

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

OF THE

NO. 13.

**EIGHTH PAGE.**—Interesting from New Orleans. "Recollections of Olden Times," Petition to President Hayes. New Publications, etc.

**'To the Editor of the Banner of Light :**

My daughter Anna was the next to come, he tall, striking figure and graceful, free and elastic movements being at once recognized by the gentlemen present and myself. With scarce any hesitation she walked with a firm step to the further side of the centre-table, and at the first attempt reached the gas-key and to all appearances turned off and totally extinguished the entire light. She however immediately reversed and turned the key the other way, where contrary to my expectation, the full light instantly blazed forth again, in which she stood for some considerable time, showing me even an expressive feature of her beautiful face so distinctly that it was impossible I should mistake her identity. The dark color of her hair and brunette complexion were also in striking accord with those features when in earth-

I accordingly made arrangements to attend one of these sittings, and some weeks afterwards, for the first and only time, found myself in company with the writer of the foregoing letter at a materializing séance, at the rooms of the medium just alluded to. Two rooms (on a second floor) were used at the séance, the one being perhaps ten by twelve feet in dimensions, in

As I finished the stanza I tossed the delighted child on its feet, when it started off with "credulous ignoramuses" and "senile," "superannuated old fools" like myself have been imposed upon by fraudulent mediums and "rag babies," I called the child back, and again taking it in

Pete's description of being once driven over one of the Alleghany Mountain stage routes by a famous driver<sup>1</sup> by the name (I think) of Foss, was inimitable. The mountain road at that time was so covered with glare ice that it was necessary to keep the horses on a full run in descending, otherwise the stage might slide off perpendicular rock precipices a thousand feet or more in height. Pete said that so fearlessly and expert was Foss, that to show his dexterity

During the *hours* these wonderful manifestations were transpiring the medium sat quietly by my side in the circle, never leaving her seat but on two occasions, when she passed for perhaps ten or fifteen seconds across the room where we sat and back to her seat, fanning the air with her hands as she went and returned, for some purpose that she herself did not seem aware of. Perhaps it was to convey mediumistic elements to the atmosphere. She seemed to take as much interest in the manifestations as any of us. From what I witnessed, on this remarkable occasion, I am more and more convinced that we are on the very edge (as I have been again and again assured of late by many of our most intelligent communicating spirits, such as Parker, Channing, Owen, Edmonds, Lincoln, Joan of Arc, and others,) of the most wonderful outpouring of spirit power the world has ever witnessed, in which our spirit-friends will be enabled to materialize their spirit-forms so permanently that they can stand forth and address multitudes from the platform; show themselves at noonday in the air in close proximity to the earth, and walk side by side with harmonious individual friends in the streets of

[Continued on eighth page.]







## New Books.

This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH.



## TO BOOK-PURCHASERS.

COLBY & RICH, Publishers, 14 Franklin Street, Boston, Mass., keep on hand a large stock of the following books, and will send them by mail on receipt of the price. They are published by the American Spiritualist Association, and are the only ones of the kind published in this country.

## SPECIAL NOTICES.

THE BANNER OF LIGHT, a new and complete work, published by the American Spiritualist Association, and is the only one of the kind published in this country. It is a complete and exhaustive work, and is the only one of the kind published in this country. It is a complete and exhaustive work, and is the only one of the kind published in this country.

## The Silent Advance.

The additions to the ranks of the believers in Spiritualism are constantly being made, but in quiet and private ways, which the public gain no idea of the rapidity with which this army of Truth and Liberty is growing. There is no public demonstration of an increase of numbers, as is the case with the popular church in which the accession of a new convert is prominently announced and his "taking in" made the occasion of a public ceremony. So the lovers of old creeds and a fossilized theology quiet their fears of a growing disbelief in their pet dogmas with a false assurance of Christianity, this despised Nazarene of Christianity, if not actually dead is dying, or at most making but little progress.

Alas for them, worshippers in a temple made with hands, they will be brought to a sense of their situation not until the underpinning of their fabric has rotted away, and they find themselves and the steeple of their church one heterogeneous mass of rubbish in the cellar thereof.

An incident has just come to our knowledge which is but one of thousands daily occurring illustrative of the way in which converts to the angel faith are being made.

A medium of this city was called upon a short time since by a gentleman who introduced himself as a total disbeliever. "I know it is all a fraud," said he; "I know it is deception from beginning to end; and yet I would like to see something of these spirit-manifestations upon which a few over-credulous friends of mine base their belief in the ability of the denizens of another world to communicate with those of this."

He paused to give the lady an opportunity to make some response, but as she remained silent he continued, "Really, I do not know why I came here, but as I am here I should like a sitting."

The medium was greatly surprised at his remarks. That the gentleman was honest was quite evident. He did not profess to be what he was not. He was no wolf in sheep's clothing seeking the lambs of the fold; but, open-hearted, he approached the subject boldly and said what he thought concerning it. After some urging the lady consented to have her powers tested, and the two seated themselves, the gentleman at the same time reaffirming his skepticism and wondering what power could have played him in such a position.

In a few moments the medium said, "I see a lady standing by your side," and then proceeded to describe a spirit-form so minutely that the gentleman hastily arose and exclaimed with considerable emphasis, "There, there! it's no use! It's just as I said! It's all a fraud, and I told you so. The person you describe is an exact resemblance of my wife. If she stood before you you could not better describe her; but then she is not dead—she is living, and is hearty and well." Much more he said to the same purport; but all his assertions did not discompose the medium, who again and again declared such a spirit stood by his side.

"I don't want to hear any more," said the visitor, "you get a description of an individual from the mind of the person present—mine, for instance, in this case—then you go on to relate it as being that of a spirit. It's all delusion!"

As he was about to leave he offered the lady a dollar, but she refused to accept it under the circumstances. He passed into the hall; and as he did so the medium, controlled by some new influence, held up her hand and counted the thumb and fingers, saying as she touched each, "One, two, three, four, five," which proceeded the skeptic thought to be another evidence of fraud and exhibition of tonfoolery.

The door closed. The gentleman walked leisurely down town to his place of business, and as he entered his counting-room was met by a clerk who handed him an envelope. It was a telegram. He broke the seal, opened the despatch and read: "Your wife died five minutes ago of heart disease."

This was a shock that nearly unmanned him. As soon as he could comprehend the fact his mind reverted to his experience of the previous hour. As soon as possible he went to the house of the medium, rang the bell, and the two again met. Supposing he had come for another sitting, she addressed him before he had an opportunity to speak, remarking, "I cannot, sir, possibly, sit for you again." "I have not come for that purpose," said he; "I have come to apologize to you." Then, grasping her hand, the strong-willed man burst into tears and said, "It is all true! It is all true!"

Astonished at the scene, she knew not for the moment what to say or do, but at length sufficiently recovered her self-possession to ask him to be seated. He then drew forth the telegram and read it, and it was found that at the very time she was describing the spirit the despatch was being written, and, as her counting had indicated, she passed from her earthly body just five minutes before.

And thus the work goes on! Not by words of appeal; not by learned arguments and finely woven theories; not by books and tracts; but by actual, real, tangible facts; facts that the simplest mind can grasp and the most highly educated be forced to accept as indisputable evidences of its truth.

The Banquet of the Commercial Club of Chicago, in honor of the Commercial Club of Chicago took place at Horticultural Hall, this city, on Saturday evening last. It was a very pleasant affair. The party dined and wine, and then the intellectual feast began. The Mayor welcomed the Club to the Hub in felicitous remarks, and Dr. Oliver Wendell Holmes poetized as follows:

Chicago sounds rough to the maker of verse;  
One comfort you have—(cheerful) sounds worse;  
If you only were honest to say Chicago;  
But Webster won't let us say it, you know,  
So matter, we songsters must sing as we can;  
We can make some nice couplets with Lake Michigan,  
And what more resembles a nightingale's voice  
Than the only true melody, sweet Illinois?  
Your waters are fresh, while our harbor is salt,  
But we know you can't help it, it isn't your fault;  
By the railroad men tell us we're greater than you;  
You have seen our gilt dome, and no doubt you've been told  
That the orb of the universe round it is rolled;  
But I'll own it to you, and I ought to know best,  
That this is not true of all stars of the West.  
You will go to Mount Auburn—we'll show you the track,  
And can stay there—unless you prefer to come back;  
And Bunker's fall shaft you can climb, if you will,  
But you'll find it a perilous journey, you'll find;  
You must see—don't you have seen—our old Faneuil Hall,  
Our churches, our school-rooms, our sample-rooms, all;  
And perhaps, though the lights are not all the same,  
You have found out some people much like other folks.  
There are cities by rivers, by lakes and by seas,  
Each as full of itself as a cheese-wheel of cheese;  
And a city will brag it is greater than you;  
Don't your cockles ache—just a little, you know?  
But we'll show you now here's a health to the boys,  
Men, maidens and matrons of fair Illinois,  
And the ribbon of friendship that ties its span  
From the green of the sea to the blue Michigan.  
June 16th, 1879.

The London Spiritual Notes (now published monthly) is rapidly winning public favor, as it richly deserves. It is well edited, and the reader finds much in its contents that is very interesting.

## Care of the Insane.

This vital subject continues to be discussed in this and other States. A petition signed by many of the most prominent citizens of New York was recently drawn up for the consideration of the legislators of that Commonwealth, asking for an investigation of the entire system of insane-asylum management in the State. Men of the medical eminence of Drs. Parker, Clymer, Markoe, Sands, Sequin, besides many more, signed their names to the paper, which it is certain they never would have done if they had not believed all that was contained in the paper to which they affixed their signatures. The petition opened with the following expressive statements:

"There has lately sprung up a general and marked discontent in the public mind with regard to the management of our insane asylums. From the nature of the case, the internal mechanism of these institutions being more or less secluded from public scrutiny, it was not to be expected that the popular feeling could point to any special fault in the system as its cause. Like most popular movements, the agitation of the asylum question has until quite recently, rested on isolated and haphazard instances of abuse, rather than on the great systemic defects of which these instances were but the outcome. But within the past few years members of the medical profession, whose studies led them to investigate asylums, without bias or prejudice, purely in the interests of medical psychology and philanthropy, have made public charges against the system of asylum supervision and management in this State which are deserving of notice. They merit special attention for the single reason, if there were no other reasons, that those now at the head of our asylums have been either unable or unwilling to answer their arguments or to disprove their allegations."

## Lessons in Spiritualism.

The London Spiritual Notes for June says: "The paper read at the Discussion meeting of the B.N.A.S. on May 27th, was from the pen of Mrs. Louisa Andrews, of Springfield, Mass., U.S.A., the London correspondent of the Banner of Light. The title, 'Object Lessons in Spiritualism,' sufficiently explains the intention, though it hardly indicates the wide scope, of the very interesting dissertation on which Mrs. Andrews entered. She has had long and varied experiences, especially with Dr. Slade, and her recital of these was a valuable addition to the facts already recorded in the practical history of spirit-identity. The discipline of suffering, of which the paper contained a most pathetic reminiscence, drove Mrs. Andrews to seek for herself some evidence of the continued life of her lost one. She found it, first through the mediumship of Charles H. Foster, and afterwards through Henry Slade. Through the former medium she obtained the very words, in the same tone in which she had heard them from her son's lips immediately before the accident that removed him from her. Through the latter she again saw his form temporarily incarnated, and listened once again to the voice she had thought to hear no more. No wonder that Mrs. Andrews spoke strongly in defence of public mediums, and of the objective phenomena which she had witnessed under such complete conditions. The paper was of high literary merit, and was listened to with profound interest and attention."

## Spiritualists, Support Your Periodicals!

The Texas Spiritualist, published monthly at Hempstead, Tex., by Charles W. Newnam, has the following earnest word to believers in the Spiritual Philosophy in its June issue. Its editor publishes a list of the Spiritualist weekly and monthly papers and magazines with which he is in exchange, and proceeds to say in connection that he is proud of the assembly, "comprising as it does a fine selection of religious literature as can be produced by any denomination in the world—elevated in tone, liberal in sentiment, and inculcating a high moral excellence."

"No Spiritualist," he continues, "should fail to be a subscriber to one or more of these journals. No Spiritualist can afford to stand still himself or permit his family to suffer for the want of that reading that will broaden and deepen their knowledge and keep them fully abreast with the progress of the age. It is not all of Spiritualism to know that our friends still live after death and that we can hold sweet converse with them, when we can find a medium. It is our duty and our privilege to so develop ourselves, and our children, by reading spiritual literature, and by other means to acquire knowledge and experience of spiritual affairs, that we may always feel and know that our spirit-friends are with us—that we may commence now and here to progress and grow never and never day by day to the supreme spirit of the universe, whom we call God. We give the list, not as an advertisement for the papers, but for the benefit of our readers, and believing that we could not better serve them than by inducing them to become subscribers to some of these spiritual papers."

Are there Judge Sewalls on the Massachusetts bench to-day? We should think so, if the account of the recent arrest and conviction of an old man and his son in Danvers is true. For awarding a premium of a cigar in pitching ball, when the pitcher hit the bull's-eye in their base-ball gallery, they were convicted under the law against gambling, and sentenced to pay a fine of fifty-two dollars and imprisonment thirty days each in the house of correction, besides being required to first give bonds in the sum of one hundred dollars each to keep the peace for three years! As they have no money they will have to go to jail for three years! and at the expiration of that time they will be put in the house of correction for thirty days, and still be liable for the fine of fifty-two dollars! not paying which the authorities will again send them to prison. Here is a specimen of old-time New England blue-laws doubly distilled. How long will the people stand such nonsense?

A German correspondent writing from Texas informs us that he has perused the Banner of Light for several years, and considers it the "best reading" he receives. He also states that there are no mediums in his vicinity, and that Spiritualism generally is treated with scorn and derision. Being desirous, however, of establishing communication with his spirit-friends in his own family if possible, as an aid to that object he sends for the little work, "Rules for Forming Spiritual Circles." We trust he may be successful, and that good results will flow from his efforts.

Mr. William Eglington has returned to London from Cape Town, South Africa. He is to pass an examination for registration as a Surgeon-Dentist. He will probably hold several sittings, privately, before his return.

Friends in New York State: Do not forget the claims of the Camp-Meeting to be held at Schroon Lake, (Adirondack region) in September, C. F. Taylor, manager.

## Opening Day at Onset Bay Grove.

A preliminary gathering of the friends most interested in the summer season at this home by the seaside was announced as a Basket Picnic, to be held on Thursday, June 12th. Many of the cottage owners have already taken possession for the summer, and were making ready for the entertainment of friends and summer boarders, and it was thought a good time for those who wished to purchase lots, or to see the place with reference to engaging quarters before Camp-Meeting time, to anticipate the season a little in enjoying a lovely June day in the woods by the shore.

## A DISAPPOINTMENT.

But the skies were overcast on Thursday morning and seemed to threaten rain, which Old Prob. himself sanctified in certain localities, and not knowing that Onset Bay might not be just one of the "localities" indicated, the people feared to go from home. However, when the Boston party arrived, and the bell announced a meeting at the stand, some two hundred persons were found assembled. Not a drop of rain fell during the day, but the weather was all that comfort could desire. President Williams greeted the company in a few pleasant remarks, announcing the preparations made for the ensuing Camp-Meeting, and then yielded the platform to Mrs. Greenleaf and Storor, who were to make short speeches. Dr. I. P. Greenleaf in a genial and impressive manner considered the claims of this summer home to the character also of a Spiritual home, where friends who lived together for awhile as neighbors amid these beautiful influences of nature, and under the ministrations of the spirit of truth and freedom, might recognize the growth also from year to year of those fraternal sympathies and divine ideas which constitute a home circle in the spiritual kingdom. At the close of his well-elaborated remarks, he stepped down in front of the desk with an evidently premeditated purpose, which became apparent as two of the audience upon the front seat rose and joined hands before him.

## AN OPEN AIR MARRIAGE SERVICE.

Mr. Southworth Loring, of Middleboro', and Mrs. E. S. Lewis, of Fitchburg, were the happy couple, and Dr. Greenleaf, in an admirable impromptu form of marriage service, led up gradually to the denouement of his vocation as the authorized representative of the State, in pronouncing them "husband and wife—wife and husband—equals in rights, in privileges and in duties, by mutual choice, desire and promise, hereby acknowledged in the presence of these witnesses." Mrs. Lewis, the bride, daughter of Mrs. Apple, whose cottage was the first built at Onset, and who has been one of its most active pioneers, was, with her husband, congratulated by assembled friends, the congregation sang "Nearer, My God, to Thee," and Dr. H. B. Storor proceeded with his address:

He reviewed the attitude of Spiritualists before the world—as specialisms they were committed to the affirmation of the reality of spiritual phenomena, the fact of spirit-communication between the mundane and supermundane spheres of being by signs and tokens manifold. Their duty was to facilitate the conditions of such communion so far as possible, and to defend mediums and mediumship from unjust attacks. But while studying and teaching the philosophy of spirit-life, as specialists, they also recognized the comprehensive claims of all earnest and truth-loving souls upon their fraternal sympathies and fellowship. We work with all who work for humanity. In our criticisms we attack not men but systems of error. The law of duty, written upon the mind and heart, revealed by intelligence and love in the constitution of human nature, is supreme, and we do not admit the validity or blinding authority of any law or commandment derived from any supposed revelation from a God outside of man. Here we join issue with the so-called Orthodox theology of the various sects. The sad tragedy which occurred just across the bay, at Pocasset, is a fearful commentary upon the malign influence of this central dogma of the popular theology. If poor Freeman and his sadly-afflicted wife, both of whom deserve our profoundest commiseration, had not believed in an *outside God*—a being whom they had been taught to believe gives revelations from the heavens to direct human conduct, that transcend and override all the laws written in the constitution and relations of human beings—they never would have violated the instincts of natural affection, and outraged the tender relationships of parents and child, by sacrificing the child of their love to the bloody Moloch of Orthodox superstition. Instead of condemning Freeman, the church-members who seek his life or demand his punishment should see that he is the logical product of fidelity to the doctrines and faith which they profess, and with which they are ignorantly poisoning the public mind.

Natural religion and natural morality were in process of evolution from the essentially divine nature of man, and the speaker closed with the hope that every day of the ensuing season, during which we are to be together, would bring its own enchantment to transmit not only the public teachings from this platform, but the daily social intercourse of our life among the scenes of natural beauty into food for the soul—by which the Divine Image in each one of us may daily be revealed in greater perfection.

After the addresses the company dispersed to find excellent dinners prepared at the new hotel just erected by parties from Brockton, and by Mrs. Williams at her permanent residence.

Next week the programme of speakers for the ensuing camp-meeting will be ready for publication. Everything indicates the best meeting, in both quantity and quality of thought, yet enjoyed at this place.

That Spiritualism is creating, both by its phenomenal and philosophical phases of evidence, a profound sensation in the antipodes, is a self-evident fact, as any reader may see by reference to the numerous reports of what is going on in Australia which have appeared of late in the Banner of Light. As fruit of the prolonged public inquiry thus in process, three pamphlets lie on our table, entitled respectively (1) "MEDIUMS AND THEIR DUPES," (2) "VAGABONDS AND THEIR DUPES," and (3) "SPIRITS AND THEIR FRIENDS." The first named (1) comes to us bound in a cover of appropriate green, and is a work of some fifty pages; it purports to be the joint production of a half-dozen "philanthropists," (2) "who not for the sake of profit nor gain, but from a higher motive," so they announce, seek in this brochure to "lash one of the greatest impostures of modern times"; and its contents, as usual in such cases, present a flat loaf of dullest ignorance, spiced with cant and ridicule and frosted with a delectable sugarcaking of appeals in behalf of "Religion" and "Morality" to please the theological palate. The other two pamphlets are devoted to replying to the foolish arguments, inane misstatements and general fallaciousness of the one just referred to; and present as authors the names (2) of Harold W. H. Stephen, and (3) E. Cyril Haviland—a trenchant article from the pen of the last named gentleman in defence of Dr. Slade having appeared not long since in our columns. A casual glance at the contents of both proves that the writers thereof have no fears for the safety of the cause under the attacks of the wisecracks with whom they have to contend. The discussion thus set on foot (however bitter the animus displayed on the part of the theologico bigots thereabouts) will, we feel assured, in Australia as elsewhere, ultimate in a final advancement of the best interests of the New Dispensation.

Mrs. Elizabeth Davenport Blandy, sister to the world-renowned "Davenport Brothers," will be in Boston June 19th, and will hold sittings at 31 Indiana Place; she will also give private sittings wherever her services are required. Her development is for the physical phase of spirit manifestations. She will also attend the Lake Pleasant Camp-Meeting.

Don't fail to peruse Bro. G. B. Stebbins' excellent letter printed on another page.

## The Case of D. M. Bennett.

On our eighth page the reader will find a petition to the President asking that the pardoning power of the National Executive be put forth in behalf of Mr. Bennett, as it was in the case of Mr. Heywood—no logical reason existing, as the Boston Herald puts it, why he is not "as much entitled to clemency, as the author of the book" himself. This petition head should be cut out and pasted upon a sheet of paper, circulated for signatures, and sent to the office of The Truth Seeker, 141 Eighth street, New York City, at once. We give below a card from Mr. Green, the recommendations contained in which are also worthy of consideration and adoption:

## WRITE TO THE PRESIDENT.

Every Liberal of the United States should not only sign and circulate a petition for Mr. Bennett's pardon, but should write to President Hayes personally, and call his attention to the great crime that has been committed, under the forms of law, against the freedom of speech and of the press. Ten thousand such individual appeals should be sent to the White House during the next ten days.

H. L. GREEN.

The One Hundredth Anniversary of the battle of Stony Point, N. Y., will be celebrated on the 16th of July next, on which occasion definite measures will be taken toward erecting a monument to Gen. (Mad Anthony) Wayne, on the government grounds at that place. Among the interesting relics of the battle which will be produced on that occasion are the original letter of instructions sent by Gen. Washington to Gen. Wayne, respecting the plan of attack, also the letter written by Gen. Wayne only an hour before the attack, in which he says: "When you receive this I shall be no more." Full particulars of the projected monument may be obtained by addressing Henry Whittmore, Chairman Executive Committee, Wayne Monument Association, Tappan, N. Y.

Justice Miller has refused to reverse the decision of Judge Dundy, of Omaha, in the *habeas corpus* case of Standing Bear and his little band of Ponca Indians, whom the military powers had arrested for the purpose of returning to the reservation in the Indian Territory, and the cause of the red man has achieved an important triumph, unless future legislation shall deprive the race of the right of expatriation, which this case accords to it. Standing Bear can therefore, it is presumed, go back to the home his friends, the Omahas, gave him, and to the plowshare which he left in the field when the war department apprehended his feeble company.

A prominent Spiritualist in New York City writes to us in a business letter as follows: "I trust your large and warm soul may be sustained by angel-power; and I know that there is a blessed reward and a triumph for you in reserve." Another gentleman, residing in Washington, D. C., says: "I am a constant reader of your good paper, and owe to it nearly all I know of late spiritualistic literature. I think its tone, spirit and matter all correct. It is my most welcome weekly visitor." The above are specimens of many encouraging words transmitted to us of late from those who appreciate our labors.

John W. Mansfield, of North Woodstock, N. H., makes some very sensible remarks under our correspondence heading in regard to matters appertaining to spirit-control, which facts are but little known by even a large class of Spiritualists. As Prof. Brittan, of New York, has had a vast amount of experience with all classes of media, an essay from his pen upon the points eliminated by our correspondent would be undoubtedly very acceptable to the readers of the Banner of Light.

Saturday, June 14th, we were agreeably surprised at meeting at our office in Boston with that genuine journalist, uncompromising Spiritualist and whole-souled man, Fred F. Cook, Esq., of the Chicago (Ill.) Daily Times. Bro. Cook has already found time—in the midst of the multifarious cares incidental to his stirring vocation—to do much good work for the cause, for which all friends of the spiritual dispensation owe him a debt of gratitude.

The Committee having in charge that worthy enterprise, which is an honor to the head and heart of this city, viz.: the Poor Children's Excursions, are making calls for donations that the present season may be as successful as the last. Lovers of the young should cheerfully and generously respond. Subscriptions can be sent direct to the treasurers, Messrs. Peters & Parkinson, 35 Congress street, Boston.

Messrs. James S. Dodge and J. Manning announce that "Should the weather prove fair, the Spiritualists of Boston, Chelsea, Lynn and Stoneham will unite in holding a Grove-Meeting at Howard's Grove, East Saugus, on Sunday, June 22d. Lynn horse cars leave Boston, via Charlestown and Chelsea, at 8:20 and 9:20. Conveyance from Lynn to the Grove provided for."

Dr. Sarah E. Somerby writes: "The Conferences at Republican Hall, New York, will be kept up through the summer; there is a large attendance, and they were never more interesting than now. Spiritual experiences and mediumistic developments form the principal topics of consideration."

A firm and unflinching Spiritualist, writing to us from the West, says: "Dr. J. Rodas Buchanan and Mr. Epes Sargent are considered, all through our ranks, as the deepest and most philosophical thinkers we have."

It will be seen by his brief letter in another column that Bro. Harvey Lyman means to fully accommodate and please everybody who may visit the Lake Pleasant Camp-ground the present season.

Read the announcement on our fifth page concerning the Spiritualist Camp-Meeting to be held at Webster's Grove, Bonair, Ia., July 2d-26th.

Read the card of The Western Homestead magazine on our fifth page.

## Grove Meetings at Lake Walden.

To the Editor of the Banner of Light: On account of my business and with a desire to accommodate the Committee who have in charge the arrangements for the Poor Children's Excursions, I have waived my right to convene a camp-meeting at Lake Walden Grove the present season, but will, instead of the proposed camp, hold a series of grove-meetings at this place on Sundays, commencing the first Sabbath in July and continuing until the first of September. Able speakers have been secured, and everything will be done to make these meetings worthy of the patronage of the public.

J. B. HATCH, Manager.

Boston, June 16th, 1879.

## Banner of Light.

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THE MISSION OF MODERN SPIRITUALISM IS TO ENTER INTO EVERY DEPARTMENT OF LIFE. To bring forth a new and more noble order of things; to introduce a better spirit into every process of human action, and to proclaim the "Golden Rule" as the legitimate standard of action; to show the world, to men and women, how to live; to teach them to rise above the petty concerns of the inner man; that their lives may be pure and true, leading them up higher spiritualities.

## Spiritualism and Morals.

There is no way by which Spiritualists can so effectively commend and recommend Spiritualism as by faithfully living it out in thought, word and deed. Having learned to look with impatience, not to say scorn, on professions of faith as exemplified in the creeds, they are surely not to be content with merely professing faith in Spiritualism themselves. If they indeed believe in it they will make it manifest in the whole tenor of their lives and conversation. Merely to have become convinced of the momentous truth of spirit-communication is of no practical use; it must be accompanied by daily evidence of the influence of such a conviction. When the heavens are opened, it is the Spirit that descends; and the Spirit will inevitably show where it has made its descent by the great change in the lives which it freshly and powerfully inspires. Faith in the great facts of Spiritualism is something more than a subscribing and consenting faith in the theories and systems called creeds, which engage only the intellectual faculties. Spiritualism is a belief that takes deep hold of the whole nature of the one convinced, mastering it so as to show that the entire individual life has been changed.

It is for comprehensive reasons that Spiritualism includes in its cure the cause of both private and public morality. No man or woman can indulge in habitually lax courses, whether of life or thought, and still be a genuine Spiritualist. No true believer in Spiritualism can wage a slanderous tongue against his neighbor, or pursue the ways of infidelity, or hold the marriage relation lightly, or strive to employ his profession of faith for selfish advantage, or in fact do anything that the world so called—approves against the condemnation of individual conscience. If there is anything whatever in this new revelation which is named Spiritualism, there is everything in it. It is something to fill the life with an entirely new purpose and meaning. It works with a regenerating force in every part of the being. It bids us put away evil thoughts, which bear fruit in evil deeds, and become pure and simple, innocent and holy in the sight of all. Only as it affects the life itself is it in any genuine sense Spiritualism. Men and women cannot believe in it and still lead immoral lives. It must make them more religious than ever. It can only publish itself by the work which it performs on the character.

Too much talking and wrangling and striving for leadership and mastery have conspired to keep the vital fact in Spiritualism more or less concealed, by thrusting it in the background. It is time that the matter be better understood. The rest is but husks when the full corn of the life is thrown away. What matters it whether this or that be done in the name of Spiritualism if its real meaning has evaporated or never been apprehended? Who is going to be persuaded into a better belief, one coming through knowledge, if he sees the effect only in increased indifference to morality, in a greater laxity of life, and in a course of action which practically ignores that the angels continually tell us is sacred? If there is to be no better fruit than this borne of Spiritualism, it is fated to pass into forgetfulness sooner than Old Theology with its merciless superstitious grip on the human spirit. The organization for which Spiritualism is now waiting with such eagerness is the organization of pure and exalted influences in outward and visible lives; of love and gentleness and charity in the intercourse of individuals; and of a belief in the constant presence of angels, in the words and deeds by which we all best proclaim our inward belief.

A REMARKABLE DREAM.—Henry G. Atkinson, F. G. S., writes to the London Spiritualist from Boulogne, France, May 20th, 1879, as follows: "Mr. John de la Montagne, late American Consul here at Boulogne, told me yesterday that on the 3d and 4th of this month he had a fearful dream, which was repeated, that a friend in New York was in great trouble; that he was pursued by a man (a judge) with the determination to kill him; and that he received a letter, dated the 22d May, from his friend, relating his anxiety and other circumstances precisely as in his dream."

We shall print next week another number in the series of Dr. G. L. Ditson's reviews of our foreign spiritualistic exchanges.



## BRIEF PARAGRAPHS.

A very valuable friend and correspondent in New York writes: "I hope and desire to see the time before the 'Banner of Light' will have sixteen pages instead of eight." We have desired for a long time to double the size of this paper, but our patronage has been insufficient to warrant the undertaking. When Spiritualists as a class become more liberal than they are, peculiarly, the *Banner of Light* will be enlarged, but the prospect is not very encouraging in that direction at the present time, we are sorry to say. We may, however, publish a Supplementary at no distant day.

The human devil is actively at work in New York City. On the 11th inst. a respectable wealthy lady was brutally murdered and robbed, and a man and his wife were chloroformed and robbed in their chamber at Rutherford Park. Also great crimes in other cities are reported.

During a thunder-storm in Philadelphia on the 11th inst. lightning struck the pump-house of the Atlantic Refining Company at Point Freize in the southern section of the city, causing a disastrous conflagration. The oil-refinery burned, and rivers of burning oil carried destruction to other property, embracing wharves and shipping. Loss nearly a million dollars. Sunflowers will keep off malaria.

The time is evidently near at hand when the large cities of the United States will be obliged to have mounted police and flying-artillery ready to move at a moment's notice, as criminals from Europe are daily landing on our shores. We are no alarmists, but the horoscope of the times indicates the most terrible evil aspect. Our courts are corrupt, laws loosely made and more loosely administered, and great wrongs are done in the name of law by the imprisonment and fine of respectable individuals without the slightest regard to justice.

It is a singular fact that, notwithstanding the prevalence of violence in Texas, the sale of liquor is strictly prohibited in many counties of that State.

A judicious silence is better than truth spoken without charity.

Parties in search of a competent practical printer and a good writer, should address A. B. Griffin, of Orange, Mass.

Every good act is charity. Giving water to the thirsty is charity. Removing stones and thorns from the road is charity. Exhorting your fellow-men to virtuous deeds is charity. Smiling in your brother's face is charity. A man's true wealth is the good he does in this world. What he does, what he will do, what property he has he left behind him but angels will inquire, "What good deeds hast thou sent before thee?"—*Matthew.*

## ON THE LATE CONJUNCTION OF VENUS AND THE NEW MOON.

Of your twin splendors all the evening air  
Appeared so glad, that other lights were none;  
Save only Venus and Endymion!  
Night wore, of pearls, the heaven's loveliest pair,  
Her fragrant beauty and her fairest fair,  
As if to show, in absence of the sun,  
How she could cheapen stars by wearing one  
Upon her forehead with the crescent there!  
Then learn, fair ladies, when you wish to shine  
Brightest and best in Venus's glorious dower,  
Go not in riches of a diamond mine  
Powdered all o'er, but choose a simple flower;  
Wear but a rose in tress, and one great pearl  
Like the moon's crescent on your brow, sweet girl!  
*Washington, D. C.*

The recent Kansas cyclone killed fifty people, wounded over a hundred, swept away scores of houses and destroyed the growing crops. The result is distress, and though no regular call has been made for help, there is an appeal to the charitable in the mere statement of the facts. Mr. A. Williams, corner of Washington and School streets, Boston, will receive and forward any contributions that may be made for the sufferers.

An admiring correspondent of the *Investigator*, forgetful of its teaching, inadvertently remarked that the receipt of that paper thrilled his "soul" with joy. If the *Investigator* goes on thrilling the souls of its readers, they will at last come to believe that they have souls, and then the *Investigator* will find its occupation gone.—*Boston Herald.*

A number of prominent citizens have been privately discussing, since William Lloyd Garrison's death, a project for erecting a statue to his memory in Central Park.

The only capital punishment that no one objects to is the death of the mosquito. It is blood for blood.

Scarcely a minister in the land knows how to preach a sermon except H. V. Beecher. No matter whether one believes what he says or not—he never repeats himself, his language is exquisite, and it does one good to hear him. Why does he excel? We whisper it—but don't tell anybody! He is inspired by the angel-world. There is no doubt of it. Could mortal eyes see beyond the veil they would behold a profusion of spiritual flowers surrounding him while speaking.

"Will you have some strawberries?" asked a lady of her guest. "Yes, madam, yes; I eat strawberries with enthusiasm." "Do you? Well, we have not anything but cream and sugar for 'em this evening," said the matter-of-fact hostess.

Black is never used at funerals in Russia, nor worn by mourners. It is only in England and America that people look as horrible as they can in order to advertise the death of a relative.

We acknowledge the receipt of two new pieces of sacred music: "Fold Your Arms Around Me Tighter," and "See that My Grave is Not Robbed."

The English have a new thing in the "Prelleptos skittles."—*Exchange.* Is it another Zulu disaster?—*Boston Post.*

An effort to rigidly enforce the sectarian doctrines of Methodism regarding the control of that institution, has caused the resignation of the entire Faculty of Willamette University, Portland, Ore. The cultured officers, it is reported, would not yield to the ignorant dictum of the Pharisees having control of the enterprise; hence their withdrawal. Score one for the bigots of Oregon.

Two or three years ago the man who had predicted that in 1879 an ocean steamer a day would arrive at and sail from this port would have been deemed a crack-brained enthusiast. Yet this number has been nearly reached the present week, five ocean steamers leaving and six arriving here.—*Boston Transcript, June 14th.*

## W. J. Colville's Meetings.

On Sunday afternoon, June 15th, a good audience (when the state of the weather is considered,) convened in Kennedy Hall, Boston Highlands, to listen to the remarks of Mr. Colville's guides on such topics as should be selected by vote of the people in attendance. The subjects chosen were "The Tree of Life," and "The Boundless Line Between the Two Worlds." The discourse occupied some three-quarters of an hour in delivery, and at its close half an hour was devoted to the answering of questions. The improvised poem was given on "The Tree of Life"—"The Right Time to Die" being also interwoven by Winona.

In the evening an able lecture was presented having for its theme "The Spiritual Significance of the Lord's Supper." The origin of the communion service was traced to ancient religious customs extant long before the time of Christianity. The effort was well received. Want of space prevents any attempt at an abstract.

Next Sunday afternoon the subject for the discourse will be chosen by the audience; in the evening Mr. Colville's guides will consider the following: "The Baptism by Water and by Fire—what do these terms signify?" The services will commence at 3½ and at 7½ p. m.

On Thursday night, June 26th, a course of week-evening lectures on Social Science will be commenced at this hall by Mr. Colville; slight admission fee of ten cents being charged to defray expenses.

Mr. Colville is open to engagements to speak on Monday, Tuesday and Wednesday evenings at localities within easy reach of this city. All communications of a business nature can be addressed to him at 8 Davis street, Boston.

## Spiritualist Meetings in Boston.

**ARMORY HALL.**—Children's Progressive Lyceum No. 1. This session every Sunday morning at 10½ o'clock. The public cordially invited. D. S. Ford, Conductor.

**ARMORY HALL, HIGH STREET, CHARLESTON DISTRICT.**—The Children's Progressive Lyceum No. 2, of Boston, holds its session every Sunday morning at 10½ o'clock. The public cordially invited. Admission free. J. B. Hatch, President.

**PYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 120 Thumond street, services every Sunday morning and afternoon. Good mediums and speakers always present.

**EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 66 Washington street, every Sunday, at 10½ and 2½ and 7½ p. m. Excellent quartette singing provided.

**SCIENCE HALL.**—Spiritual meetings for speaking and tests every Sunday in this hall, 715 Washington street, at 10½ a. m. and 7½ p. m.

**KENNEDY HALL, WARREN STREET, BOSTON HIGHLANDS.**—Free Spiritual Meeting every Sunday, at 3½ and 7½ p. m. W. J. Colville lectures regularly under the auspices of his Spiritualists, on Sundays, Mondays, Wednesday, week-evening lecture on Thursdays, at 8 p. m., followed by replies to questions.

**Amory Hall.**—The question for to-day, "What Spiritual Benefit do Devotees derive from Attendance at the Lyceum?" was suggestive of many pleasant and happy thoughts, as given by the children and friends—no one manifesting a selfish motive, but each for the happiness and welfare of the other. So should it be the true lover of humanity only desires humanity's good. And only by a complete knowledge and understanding of individual circumstances and surroundings, are we prepared to manifest that true charity which is the surest way to success. Let us strive to cultivate this estimable virtue, and so shall we be the more competent to impart it to the little ones entrusted to our care. The exercises were as follows: Overture, singing, responses and Banner March; answers to question; piano solo, Nellie Thomas; recitations, "Both Sides," Alberto Kemp; "The Good Little Sister," Jennie Smith; song, "When I was Very Little," Jennie Lohrhop; reading, "Early Rising," Helen M. Dill; recitation, "Burial Service," Jennie Dichel; song, "Come Down, Gabriel," Mr. R. Fairbanks; remarks by Mr. Towle and Dr. Richardson; Wing Movements, led by Mr. Ford and Miss Dill; remarks by Prof. Milson and Mrs. Maud Lord Mitchell; singing, and Target March.

Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1,

Boston, June 15th, 1879.

**C. P. L. No. 1 Strawberry Festival.**—The Lyceum Strawberry Festival at Amory Hall, on Wednesday last, afternoon and evening, was a grand success—thanks to the many friends of the Lyceum who contributed so bountifully for the purpose. After 4 p. m. the little ones began to flock to the hall, where they were met by some of the members and officers, who soon contrived plans for their special enjoyment, in which they indulged for an hour or two, when they were called from play to refreshment, which they needed no second invitation. There was a bountiful supply and every one was fully satisfied. After partaking of the refreshments they resumed their play for awhile. In the evening the floor was cleared and the older ones had the privilege of dancing, and as the weather was moderate the pleasure was enhanced. At 12 o'clock the company dispersed, with a hope that there may be many happy returns of this joyful day.

Wm. D. Rockwood, Cor. Sec.

Boston, June 15th, 1879.

**Amory Hall.**—Although the morning was disagreeable and rainy, yet the place of meeting was filled with a good audience at the usual hour, and the groups were full in number. It is encouraging to the workers in this organization to feel that they are not alone in their labors, but that there are many who are not connected with us who stand ready to aid us by their presence, and who are the elements in order to cheer us on in our efforts. The exercises consisted of the following: Overture by the orchestra, singing, Silver Chain Recitations, Banner March; recitations by Nellie Hewes, Addie St. Clair, Albert Rand, Minnie Clark; songs by Hattie Rice, Annie Murray, Alice Southwick; duet by Lillie Wells and Bertina Hall. The exercises closed with a selection by the orchestra.

B. P. Byrnick, Sec.

Children's Progressive Lyceum No. 2,

Charlestown Dist., June 15th, 1879.

**Lectures at Amory Hall.**—Mrs. C. Fannie Allen commenced a series of lectures in the above hall to an appreciative audience on the afternoon of the 14th inst. The exercises were opened with vocal music by Mrs. Hattie Sheldon and Mrs. Elliot, after which Mrs. Allen read a selection, followed by a lecture and poem, subject given by the audience. The subject for afternoon was, "On Spirits Out of the Body," depend upon us for Conditions in Advancing the Cause of Spiritualism." For the evening, "The Reward in Store for those who Lead a Pure and Upright Life." The people present listened very attentively, and much interest was manifested. Mrs. Allen will lecture in this hall the remaining Sundays of June.

J. B. Hatch, Manager.

**Pythian Hall.**—Notwithstanding the inclement weather last Sunday there were good audiences at this hall. The exercises in the morning took the form of a conference; and several very interesting experiences were related in regard to the faculty that some mediums have of seemingly going out of the body, and visiting localities at a distance; Messrs. Sanderson, Crocker, Huyague, the Chairman and others, taking part.

The theme for consideration in the afternoon, viz., "The Physical, Mental and Moral Perils Incident to Mediumship," called out a large variety of talent; Mrs. Dr. Waterhouse, of No. 25 Perkins street, East Somerville, leading off in a trance speech, which was replete with good instructions and excellent thoughts, and was well received by the audience. Dr. S. A. Wheelock, Messrs. Abbot Walker, Crocker, Taylor, Miss Wheeler and Mrs. M. A. Eaton also took part in the conference. The general summing up of the remarks would indicate that there is much sunshine than storm in mediumship, and the good will more than compensate for all the "perils" incident to it.

Miss Jennie Rhind closed the meeting with very valuable remarks upon "Charity and Justice."

By common consent, the same theme will be further considered in the conference of next Sunday afternoon, and all having valuable experience and instruction that can be of service to others are invited to come and take part in the speaking.

P. W. J.

**Movements of Lecturers and Mediums.**

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Dr. W. L. Jack, who for the past several weeks has been visiting Greenfield, Amherst, Northampton and other towns in the Western part of the State, has every where met with excellent success as a medical and test-medium. Reports reach us of a reawakening of spiritual interest all along the Connecticut Valley. Let it overrun the whole country. Dr. Jack may be addressed for a few days longer at Northampton, Mass.

Charles A. Hittcock informs us that Harry Bastian's visit to Pittsford, Vt., is postponed to the first or second week in July on account of business engagements.

Mrs. Cary C. Van Duzee, of Philadelphia, has so far recovered from her two years' illness that she is about to visit her parental home in St. Lawrence Co., New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence Co., N. Y.

**The New York Lyceum.**

To the Editor of the *Banner of Light*:

The New York Lyceum is to hold its annual picnic this season at Elm Park, in 92d street, a short distance west of 8th avenue. The Park has been engaged for Saturday, June 28th, and if the weather proves favorable, a most joyous time is anticipated. The grounds are very pleasantly situated, and their nearness to the city renders them easily accessible at all times of day or evening. Dancing in the afternoon and evening will add its peculiar charm to the occasion, and afford its devotees an opportunity of enjoying themselves. The friends of the Lyceum are cordially invited to join with us in making the day an enjoyable one.

C. R. Perkins, Cor. Sec.

New York, June 9th, 1879.

**A BUSINESS MAN WHO MUST SUCCEED.**—In several of the large cities of this country there are a few business men, for many reasons, have been kept constantly and familiarly before the people: men whose good names have not always been sufficient to protect them from business adversity, but have repeatedly assisted them to rise again from conditions of misfortune. Among these men Horace Waters, long identified with the music trade, is a conspicuous example. Horace Waters & Sons, on May 21, made an assignment for their creditors, owing to losses and heavy expenses. This course was adopted because Mr. Waters believed it more honorable to make an assignment while he could pay ten cents on the dollar than to go on and be obliged at a later day to compromise with his creditors. He does not intend to let circumstances keep him down, but he has given up all his property to his creditors, and will, while satisfying their demands, seek to retain the custom which he had acquired by 25 years of enterprise and fair dealing. He has made arrangements to act as agent for a person who has furnished capital to do his cash business. He will furnish for cash instruments of precisely the same quality hitherto sold by the firm of Horace Waters & Sons, selling them at a great reduction from former prices. To those who send their orders to him, at 405 Broadway, P. O. Box 239, he gives assurances that they will be cheerfully and faithfully executed, and that all who desire to make purchases may depend upon securing bargains. Mr. Waters has business experience and integrity, and with these and indomitable energy, he will assuredly regain his old business friends, and speedily re-establish his affairs on a firm basis. Mr. Waters has also signed over his private property to be held in reserve to meet any deficiencies.—*New York Weekly Times, June 4, 1879.*

On a forty-year endowment policy, issued at age 30, for \$1,000, if only twenty-five payments, amounting to \$200, are made, under the *Union Mutual* policy and the *Maine Non-Forefeiture Law*, the insurance will be carried fifteen years longer without payment of further premiums; and then, at age 70, if the party is living, a balance of \$299.89 will be due him in cash. For the same number of payments, and within seventy-four dollars as much money, only 35 years' and 25 days' life-insurance would be secured under the ordinary life plan, which has heretofore been adopted by those whose object was to provide protection for their families at the lowest cost.

Clergymen, Lawyers, Editors, Bankers and Ladies, need *Hop Bitters* daily for nerve force.

## A Spiritualist Camp-Meeting in the Northwest.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their second Annual Camp-Meeting at G. W. Webster's Grove, one mile west of Renair, Howard Co., Iowa, commencing July 2d, ending July 24th. Renair Station is on the Chicago, Milwaukee and St. Paul Railroad. Indulgent but firm rules will be enforced. Emma Tuttle will assist to make it interesting by her songs and recitations. Geo. P. Colby, test medium, is expected to be present. The following are invited: All Spiritualists, and those who are interested in the progress of liberal ideas. They are well trees; also tree carriages to and from depot on application to G. W. Webster, at Renair. Let all who are interested in the cause of Spiritualism be furnished for dancing evenings if desired, and a social party on the 14th of July. J. J. Johns and Eva Eldridge, of G. W. Webster, and W. Nash, of Elm Springs, and G. W. Webster, of Renair, Committee of Arrangements.

## Spiritualists' Camp-Meeting.

The Spiritualists of Philadelphia will hold a Camp-Meeting between July 18th and August 10th, 1879, at Nesheim's Park, 10 miles from Philadelphia, on the route to the North Pennsylvania Railroad, eighteen miles from Philadelphia, and about seventy miles from New York. The following are invited: All Spiritualists, and those who are interested in the progress of liberal ideas. They are well trees; also tree carriages to and from depot on application to G. W. Webster, at Renair. Let all who are interested in the cause of Spiritualism be furnished for dancing evenings if desired, and a social party on the 14th of July. J. J. Johns and Eva Eldridge, of G. W. Webster, and W. Nash, of Elm Springs, and G. W. Webster, of Renair, Committee of Arrangements.

## For Sale at this Office:

THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism, published weekly in Chicago, Ill. Prices: single copy, \$3.15 per year. Voice of ANGELS. A Semi-Monthly Spiritualistic Journal, published weekly in Weymouth, Mass. \$1.65 per year. Single copies 8 cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. The Spiritualist. A Weekly Journal of Psychological Science, London, England. Postage 10 cents. THE MEDICIN AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. THE SHAKER MANIFESTO. Collected monthly published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A monthly. Price 10 cents.

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