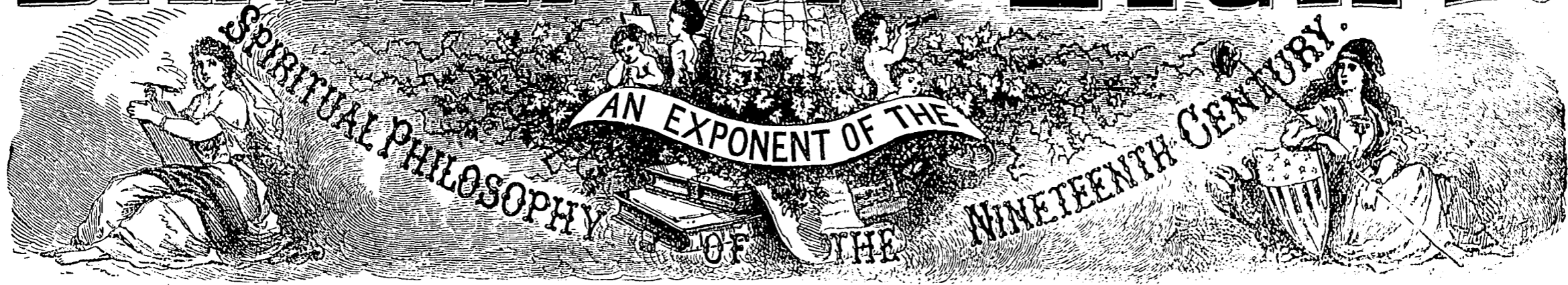


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The Rostrum.

Spiritualism as a Destructive and Constructive System.

A Lecture Delivered before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday, January 12th, 1879, by
JOHN TYERMAN, OF AUSTRALIA.

[Conclusion.]

There is another kind of religion in vogue, of a more sober and dignified nature than that just mentioned. It flows chiefly through sacramental channels, and manifests itself largely in ceremonial observances. And being mainly an external affair, it satisfies the requirements of many who seldom look beneath the surface, or try to penetrate to the hidden meaning of things. It, too, is of mundane origin and character; but I cannot notice it further.

Spiritualism, like many other progressive movements, is opposed to much that passes in the name of religion, and seeks to remove it, as an impediment to man's proper culture and development. It unfolds such different views of God and man, their connection with each other, and man's relation to the future, from those which popular Christianity teaches, that religion assumes a new and nobler aspect, as seen in its heavenly light. True religion, as taught by Spiritualism, consists in living in harmony with the laws of our own being, and of external nature, which are the laws of God. That man is the most completely and genuinely religious whose whole complex nature—physical, intellectual, moral, and spiritual—is most thoroughly harmonized, and moves in sweetest accord with the universe around him. But oh, how much is comprehended in this brief definition of religion! It would take a whole lecture to give anything like an adequate idea of its meaning. Amongst other things, it obviously implies a knowledge of and obedience to the laws of our physical constitution, upon which good health so largely depends; the harmonious cultivation of all our intellectual faculties; the faithful development of our moral and spiritual sentiments, and the proper regulation and control of our animal instincts. It also implies a knowledge of the laws of external nature, and a constant endeavor to fulfill their just requirements. But of course the outward expression of this religion will depend largely upon individual organization, educational proclivities, domestic and social influences, and other accidental circumstances. In some cases it will manifest itself in public acts of worship; in others it will take the form of private meditation and self-cultivation; while in a third class it will combine both methods. And in all cases it will show a proper regard for the rights and interests of others, and endeavor to promote the elevation and happiness of mankind, without regard to creedal distinctions and national limitations. And this is the religion, the attainment and exemplification of which we should all aim at. It requires no Bible to vouch for its Divine origin, no miracles to authenticate its claims, no priesthood to expound its mysteries, and no eternal penalties to enforce its obligations. It rests upon a natural, and therefore indestructible foundation; it shines by the light of its own intrinsic excellences; and its credentials are its beautiful adaptation to the varying constitutions and requirements of men, and the harmonious and happy lives it produces. It is not a sectarian religion, intended for a favorite few; but is the natural heritage of universal man. It cannot be covered by theological definitions, nor confined within ecclesiastical bounds; but is as available for the despoiled heathen as for the haughty and self-righteous European. It was not introduced into the world by any particular person, at some given historic epoch; it came upon the earth with the first rude man that roamed over its wild wastes, and will continue till the last man quits this worn-out planet, even though Christianity and all other man-made religions should perish ages before. And this is the best religion in life, for it tends to make our earthly existence a beautifully harmonious thing; the best religion in death, because instead of regarding that event as a curse, as other religions do, it accepts it as a blessing—a divinely ordered passage from a lower to a higher sphere of life; and the best religion beyond the grave, inasmuch as it aims at sending the spirit into the next world as fully developed in all its faculties as the imperfections and difficulties of the present state will allow, and thus giving it the advantage of a good start in the unending career which there opens up before it. In a word, it is God's religion—the religion of nature—a part of the very constitution of things; and like its Divine Author, it is unchangeable and eternal!

From these remarks it will be seen that a person may have been what is theologically called "converted," and possess a good deal of sectarian "piety"; he may have accepted long creeds in unquestioning faith, and swallowed whole Bibles without discriminating as to their contents; and he may faithfully discharge certain outward duties which ecclesiasticism in some form or other has prescribed, and look upon those outside of his own narrow circle as living under God's curse, and going down the broad way to endless destruction—and yet he may be to a large extent an *irreligious* man. He may be living in violation of some of the laws of his own being, or of external nature; and his piety will not avert their penalties. Even his trusted Saviour cannot deliver him from the consequences of his transgression of natural laws—whether ignorantly or willfully done matters not. He has to make the only atonement which God in nature accepts—that of personal suffering, as many of our Christian friends know to their sorrow. And on the other hand,

a man may be outside the pale of all the churches, and make no outward profession of religion; nay, he may even be an infidel if he will; and yet, if he fulfills the conditions I have pointed out, he is, in the broadest, purest and best sense of the word, a truly religious man, basking in the smile of God's countenance, and traveling in the high way to everlasting bliss. Not that the Christian is necessarily a bad man, nor that the infidel is necessarily a good one. I only point what may be, and as a matter of fact in many cases, to show how little creeds and outward professions have to do in determining whether a man is possessed of the natural and therefore the only true religion. I have said that Christians, in their pharisaical self-sufficiency and exclusiveness, have too long pretended to hold a monopoly of true religion, and have taught that he only is a child of God, and sure of heaven, who pronounces their shibboleth, and supports their system. Their position is as false as it is unjust to a large and increasing number of men entirely outside the pale of Orthodoxy, who are at least the peers of their Christian neighbors in intelligence, culture, moral excellence, spiritual development, and everything that constitutes real worth. And I, for one, intend to do what little I can to expose this falsity and injustice, and to show our Christian friends that a man may repudiate the whole scheme of so-called revealed religion, as being unproved and unprovable; a mere string of bald assumptions, irrational in some of its parts and impossible in others; and as a whole derogatory to the Divine Character; and yet he may be a truly religious man in the sight of God, and enjoy an indisputable title to a home of light and felicity beyond the grave. The rational and philosophical views of the subject, thus briefly and imperfectly indicated, make true religion independent of the accidents of creed and country; and it is these just and reasonable views which Spiritualism, as it presents itself to my mind, seeks to establish in the place of those prevalent false notions of religion, and the more than questionable systems they have given rise to which it is destined to destroy.

III. In the third place, let us glance for a moment at the destructive and constructive influence of Spiritualism on the subject of *Inspiration, its Source, Character and Extent*. This is closely allied to the questions just disposed of. The general Christian belief on this matter is, that Inspiration is a special, supernatural gift, vouchsafed by the direct agency of God; that it was confined to the writers of the Old and New Testaments; that it guaranteed those writers against error in what they committed to writing, and that, therefore, the Scriptures are throughout the divine and infallible word of God. The Bible is thus placed in an exceptional position and invested with an authority which is accorded to no other book. There is a kind of inspiration of genius allowed, which expresses itself in art, music, poetry and other forms; but it is written down as inferior and fallible; while that of the Bible is extolled as inspiration *par excellence*. Now there is scarcely any disputed theological question on which Spiritualism challenges sectarian Christianity with more confidence, or respecting which it demolishes its pretensions more completely than this question of inspiration; for it not only has reason and science on its side, but present, living facts. I regret that my time is so nearly done that I cannot do justice to this branch of my lecture; but I would just remark that, while Spiritualism fully recognizes the actuality of inspiration from another world, it teaches—

First, that it is produced by *finite intelligences*, and does not flow directly from a Divine Personality called the Holy Ghost. The belief that God directly inspired men arose from those erroneous, anthropomorphic conceptions of the Divine Being already exposed. When the doctrine of the absolute infinitude of Deity is intelligently apprehended, the idea of being brought into direct contact with him at once vanishes. But I do not wish by these remarks to impeach the honesty of those writers of the Bible who believed they drew their inspiration direct from God. When we remember the ignorance and superstition which then enveloped the world, and the narrow and false views of Deity that prevailed, we can easily understand how the influence and voice, and perhaps personal appearance, of some finite being were mistaken for God. If God inspires man on earth, it is only mediately through his works, and especially through those brighter intelligences who occupy the higher spheres beyond. Spirits can and do come into contact with mortals, illuminate and impress their minds and communicate definite knowledge through their organisms.

Secondly, inspiration is a perfectly natural thing. Theologians have long taught that it was not only a direct gift of God to a chosen few, but was communicated in a supernatural manner and practically amounted to a miracle. And the further it could be removed from the domain of natural cause and effect the more mysterious and incomprehensible it could be made to appear, and the better it served the purposes of priestcraft, which sought to establish and keep up an impassable barrier between that favored minority and the mass of mankind. But Spiritualism has swept this theological assumption away by proving that inspiration is a natural phenomenon, and as such dependent on laws and conditions as any event that occurs around us. This is the uniform teaching of the wisest and purest spirits, and is in perfect harmony with the conclusions of enlightened and unbiased reason in this world. It depends largely upon and is affected by natural organization, temperament, state of bodily health, frame of mind, external surroundings, atmospheric conditions, and also upon things in the other world of which we are not personally cognizant. Much light has been thrown upon this abstruse question within the last few years, both by departed spirits and students of psychical science on earth; and although the complete *modus operandi* is not yet understood, yet sufficient is known to justify the position taken as to its naturalness, and to warrant the belief that as the laws governing it and the conditions which affect it become more fully mastered—as they will be ere long—it will become a much more general thing than it ever has been. Being an orderly influx from the higher spheres of life and knowledge, and implying the action of disembodied upon embodied minds, in accordance with immutable law, it will in due time give up its remaining secrets to the demands of science; and eventually the philosophy of inspiration will take its place among the established philosophies of the world.

Thirdly, inspiration is a *universal* fact. This follows as a necessary consequence from the position I have taken as to its perfect naturalness. If it were an exceptional and miraculous thing, it might be confined to some particular place and people; but if it is a natural process, however extraordinary it may be, no such limitations can be justly assigned to it. Given the same necessities and conditions, and, under the operation of universal and immutable laws, the same psychological phenomena may be expected in one part of the world as in another. Christians generally claim that inspiration was confined to Palestine, and to those few of its inhabitants who wrote the several books composing the Bible; but they cannot prove this claim, nor give any valid reason in its support. Even if it

were a special, supernatural gift, I should ask, with due deference to those ancient worthies, who were Moses and the Prophets, Jesus and the Apostles, that it should be bestowed upon them exclusively? Were there not others as deserving of it, and as much entitled to it, on every conceivable ground as they were? But being a natural thing, it was not in their power to keep it within their own small circle, and enjoy a monopoly of it, if they wished to do so. In point of fact, however, they did not pretend that it was limited to themselves. Nor would the churches have made such an unwarranted claim on their behalf, if the exigencies of a false theology had not demanded it. The assumption of a false theology had not demanded it. The assumption—for it is nothing more—that the Bible is the only divinely inspired book in the world, involves the denial of inspiration to all other books, both ancient and modern; and the Orthodox are constantly extolling their Scriptures at the expense of the Sacred Books of other religions. But if inspiration be a natural fact, as I have shown it is, that false theological assumption is exploded; and we are justified in believing in the universality of this precious blessing. It illumined many minds ages before the first verse in the Bible was written, and was enjoyed by a number of Pagan contemporaries of the writers of that book. Instead of being confined to the so-called Holy Land, it was diffused through countries far away, and among peoples whom the inhabitants of Judea knew not. It enriches the pages of Heathen Bibles, as well as those of the Old and New Testaments; and even shines forth in and beautifies the secular as well as religious literature of the different nations of the world. It may be likened to a supernatural fountain, at whose free streams Egyptian and Chaldean, Indian and Persian, Greek and Roman, drank as copiously as Jew and Christian; or to a grand spiritual sun, whose cheering rays have penetrated every region on earth, and touched with a more or less vivifying, enlightening, and expanding effect the mind of universal man.

Fourthly, inspiration is a *perpetual* blessing. This also follows as a logical conclusion from the premises I have taken as to its naturalness. Under the same laws and conditions, what occurs in one age is possible in another. If certain persons in ancient times could place themselves in rapport with the invisible world, and receive inspiration from superior intelligences, why might not others in later days establish a similar connection, and obtain a like divine influx? And yet sectarian Christianity seeks to limit inspiration to a certain time as well as to a given country. It would not only confine it to Palestine, but would close up its avenues forever when the New Testament was finished. This is obviously done to meet the requirements of the false theological assumption just referred to, as to the exclusive character of Biblical inspiration. But there is nothing in the Bible itself to warrant this attempted limitation. Not a single passage can be quoted from its pages to prove that its writers regarded inspiration as a gift confined to themselves, and to be withdrawn when their particular work was done; and Orthodoxy has no right to credit them with an exclusive power which they did not claim for themselves. Even if they had advanced such a claim, it would have taken much stronger evidence to prove it than the ablest theologians have ever adduced; indeed it could not be proved, but would be susceptible of conclusive disproof. As they have not, however, made any such pretension on their own behalf, it is only the gratuitous assumption which Orthodoxy has put forth on their account that needs exposing. There is nothing in reason or analogy to justify the attempted limitation of this, or any other spiritual gift, to the writers of the Bible; and if it be a thing that occurs in harmony with the natural constitution of things, it may be simply impossible to circumscribe it within the covers of any particular book, however much of it such book might contain.

The fire of inspiration has not been quenched during the last eighteen hundred years. It may have gone down low at times; but it has often been fanned by the breath of heaven, has blazed up for a while, and sent out its light and warmth far and wide. Thousands of persons have spoken and written under inspiration since the Apostolic band passed on to another sphere. Poets, orators, artists, musicians, statesmen, philosophers, divines, and others, in different ages, have caught the hallowed flame, and left the fruits of spiritual illumination behind them. No prophet or apostle of ancient days ever revealed more completely in inspiration, if I may be permitted to so express myself, than William Shakespeare, and many others I could mention. The pages of that illumined writer glow with wisdom and instruction; and without wishing to disparage the Bible, I cannot but express the belief that if a title of the talent, learning, time, and money had been expended in bringing out the truths and extolling the beauties of his works, which have been bestowed upon that venerable book, it would have stood below Shakespeare's works in popular estimation to-day. But though inspiration has been more or less enjoyed in every age subsequent to the completion of the New Testament, yet since the dawn of Modern Spiritualism it has been more general and marked than at any previous period. History, when impartially read, abundantly proves the perpetuity of the gift; but the present day has witnessed fuller and grander manifestations of it than were ever experienced in the past. The times which loomed up before the vision of ancient Seers, when a glorious influx of light and power from the spiritual realms would be experienced, have come to pass; and by the facts which are now being evolved in so many parts of the world, the theological assumption that would seal up the fountain of inspiration after the last writer of the Bible drank at it, is completely and forever swept away. The brilliant poems and masterly addresses, not to mention other things, which are often given impromptu, under the inspiration of the spirit-world, by persons who in their normal condition could produce nothing approaching to them, prove the continuity and present existence of this illuminating, energizing, and expanding influence; and kindle the expectation of still more marvelous and beneficial exhibitions of it as time rolls on.

Fifthly, inspiration is nevertheless a *fallible* thing. While Spiritualism demonstrates its actuality, naturalness, universality, and perpetuity, it also proves its liability to error. This follows necessarily from the fact that it flows from finite and fallible sources, and through more or less imperfect channels. The Orthodox, holding the narrow view already disposed of, that inspiration is a direct act of God upon the mind, claim that it preserved the subjects of it from error; and regarding the Bible as thus directly inspired, they teach that it is an infallible book, and the only infallible one we have. But even if the authors of the Bible did write under the direct inspiration of God, which I deny, it would not necessarily follow that that book, as we possess it, is infallible, unless it could be proved that it has come to us through infallible channels, which cannot be done. The source of inspiration might be infallible, but the products of it would be liable to be considerably colored, and even corrupted, if transmitted to us through fallible and imperfect instrumentalities. The Catholics appear to me to be the most logical and consistent of any section of Christians on this

point. They not only claim that the Bible is the infallibly inspired word of God, but also that this position necessitates an infallible custodian and interpreter of that word as a guarantee of its perpetual purity. If you grant their premises—on which Protestants agree with them—as to the infallibility of the Bible, their conclusion that an infallible interpreter is necessary is logically irresistible. The Protestant position, that the Scriptures themselves are infallibly inspired, but that they are to be left to fallible men to interpret, is untenable and absurd; for those fallible interpreters will be liable to differ so much among themselves as to its meaning, as to practically destroy its assumed infallibility. And as a matter of fact, this is just what is done by the different and conflicting Protestant sects. This so-called infallible authority is made to teach certain views to one sect, in harmony with its peculiarities as a sect, and to another party it teaches directly opposite views. On some disputed questions it thus gives at least half-a-dozen decisions, differing widely from each other, only one of which can be correct; and hence, what becomes of its boasted infallibility?

But leaving those points on which Catholics and Protestants differ, they agree in regarding the Bible itself as infallibly inspired by God; and the exceptional authority they claim for it rests on this assumption. If that book be the only inspired and infallible revelation of Infinite Wisdom on earth, of course it possesses an authority which no other book can justly pretend to equal. But if the Spiritualistic position, I have taken be sound, that all inspiration comes from finite, and therefore necessarily fallible beings, the alleged infallibility of the Bible becomes untenable. We can admit the inspiration of many parts of it without being compelled to accept those parts as necessarily infallible because inspired; and we thereby get rid of many of those difficulties which so much embarrass the believers in the infallible inspiration of the entire book. Of course this view robs us of the charm of having at least one infallible book; but if that charm is only an illusion, it had better be dispelled. That charm must often be nicely shaken, even in the minds of the most Orthodox, by the terrible shifts which have to be resorted to to keep up the popular belief in the infallibility of the Bible. Infallible inspiration is claimed for that book in order to support the doctrine of its divine origin and character, and the absolute truth of all its teachings. Nothing less, say theologians, than infallible inspiration could guarantee immunity from error on the part of its several writers; but this assumed immunity from error is the very thing which has not been secured by the inspiration claimed for those writers. While admitting the inspiration of many parts of the Bible, and holding it for various reasons in high estimation, I venture to say there is no standard work in the English tongue that is fuller of errors and contradictions than this so-called infallible record, which could be proved from its own pages if the nature and design of my lecture required it. The violation of generally-recognized canons of criticism and interpretation, the disregard of the laws of logic, the unwarranted assumptions, the transparent disingenuousness, and the contemptible shuffling, which the Orthodox frequently indulge in in order to support the dogma of its infallibility, form one of the most melancholy and humiliating religious spectacles that can be conceived of. The Spiritualistic view of inspiration, which fully admitting its actuality, at the same time recognizes its fallibility, would make such shocking spectacles impossible.

In dismissing this fifth point—the *fallibility* of inspiration—I would just remark that I trust the Spiritualists as a body will ever give due prominence to this fact while contending for the reality of *moderata* as well as ancient inspiration. When we contemplate the mischief that has been done by the unwarranted belief in the infallible inspiration and consequent divine authority of the Bible; how it has enslaved the reason, tyrannized over the conscience, and perverted the moral sentiments of men; how it has trampled liberty under foot, tried to crush new truths that clashed with its pretensions, and obstructed most of the progressive movements that have been started, and what terrible and unrelenting persecutions it has given rise to, we must be very careful that a similar evil does not crop up under the New Dispensation. We must not overthrow one religious intellectual despotism and establish another on its ruins, not dethrone ancient prophets and apostles and exalt modern mediums to the vacated seats, not turn a deaf ear to "This saith the Lord," and listen with unquestioned credulity to "Thus saith the spirits." I am not a medium, and do not profess to speak under inspiration, but if I did, I should not ask you to accept what invisible intelligences might give through my organism as being necessarily infallible. Our individual reason must be fully, fearlessly, but impartially exercised upon all that comes from the other world, whatever vehicle it may reach us through. We must act upon the ancient and wise advice, to try the spirits; to prove all things, and hold fast only that which appears to us to be true and good.

These, then, are some of the teachings of Spiritualism on the important subject of inspiration. You will perceive that while it destroys many popular and misleading errors respecting this question, it constructs a rational theory of it which it supports with facts and arguments that cannot be successfully disputed, and it thus places it on a sure and permanent foundation.

IV. *Man—his origin, nature, capabilities and duties*—is a fourth subject on which Spiritualism operates in its two-fold character of a destructive and constructive system. But as my time is gone, I can only remark as to its *origin*, that it rejects the Biblical account of its creation by a direct and special act of God some six thousand years ago, and coincides with the teachings of science as to his gradual evolution and development from lower forms of animated beings. As to his *nature*, he is not a fallen and totally depraved being as the Bible and Orthodoxy have so long and falsely taught. These authorities shamefully misrepresent and slander humanity. But do our Christian friends really believe this doctrine respecting man? I doubt it very much. Some of them have openly repudiated it, and others must have serious misgivings about it. Even after they have been regenerated—made new creatures, as they term it—what dark and disgusting pictures some of them draw of themselves, especially in prayer. Are they as vile and bad as they try to make themselves? They would not like to be thought and told so by any one else, for they would scarcely be fit for decent people to associate with. Their confessions are mostly cant. The whole thing is largely a hypocritical farce, acted, let us hope, without being conscious that it is so. It is thought the correct thing to inform the Lord some twelve or thirteen days of what guilty, miserable wretches they are, as though he does not know it if it is a fact, or delights to hear the unsavory tale repeated at intervals of a few hours the year round. But our good friends do not really mean half of what they say, and it is time this habit of unjustly criminalizing themselves and vilifying their fellow creatures should be abandoned. Man is imperfect, many persons are in a very crude, undeveloped state as yet, and do much that is bad, but the worst have divinity within them, which is an element that guar-

tees their gradual elevation and ultimate purity and happiness.

Touching man's *capabilities*, Orthodoxy teaches that he cannot save himself and believe of himself, this is another false theological doctrine that has been and still is fraught with evil consequences. Many do not feel that the necessary power has been vouchsafed to them yet, and they continue in an unimportant, shift state, practically irresponsible for so doing, according to the views they hold. It is true that many men are utterly unable to believe much that Orthodoxy places before them as truth, even with the spiritual aid they possess, but their intellectual inability to accept its possibilities, and their consequent unbelief, is not a sin in the sight of God, though it may be in the eyes of the churches. All men are able, without supernatural help, to believe at least as much truth as they can appropriate to their individual improvement and embody in their every-day life. With regard to his *duties*, sectarian Christianity presents many that thousands of the best men and women of the world cannot perform. They cannot see that it is their duty to accept a string of incomprehensible dogmas as revealed truths, and walk in a certain narrow way to heaven, but they do believe it is their duty to serve God by obeying the law he has established and doing all they can to benefit their fellow-creatures. These are mere hints at the system of teaching concerning man which Spiritualism seeks to construct, in the place of erroneous ones which it is doing its best to destroy.

V. *The nature and conditions of man's salvation*, is a fifth vital question on which Spiritualism inculcates revolutionary views. I am sorry that I have not time to enlarge upon this point. It has been in a measure anticipated by the principles advocated in another part of the lecture. "What must I do to be saved?" is the great and all-important question which Orthodoxy would have man ask; and of course it gives him a ready and supposed satisfactory answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." The scheme of salvation as taught by most of the churches is, that man is naturally in an utterly fallen condition; that he is totally unable to raise and save himself; that God in his mercy has given Christ to die to purchase his salvation; that man must repent, and believe in Christ as an atoning saviour, and henceforth walk in the way that he is supposed to have marked out as the only sure way to heaven; and that if he does not thus believe in and follow Christ, he will without doubt perish everlastingly. But the reason and consequence of many of the world's brightest ornaments have compelled them to reject that scheme, as being alike unworthy of God and man—of God to order and man to accept; and Spiritualism, fortified by the present views of many who died in full reliance upon that scheme, emphatically endorses this conclusion. It teaches that the doctrine of vicarious atonement is as demoralizing as it is unjust; that it is absolutely impossible for man to transfer either his guilt or his consequences to an innocent substitute, however willing anyone might be to take his place; that sin cannot be forgiven, in the theological sense of the term, but each man must bear in his own person the fruits of his wrong-doing—personal suffering being the only atonement which Eternal Justice will accept; and that, therefore, man must be his own saviour, must work out his own salvation, aided by such means as may be available for the purpose.

"And would your Spiritualism rob me of my precious Saviour, and leave me without hope and comfort?" some timid, weak-kneed Christian will no doubt ask. I generally find that the Bible and Christ are what most Christians cling to the longest and most tenaciously. Some of them would have no particular objection to getting rid of the devil, and giving up the belief in eternal punishment, and a few other troublesome doctrines. If good reason for so doing could be shown; but as for rejecting their Holy Bible and their dear Redeemer, that, say they, is out of the question. These were the last things parted with—that is, the popular religious views of them—by some of us, who have been constrained to surrender the whole Orthodox system; and therefore we can pity and sympathize with our Christian friends. They are like cripples, and must be treated accordingly. If would be cruel to knock the crutches from under poor man, and leave him sprawling on the dirty ground. His limbs must be strengthened, and by-and-by he will be able to throw them away himself; and right glad will he be when that day comes to pass. Our good friends in the churches who manifest such painful symptoms of excitement and alarm at the mention of Spiritualism, are *wrong cripples*. They cannot stand alone, or walk through life without some artificial external supports. They are hobbling along as best they can on crutches, the Bible under one arm and Jesus under the other, saying that purpose; and I would not take those crutches rudely from them all at once. I would rather try to impart moral strength to them; develop within them the principle of self-reliance; give them sounder and better views of God, themselves, the future, and many other things, than they now entertain; and gradually bring them up to such an improved condition of soul, that they would of their own accord dispense with those artificial helps, and move onward and strong in the strength of divine truth and eternal goodness. I would therefore not leave them without hope and consolation as they fear; but would place their hopes on a safer foundation, and open up new and inexhaustible springs of comfort.

And surely Spiritualism, in this teaching man to be his own saviour, instead of relying on a good man who was crucified eighteen hundred years ago, and win for himself a place beyond the grave without having, instead of being beholden to unmerited kindness for it, is likely to produce much better results in the abandonment of evil habits and principles and the development and cultivation of man's better nature, than the present false systems of religion have ever borne. I do not want to be carried into heaven in somebody's arms, as though I were a helpless baby; nor sneak in behind some one's back, as though I were a worthless coward. I wish to enter openly, on my own feet and through my own merits, or not at all, but boldly, in a spirit of pride and arrogance, but humbly, in the conscious strength of the divine manhood God has given me. Nor do I want any glittering crown or golden palm or spotless robe as an undeserved gift. I desire nothing there that I do not fairly win by honest labor or honorable conflict here; and I am quite sure that any God worth thinking about would rather that I should deserve a good place in the next world than that he should have to assign me to it as an act of grace. Man, be thine own saviour: use well the talents, time and opportunities thou hast, and thou wilt need no one else to save thee!

VI. *The future destiny of the human race* is the sixth and last subject that I have time to refer to at present. Upon this subject, also, I need hardly say that Spiritualism operates both destructively and constructively. Upon nothing does it come into more direct and fatal collision with Orthodoxy than upon its teachings respecting the future state—the destiny of man beyond the grave. It not only disposes of its

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AND

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Two Views of Spiritualism.

It is a curious fact that Spiritualism is more and more becoming a subject of discussion in the newspapers as well as in the pulpits. It is interesting to observe the contrast which is offered in the methods of the discussion in consequence chiefly of the difference in the character of the minds that address themselves to the subject. We have before us, for example, an article from a paper in Virginia City, Nevada, edited by the *Terrestrial Telegraph*, in which the editor, like many another one who has done just what he has done, supposes that he eternally disposes of the whole matter by merely running in upon it a broadside of pseudomorphical verbiage, the product of his and not of his opponent's. There he leaves it to its fate, feeling apparently that he is the modern St. George who has valiantly gone forth and slain the dragon. Suppose we treat the readers of the *Banner of Light* to a dose of *quadruple* instead of this leaden article. He says that "the nearly all the thoroughly intelligent communities Spiritualism is dying out, becoming extinct, or the source of jokes. Its pretensions are found to be deceptive and false, and its fruits and effects are everywhere pernicious." In this country there have always been multitudes of persons who, from imperfect and defective physical and mental organizations and development and from nervous derangement, seem constitutionally predisposed to so-called spiritual manifestations to very unnatural if not supernatural influence and operations, and are admirably adapted to become mediums for the reception of cunning and crafty magicians, necromancers and that class of professionals who have infested the world under various names since the times when James and Jane Whitehead of Mesdames to the table-tippers and ghost-dancers of this day. The credulity of mankind is highly nervous. Our only wonder is that this writer has managed to escape the contagion.

"Every new phase or pretense of the supernatural will have its run and find new advocates, and every new faith its disciples, however absurd," he proceeds to say. And he complacently adds that "Spiritualism has proved to be nothing but a relic of the old arts and tricks and subtleties of the ancient magicians, jugglers and necromancers, revised and improved by shrewd, tall men and women, who adopt such things out of a love of easy gain and devilry, or general principles." He likewise observes that within the past few years many persons "of much intelligence and of strong yet credulous turn of mind" have been misled by the manifestations, which he is pleased to say "appear to be marvellous and apparently inexplicable"—which shows that he is the Solomon who can readily explain the whole mystery, if he can only be persuaded to tell. He likewise adds that the world has sought in vain for any good resulting from "these pretended spiritual revelations and manifestations," and expresses his horror of the great evils they have wrought, a list of which, according to his view, he rattles off as glibly as a modern necromancer. Finally, and to conclude, he signals his great intellectual effort, which ought to be regarded as one literary of "Territorial Enterprise," with the omniscient observation that "the antics of the so-called mediums are now explainable by physiological, pathological, and physical laws, and all other assertions are known to be false." We are glad to have him corralled at last. Now we know what he can do. The "credulous" world stands around and demands from him an immediate explanation of the "laws" which he asserts are the explanation of this great mystery. Will he begin at once and enlighten it?

After perusing this farraige of insensate over-wisdom from our learned and astute frontiersman, our eyes chanced to fall upon an article in the July issue of *Scribner's Monthly*, from the pen of its editor, Dr. Holland, which aims to be a review of the recent book of Mr. Kiddle. He says that "from the fact that there is really no evidence of immortality except the resurrection of Christ himself and his declarations, many minds have reached about them on every side for everything that offers help. In the desire to know something positively about the matter, Modern Spiritualism had its birth and has held its life. It promised to do just the thing that millions of minds desired to have done; so that, when it assumed to demonstrate the existence of life after death, it had a tremendous audience in readiness for it. The marvel is that there was a man or woman living who was unwilling to hear what it and its promulgators had to say. That it has millions of believers and followers to-day is probably due less to its real inherent strength than to the greedy want which it assumes to satisfy—a want so greedy that it accepts as fact that which only has its lying semi-

blance. We are not among those who regard what are claimed to be the facts of Spiritualism as an impenetrable priori. No man can read the Bible carefully without being educated in a belief in Spiritualism. In both the Old and New Testaments we have multiplied records of the communications of spiritual existences with men and women in the flesh. The doctrine of demoniacal possession is taught with great distinctness. The ministry of angels—the return to the earth of those long dead—familiar intercourse with Christ after his resurrection—all are in the line of phenomena claimed as genuine by Modern Spiritualists; so that it is not strange that Christian men and women should find themselves educated by the Bible itself into a sort of readiness to receive Spiritualism. It is, or would seem to be, easy for a Christian to believe that visitants from the unseen world are about him, influencing his mind and endeavoring to make themselves known. That is precisely what they used to do in the old time. Why should they not do it now as well as then? Why should they not do it now as well as then?

Surely, surely, is our frontier wiseman answered? If not, let him bring on his patent machinery and demonstrate all about these "laws" of a knowledge of which he prates so loudly, and let anybody and everybody else do the same thing if he can, by all means. The world wants truth more than dogma, and knowledge rather than assertion or ridicule. This is a new era into which we have come, with the heavens opening upon the earth which they lovingly encircle, and the angels descending. It is a precious privilege to live on earth in such an age. Sober men are to be reckoned on; they are always to be found; the purest truth is that which they most lightly regard. The world yearns as it never did before for a convincing knowledge of the truth of immortality. And it is offered by Spiritualism freely to all who will sit silently apart with their own souls and receive what is ready to be bestowed upon them.

Willful Misrepresentation.

The *Banner of Light* was established at the instance of a band of spirits on the other side of life for the purpose of spreading broadcast an end to the people a knowledge of the Phenomenal evidences presented in attestation of its truth by the Modern Dispensation of Spiritualism; also to present such appeals to the human reason as the Spiritual Philosophy might present through the utterances of the trance speaker, the platform discourses of the illuminator, or the arguments which might be forged into weapons of proof upon the anvil of scholastic thought by those among the learned of earth who from time to time might feel cast in their lot with the struggling instruments which were chosen in the early days of the movement to face opposition, live down scandal, and abide with patience under gross misrepresentations. These inseparable concomitants to the opening up of any new step in advance we have met with in the past, and are called upon to endure in the present; but in withstanding the difficulties with which we have had to contend, we have continued true to the mission with which we were entrusted by the angel-world when we assumed control of this paper; and gratefully acknowledge its aid in the past, we shall continue to tread the onward path, unimpaired either by praise or censure.

The *Banner of Light* has its work to do, and, as long as that work remains unaccomplished, the intelligences who first launched it upon the stream of time, we have faith to believe, will watch over its interests and guide it to the accomplishment of sure and definite results.

Individually, therefore, we say it in all kindreds, we have "the enemies to punish and no friends to reward." Of course we are gratified when a brother of the editorial confraternity of the *Spiritualist* papers feels to speak kindly concerning ourselves and our work; and we feel correspondingly saddened when some other one descends to the plane of willful misrepresentation and continuous abuse; but in either case the parties so doing make what reference they see fit to, of their own motion.

The *Banner of Light* has no "organ," either in Philadelphia or Chicago. What it does is done independently. If any paper published in England or America chooses to coincide with our views, we are of course pleased to note the fact; but that agreement does not necessarily constitute the paper so coinciding, our organ, in any sense of the term. To speak specifically, we would say that our Chicago contemporary is endeavoring to make it appear that some sort of agreement of an "organ" nature has been entered into between *Mind and Matter*, of Philadelphia, and the *Banner of Light*. In justice to Mr. J. M. Roberts, the enterprising editor of that paper, we affirm that such is not the case. We presume he started his paper because he thought that just such a journal was needed at this particular juncture. His course, from the first, has been an independent one, and will, without the slightest doubt on the part of those who know him, continue so to be as long as he publishes *Mind and Matter*. He of course cannot desire to be held responsible for our views and actions, and the same is true on our part regarding his own. The two papers are in no way connected or related in their journalistic management, the assertion of the Chicago paper to the contrary notwithstanding.

Mr. C. D. Brown, Chairman, writes: "The Spiritualists of Lynn, Stoneham, Salem, Saugus, etc., are invited to unite in a union service at Howard's Grove, East Saugus, on Sunday, Aug. 24th. The services will commence at eleven o'clock, and two hours will be devoted for test mediums, of whom there will be several present. At two o'clock speaking will supervene. Visitors from Boston, and those coming into Boston, will take the ten o'clock and one o'clock trains on the Narrow Gauge Railroad, and can thus connect with the barges for the grove, which leave the depots in Lynn on the arrival of the trains."

Mrs. Abby N. Burnham has spoken for us two Sundays before large audiences, and has been well received. I hope that she will be kept employed by the people, for she deserves it.

The Psychological Review for August is received, and is offered for sale by Colby & Rich. The table of contents runs as follows: "The Spiritual Pilgrim," Part II, M. A. (Oxon); "Some Thoughts concerning the Mystical Death," A. M. Howitt Watts; "Sermons by a Seer," J. W. F.; "Materialism in Religious Circles," J. T. Markley; "A Pioneer of Modern Spiritualism," "The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation," John S. Farmer; "The Religion of the Future," "Notes and Gleanings," "Spiritual Lyrics," London: Edward W. Allen, publisher, 11 Ave Mair Lane, E. C.

A Review of the Spiritual Foreign Magazines with which we exchange will be published in the next number of the *Banner*.

Physical Mediumship.

While certain lecturers, and writers for the spiritual press, are ignoring the physical manifestations in order to "boost" themselves into notoriety on the "harmonical" plane, it is refreshing to know that the secular press is doing justice to our media. The *Boston Herald* of the 19th inst. contains the following unprejudiced account of séances held at Lake Pleasant with the "Allen Boy" medium, which we copy below:

"What do you think of Allen's circles?" This question is quite a common one, and greets you on every side. That your correspondent might judge for himself, he has twice visited Mr. Allen's circles, and there is something about them very mysterious. They are held in a room 12x15, in the rear of the Allen cottage on Montague street. There is nothing about this room peculiar, other than that the walls and ceiling are covered with heavy Manila paper, said to be used both for the purpose of warmth and to exclude light from the room.

A heavy table stands at the east end of this apartment, and those who have come for the purpose of investigating the spiritual phenomena are seated on benches, arranged in the form of the letter V, the apex of the angle at the open end. In order to be sure that no trap-door or anything of the kind existed, your correspondent, with others, made a close inspection of the room, and also examined the musical instruments, a dulcimer weighing thirty pounds, a guitar, two bells, and a small round music-box operated by a tiny crank, so that if he played without aid from outside parties, and the inspection satisfied us that nothing of this nature existed. The circle was then formed, and the lamp extinguished. For several moments we sat in silence. "The spirits are weak tonight, and are a long time getting ready." It was the voice of the medium, and the opinion was shared by all present. Soon, however, a faint breath of music stirred the chords of the dulcimer, gradually swelling in volume, until plainly and distinctly audible we recognized the melody: "The Beautiful Gates Ajar."

Soon a tapping was heard upon the table, and the guitar began floating about the room, being at the same time played by an invisible agency, and finally rested on the head of your correspondent. "The spirits are quite partial with you tonight," said the voice of the medium, who, at that point, sat up and said, "I am a huge hand came in contact with my nose, with anything but a gentle force. 'That is Holland,' said he; 'soon Tommy will appear.' Tommy, by the way, is supposed to have been a drummer boy, and is one of the spirits under whose control Allen pretends to be—and, sure enough, Tommy did appear, and soon the subdued sound of the bells on the dulcimer was followed by a rapidly played, quiet step, louder and louder grew the music, reaching and reaching throughout the room; bells began ringing, the guitar and music box began their aerial flight, and for a time it seemed as if pandemonium had broken loose. Gradually the sound ceased, and the far away notes of an arched harp were faintly heard, growing nearer and nearer, and the music ceased.

This was followed by the swaying of wood, shrieking of wind and touching of unseen hands. Faintly and indistinctly at first came feeble glimmers of light, not larger than the spark shown by a firefly, and as the light increased in volume, "spirit hands" appeared, the paper on the table set up a rustling, messages were written and handed around, and the familiarity of the "spirit" was simply wonderful. Finally, with a sudden jerk, my chair came out from under me. "Look out for the dulcimer." The voice was well meant, but I was hardly quick enough to avoid the frisky "spirits," and the thirty-pound dulcimer took me on the side of the head as it sailed through the air from the rear of the room and landed on the table with a heavy bang; a match was struck, a lamp lighted, when, presto! what a change! On the table with six heavy chairs piled upon it rested the dulcimer, and not a person was to be seen in the room excepting those who had originally entered. What caused it? Perhaps future investigation may reveal its agency, but not at present.

Sunday Excursion Trains.

The paragraph in the last *Banner of Light* in regard to the order of the Governor and Council forbidding the running of excursion trains by the State railroad, is not entirely correct. The order was issued at the request of a *Sunday School Convention* held in this County. The object of it is well understood here to be to compel people to stay away from the Lake Pleasant Camp-Meeting. That the object seems to have been a violation of the law of the Commonwealth, is shown by the fact that the regular Sunday morning passenger and the freight trains are still continued.

J. E. THOMPSON.

The letter given above conveys in a few words an inside view of one of the various cunningly-concealed methods pursued at this day by the "godly" preachers and their flocks to force people to agree with them in matters of religious belief; or, failing to prevent them at least from having a free opportunity to enjoy and express such opinions as they may hold. As noted by us in our last week's issue, the bigots in New England and elsewhere are moving heaven and earth to oblige the people to observe the Sabbath after the fashion established by the churches. Is it indeed true that the question of religious liberty is to be fought over again in this country? Such is the appearance, at present! It is not so far off in time before the annual election will be in order. Let the Liberals of Massachusetts mark those who, whether as officials or candidates, show a disposition at this time to sacrifice that liberty of conscience and religious worship which the National Constitution guarantees to the humblest in this country at the demand of the sectarian "whips," and at the proper time record their indignant protest against them and their actions at the polls!

The Ponca Indians' Suit.

The committee appointed to solicit funds for the Ponca Indians' suit met at the Mayor's office Wednesday, Aug. 14th. His Honor Mayor Prince was appointed Chairman, B. W. Williams, Secretary, and Eben D. Jordan, Treasurer (Dr. Lothrop having asked to be excused). It was voted that Messrs. Houghton, Thomas and Mason be appointed to act as the Committee on Finance, and that no money be disbursed without the signature of the sub-committee. It was also voted that Mayor Prince, Rev. E. E. Hale, and T. H. Tibbles of Omaha, be a committee to prepare a statement showing the necessity for pecuniary assistance in this matter. We shall print their address next week.

A. S. Hayward, in the course of a letter of travel, the substance of which we shall print next week, says: "Near Newport, R. I., is the home of Thomas R. Hazard, and when the subject of Spiritualism is mentioned in that city Mr. Hazard's name is invariably brought forth as a champion in the cause. I have heard many persons speak of him as being one of the most talented and practical men in the State, 'notwithstanding he believes in Spiritualism.' He has the respect and confidence of the people wherever he is known."

Mrs. Louie M. Lowe (of Washington) is meeting with decided success in London in giving unmistakable tests of spirit communication.

A Good Idea.

In our issue of August 9th we published a brief communication from Bro. Loomis, in which he hinted at the importance of the Spiritualists of the United States employing Prof. S. B. Brittan, No. 80 West 11th street, New York, as an "editor at large," to write for the secular press in defence of Spiritualism. Prof. Brittan possesses the requisite capacity for such an undertaking in a degree superior to any other individual in our ranks, and could do much and valuable work for the cause by meeting the frequent assaults of our enemies on their own ground, and through their channels of communication. There is no reason why the Spiritualists should not employ an agent to perform such services just as any theological body may engage a missionary to look after its interests among the people. We have no doubt but that Prof. Brittan would enter upon the task provided the friends of the cause would remunerate him for the services performed in its behalf. Therefore those in favor of such a move should communicate with him personally upon the subject.

In this connection the publication of the following letter may not be inopportune:

To the Editor of the *Banner of Light*:

In a recent issue of your paper I read with delight the motion made by J. B. Loomis nominating Prof. S. B. Brittan as "editor at large." Surely it is a thought born of the spirit-world. At any rate I second the motion with a two-dollar bill (which I will forward when needed) for the purpose of assisting the payment of the first year's expenses of our "editor at large." I wish I was able to give more, but I am improving a claim in the far West, and am in more straitened circumstances than the average Spiritualist.

Boston, Mass., Aug. 12th, 1879.

Abner Kneeland.

The 11th anniversary of the release from Leverett-Street Jail, Boston, of this pioneer martyr to the bigoted sentiment which ruled Massachusetts in his day (and is by no means deceased at the present), was duly celebrated by the Liberals of Boston at Investigator Hall, Sunday, Aug. 17th. Horace Seaver, Esq., editor of the *Investigator*, made an able and appropriate address, near the close of which he remarked:

"Mr. Kneeland remained in prison during his sentence, but it failed to make a Christian of him or to stop the *Investigator*. His paper yet lives, and his surviving friends hold him in grateful remembrance as one of the reformers and benefactors of the race who has helped the cause of progress by his labors in behalf of free thought and free speech."

Rev. Norwood Damon, Messrs. Wm. P. Cherrington, J. P. Mendum, J. S. Verity, Mrs. Cutting, Mrs. Kendrick, Mr. Henry Damon and Hon. Eliza Wright made further remarks, and the meeting was, both as to the manner of its conduct and the matter which it called forth, all that could be desired.

While on this topic, it occurs to us to say that the picture of the PAINE MEMORIAL BUILDING, and the portrait of THOMAS PAINE, copies of which we have received at the hands of Mr. Mendum, are excellent specimens of illustrative lithography art, and should be in the possession of every Liberal in the country. Parties wishing to purchase, can obtain them by addressing Mr. Mendum at the *Investigator* office and bookstore, Paine Building, Boston.

Immanuel Hermann Fichte.

Son of the more celebrated Johann Gottlieb Fichte, philosopher, has passed away at the age of eighty-two years. The first of the name was the immediate successor of Kant and the completer of the critical system. Kant attempted a complete science of knowledge; Fichte completed it. Fichte went beyond his master—as Mr. Harris, of St. Louis, states it—"in his searching analysis of consciousness; starting from the self-identity of Ego—Ego, or A—A, and proceeding to the self-distinction of the non-Ego not Ego, or A—A, he reaches the idea of limitation or division of the totality by mutual exclusion of the self and the not-self." Fichte, the younger, published many philosophical works, following mainly the theories of his father, though he claims to have established a system of his own, which, in contradistinction to the Hegelian pantheism, he calls the concrete pantheism. He filled professorships at various times at Saarbrück, Dusseldorf and Bonn, and during the latter years of his life, since 1842, was professor of philosophy at the University of Tübingen. The press accounts to which we are indebted for the above points neglect to state that (as mentioned in the paragraph quoted from the *Herald* in another column) this distinguished *savant* was for years before his decease a firm believer in Spiritualism—with the truth of which assertion the readers of the *Banner of Light* have already been rendered familiar.

A New Society of Spiritualists Formed in New York City.

Mr. Alfred Weldon called at this office on Tuesday last and stated that a number of Spiritualists in New York have associated themselves together for the purpose of holding public meetings on Sundays—a free platform and a change of speakers being embodied in their plan. They have adopted the name of the Second Society of Spiritualists of that city, and have leased Republican Hall, 55 West Thirty-Third street, for their use, where they purpose carrying on regular services on each Sunday at 10:45 A. M. and 7:45 P. M. They have already engaged Ed. S. Wheeler of Philadelphia, for Sept. 7th and 14th, and E. V. Wilson for Oct. 5th and 12th. Elder Fred W. Evans of Lebanon, Prof. William Denton, and Miss Jennie Leys have, he stated, also promised their services, though the dates of their addresses are not yet fixed upon.

Lectures in New York and Brooklyn.

Next Sunday, August 24th, Mrs. Cora L. V. Richmond will be the speaker at Republican Hall, New York City, and W. J. Colville will address the society at Everett Hall, Brooklyn. The meetings in both places will commence at 10:45 A. M., and 7:45 P. M. No doubt the places of assembly will be thronged—as they surely ought to be under the circumstances.

A letter from the gentleman with whom Dr. Monck, the celebrated medium, is a guest in Switzerland, says the Doctor is still very ill indeed, with no improvement in his health—rather the contrary. He has not strength enough to write to his friends.

Mrs. Mary Howitt, the authoress, and widow of the late Wm. Howitt, of England, in consideration of her literary services, is to receive an annual pension of £400 from the English Government.

Read Rev. Mr. Streeter's message on the sixth page. It contains hints which Spiritualists would do well to follow.

London Spiritual Notes.

To the Editor of the *Banner of Light*:

London is filled with rejoicing over the victory of Lord Chelmsford, and the Zulu war is looked upon as well nigh ended. At the St. James Hall there are a troupe of friendly Zulus, who exhibit daily. They are fine men, and possess great strength, and continue to attract large crowds.

Mr. and Mrs. J. William Fletcher's reception was one of the events of the season. About two hundred people were present, and it was a most enjoyable affair.

Mrs. Richmond's lectures are read with great interest as they appear in the *Banner of Light*. She always has a good word to say, and always says it, too, in a most convincing and taking manner, and has proved herself superior to her would-be critics.

The British Association of Spiritualists' rooms will be closed from August 8th to September 6th inclusive. The Association bids fair to prosper; they have enrolled over thirty new members in place of those that have recently resigned, and there are many more new applications for membership.

Mr. J. William Fletcher is to lecture the four Tuesday evenings of August at Tavistock House, Tavistock Square. Mrs. Weldon will assist with singing and reading. The Steinyway Hall lectures will continue the same.

There are a large number of mediums in London at the present time, and they are accomplishing a good work, among whom are Mrs. Fox-Kane, Mrs. Kimball, Mrs. Hollis Billing, Mrs. Louie Kerns Lowe, and others from over the sea, and all are receiving a fair amount of patronage.

A wonderful woman has made her appearance in Warrington. She is called the "Moorish Princess." She rides to the Fair Ground in a gilded chariot drawn by three horses abreast, and accompanied by a small band of musicians. The people of course flock after her, and when the carriage stops, they one by one pass up to it, open their mouths, and indicating the troublesome tooth, find it extracted in "no time." After this has gone on for an hour or more, she then offers for sale a small vial of medicine that will "cure everything," and the sales thereby are enormous; they average £40 (200 dollars) an hour.

Mr. J. J. Morse, whose brilliant orations appear from time to time in the *Medium and Day-break*, is actively engaged in raising a testimonial for Mr. T. M. Brown, an old and tried worker here, who is about to depart for Australia. It is a great loss that London so seldom has the opportunity of hearing Mr. Morse.

Mrs. Georgina Weldon is still making a great stir among the Lunacy Laws. She has presented some striking cases of injustice, and is receiving great attention from the London press.

The Countess of Caithness has returned to London for a short stay. The Earl of Caithness is now traveling in the United States.

FIDELITY.

In our last issue we stated on the authority of Mr. Van Horn that Mrs. Jamison had been arraigned at Kansas City, Mo., for practicing her gift of trance mediumship—the accusation being that she was "a fortune-teller" within the meaning of the city ordinance, and therefore was liable to the payment of a license, which she had failed to take out. Information now reaches us (through a full report of the case, which we shall print next week) that the police magistrate of the city, when the case was brought before him, acquitted her of the charge, rightfully deciding that a medium was not a "fortune-teller."

GRAND UNION PICNIC.—We are informed that the Spiritualists of Lynn and vicinity will hold a picnic gathering at Oak Island Grove, Royce Beach, on Tuesday, Aug. 20th, at which the services will be speaking, music, dancing, etc. Snow's Quadrille Band will furnish the music, and the best of order will be maintained by the officers and committee. Lynn and Boston Horse Railroad Cars run within a few minutes' walk of the grove. Should the weather prove rainy, the picnic will be postponed until Friday, Aug. 20th.

A cultured professional gentleman, whose occasional contributions have of late added much to the interest of the *Banner of Light*, writes us in the course of a business letter: "What a contrast is afforded by my present belief and attitude with the opinions cherished by me some five years ago, when I thought that none but lunatics ever read any of the Spiritualist publications!"

The admirable discourse by John Tyerman, of Australia—the first installment of which appeared last week, and to which we then called the attention of the thoughtful—is concluded on our first page. No one who read the initial part will neglect the claims of the second. Of that we feel assured beyond question.

The Third Annual Congress of the National Liberal League—organized at the Centennial Congress of Liberals at Philadelphia, Pa., July 1-4, 1876—will be held at Pike's Opera House, Cincinnati, Ohio, September 13th and 14th, 1879. The names of speakers will be announced hereafter.

Not long since we printed a New Zealand letter from our correspondent, L. E. Marcus. We have also on file for publication the report of a lecture delivered in Adelaide, (South Australia), by this gentleman, and hope to be able to give it to our readers at no distant day.

Ed. S. Wheeler's letter (seventh page), describing the wheel exercises at Nesheim Falls, is recommended to the reader's attention. It arrived last week, but too late for insertion in No. 21.

William G. Knight writes us from St. Johns, Ill., that the friends in that place have formed a Liberal League, and are canvassing the question of establishing also a Progressive Lyceum.

Dr. Fred L. H. Willis's medicine for the cure of bronchitis is a very superior article. Having been relieved of a severe cough by its use, we do not hesitate to recommend it to those who may be afflicted with pulmonary affection.

Agnes L. Slade writes us a letter from San Francisco (which we shall print next week), wherein she states that Dr. Slade, after a visit to Oregon, will take up his line of travel to the eastward.

Mrs. Hollis-Billing has commenced holding a series of sances in London. She will open the eyes of many spiritually blind.

"A FEW DETACHED THOUGHTS," by our valued correspondent, John Wetherbee, will appear next week.

The Campers.

Lake Pleasant Camp-Meeting.

The conduct of the great camp-meeting continues after well-approved patterns of decorum and system. The appointments of the camp are perfect; strangers are cordially welcomed and housed. Mr. Steadman is giving the best of satisfaction at the hotel dining-rooms. There are many distinguished spiritualists present from all parts of the country. The last issue of the *Banner of Light* contained a report of the proceedings of the opening day, August 10th. The following is the record of the week:

MONDAY.

Conference meetings were the order of the day. Questions of vital importance were discussed, viz., Sunday laws, God in the Constitution, Church and State, etc.

The following resolutions were passed at an informal gathering:

Resolved, In times past fearful suffering has been inflicted on the human race by the efforts of our class of religiousists to force their peculiar observations upon others. And *Whereas*, The fathers of this government aimed to avoid all similar suffering, and to secure to every citizen the rights of the Republic by the first Amendment to the Constitution which declares that Congress shall establish no system of religion, nor prohibit the free exercise thereof. And *Whereas*, In contravention of this amendment, and in disregard of the manifest rights of every American citizen, certain Christian churches are making strenuous efforts to force their peculiar observations upon others to whom such observations have no claim, no significance and no value. Be it therefore resolved, That while we Spiritualists and Liberal thinkers respect and if need be will defend the religious liberty of every sect, we do not deem ourselves an equal respect and equal freedom.

TUESDAY.

George A. Fuller delivered the regular address. His theme was "The Rising Faith." The speaker entered into an elaborate argument showing the superiority of Spiritualism over other forms of religious belief. He was attentively listened to.

In the evening a conference was held, with Giles B. Stebbins in the chair. The following resolutions were adopted:

Resolved, That while we earnestly desire a higher standard of personal and domestic fidelity, and approval of just and well-defined laws for the suppression of obscene literature, and the correction of the manners of society, we make earnest protest against the so-called Stockwell law as dangerous to individual liberty and with authority to the mean part of a spy, and to be an informer and prosecutor, to the grave injury of innocent persons; and that, believing the people will justly resent such a law, we do hereby protest against its passage, and demand the repeal of this statute, as not fit to be enacted by an American Congress or to be enforced by a people who should love and guard their freedom, that they may be saved from bigoted tyranny and from degrading liberty.

Resolved, That we hold the trial of D. M. Bennett, editor of the *Truth Seeker*, to have been in defiance of the recognized forms and procedure of law, and as a bad and dangerous precedent, and earnestly hope and trust that he may be pardoned and released.

WEDNESDAY.

Mrs. N. J. Willis delivered the regular address at 1:30 p. m. She introduced the service by pronouncing a beautiful invocation. The speaker said: It is written that the truth shall make you free. Do you understand the real significance of that expression? Spiritualism is the opponent of fanaticism. It lifts its broad banners and proclaims order and peace. It is like a shaft of light calling all to the use of reason. The old faiths ask you to believe—faith is emphasized above all else. The truth shall make you free—no partial statement, no fragment, no dole. We must turn to the whole. The lecturer then entered into an elaborate explanation of the rational and spiritual view of salvation. Her address was attentively listened to.

E. V. Wilson gave a notice of his meetings in the large tent. In referring to his past sickness, the veteran spoke with great earnestness and moved many to tears.

In the evening, Giles B. Stebbins delivered an eloquent lecture in the hall in the hotel building.

THURSDAY.

There was an interesting conference at the grand stand at 11 a. m. T. B. Taylor, Mr. Home, Mr. Hamilton, the poet, and others, spoke in an interesting manner.

At 1:30 p. m. Mrs. Sarah Byrnes-Snow delivered the regular address. She said, substantially: What have we gained since we convened here one year ago? The lessons of Spiritualism come up now every year. We should study our own lives. What is the record of our individual lives? Do we grow wiser and kinder and more loving? Are we more united and more loving? Our inherited tendencies are all in that direction. Christian theology has had an enervating influence upon us. The ways of progress are blocked. Spiritualism has much to overcome.

The speaker then referred to the variety of manifestations as seen in nature. She pleaded earnestly for care of the body. Save the body, then the soul.

Reference was also made to the children. Their young minds should not be biased. Spiritualism involved a great truth. It was not a toy. It was related to all reforms. In conclusion, Mrs. Snow eloquently appealed to the people to cooperate in all good works. The speaker was enthusiastically applauded at the conclusion of her remarks.

FRIDAY.

Henry C. Lull, of Boston, delivered the regular address. He spoke of the changing scenes of nature. Every manifestation is something; out of ignorance good is evolved. Reference was made to the changing views of theology and the application of Spiritualism to the condition of the age was emphasized.

Miss Jennie B. Hagan, of South Royalton, Vt., was introduced at the conclusion of Mr. Lull's speech. The young lady improvised several poems from subjects given her by the audience. She is remarkably gifted. A vein of most unique wit and intellect, philosophy pervades her improvisations. She was most cordially greeted by the people, and has made hosts of friends by her quiet and lady-like deportment.

SATURDAY.

At 1:30 p. m. Mrs. Fannie Davis Smith, of Brandon, Vt., delivered an address of great power and beauty. This lady has of late years been absent, to a considerable extent, from the platform. She should be called into active service. Her discourses abound in sentences of exquisite beauty, and display personal culture as well as genuine inspirational power.

Mrs. Smith said, substantially: "Seek first the kingdom of heaven and the rightness of all these things shall be added unto you." To those who have been educated as Christians of the conservative type, meetings of this character seem to logically merit the appellation of "Infidel." The Church raises this cry against us. Here we stand, two contending armies. Nations and institutions are on trial. The war of opinion is here. Skepticism is the diploma which the student receives when he leaves college. Who can remain satisfied with the dogmatism of the Churches must move on and out of the old enclosures. Each age produces its own seers and prophets. We cannot break the chain of history. It is a grand poem. It has been said that our poets are our best teachers. There is a bugle call for an advance. Spiritualism means fraternity. It must relate to the whole man. No partial or fragmentary truth can satisfy the demands of the age. The speaker then referred most eloquently to the uplifting of the age. Bright, Hugo and others. She also referred to Garrison.

Mrs. Smith next adverted to the obligation of the individual to improve the mind. We should put our money into books. We have not reached the full-orbed mental condition. The genius of culture—should be the work of Spiritualism! [Applause.]

Closing, the lecturer referred to home-life, and in choice and eloquent terms plead for the uplifting of the individual. Bright, Hugo and others. She also referred to Garrison.

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SUNDAY, AUG. 17TH.

A dreary rain prevailed throughout a great portion of the day, interfering with the comfort of the campers. Nevertheless a large audience assembled in the Pavilion to listen to the address of Ed. S. Wheeler, of Philadelphia. Mr. Wheeler was applauded as he took the stand. The following is the substance of his speech, which was eloquently delivered, and most attentively listened to by the assembly. The speaker was frequently applauded, and his brilliant wit elicited roars of laughter.

ED. S. WHEELER'S ADDRESS.

The speaker began by a reference to the satisfaction he felt in standing more before an audience in New England, a section he always returned to with great and peculiar satisfaction, though himself a citizen by sympathy and right of every inch of ground from Maine to Mexico, from Carolina to Alaska.

Mr. Wheeler further remarked that in seeking for a text some referred to the Bible, the Veda, the Shasta, the Purana, or mayhap the Koran—I shall be content to refer to the public journals—the newspapers, which, perverted as they may be at times, are the record of civilization, mirrors of the life of the age. The part of the paper I most value is the news, the product of the art of the reporter, supposing the report to be honestly true; for editorial comment I care little, no more than for the dictum of the priest.

Running over the papers of the last few days, I have noted that Jews have been excluded from Manhattan Beach; that a war was threatened with the Mormons; that there have been further captures and slaughters of Indians; that the governor of Massachusetts has prohibited the running of excursion trains through Hoosac tunnel on Sunday; that another defalcation has been reported at Fall River; that the *Christian Temperance Union* is active; and that the Permanent Exhibition is ordered removed from Fairmount Park at Philadelphia.

With all this much more spread before us what need to refer to volumes, the record of bygone events, dead deeds in a dead language? Not that we need to disparage the value of the truth in any volume, but the events of the time are of living homilies. It is the province of the teacher to gather the sense and purport of the occurrences we note and apply the same to the general information. The recent treatment of the Jews is significant, not really of any spirit of persecution rife in this land, but of a survival of Christian prejudice, which men like Corbin imagine can be purged to with profit to themselves. The recent raid upon the Mormons is not alone a manifestation of a dislike of polygamy, but part and parcel of a general design for the suppression of heresy and liberty at the point of the bayonet.

Have we not had enough of this, since Christianity, the liberty religion, first retained itself with the gore of human victims? Is not polygamy that is to be struck down, but Religious Liberty assassinated? Few dare speak when an obnoxious victim is to be oppressed, but let the case of the Mormon become a precedent and in the time the same weapons which exterminate social heretics in Utah will stand guard over the command of the Christian sects over this platform and every other free institution. At least such is the hope and purpose of those using this crusade. In the hands of these designing plotters for power, the President and the Courts, with the army, are so many cats-paws to be used for their purposes. To reform Utah, Mr. Chairman, I advise the emigration thither of the Young Men's Christian Association, that they hold a protracted meeting there, and by prayers, not by manslaughter, make complete the work of salvation.

The suspension of your Sunday excursion trains, by which so many are this day debarrued from an attendance upon these meetings, shows in its revival of an obsolete law the same arrogant and tyrannical spirit which seeks its purpose in persecution of the unpopular Mormon. The order for the demolition of the Permanent Exhibition at Philadelphia has also, I am afraid, its origin from the Sabbath-enforcing members of the Park Commission, for the Exhibition owes its life to open doors of Sunday. The Sabbath is the hope and purpose of those using this crusade. In the hands of these designing plotters for power, the President and the Courts, with the army, are so many cats-paws to be used for their purposes. To reform Utah, Mr. Chairman, I advise the emigration thither of the Young Men's Christian Association, that they hold a protracted meeting there, and by prayers, not by manslaughter, make complete the work of salvation.

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The speaker and audience should be in perfect rapport—then thoughts will come easily and a blessed season of intellectual enjoyment can be secured. A joyous audience has convened here. Order has prevailed, I have seen harmony exemplified. Some bigoted Christians do not see the genius of the spiritual movement. Some Christians are narrow and proscriptive. Note the prohibition of excursion trains of Sundays, by which thousands are prevented from being with us to-day. The creedal idea is this: To subjugate the Liberals and Spiritualists. Have we any need of those creedal ideas whose supremacy has made history so dark and bloody? No! There are new departures! Some say that Jesus Christ is the cornerstone of Spiritualism—I have no need of such a cornerstone! Can it stand alone? No! I turn to Spiritualism. It can stand alone. It has been opposed by church and press, but it has won golden victories. Single-handed it has marched steadily on. We are not indebted for our success to the state, or the church, or science. The doctors have sought to have laws enacted which, if carried out, would prevent our healers from performing their heaven-sent mission. Blot out every name when you come to vote of individuals favoring such class legislation! [Applause.]

Spiritualists as a body would not stoop to such a narrow proceeding. Spiritualism is triumphing the old creeds. With the efforts to Christianize Spiritualism I have no sympathy. I respect the sincerity of the persons engaged in the work, but I think that, practically considered, it is an effort to chain us to a tree whose trunk is rotten. The Christ-Idea as the cornerstone—what has been accomplished by the Christ-Idea? Does peace reign? No! We are told that the power of the Christ-Idea is seen in the healing of the sick, in the naming of spirits, etc. Admit it. We have mediums now who possess the same powers! Why need we go back eighteen hundred years? We need not give up the past; we must intelligently criticize the past.

The lecturer then continued his contrasts between the teachings of the Church and Spiritualism, on the questions of God and salvation. Referring to his recent illness, he said his faith in Spiritualism had never been broken. Concluding, he turned to Mr. Wheeler and said: "My brother, I enjoyed your eloquent discourse this morning. I strike hands with you! I am not a Christian! We will continue the battle on that line!"

IMPROVISATIONS.

Miss Jennie B. Hagan, of South Royalton, Vt., then gave some unique improvisations from subjects given by the audience, greatly to the delight of the people.

AN AFFECTING EPISODE.

Mr. Ed. S. Wheeler was then introduced. He said: "Friends, this service has been replete with good things. I feel as though I stood on holy ground. My thoughts turn to our ardent friends, Dr. Haddock, Dr. Gardner, Miss Sprague and others. We speak kindly words of those who have gone on to the spirit-land. Let us begin to speak well of those who remain. I want to talk to my veteran brother, E. V. Wilson. We have not always agreed; but we are friends. I have followed in his steps through many States, and I desire to say that no words of slander, no references to wrong-doing, have I ever heard pronounced against him. Dear, brave brother, here is my hand! [Emotion in the audience, affecting many to tears. We cannot tell which one will go to the spirit-land first. We will work together as good brothers.]

E. V. Wilson, in rising to reply to this spontaneous tribute from Mr. Wheeler, was so overcome with emotion that he simply said, in tremulous accents: I thank you; I thank you. It was indeed an affecting scene, and many wept. The writer has participated in many public gatherings, but he never before witnessed such a manifestation of sympathy and affection for our workers by a great congregation as was exhibited toward Bros. Wilson and Wheeler by the large assemblage in the Pavilion at Lake Pleasant last Sunday.

SACRED CONCERT.

In the evening, despite the rain, the Fitchburg Band discoursed delicious music. Capt. Russell has many admirers in the camp.

SUNDAY, AUG. 21TH.

Prof. William Denton will deliver the oration next Sunday morning. The writer will have the pleasure of saying a few words in the afternoon. Abby Burnham, Elder Evans, Mr. Wheeler, Mr. Stebbins and Mr. Denton will speak during the week.

NOTES.

Mrs. Anna Cunningham's friends can find her on Montague street.

The famous Troy Delegation is on hand, enjoying the camp-meeting.

Mr. J. M. Weeks, of Putnam, Vt., is spoken of as being successful as a lecturer.

Mr. Powell, the slate-writing medium from Philadelphia, is on the grounds.

The Boston *Herald* is represented by Mr. Spear, an affable and cultivated gentleman.

Dr. Dillingham and wife, of Lynn, and Mrs. Jewett, are holding circles, which are well attended.

Crowds visit Lake Pleasant to listen to the music of the Fitchburg Band. The sacred concerts on Sunday are especially enjoyable. The officials at the Lake should not overlook the functions of the Band in the general make-up of the camp.

Ed. S. Wheeler handles an audience with the skill and brilliance of genius.

George A. Bacon, of Boston, made many friends during his brief visit to the Lake.

John Vetterberg, the spiritual philosopher and writer, is inquired after.

President Benson, of Troy, says a good word for the *Banner of Light* at every favorable opportunity.

All of the Spiritualist papers are represented at the Camp.

Dr. H. P. Fairfield, of Greenwich Village, Mass., is on the ground, enjoying himself hugely. He is an old-time worker, and is ready for labor the coming season at low rates.

Arthur Bridges, of Boston, is receiving many visits from his countrymen.

Dr. H. Allen's services are well attended.

William Eddy and Mary Eddy Huntton are giving materializing sances. Horatio Eddy is also holding sances.

Mr. Dalrymple has the *Banner of Light* for sale each week, also a great variety of spiritual publications.

John Harvey Smith, the Secretary, is affable to all comers.

John Adams, the efficient Superintendent of the Fitchburg Railroad, has done his part nobly in preparing means of travel to the Lake. The railway employees at the Lake are perfect gentlemen.

Dr. T. B. Taylor, of Philadelphia, gave an interesting account of the Philadelphia Camp-Meeting.

Giles B. Stebbins, the well-known scholarly and efficient worker, is everywhere warmly greeted by the people.

Louis Ransom, of Troy, utters all when he speaks.

The New London Northern Railroad carries passengers at reduced rates to the camp this year. Ditto the Boston, Barre and Gardner Railroad.

D. Jones, of the *Olive Branch*, and family, are visitors to the camp.

lecturer, is at the camp, representing the New York Graphic.

Subscriptions to the *Banner of Light* roll in rapidly. Mr. Dalrymple reports an extraordinary demand for the paper at the news stand each week.

On the morning of Aug. 19th there were 260 tents and 55 cottages on the ground.

Mrs. Sarah Byrnes-Snow's address was highly appreciated. She will lecture in Philadelphia during September. Keep her busy, friends.

E. V. Wilson's tent is a great centre of attraction. It is crowded daily, morning and evening. Mr. Wilson is a power in the camp, and is everywhere received with the utmost cordiality and respect. His marvelous psychometric delineations astound spectators.

Campers will please remember that the writer is specially commissioned by Colby & Rich to take subscriptions for the *Banner of Light*.

CENTRAS.

Onset Bay Grove.

Nature threw a wet blanket over the meeting at Onset on Sunday last, and a comparatively small number of visitors were present. The steamer "Island Home" brought a small party from New Bedford, and a few came by cars, notwithstanding the stormy weather. The Pavilion was well filled, and the two lectures given by Prof. Denton were greatly appreciated and enjoyed.

At a meeting of the directors on Saturday evening last, the vacancy caused by the resignation of H. S. Williams, Esq., as President, Col. W. D. Crockett as Vice-President, and Capt. Albert Nash, of Chelsea, as a Director.

Mrs. A. P. Brown, of Vermont, will lecture at this place next Sunday afternoon.

Lake Walden.

Owing to the inclemency of the elements on Sunday last no meeting occurred at this place. It is, however, the intention of Manager J. B. Hatch to hold a grove meeting at this popular resort next Sunday, Aug. 21th, should the weather prove suitable. That veteran trance lecturer, Dr. John H. Currier, of Boston, will be the speaker, and a good attendance is certainly merited.

Schroon Lake, N. Y.

Dr. H. B. Storer, A. A. Wheelock, Mrs. Abby N. Burnham, E. V. Wilson, Mrs. Brigham, C. B. Lynn and other eminent speakers will participate in the Camp-Meeting at Schroon Lake, N. Y., in September.

Lake Sunapee Spiritualist Camp-Meeting, Newbury, N. H.

The Lake Sunapee Camp-Meeting, under the direction of Messrs. Allen and Fuller, promises to be a great success. By special request of many campers at Lake Pleasant, the meeting will close Sept. 15th, instead of the 7th, as advertised. Among the speakers engaged are the following: Dr. J. M. Peckles, Dr. Joseph Beals, Geo. A. Fuller, Mrs. Manchester, Mrs. E. L. M. Paul, and Mrs. Pratt. Others are expected. Many fine mediums from various sections of the country have promised to be present. Address for information Geo. A. Fuller, Sunapee Lake Camp-Meeting, Newbury, N. H.

Movements of Lecturers and Mediums.

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

Miss Amanda Harlan is located on Broadway, Lake Pleasant, next the grocery store. Will remain until Sept. 3d.

A correspondent writes: "Mrs. H. D. Wilson, the materializing medium, having returned from Washington, D. C., has permanently located at No. 28 Wilton street, Brooklyn, N. Y., where she will be pleased to meet her friends."

Dr. L. K. Conoley is so closely engaged in Connecticut, that he will probably be unable to visit Lake Pleasant as expected. He gave two lectures in the Spiritualists' Hall, Sunday the 17th, at 12 and 7:30 p. m., to good audiences, notwithstanding the rain fell almost constantly. He is to speak in the same hall August 31st. The doctor is to lecture in Naugatuck, the 21th, and in Bristol the 24th of September. Previous to September 1st address him care R. R. Callender, Waterbury, Ct.

J. William Van Namee, M. D., has postponed his proposed Western trip for the present, and can now be found at his new residence, 129 E. 16th street, New York City, by all desiring his services.

A. S. Hayward, magnetic physician, who for the past six years has been located at 5 Davis street, Boston, will visit Saratoga Springs and Lake Pleasant Camp-Meeting next week, and on returning, Sept. 1st, will take parlors at 407 Columbus Avenue, Boston.

Frank T. Ripley is now ready for engagements to lecture and give tests in public for the fall and winter at any point where his services are desired. Address him for two weeks at P. O. Box 191, Jefferson, O.

Emmanuel Hermann Fichte, who has just died, was a Spiritualist. He is regarded by some as the equal of his father, the great philosopher, the friend of Kant, Goethe, Schiller and Humboldt.—*Boston Herald*.

Beyond age 70, or so at the furthest, there is little, if any, need for continuing a life-insurance; and at the latter age certainly there is rarely, if ever, any insurable interest in human life; for those who attain it will have become wasted by the infirmities of old age, and be no longer able, by the labor of their own hands or brains, to produce income. They will themselves be dependent for support upon others, unless from the surplus of active years a competency has been accumulated. And this is what very few succeed in doing as a result of individual effort. Hence the need that young men should adopt, as a principle to be faithfully practiced during the productive period of their lives, the laying by of stated sums at regular intervals, so as to secure for their families, in case of death, the insurance named in the policy, or, if life is spared, a return to themselves of the net results of their payments, with interest, payable at a time when the financial outcome of their life-work shall be no longer problematical. For these reasons the Union Mutual Life Insurance Company discourages the ordinary life policy, and recommends long endowment policies, made more desirable than those of other companies by being protected from loss by the Maine Non-Forfeiture Law and a definite contract guaranteeing a fair value in case of inability to pay premiums.

No health with inactive liver and urinary organs without Hop Bitters.

For Sale at this Office:

[illegible]

"I have come with a friend who has been here before. I haven't much to say, except to give my name, Simon L. Babeek, from Trenton. I went out feeling badly, and I feel badly now; but he told me I would feel better if I came here; so I've come. It will be three years next October, the eighteenth day, since I was here, and I feel better. I feel very happy. I was an old man, and they seemed to want me have everything their own way. They took everything away from the old man. I felt about it, and somehow I don't seem to get anything now—everything seems to slip by me. I don't know which way to turn, and I don't know how to feel. I don't know how to say. Maybe I should feel better if I told you. I want to come here and tell my story, so I've come. I don't want to do anything that will hurt you, but it seems so hard to have Jan and Maria and Henry take everything away from me. It is kind of hard for an old man to be pinched. (Tears) It was as if the boys were dead. I need you very much. I need you now. I could only see my way clear to buy, but can't, I'm tied right down there. I want to go away, but can't. I was told if I came here I

was a stone on the hillside of an old county town, I'd rather be the rolling stone and let it go than have it roll over me. I rolled a little, Polish people rolled fast enough. I don't think I ever thought that. I certainly have gathered many moss, and I haven't got much polish, but I did the best I could. I never was really good for anything. I tried a good many things. As I said, I used to make clothes, but I don't believe I ever made a good fit; I do not know how to make one. I'm trying now to make a good one. I know the reason why I can't make one wanted here. Sure, I did not ask to come, and was wished away all the time after I got here. After I got here do you think it strange that my brain should not have been quite straight? Because if you want folks to die, not from the fact they are born but a good while before their death, you must put a stone on their heads. I've put much brain in your children's heads. I've told you the best I know how. Even now when I go where my mother is, she does not love me, she never wanted me. As I said, I have

Streeter.

Mr. Chairman, I have been here before, more than once, since I went to spirit-life. I thought

at | grand treasures which the human mind is

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