-1644-1645-1646-1647-1648-1649-1650-1651-1652-1653-1654-1655-1656-1657-1658-1659-1660-1661-1662-1663-1664-1665-1666-1667-1668-1669-1670-1671-1672-1673-1674-1675-1676-1677-1678-1679-1680-1681-1682-1683-1684-1685-1686-1687-1688-1689-1690-1691-1692-1693-1694-1695-1696-1697-1698-1699-1700-1701-1702-1703-1704-1705-1706-1707-1708-1709-1710-1711-1712-1713-1714-1715-1716-1717-1718-1719-1720-1721-1722-1723-1724-1725-1726-1727-1728-1729-1730-1731-1732-1733-1734-1735-1736-1737-1738-1739-1740-1741-1742-1743-1744-1745-1746-1747-1748-1749-1750-1751-1752-1753-1754-1755-1756-1757-1758-1759-1760-1761-1762-1763-1764-1765-1766-1767-1768-1769-1770-1771-1772-1773-1774-1775-1776-1777-1778-1779-1780-1781-1782-1783-1784-1785-1786-1787-1788-1789-1790-1791-1792-1793-1794-1795-1796-1797-1798-1799-1800-1801-1802-1803-1804-1805-1806-1807-1808-1809-1810-1811-1812-1813-1814-1815-1816-1817-1818-1819-1820-1821-1822-1823-1824-1825-1826-1827-1828-1829-1830-1831-1832-1833-1834-1835-1836-1837-1838-1839-1840-1841-1842-1843-1844-1845-1846-1847-1848-1849-1850-1851-1852-1853-1854-1855-1856-1857-1858-1859-1860-1861-1862-1863-1864-1865-1866-1867-1868-1869-1870-1871-1872-1873-1874-1875-1876-1877-1878-1879-1880-1881-1882-1883-1884-1885-1886-1887-1888-1889-1890-1891-1892-1893-1894-1895-1896-1897-1898-1899-1900-1901-1902-1903-1904-1905-1906-1907-1908-1909-1910-1911-1912-1913-1914-1915-1916-1917-1918-1919-1920-1921-1922-1923-1924-1925-1926-1927-1928-1929-1930-1931-1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-

Banner of Light.

BOSTON, SATURDAY, AUGUST 10, 1878.

Indignation Meeting at Faneuil Hall: Protest against the Imprisonment of E. H. Heywood; The Old Cradle; Thronged with Liberty-Loving Citizens; Speeches, Resolutions, etc.

The statute-books of the United States are at present the repositories of certain enactments which have been demonstrated as unjust, in their present shape, for a place among the high canons of this freedom-loving nation.

No one looks to the necessity of the cultivation and out broadening in human society of the cardinal principles of purity of heart and life more firmly than ourselves. We heartily denounce the manner in which the statutes in question have been made to operate against the liberty of the press.

The names of many well-known citizens were obtained for a petition being presented to the effect that the law which was enacted on the evening of Thursday, Aug. 1st, the meeting took place.

The daily press of this city unite in stating that on that occasion this historic place of assembly was filled to overflowing with a respectable audience, and one whose coming together would have done no discredit to any cause.

At 7 o'clock Mr. Benjamin R. Tucker, editor of The World, Mr. Benjamin P. Tucker, stopped upon the platform, accompanied by all the speakers, and called the assembly to order.

That the reader may form some idea of the outspoken and fearless character of Mr. Wright, whom we have known for a long time, we would state that years ago he was the editor of The Liberator, a standard and determined temperance paper, which was printed and owned by our former partner, William White.

But how can involuntary virtue be its own reward? One hundred and two years ago a heavy blow was delivered in the face and eyes of this nation 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.

perpetuates itself, and by the refinement of which it rises above the level of the brute beasts, but I do not believe the disease is growing worse, or that it affects the great body of the people, or that it can be in the least degree diminished by visiting with pains and penalties either the scientific or religious opinions that may be supposed to engender it.

That the newspapers are crimes, everyday, filled, as they are, with crimes, scandals, rascally follies, and fast-life, luxury, extravagance and idleness, is no proof that people are growing worse. These, like all abnormal things, are news, and it is to be noticed that any newspaper now collects news from an area at least one hundred times greater than it could fifty years ago.

But when a detective, employed by a bigoted and aggressive religious sect, traps into the mail by a lie (yes, by a lie, as if lying was not a more dangerous vice than indelicacy), a book openly sold, earning its money in the most legitimate manner, with no word more recent than can be found in the most revered works in our libraries, and with no opinions even more heretical or erroneous, if you please, than can be found in the writings of John Milton, and the Supreme Court of the United States having pronounced the law constitutional, a Circuit Court sentences the author of that book to two years of imprisonment.

Mr. Thaddeus Wakeman, of New York City, was next introduced, and said that the most of those present had undoubtedly come here to ask why the great wrong of imprisoning Heywood had been done in the State of Massachusetts.

The speaker was openly "reproving in the gate" by the circulation of two works, one on human physiology and one on marriage, both of them any more open to the charge of obscenity than any work must be which thoroughly discusses those subjects.

In regard to one of the books, the jury did not hold this to be true, but the other, if it was true of either, it was true of both. If it was true of either, then would many passages of the Bible be too offensive to that Court to be placed on the records thereof.

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 are obliged to omit special reference to them through want of space, (which has necessitated the leaving out of much other matter we would have very much regretted in our report.)

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So, granting Heywood's doctrine to be erroneous and foolish, and even granting his motives to be bad, which I think no candid person can intelligently believe, the people who, under the false pretence of suppressing obscenity, have let loose upon him the old bulldog of religious persecution have committed against the interests of society one of those blunders which are worse than crimes.

One word more. I am sure you will pardon me, if, standing where I do by your favor, I express my own opinion and define my individual position in regard to the question of marriage. I believe the family is the foundation of the State, and the perfection of the family is the union for life, on terms of perfect equality, of one man and one woman.

Prof. J. H. W. Tolney, of Chelsea, followed. The history of Christendom, said he, has developed four things that we all recognize. One is, that even the Almighty has no right to tempt human beings, Jesus being the authority. The next is, that according to the highest moralism of the New Testament after Jesus, no human being has a right—the Government to the contrary notwithstanding—to suppress, control or change privileges that came from God.

Mr. Thaddeus Wakeman, of New York City, was next introduced, and said that the most of those present had undoubtedly come here to ask why the great wrong of imprisoning Heywood had been done in the State of Massachusetts.

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ex rise is necessary of natural justice, contrary to constitutional provision, dangerous to public welfare, and contrary to the best interests of the community.

Along the Itinerant's Path. Saratoga Springs, N. Y.—The Meetings in Ballston Spa, N. Y., Greenfield, Mass., Orange, Mass., Fitchburg, Mass.—Miscellaneous Items.

The free meetings in Centennial Hall continue to be well attended. The prejudice in the town against the New Movement has been overthrown, and all classes now contribute to make up the large audiences which convene in the great hall.

GREENFIELD, MASS.—This is a charming town at the junction of the Connecticut River and Fitchburg Railroads. The scenery in this neighborhood is picturesque. From "poets' seat" one has an inspiring view of the surrounding country.

Free thought in religion is a power in this town. The writer was greeted by an audience estimated at five hundred, on the evening of June 9th. C. F. Annie Allen has lectured for the Spiritualist Society of this place.

Private advices from the West to the writer indicate that many of our Western friends will improve the opportunity of enjoying a sojourn by the sea, and visit Onset Bay during August.

ST. NICHOLAS for August—also a midsummer number—as a frontispiece a full-page picture entitled "Building the Cheese-Press," which is backed by a profusely illustrated poem, "King Cheese," by J. T. Trowbridge; "Roads for Five," by Sarah Winters Kollogg, has a picture redolent of "grand old times" and "limp'd streets"; Lucy Larcom offers a poetic congratulatory address to the "Happy Fields of Summer"; "The Emergency Mission," (illustrated) by Frank R. Stockton, is of marked interest to the child-reader; "The Digger Wasps" are shown up in their true colors by one who knows them—R. Jordan, joining the aid of the draughtsmen to the word-painting of the writer; "John and his Volcanoes" is a mirth-provoking specimen of the little folks, etc., are bright and varied in character.

THE ATLANTIC MONTHLY for August reaches us from its publishers, Houghton, Osgood & Co., 20 Devonshire Street, Winthrop Square, Boston, and presents the following excellent and diversified table of contents: "One Too Many," E. W. Olney; "Moonshine, A Burlesque in One Act," Thomas Bailey Aldrich; "The Europeans, IV," Henry James, Jr.; "The Stage in Germany," Sylvester Baxter; "Lancelot," W. W. Young; "The New Republic and Other Novels," A. T. A. L. G. Christie; "The World of the Prophet," Charles Warren Stoddard; "Growth of Conscience in the Decorative Arts," Henry Van Brunt; "Reelfoot Lake," N. S. Shaler; "Fessenden's Garden," Elizabeth Akers Allen; "John Bull," Richard Grant White; "New England Women," M. E. W. S.; "Contact," Otharino J. Schiller; "The Contributor's Club," Recent Literature, etc.

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 essential features of a faith whose adherents number, and have for centuries numbered, fully a third of the entire human race. Gautama, the founder of Buddhism, lived some five centuries before Christ, and one who reads his words, as transmitted by his disciples, is almost startled at the numerous coincidences between his utterances and those of Jesus. Mr. Guerin contributes a biography of Queen Elizabeth. The "Mapleton Plan" is the commencement of what bids fair to be a capital temperance

story. The paper on "Nineveh and Babylon" gives in a moderate compass most of the results of late discoveries in regard to these famous cities of the olden time, and much additional matter of value to the reader. Dr. Deane, its able editor, brings out this worthy magazine in its shape each month—the publication office being at 53, 55 and 57 Park Place, New York City.

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