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# The Rostrum.

Spiritualism as a Destructive and Constructive System.

A Lecture Delivered before the Parker Memo rial 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 con- | telligently apprehended, the idea of being brought into stant endeavor to fulfill their just requirements. But direct contact with him at once vanishes. But I do not 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-communion ; 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 youch for its Divine origin, no miracles to authenticate its claims, no priesthood to expound its mysteries, and no cternal 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 sectional thing, 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 despised heathen as 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 blessing - a divinely ordained 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 " plety "; 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

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 you 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 is 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 pharisalcal 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 po sition 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 be ing 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 momen at the destructive and constructive influence of Spiritualism on the subject of Inspiration, its Source, Charactor and Extent. This is closely allied to the ques tions 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 genlus 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 s 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 inspira tion 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 Delty is in-telligently apprehended, the idea of being brought into

were a special, supernatural gift, I should ask, with | point. They not only claim that the Bible is the infal- | tees their gradual elevation and ultimate purity and lue 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-for it is nothing more-that the Bible is the only divinely inspired book in the world, involves the de-nial 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 bless ing. 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 supernal 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, enlightenng, 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 on 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 glit 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 its fallibility, would make such shocking spectacles 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 would fact while contending for the reality of modern as well are what most Christians eling to the longest and

libly inspired word of God, but also that this position necessitates an infailible 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 peculiari-Hes as a sect, and to another party it deaches 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 Prolestants 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 1 have taken be sound, that all inspiration comes from finite, and therefore necessarily failible 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 charmmust often be rudely 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, 1 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 disingenuou ness, 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, while fully admitting its actuality, at the same time recognizes impossible.

In dismissing this fifth point-the fallibility of inspiration-1 would just remark that 4 trust the Spiritualists as a body will ever give due prominence to this | doubt ask. | generally find that the Bible and Christ as ancient inspiration. When we contemplate the mis-

happiness

Touching man's capabilities. Orthodoxy teaches that he cannot savingly repent and believe of himself, but must have special divine aid for the purpose. 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 unrepentant, sinfu 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 in possibilities, and their consequent unbellef, is not a sin in the sight of God, though it may be in the eyes of the churches. All men are able, without supernatura 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, seetarian Christianity prescribes 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 more hints at the system of teaching concerning man which Spiritualism eks to construct, in the place of erroneous ones which it is doing its best to destroy. .

V. The means and conditions of war's salvation, is a fifth vital question on which Spiritualism inculeates 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 ?" part of the lecture. 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 shall be saved." The scheme of savation 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 ldmself ; that God in his mercy has given Christ to die to purchase his salvation ; that man must repent, and elieve 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 conscience 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 other and of 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 its 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 pre-" cious Saviour, and leave me without hope and comfort?" some timid, weak-kneed Christian will ne most (chaclously, Some of them would have no par-ticular objection to getting rid of the devil, and giving

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 Delty 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 know edge 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 priest craft, 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 much 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 psychological science on earth; and although the complete modus operandl is not yet under stood, 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 upits 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, friends know to their sorrow. And on the other hand, I nor give any valid reason in its support. Even if it

and a second second

book might contain.

The fire of inspiration has not been quenched during the last eighteen hundred years. It may have gone lown 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, philoso phers, 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 revelled more completely in inspiration, if I may be permitted to so express myself, than William Shakspeare, 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 bellef that if a tithe of the talent, learning, time, and money had been expended in bringing out the truths and extelling the beauties of his works, which have been bestowed upon that venerable book, it would have stood below Shakspeare'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 af ter 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 liabilliv 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 divinity within them, which is an element that guaran-

chief 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 prefensions, 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 religio-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 car to "Thus 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 1 did 1 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 Spiritual ism on the important subject of inspiration. You will perceive that while it destroys many popular and mischievous 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 dutics-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 his origin, that it rejects the Biblical account of his 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 twice or thrice a day 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 criminating 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

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 withthat 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 eripples, and must be treated accordingly. If would be cruel to knock the crutches from yonder 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 moral 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, serving that purpose ; and I would not take those erutehes rudely from them all at once. I would rather try to impart moral strength to them; develop within them the principle of selfrellance; 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 oncerect and strong in the strength of diving 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 thus teaching man to be his own saviour, instead of relying on a good man who was crucified eighteen hundred years ago, and win for hlmself a place beyond the grave worth having, instead of being beholden to unmerited kindness for it, is like ly 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; not boldly, in a spirit of pride and arrogance, but humbly, in the conscious strength of the divine manhood God has given me. Nor do 1 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 flod 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 will 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

#### - BANNER OF LIGHT.

#### mighty devil, as a mere myth, but, it sweeps, away its Witten for the Banter of Light, heaven and its hell as purely imaginary regions. There-THE SILENT CITY. is nething corresponding to them in the mayerse. that

EV. M. THERES VERILIAMER. There's a city just over the Lill,

Where datates and butterious grow; Never city so peaceful and still As this, with its gates white as show; There grasses grow close to each door. And birds warble music at will, Where zephyrs blow softly all day. In that city just over the hill.

From that city just over the Lift There comes no complaining nor strife. For its inmates so peaceful and still Have laid down the burdens of life. They have entered their monst us of stone, So white, like a symbol of police, And their physical sorrows have flown

Through the door of a happy release. All day by these mansforts of stone The weary and suffering wait. As, weeping in sorrow alone,

They sigh for a glimpse through the gate: but save for the echo of bird,

All else is a silent and still, And there comes blick ho answering word I tom that entry i is to ver the hill

E it is way from the flower spanshol street. Tar above the white in its ions of stone, There are volces harmoniously sweet. Heart thrilling with Love's tender tone And they call through the stillness of death, To the souls that are theeding with pain, y And they whisper in sympathy's breath, "You shall meet every loved one again."

Low, thrilling in accents divine. The secrets of Change are revealed,

Life's truths through death's mysteries shine As the door ways of stone are unscaled, And lot all their inmates have flown

To a country more beautiful still. And described the mansions of stone, In that city just over the hill?

## MATERIALIZATION.

Fighted date of the Basher of Light r It would alike confer a great favor on the subscriber. at d, as I dold that, thousands of your readers, if you woold transfer an article that appeared in Mind and Matter of July 20th, under the caption "Experiences and Views of Rev. F. J. Briggs," to the columns of the hanner. Its author evidently understands the subject on which he writes, both in its mundane and spiritual aspects, more thoroughly than most men. I have not for many years perused a communication of any kind that gave me so much pleasure, nor one that accolds second thy. I may say, with my own views as the atticle referred to. Mr. Bridgs seems to have said all that need be said to prove the folly of striving to test

splittual fruths by physical appliances. I think spuit materialization, provided the angels, with the necessary mortal and, can preserve its sensi-tive mediums from destruction at the hands of gressly. etranticed, hyporanit and declinedly wieked and selfseeking tach, is destined to become the instrument, under their direction of putting to rest that greatest f all onestions, "if a man die staff he live again?" At the posent time all the powers of darkness, both within and without the splritual ranks, alike secretly and epenly, seem learned to 'errish it out of existence'; to accouplish this end 1 have it of little doubt the ones. mes of truth, both in the spirit and toundane sphere, have united their powers and brought their malien-Influences especially to bear upon those most sensitive of all instruments of the angels, our materializing modums, hoping to drive them totally from the field of Tabor Ly persistent abuse, frequently conclud in utteratees more feat and false than a London Billingsgate fishweniah would use. That this course of pro-cooling has already had a senious offset on some of the very best uniterfalizing mediums. I ampersonally aware. Tknew of more than one of very first class powers who are kept out of the field for those reasons. It is but a short time, since that I witnessed a minifestation in the presence of one of these mediums so transecialing all I had ever before experienced or seen recorded, that as yet I hardly deem if prodent to give it publicity, who in answer to nev request that she should let her worderful gift be known to the public, assured the that although she then obtidned her slender means of sub-istence mainly by taking in sewing. and lived mestly on bread never tasting meat of any they may be thrown buck upon other no ans which will blind a she would still submit to greater privations effectually ensure their complete salvation's and that I rather than place Lenself in a position, to become subit obliterates the mythent future state on which tool best to such abuse as has been heaped on the Blisses, many lave experied their thoughts and affections, but Holmeses. Bastian and Taylor and other mediums, e dy that a real world of no virus and anteriors, on which she would surely be subjected to were she to ex-, at speakable grandetar may buist upon their vision. bildt in tuble. Under such circumstances 1 think is

and correct manifestations, first as assuredly as the magnetic attraction must be treated according to the workings of its laws to bring out its normal correct results. Interrupt this magnetic *opport* or combernet it through ignorant curtesity or "test conditions," and the needle becomes shaken, wandering and frantie, and you can get nothing correct or satisfactory, and nobody else, as long as that interference with the current is persisted in. It is the same with this mediumiss ite *rapport*, only worse. In the former case you can spoil a compass; in this, destroy a medium, soul and body. I return to the indenalization. If has neither heart-beat not paise, only when the spirit within chooses to produce an initiation to graffy curiosity, or show its power; and then it can have only one, or both. It is beyond their power to organize an independent, self-acting circulating system. If they could do so, the effigy would posses a physical life centred in itself, which would be a physical body, and might be separated from its necess with the medium, as the first which would be to very stage of life. As it is, all the sinsations may frequent upon that take effect in the medians, remarking would be been and the indention. To further illustrate our set, even and to make clear the points it want to bring out. I recur to the mesimerizer and his subject.

the points I want to bring out 1 recur to the mesmerizer and his subject.
When the mesmérizer puts his subject in perfect sympathy with himself, he certs off, through his control, the connection between the subject's physical and spiritual systems, and forms a direct *rapport* between his spiritual brain and the subject's how not realize it, he cause the connection is suspended between his physical and the subject's how not realize it, he cause the connection is suspended between his physical indication of the sensitivity of the spiritual brain and the subject's physical physical indicates the connection is suspended between his physical to the subject and he does not realize it, hence the operator and he teels it immediately, because the connection and the teels is immediately. Because the connection me conducted to his subject's also. And whatever ideas he may choose to send out, through the force of his will accline to the subject's disc, and by his will be controls his subject entranced, as the control does the medium. For the time bring, this point alone teing considered, the subject indicates with out lesions.
But here comes in an important contrast. The subject is for the subject is the optication and physical brain, could it be brain to be breader of an early only and here the optication and the subject is and by the optication. The subject is point alone tend for the subject is point.

be reineved and restored without lesions. But here comes in an important contrast. The sub-ject's body is not made up of substances taken from the body of the operator, and held in *conjort* with it, to held inmodified their inherent chemical status, that they may be returned as they were before, and his physical or canism suffer no injury, as is the case with the medium. Consequently, he neither feels nor re-crises any injuries from whatever injuries may be in-lified on his subject. But the medium does; because all that has been taken from his or her organism for the metricalization must be restored, and exactly re-stored, or the consequences, o the medium must be se-tions.

the materialization must be restored, and exactly re-stored, or the consequences o the medium must be se-tions. I have seen Belle Pervis, a control, several times cut-out and give away pleces of her dress among the com-pany, and restore the dress by passing ther hand over those places she had cut (way. I have a plece she gave me. But latterly they bedine to do this, because, as Spirit George says, "it uses up so much of the pow-er dorees taken from the medium." Of course, as anyone might see, all the forces taken from the medi-minor restored, the system must afterward restore by exit allor, or do without. And, in either case, it would be wasting his or hervitality. Some persons are so constitutionally mediumistic, that their contact will impart strength to the material-ized torm. Others I think the majority by fars are the reverse. Said Mrs. Teed a good materializing medi-tumine effects and elarandent, whom she often visits: "Do not let go of my hand; let me hold it; for you give me strength, and I can stay longer." But I myself, there is the only one that can endure contact with my fittends over there that I hove and that hove me, my fa-ther is the only one that can endure contact with my fittends over there that I have serifted thes I cannot help ut. Eather has sufficient to dime so from the inste-tion here, and a brieft hand-shaking. Consequently, when I am very close to them it weakens them propor-tionately. As much as there reflect the I cannot help ut. Eather has sufficient volume of will-power to constend this absorbing tendency; while the rest weaken, and soon withdraw from the touch of my hand. Now as much as the observed by myestigating. The preceding has opened out the following impor-tant truth or law to be observed by myestigatings : The yeardle never model serve two prepares a potient for a suggical operation, as that has several times been done : The control, Minnle, is the mesmerizer, who mes-

a petient for a suggleal operation, as that has several imose been done: The control, Minule, is the mesmerizer, who mes-metizes the patient. Mrs. Stewart, into a profound trance, and watches that she is held in that state fill the close of the scance. The materializing spirit-workers are the surgeous, who perform their surgleal operations upon her by extracting from her body the substances used mostly in the manifestations. If what is thus taken is not replaced exactly and correctly be-tore lest restoration to cocclostness, it leaves her in the same condition of the patient restored from the mesmeric trance after the surgical operation has been finished; and the shock to the system, in either case, will be in proportion to the intruly inflicted. It may be severe conti, he prevent recovery; and, in some cases, has done it. has done ft

When will these people ducluding scientists, plous

When will those people ducluding scientists, plous dogmatists, matchialists, and those inconsiderate and tash persons who feel savage, unreasoning, or cross at all differences in psychological realms, become wise and considerate choich to freat mediums as they ought to be treated? In the scince room the mediums, should be regarded bear as patients than as to least persons. The social atmosthere should be made harmonious, cheerful, atmosthere should be made harmonious, cheerful, attestion to hope till and aspiriting. During the scince all should be orderly, genial, pleasant, with aspirations out of an very souls for the spiritual and elevating. Then the highest did most satisfactory manifestations can be attained.

There the high estation most satisfactory manifestations can be attained. — I am not a Courenter "expert," nor a Beard " trained mind," nor a Uvi hall "scientist," nor a Faraday " in-dicator ", nor have I got Dr. Fairfield's "harvated ep-lepsy" on the brain, thank liceven! But I have had long experience without being chained to any theory. cision, only asking that you will impartially weigh what I have advanced, and is at a suffer any other neworthy na five to bias you reliad and influence of their neworthy na five to bias you reliad and influence of their neworth is a long experience where to his weege, to "swing around to stand in the face of their many bitter enemies. To the enclose, and pash ny "trained" head at everything promote this end I know of no better way than to cir.
 Spirit Dr. H. F. Gardner at Onset.
 Spirit Dr. H. F. Gardner at Onset.
 To the Educated Lagat: ERIGGS.
 To the Educated on psychological the configuration that the formation of the manifestation of the manifestation to the whole and all features of the manifestation to the whole and all features of the configuration to relative the the manifestation to relative the the manifestation to the whole and all features of the character to realize the configuration the the manifestation to relative the the manifestation to the whole and all features of the character to realize the configuration to relative the the manifestation to relative the the manifestation to relative the the figuration the theory of theory of th ording to relative importance and would do to distinguish a genuine munifestations are inanities tations, deciding to relative importance and elearness, as one would do to distinguish a genuine from a conntrated node ; leaving out, for the time, all fanciful desires as to how they might have been done. Do this, and the "crackal tests" will conce in due time. All have their methods. I went first to Terre Haute nearly five years are. Profiling by my experiences through hundreds of crude scances in former years, encountering in many of them things dissatisfactory, unsatisfactory, codecal, and silly enough to furnish timber sufficient for all the conflicting theories gotten up by those "tradhed minds and experts." To fight back one patter for all the conflicting theories gotten up by those "tradhed minds and experts." To fight back one patter for spirit manifestations, is at first, only noticed sitently what was in the open cablenet, and weighed the soying and doings of the committee and medium- to price we their hward motives. But I watched the manifestations in the opens and their physiognomy, as I thust call it for want of a better word. I be not that prominent parts of many of them were what to two task could simulate. They were un-deniable ventues. And as for the medium carrying in paraphermaticut deriver duer dress, a flour barrel rigged out elearness, as lote deniable vertices. And as for the modium chryping in paraphermaticul der herdress, a flour barrel rigged out in female attibe could not have contained the wardrobe of one eventry in some of the scances, this varying from a negreb plantation dress, brogans, boots, and all, to gentlemen's and tadles' dresses of different colors, styles and qualities, up to the finest and most delicate fabries, and even in anifestation through the services had a dress in essential respects peculiar to his or herself. During that visit, I saw thirty different splrits materialford many of them several times. On the herself. During that visit, I saw thirty different spirits material/red, many of them several times. On the fourth day I told the doctor, in compliance with his frequent invitateets, that I was ready to examine the cabinet and premises. He went up and assisted me the turn up the platform, look up the ventilating register, gave me the keys, and left me to myself. The result was the same as all examinations have demonstrated, That enhants is extained read-proof. was the same as all examinations have demonstrated. That cabinet is certainly fraud-proof. As to test conditions, if a person is not a medlum, put him under them and he can give no manifest-tions. If the modum is but partially developed, and the conditions imposed indict disconfort and annoy-ance, they will be very likely to prevent any manifes-tations. They are nearly as effectual tests in this case as disconterly and rench proceedings in a séame—per-haps not quite so sure, but no less injurious. Where it is known that a person is a medium, "strict test con-ditions" are not only worthless, but injurious. The spirits show Mrs. Stewart while they manifest them-selves, under control she rings a bell while they are out, thumps the tambourine, or pats with her foot. Sometimes the materialization leads her to the front of the cabinet, and they stand there side by side. Once while 1 was conversing with my mother as she was sit-ting in a chair by my side in front of the rostrum, a huminous hand was sen by all, up at the top and in the corner of the open eabinet furthest from the medium, six or eight feet out of her reach, ringing a bell, and Mrs. Stewart in sight in her chair in a profound trance. These are only a sample of ever recurring tests. What This, and I do beg the reader to mark this contrast. Six of each term to for her reach, ringing a bell, and because it is most important and should never, no mover, be forgotten, that fields is wholly separated from the methan is shaken from. But the sub-state from the reading the sub-state of mark till it is not. It is connected by a sub-secone tractable enough to be satisfied with such let them go till they become tractable enough to be satisfied with such let them go the be mentally seen in its effect, insta s plainly as the resport between the needle and the magnetic pole. This is called " attraction, too, if you please, of magnetic op vital or psychological, or a " predominant idea" to please Dr. Cathenter, "There is not much in a sub-sector store they do not anderstand, either to poke it into a sub-sector and entities and but a drastand, either to poke it into a sub-sector and entities and bet very first thing investigators ought to ob-sector that " the scance was not satisfactory unchanges of its laws to produce its normal results, good a forther to poke it normal results and the forther to poke it normal results and the start, puts land a

so she cannot use them without detection. Second– She places her arms behind her, and her sleeves are sewed together with strong line thread, so she can only get them loose by tearing her sleeves. Third–A strong hitting brass bell or band is put around her waist, and any stranger can look the clasp and keep the key. Then she sits down in her chair in the cabinet, which has been open to examination, and the stranger puts a strong leadier thong through a staple of the band at her back and thrusts the ends through two holes and thes them on the outside as secure as he pleases. Fourth– Refore the doors are closed a cord is hung on a nall at the oposite end of the cabinet from Laura. Some-time in the scatter that cord is wound around her ser-eral times over the brass helt, and tied with knots be-lind. The scatter the spirits, as they come out and pointo the cabinet, show her in her fastenings. All thirds, considered, it is doubless pradent and con-vinging for Mr. Morgan to put his daughter under those one tool set conditions. But I distike them they are as abhorent to me as grafifying to others. I believe that her being thed down in that unmatural position for her arms, and one conflued positure of her body, for two long hours, increases her physical "chainshin, weakens the mainfestations and relation her body, for two long hours, increases the physical "chainshin, weakens the mainfestations, and there were them. The given mether to be in the cabinet free, At the spirits all now recollest meter resort to them. Let the spirits are the to go into the cabinet free, At the spirits at now recollest meter resort. The spirits at "the spirit" at my dictain. Were I faster rather heritated, but finally said, if the company would be satisfied, he would not object, pro-vided Laura was willing. I read him. He wanted no caviling over the mainfestations, after the scatter, be-mands one was not nucler "rife test conditions." And I do now onder at its appethensions, in two of the way medhans are treated. Now for the result. Th

# Banner Correspondence.

#### New York.

WAVERLY,-One of the most esteemed citizens, an enterprising business man, also a healing medium and a firm Spiritualist, closed his earthly career a short time since in this place. The Waverty Advocate of Aug. sth contains a biographical sketch of the deceased, from which we make a few extracts :

Aug. sth contains a blographical sketch of the de-cased, from which we make a few extracts: " We noticed very briefly last week the death of Dr. M. B. Weaver, which occurred at his residence on Park avence, on Wednesday morning, July 30th, in the prime and meridian of manhood, his age being but 46 vears. Ills prominence as a man of enterprise and business energy, and his high standing as a Spiritual-ist and spiritual medium, demand a more extended notice. And our infunate relations with him for the past ten years justify us in speaking a few plain, hon-est words with regard to him. He came to this neigh-borhood ten years ago in the capacity of head nuller in the flouring mills of Phillips & Curtis, located a mile and a half from the village. We were early attracted by his quiet manners, sheerity and kindness of heart, and peculiar religious views, and warm, friendly rela-tions were maintained ever afterwards. After a year and a half with Philips & Curtis, he removed to Way-erly, which has been his home, with occasional inter-vals, to the day of his death. His peculiar phase of mediumship, then but partially developed, rapidly grew to greater perfection, iill he hecame videly known as one of the inest mediums of the country. For many years he followed his healing and mediumistic powers -for a few months in Builalo, for a longer period at Caseade, head of Owasea lake – but mainly in Waverly and vichity, although he was frequently called hun-dreds of miles away to minister to the affleted. Some of the most remarkable cures on record were the work of his hands; and there are hundreds of witnesses living to day who gratefully testify to his wonderfull healing powers; and thousands have been made happy in the demonstrated truth of inmortality through his mediumship. His success was entirely the result of intuition and inspiration, having performed and work of a scientifie of the fire of Weaver & Shear, successfully car-ried on the idea of building a steam flouring mill

know that they can procure from this library the loan of some forty or fifty of the best books on the Spiritual Philosophy. We have a great many people here who are interested in Spiritualism, yet we have had no lec-tures for a long time from any prominent trance speaker; nor have we any test mediums of note here. Dr. E. R. Wilbur, an excellent clairvoyant physician, re-sides here, and has a good practice. I cannot conceive of a better field for one or two mediums who have gen-uhe gifts, and whose personal character and daily life would be regarded by our people with respect, than this city of fifty thousand inhabitants. I am pleased to learn that Mr. G. D. Johnson, our enterprising peri-odical dealer, setts quite a large supply of the Bannor of Light cach week; and often has calls for some of your books. There have been the usual number of 'exposers' here, but a faxter or Peebles, a Brigham or Richmond, noble exponders of our philosophy, have never set foot in the city limits that I know ot.'' [Why do you not send for them ?-ED. B. or L.]

#### Ohio.

GENEVA .- Joseph Britt writes Aug. 11th: "Mr. Frank T. Ripley has been spending a vacation at the home of W. H. Crowell, of Jefferson, Ohio. He has home of W. H. Crowell, of Jefferson, Ohio. He has been holding developing circles and scances in this county, giving excellent tests, confirming the idea of the ministry of angels with many. He has been en-gaged in Geneva for the past two weeks, during which fine he has given two remarkable tests. On Angust 1st, John Gill passed on, or died, as the usual expres-sion is, at eleven o'clock. On the same day, at the same hour, Mr. Ripley was at the residence of Mrs. Shepard. Geneva, distant from Jefferson thirteen miles, He then and there made this announcement; 'John Gill stands by my side, and my guides say that he passed away a little while ago.' This was at fifteen minutes past eleven-only fifteen minutes from the time the spirit was set free to the announcement at (coneva by Mr. Ripley, Mr. Ripley immediately wrote to Mr. Crowell, asking if Mr. Gill was dend, and was answered thus:

to Mr. Crowell, asking it Mr. Gill was dead, and was answered thus: "Jefferson, Ang. 2, '1879, FRIEND RIPLEY-John Gill passed on about eleven o'clock yesterday." W. H. CROWELL.' On August 5th, at half-past four o'clock, Mrs, Stowe, aged 87 years, passed on, from Geneva. On the same day, and at the same hour, Mr. Ripley was at the residence of Mr. B. Johnson, playing on a plano. He hen and there made this announcement: "There is an 'old Jady here, and one of my guides gives the name of Stowe.' This was given at thirty-five minutes past four o'clock, leaving only five minutes between events. "What I have written has been related to the wri-residence do yn tritten the spirits say, her house 'is heaven's gate;' believing, or knowing, rather, that the angels wilness our adlons, and know our thoughts, she will utter naught but truth; Mr. Johnson and family, who are unimpeachable witnesses. In conclu-sion let me say that we have spiritual food that the world knows not of. Let us not be so selish as to keep it to ourselves, but pass it to the hungry and thirsty; who are to be found at our very doors. We have speaking here every Sunday of late, and the cause is grandly reviving through the inspirational discourses of Miss Gleason and O. P. Kellogz, Mr. Ripley can be addressed at Jefferson, Ohio, P. O. Box 194."

#### Vermont.

SOUTH WOODSTOCK.-A correspondent writes: "The officers elected at the Annual Convention of the "The officers elected at the Annual Convention of the Vermont State Association of Spiritualists were as follows: President, Harvey Howes, North Benning-ton, Vt.: Secretary and Treasurer, W. H. Wilkins, South Woodstock, Vt.; Vice-Presidents, Mr. and Mrs. A. E. Stanley, Lelecster, Mrs. Dr. Gould, West Ran-dolph; Board of Managers, John D. Powers, Wood-stock; Dr. A. E. Smith, Brandon; Mrs. H. E. Mussey, Dr. E. B. Holden, North Clarendon; H. A. Lyman, Shorcham; Chas, Crane, Hyde Park; James Crossett, Duxbury; Dr. S. N. Gould, West Randolph; R. D. Farr, East Middlebury. The Quarterly Conventions of the Association will be held at Danby, Sept. 26th, 27th and 28th, and at Water-bury, January 2d, 3d and 4th, 1880. All speakers are invited to correspond with W. H. Wilkins, Secretary, South Woodstock, Vt."

#### California.

SANTA BARBARA .- Mrs. H. F. M. Brown writes: SANTA BARBARA.—Mrs. H. F. M. Brown writes: "Professor Gunning, in speaking of qualls, recently said: 'This spring I notice all California qualls paired. There was rain enough in the winter to make good times through the year, and qualis knew that they could afford to pair and raise families. I am told that last spring qualls were always seen in *Bocks*. The win-ter had been almost rainless, and they knew that times would be hard, and they could not afford to mate and raise families.' Is it so? *Do* the birds know so much more than men and women know? I hope it is true, and I also hope that these little things will insist upon their good example being followed."

A. S. HAYWARD writes : "While in Augusta, Me., of late. I was informed of a noble act which shows progress and a spirit of humanity, and is therefore worthy of public mention : The Unitarian minister had leave of absence from his society, and went to Moosehead Lake for recuperation, and while there he was drowned. His body was brought to Augusta, and the Unitarian Church having been taken down to give place to a new one, the minister and Congregationalist Society gave consent that the funeral might take place in their church. Their offer was accepted, and the minister officiated in connection with a Unitarian minister. A Baptist minister of the eily was also present in the societies were taking a fareweil leave of the lifeless body of their brother, a respected and beloved eitizen, the three ministers stood side by side in the publit look-ing down upon the friends as they passed his casket. A valuable and profitable example was set in this kind act." gress and a spirit of humanity, and is therefore worthy

#### AUGUST 23, 1879.

that better country.

spirit friends, who speak from personal knowledge of the next world, assure us that he such unhatural places

can be touch. But though spantialism destroys the

pepular relations arout the future state and man's condition therein, it tailed up a much more to a

sound is able attractive system of deaching on the sub-

ject and it has the framense advantage over Ortho-dexy endus point in being alle to support its positions

by the positive testimony of the living lidhal frants of

There not time left to include this branch of my subject

as Leedal wish, but I would just say that it you will

carefully examine the matter yea will find that spiritnalising district all demonstrates by present facts that reality of a firmer state, of conscious, intelligent, fur-

mottal existence for the human family, fushead of ask-

no year dolla consition the strength of certain an-

in 7 years of the leave in at on the strength of contain in-cludation of its secondly if provide the terms so the prosticly of the second of the provided difference on more the defined of the state of provided that the former and the defined of the state of the formation of the former and the off the second of the formation of the former and second provided to the formation of the former and the second provided to the formation of the former and the second provided the formation of the formation of the former and the second provided the formation of the formation of the second second provided the formation of the formation of the formation of the second provided the second secon

electric terroristic forms, pointhly, that man's happl-ters of theory electric day that world depends entire

Is upbelds, penalties and conduct white here, and not

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by and retention by in its officer, and therefore of lim-fler distances sixtlely, that spirits are grouped and as-

s into touther by out in inherent principles and

appland tasks and habits, rather than to any exter-

nal encounstances, such as frequently band people to

gother here; seventhly, that true has places consists in-

the proper exercise of all the powers of the soul and

the wise and useful employment of time rather than in rest or fille inactivity, eightlidy, that these who have

the capacity and desire, to do good to their fellow be-

lugs, whether in the spirit would or on earth, have atteple opportunities for doing so, and in trying to benefit, others they promote their own sputtual unfolment and happiness, muthly, that abundant scope will be

found for the mending cultivation of number intellectual

facultles and the perpetual accomplation of truth and knowledge, and tenthy, it it budge the universal and

eternal faw of processive development, all men, eyen

the lowest and plest will eventually att in to noral

This is but the functest confine of the future state

which Spiritualismentalits, and yet how glorious and soul inspiring it is f. How yis the prior in every sense to the tetitions realms in which near has for

long believed , whose grotespaness and absurdity on

the one hand are only equaled by their barbarous and resoluting character on the other". And how much more pleasure there is it, contemplating that future.

and in booking forward to the time of our handling up on

its sun lit, shores, than the vanished necton with which

his such a second can be valued of the value we have many of us were formerly contributed . And as we have in the light which spirit anism have thrown upon they even interesting solution of the value in the knowledge to a

of our eternal lightes which it so liferally supplies us with grafitude to Gost and the splittworld could be

kindle our souls, and somes of proise and thanks right, Inspire car, to give, "Tehedd, my arrived frother, that beautiful world which will soon of childs golden portals to receive thee?" Even mew the schilt friends

are walting to give the e. a hearty welcome. Look up.

by hereaved sister , the level ones thou hit we plut for are standing there despring to fill the soft the home

they have entered. The constanted one unduit with the

certain knowledge not, the more hope or belief, that an elemational awarts you, and that your departed friends who have passed into it can return, and com-

mune with yes, while you are still in the mostal form And may you and I so have in yow of that wild that which we enter upon it is may be with soyland confi-dence, and not with strinking, success and pairs?

There are many other important subjects on which 4 should like to have polyted out the destructive and constructive tearbor of spiritualism for wart of this

forbids. Ellave shown that it demolishes a number of

false Geds, but only if at the Supreme during may be

more truly worships d. But it explores many of the erroneous notions of religion that prevail, but only

that the genuine thing may be more fully enjoyed and

praeffeed ; that it sweeps away the popular theological i

views on its protion, but only that the actuality of the

gift may be established, and its real ments determined.

that it reports the commute of input scharacter and capabilities that has so here, been projected, but only that a more correct and weath years place.

that it deprives the people of an introd and impossible Saviou (in whom they mostikin by trust, but only that

purity and the sections.

eision, only asking that you will impartially weigh the hands of our persecuted mediums, and enable them

the conference discussions furned on psychological laws and facts, and on spirit presence and the culture of the coversion At its close Lwas introduced to Mrs. Stilles, of Worcester; after a few minutest talk with her and others in the grove, she said to me, "I feel to Instant, yet must tell you that I have a message for you from Dr. Gardner, whom I never met." She then gave the message, to the effect that he was, on earth, an camest Spiritualist but a "indexial Spiritualist? on the outer side of things; but that now he was studying the force tree which we had been discussive, and so making up his deficiencies and trying to round out and perfect his life. This interest was stall alive as even he was present to give meand others strength and force, which he always had, and to gain in spiritual culture. The said to me, y You will understand just how I feel, and so I am glid to come to you and tell of my aims and efforts and of my presence."

Tean only say that all was stifkingly like our lifely useful and carnest friend, both in matter and matner, giving intrinsic proof, often the best, of its genuineness. I joit the influence of the personal power and the aspirations of Dr. Gardner. Yours truly,

#### G. B. STUDEINS. -

#### A Satisfactory Flower Scance.

To the Editor of the Basher of Light:

d. Wesley Martin, Esq., one of the most prominent citizens of East Milton, informed me that he employed Mis, Hatch, the recently developed flower medium, to come to his house and give a seance. He invited ineluding his family twenty-eight persons, all of them his friends. Mrs. Hatch came out in the train, having no baggage that was visible to the external eye. There was no erucial test applied to Mrs. Hatch's mediumship, but as they were all seeking for truth, and were strangers to Mrs. Hatch, the conditions were favorable to having truth and facts. To make the notice short, I will say that Mr. Martin reports that more than two hundred different flowers were distributed to members. of the circle-none of them being near the medium, but the flowers were placed upon the heads and in the laps of those present-a difficult thing to have been done by the medium, even if so disposed, without detection. This seance has produced a great sensation in that usually quiet town, and all who attended express a desire to see more of the phenomena connected with A. S. HAYWARD, Spiritualism.

A MATERIALIZED SPHEIT .-- Last Wednesday night, at a séance at the house of Mrs. Makdougall Gregory, 21 Green-street, Grosvenor-square, London, the self-illuminated materialized spirit of John King was seen several times by all present floating over the table, while the medium. Mr. Williams (off his own premises), had his hands held by Mr. Serjeant Cox on the one side, and Lady Colquhoun on the other. Among the witnesses present were Sir William Donbar; Bart.: Alrs. Gregory, Mrs. Wiseman, Miss M. Houghton, Mr. Townsend, Mr. Annesley Mayne, and Mr. Harrison.-London Spiritualist, July 25.

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And I now leave the matter to your endement for deal every means practicable should be used to strengthen

I the Folic red Wind and Wattern From the few numbers of your paper that I have had it by the suite of reading. I perceive that you have taken a resolute stand that mediums, est estably those for phases of materialization, since they are the most ob-nextensets all ferms of opposition, open, lurking, low-dued, blacted and envious, should be treated with can-dor, fatness, and respect, as though they, too, had some rights that opponents and those who claim to be investigators are bound to respect. In this you have nextensity of the principle of investigation, avowed and published by Col. Orest, to hold all mediums im-postors till they proved the medices hered, is wrong in and phylickness by Col. Oreoff, to hold all mediums line in postors till they proved the inserves homest, is wrong in a tyself and perturbers in its consequences. Mistreating a homest mediums and imposing oppressive test could buy upon them, does not belo one lota toward detects a ing impostors. If there are verifies in spirit manifes attains, whether playsical or psychological, those re-sults must be wrought out through law and order, like we chemical results, and true like nesses in photography. If the chemist must have his conditions and the photography rapher his. And they would give disastrons minifes-trations for the law of the relation of the photography rations if they allowed very novice to impose his con-ditions to substy himself, or his contaition ma-the comply into evidence of their being frands. In my readings and investigations, such as they have by have been. I have endeavored as far as I could, to as-quant myself with these taws and their practical boards of hiss, to obtain the beard manifestations. Also, that we have the been of heave endeavored as far as I could, to as-figurations to such that the based of the stations and the photography. If the such the base and investigations are as the photography and have been. I have endeavored as far as I could, to as-figurations to a such the base and the photography and hyperbolic such as the photography and the photography as the photography and the photography. If the photography and the photography are able to an and the photography and a photography and the photography and and a photography and and a photography and a phot ostors till they proved the usedves honest, is wrong in self and permetors in its consequences. Mistreating

have been. Thave endeavored, as far as I could, to as-quaint myself with those laws and their practical bear-ling, to obtain the best modifications. Also, that we might understand our duties toward the medium and the medium's obligation to investigators. Among ra-tional moral beings there must be obligations to act up to en both sides. It is not to be all exactions on our part and all compliance on the part of the mediums. And I am willing to contribute what little I can toward assisting carnest inquiters and investigators, and for the defence of mediums against investigators and inducious exactions. In my letter to Mr. Lamb, of Chleago, hi answer to his inquiries respecting the phenomena at Terre Haute, published in your issue of June 28th I had of necessity to omit many things with regard to the philosophy of materializations which facts demon-strate, that ought to be more generally and better un-derstood. And I would like to pursue this subject fur-ther, in a few articles to *Minet and Matter*, should my health permit. As a starting-point let me restate what I showed in that letter, viz. That the materialized form in which the split thas encayed itself for the time is merely an effory, an envelope, all artificial, and the attempt may be a success, and it may be imperfect in many ways, according to circumstances. And these imperfections are no evidence of frand on the part of the medium or spirits. All the life there is in it pertains to the sub-stance as separated from the medium's living organ-ism, like flesh cut away in vivisections. Thus, and I do leg the reader to mark this contrast, because it is most important and should never, no never, be forgotten, that leads its wholly separated from the living organism it was taken from. But the sub-stance that is made up into the materialized form is not wholy separated from the materialized for

his another and torgettumess of self led him to over-work, which, with mental anxiety connected with his business, prostrated him during the past whiter, and he gradually sunk under that ever-flattering disease, consumption, till the 36th alt. The hands of a kind and hoving wife were ever quick and untiring in mulstering to his wants; but kindness could not stay the destroy-ing angel's hand, nor love longer hold the departing solution.

spirit. To him this natural and beautiful change, called death, had no terrors. It occurred in the nost quie and peaceful manner; and to the last moment he real ized the truth, written by the sweet poet of Sheshequia nearly half a century ago, that 'Death is but a kind and gentle servant, who, with noiseless hand, unlocks life's flower-endreded door to show us those we love.' Dr, Weaver was a lover of humanity, from the high-est to the lowest and poorest; and there will ever stand recorded against his name : 'A man that loved his fel-low-men.'' low-men.

#### Connecticut.

NORWICH .- Lessie N. Goodell writes : "J. Frank Baxter has been here recently, and gave splendid satisfaction by his tests, which were perfect. Mrs. E. L Williams, 33 Thames street, is generally considered the best elairvoyant, business and medical medium in this city. I have never met her superior. After an enforced silence of nearly two years I am to enter the field this fall as a psychometrist, business medium and hecturer. A year ago I developed in psychometry with Prof. J. R. Buchanan. It is a most fascinating study, and well worthy the attention of all mediums. The *Barnner of Light* is from week to week filled with good things from both spirits and mortals, and one hardly knows what to read first; while you, dear editor, are to be envied, for each week are you permitted to bring sunshine and happiness into thousands of homes." Williams, 33 Thames street, is generally considered

#### Massachusetts.

FALL RIVER .- A correspondent writes: "Some time since a friend of Spiritualism very generously presented our Public Library with a full set of Andrew presented our Public Library with a full set of Andrew Jackson Davis's books, and another liberal gentleman presented it with the following named ably written and very interesting works: 'Nature's Divine Revelations,' by A. J. Davis, 'Primitive Christianity and Modern Spiritualism,' by Eugene Crowell, 'Modern American Spiritualism,' by Enma Hardinge, 'Report on Spiritu-allsm by the Committee of the London Dialectical Soci-ety,' 'Ileaven and Hell,' by Emanuel Swedenborg, 'Arcana of Spiritualism,' by Hudson Tuttle, 'People from the Other World,' by Henry S. Okott,' 'People from the Other World,' by Henry S. Okott,' 'Peoffalls on the Boundary of Another World,' by Robert Dale Owen; 'The Debatable Land, 'by Kobert Dale Owen, 'Glimpses of the Supernatural,' by the Rev. Fred'k Geo. Lee, D. C. L.; 'The Halo: An Autoblography of D. C. Densmore;' 'Proof Palpable of Inmortality,' and 'Planchette: or, The Despair of Science,; 'by Epes Sar-gent; ' Miracles, Past and Present,' by William Mount-ford; 'Spirit Invocations, or Prayers and Praises' by Alvan Putnemu - Moder On Wilster Science, 'by gent;" Miracles, Past and Present,' by William Mount-ford; 'Spirit Invocations, or Prayers and Praises,' by Allen Putnam, A. M.; 'On Miracles and Modern Spiritualism,' by Alfred Russel Wallace; 'Spirite,' by Theophile Gautler: 'Night Side of Nature,' by Mrs. Crowe; all of which were accepted by the Trastees of the Library. Since then many other books on Spiritu-alism have been added to the library by purchase, namely: Charles Beecher's Book, Kiddle's, 'Isis Un-velled,' etc. Our friends in this locality will be glad to

Verification of a Spirit-Message.

The following is an extract from a private letter written to us by a highly respectable lady :

The following is an extract from a private fetter written to us by a highly respectable lady: "Calling upon a valued lady friend a few evenings since (who has been a constant subscriber to the *Ban-ner of Light* for many years), I was incidentally asked, during the course of conversation, the exact name and age of my dear departed grandmother, who passed to the summer-land March 24th, 1876. Imagine my sur-prise and agitation, as a sequel to that question, when a *Banner of Light* bearing date June 24th, 1876, was placed before me, containing a most beautiful message from the sainted old lady, who had availed herself of the opportunity of communicating, barely two months subsequent to her decease. I became a convert to the beautiful Spiritual Philosophy several years since: my previous religious training had been in the an-stere Episcopal faith, but strange to say, I received no comfort nor peace of mind from the religion of my childhood; there remained an unsatisfied longing, a vacuity in the recesses of my heart, which was only satisfied and filled to repletion when I became con-vinced of the soul-satisfying, noble truths of Spiritual-ism. My grandmother was a member of our family upwards of thirty years-the bright, particular star beloved by all, through her lovely character and many spiritual graces. Her name was Ann M. Bradley, aged 85. Spiritualism has come to me unsought and un-heralded. My sonl was tempest-tossed upon the shoals of doubt and materialism, having been a resident of Germany for many years, and consequently an enthu-slast in its neculiar school of metanbuycies. Surely, a Germany for many years, and consequently an enthu-siast in its peculiar school of metaphysics. Surely, a faith that can so utterly set at rest all racking doubt and intense mental suffering must ultimately prove the panacea for thousands of others."

#### Passed to Spirit-Life.

R. R. Booth, son of Wm. L. Booth, Esq., Pres-ident of the Liberal and Spiritual Association of Texas, was foully assassinated in this city on the night of the 30th ult.

Deceased was a lawyer of ability and promise, and held advanced views, and was a firm be-liever in the truths of Spiritualism. To his family and friends we, in common with all our them that he has culy entered a sphere of more usefulness, and though absent in the body, they can hold sweet communion with his emanci-pated spirit. His body was deposited in the city cemetery by the side of the wife who had preceded him to brighter spheres. At the grave the ceremonies were few and simple. Before depositing the body in the grave Mr. Jas. Arm-

the ceremonies were few and simple. Before depositing the body in the grave Mr. Jas. Arm-strong spoke as follows: *Friends:* We are assmebled here this evening to pay the last sad rites of sepulture to the body of our friend and brother R. R. Booth, and whilst our poor frail hu-man nature cannot surmound our grief for his untimely taking off, we know his emancipated spirit has already commenced its ilight to that home prepared for his re-ception by loving spirit friends who have gone before; there the tired hands shall rest, and the weary brain find repose, and though separated from us for a time by the stroke called death, yet we know father, fond mother, loving sisters, darling children and brothers who still linger on the earth-plane mourning, they will not be deprived of his loving presence and watchful care. The world was made better by his having lived in it, may be most appropriately said of our arisen brother, and although taken from us in the prime of manhood and usefulness, we know his "works will live after him." As a friend he was ardent and true, as a father kind and alfectionate to a fault, as a son and brother he was equalled by few-excelled by none. To his bereaved parents, relatives and friends we ex-tend our heartfelt sympathies, and assure them that although his body lies before us in death's cold em-brace, yet he still lives to cheer and comfort them on their way to that happy home to which he has but gone before.—*Texus Spiritualist (Hempstead) for Au-gust*.

An art critic, describing a recent collection of bric a-brac, says: "The visitor's eye will be struck on enter-ing the room with a porcelain umbrelia."—Detroit Free Press.

LOOK UP, NOT DOWN! Life, to some, is full of sorrow-

Half is real, half they borrow-

Full of rocks and full of ledges,

Seeing never makes them wise, Looking out from downcast eyes. All in vain the sun is shining.

Corners sharp and cutting edges.

Though the joy bells may be ringing. Not a song you 'll hear them singing-

Waters sparkling, blossoms twining,

See the weeds among the clover;

Drinking from the bitter fountain.

Drops of dew and drops of rain

All in vain the blessings shower,

And the mercies fall with power.

Rich and royal, 'neath your feet.

Let it not be so, my neighbor;

Look up, as you love and labor.

Every man has cares and trials.

Joy and pain are linked together,

Like the fair and cloudy weather.

Michigan State Camp-Meeting of Lib-

[Reported for the Banner of Light by Mrs. L. E. Balley.]

We let our hole at battle creck one day in advance of the meeting, accompanded by Miss Carrie Harwood, to assist us in decorating a hall which should be ex-clusively devoted to scances. Arriving at the dépôt, we were met by the Superintendent, S. B. McCracken, and Dr. A. W. Edson, of Lansing, who conducted us to the ground, where a committee of the resident ladies awalted us.

awalted us. A more beautiful place could hardly have been se-lected. The entire grounds are well kept, and remark-ably neat and clean, almost entirely shaded from the

sun by stately maples, and are easily accessible by both

Over the outer doorway, in large letters, we read this

"How pure of heart and sound of head, With what divine affection bold, Should be the man whose thoughts would hold An hour's communion with the dead, "

railload and river

lar meetings.

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beautiful verse

We left our home at Battle Creek one day in advance

eralists and Spiritualists at Lansing, July 26th to August 4th, 1879.

May we have, oh, let us pray, Faith and patience for to-day.

Not for one alone woe's vials;

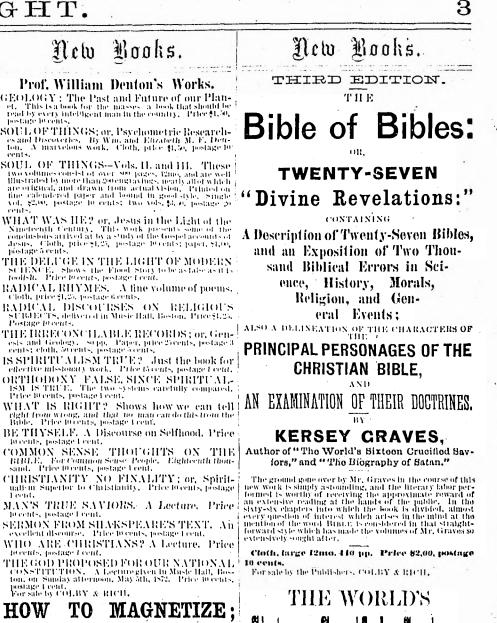
Gathering chaff ye tread the wheat,

Swell into the mighty main.

Lot your molehill seems a mountain;

Everything and anything, But the gold the sunbeams bring.

They but see, through these same sorrows, Sad to-days, and worse to-morrows. See the clouds that must pass over;



# Sixteen Crucified Saviors:

CHRISTIANITY BEFORE CHRIST. CONTAINING

New, Startling, and Extraordinary Revelations in Religious–History, which disclose the Oriental Origin of all the Dootrines, Principles, Precepts, and Miracles of the

Christian New Testament, AND FURNISHING A KEY FOR UNLOCHING MANY OF ITS SACRED MYSTERIES,

BESIDES COMPRISING THE History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES.

Printed on the white paper, large 12mo, 380 pages, with portrait of author, \$2,00, postage to cents, For sale by COLBY & RICH,

#### SPIRITUAL COMMUNICATIONS.

PRESENTING A REVELATION OF THE

FUTURE LIFE, AND HAUSTRATING AND CONFIRMING THE PPNDAMEN-TAL DOCTRINES OF THE CURISTIAN PATH. Edited by

## HENRY KIDDLE, A.M.,

Superintendent of Schools, New York City.

HERRY RIDDLE, A.M., Superintendent of Schools, New York City, This book contains the record of one of the most extraor-dinary experiences ever vanishated to man. Marvelous as it will appear, the whole has been the work of about nine menths, during which time the editor has been placed in di-rect communication with so large a number of splitt intell-genes-will so which a range of gradalion that be can pre-sent fitis record, at which he is only the humble editor, with great confidence as a Revelation of the future destine of marking, of a firmer conviction of the obligation imposed interactor, Gerainly, no hook was ever published with a more shnere love of Truth, a more carnest desire to benefit marking, or a firmer conviction of the obligation imposed into editor, by Divine Problemer, than this one. The editor, by Divine Problemer, than his one, and the editor by Divine Problemer, than the has vielded bindly to any suggestions emaining from the splitt in the edi-split than any of these communeants; and to Him the ed-bindly to envorthers have earnestly appealed for guidance and damperous in the highest degree. There is a mightler split than any of these communeants; and to Him the ed-tor and his converters have earnestly appealed for guidance and damperous in the superseded. The oblowing are the chapter headings : Introduction; Narrathe of Facts; Narrative of Facts continued, with Ya-rious Spectmens of Splitt Communications; Communica-tions from Various Splitts; Communications; Communica-tions from Various Splitts; Communications; Communica-tions friend, and Bioleai; Importance of the splitt Writings; Appendix; Index. Proversite by Coluber free, For steb by Colubit A RICH. FOURTH THIOUSAND-REVISED.

Evening Session.-Dr. P. T. Johnson of Coldwater gave one of the finest addresses of the entire meeting, upon "The Human Will, and its Origin ?" closing with a poem. Song by Granville Wood ; followed by a beau-thul piece of music upon the flute by the President, af-ter which an appropriate closing poem was improvised by Dr. Johnson. by Dr. Johnso esday Morning .- The usual seances and confer-

*Tuesday Morning.*—The usual scances and confer-ence. *Afternoon.*—Mrs. Jewett presiding, S. C. Cofinherry spoke on the "flational Theory of Civil, Social and Rell-glous Reform," closing with a powerful argument in favor of the immortality of the soul, the entire speech being as logical and strong as a noted lawyer's argu-ment night be expected to be. Marvin Babcock of St. Johns addressed the meeting from a materialistic standpoint, his views being en-tirely different from the previous speaker, but his style of speaking engaged the attention of the audienee. Rev. Charles A. Andrus, President of the Mediums' Medical Association, announced that the morning ser-vice to-morrow would be devoted to its interests. *Tuesday Erening.*—Mrs. L. E. Balley offered the fol-lowing resolution : *Resolved*, That we tender, the thanks of this meeting to

lowing resolution: Resolved. That we tender the thanks of this meeting to Hon, Judge Lawrence for his presence here as one of the Vice Presidents and as a speaker, and particularly for the beautiful and deeply funching experiences related in his ad-dress on Monday afternoon, with materialized spirits, in which the incerding was greatly interested, and which we consider infinitely proper and appropriate for this occasion as a part of the religious services.

consider infinitely proper and appropriate for this occasion as a part of the religious services. The resolution was accepted and heartily approved. Rev. Charles A. Andrus gave the evening discourse upon "The Seen and Unseen Forces that Govern all Things;" it being an entire review of Mr. Babcock's materialistic lecture of the afternoon, and a close analysis and answer to the same, from a spiritualistic standpoint, proving that the materialist only reasoned from the objective side, viewing only the seen, while the unseen was the only motive power that controlled or governed the seen. "Scott Frazier," the poet who controls Bro. Andrus, then closed the services with a fine poem upon "Im-mortality." Wednesday Morning was devoted to the business of organizing the Society known as the "Mediums' Medi-cal Association," and a report of the same will appear in full, separate from the regular proceedings of the Camp-meeting.

in full, separate from the regular processing, or an Campineeting, Michaesday Afternoon, — Judge S. B. McCraeken called the meeting to order in place of the President, who was absent, and announced the semi-annual State Convention to take place the last four days of August, and earnestly urged all present to unite in making it a success.

who was absent, and announced the semi-annual State Convention to take place the last four days of Angust. and earnestly urged all present to unite in making it a success.
Rev. J. H. Burnham, the cloquent champlon of Materialism, was introduced, and gave a most beautifully worded address upon "The Sentiment of Worship, or Religious Emotions."
Mrs. Dr. Severance resumed the chair, and introduced Mrs. Mary C. Gale, who gave a discourse on general issues, and made an earnest appeal in behalf of alding D. M. Bennett, now in his prison cell. Judge S. B. McCracken spoke briefly, presenting the primal thought underlying this meeting, "the starting of a newspaper," and its advantages resulting therefrom. Remarks were made, highly favoring the project, by Rev. J. H. Burnham, Rev. T. H. Stewart, and others. Bro. Stewart offered a resolution, which was accepted and unanimously adopted, (and which appears later in the report.) *Wednesday Evening*.—Mrs. M. E. Pratt, of Aurora, III., recited a charming original poem.
Mrs. Offe Child sang a comie song, greatly to the amisement of the audience. *Thursday Mernon.*—Dr. A. B. Wheelock, of Wiscoust in a brief address, gave a perfinent answer to the question of many lasting friendships. *Thursday Mernoon.*—Dr. A. B. Wheelock, of Wiscoust in a brief address, gave a perfinent answer to the question, "What is Splittuilism?".
T. H. Stewart was politely introduced by Charles Andrus, presiding in the absence of our President, in a friendly converse. More our specific address, gave a perfinent answer to the question, "What is Splittuism?".
Thursday Mernoon.—Dr. P. T. Johnson spoke on "The Contrast between the Old and the New;" condemning the reative system quackery in the extreme, and erve a marked comparison between their abortive efforts and the Magnetic Healer's specessos. an by which mapses, into the tails interesting weeks of a strict survey of the Fair Grounds and its buildings, the work of decoration began. A building twenty feet wide by forty feet long was the best selection for our purpose. Although of plain rough material, deft and willing hands soon converted it into quite a paradise in appearance, and through which we desire to conduct the readers of the good old *Banner of Light* ere the crowd arrives to binned our steps, hoping it may assist those unused to beautifying places for similar

With what divine affection bold, Should be the man whose thoughts would hold An hour's communion with the dead," around which is a border of evergreen, relieved by fifty fuchsias in tissue paper, most perfect in repre-sentation, and adown either column is evergreen neatly arranged. Upon opening the door, the first view that meets the eye at the right is of the cabinet-sized pho-tographs of the benign faces of Messrs. Colby & lich, elaborately framed, and trimmed with evergreen and white roses, over which, in letters of evergreen, are the words "BANNER OF LIGHT." Upon the left is hung the framed prospectus of the Religio-Philosophical Journal, containing the wood-cut pictures of Hindson Tuttle, Judge Edmonds, D. D. Home and S. S. Jones, an-ranged exactly like the group before described. Be-neath each is a good supply of the papers represent-ed, thus affording reading matter for those who destree it. Upon each side of the four walls are arches of ever-green tweive feet in length, those at the sides the same number of white roses, to represent the date of the advent of Modern Splittaulism. At the top of the room, running around the hall, is a column of ever-green, and suspended over the rafters, almost hiding their roughness from view, are columns of the same; hanging from the centre of each are statis are nearly covered with pictures, mostly of the papers represent-ing from the centre of each are statis, the same; hanging from the centre of each are benutifully-worked motioes of eard and worsted in frames, reading the ap-propriate sentiments: " Welcome," "With Joy we Greet You," "Onward Ever," etc. The walls are nearly covered with pictures, mostly of representative Splitualists, all your reporter was able to obtain, such and hanging from the centre of each are benutifully-worked with whit splitten also a fine painting executed by her-Mrs. M. F. Blair-also a fine painting executed by her-Mrs. M. Pratt, and several of her paintings; the fine inspirational singers, Mrs. Ohe Child, Jesse Sheppard and A. M.

through their ignorance; pronouncing their entire sys-tem quackery in the extreme, and drew a marked comparison between their abortive efforts and the Magnetic Healers' successes. President CoMbubery dwelt to some extent upon the merits of spirit pholographing, as given upon the ground, through the mediumistic gifts of Mrs. M. E. Pratt. *Friday Morning*.—President Coffinberry in the chair, introduced Mrs. M. E. Pratt, who read a short address. Father Woodford gave a logical and scientific ex-planation of improvised speech, or song, which was highly instructive and convincing. Mrs. Dr. Severance commended the last speaker's remarks, and spoke on Mediumship—its uses and abuses.

abuses

Abuses. Mrs. Mary C. Gale related some of her life-experi-ences and development as a medium early in child-hood. Her remarks thrilled the entire audience, and brought tears of sympathy to many eyes. Mrs. L. E. Bailey presented the claims of the Banner of Light. Friday Afternoon.—Rev. T. H. Stewart presented the claims of the Benefit Aid Society. The Lansing Knights Templars' Band, composed of 25 pieces. discoursed most excellent martial music dur-ing the alternoon session.

Sunday Morning.—The session opened by a confer-ence at nine o'clock for one hour. Short speeches by President Collinberry, Mr. Goodsill, Ira Smith, who also read a poem, and Miss Hildreth, who related a case of extreme suffering and ill health restored theorem endel waves.

case of extreme suffering and ill health restored through spirit power. Dr. A. B. Spinney spoke at length upon the "Science of Spiritualism, and why he was a Spiritualist." His lecture was powerful and effective, and well received, Sunday Afternoon. --J. H. Burnhan made the open-ing address to a large assemblage of at least six thon-sand people, taking for his subject "The Mistakes of Jesus." Dr. Juliet Severance spoke on the "Mistakes of So-clety." For an hour she held the large andlence spoli-bound by her oratory and cloquence. Judge S. B. McCracken expressed himself gratified and favored beyond expectation at the success of the meeting, and the good behavior of the entire andlence. Sundry Ecening.--Mrs. L. E. Bailey gave an original poem.

Similary Electrics—and the second sec

areas to the namey one reaction the tomoving resonation is Resolved. That the thanks of this assembly are done and are hereby most cordially tendered to the Hon, S, C. Cotta-berry for the able, dignified and faithful manner in which he has disclinated the difficult and laborious duties of Chair-man during the meeting now drawing to its close, and we congratulate the management upon having secured the set-vices of so competent an officer.

Dr. A. B. Spinney presented the following :

 $\mu_1$ ,  $\alpha$ ,  $\alpha$ , spinney presented the following : Resolved, That we, as Spiritualists and Eberaists of Michigan, desire to express our thanks to  $\kappa$ . B. MC tacken for his devotion, labor, and successful attangement of this Camp-Meeting, and for its high moral tone, decoratin, and justice done to all.

The resolutions were formally accepted and adopted. A vote of thanks was also extended to the people of

Lansing and to the news press generally, REMARKS BY THE REPORTER.

REMARKS BY THE REPORTER. Prof. Grawfile Wood, of Detroit, an excellent nu-sician, conducted the congregational singing for the entre services; and the sweetest of inspirational sing-ers, Mrs. Olie Child, sang two or more of her charming songs at every session. Many of her temperance songs were rendered with touching effect. Our first attempt at a Camp-Meeting has truly been erowned with suc-cess, and far beyond our most sanguine expectations, when we consider that it has been chected through the almost unalided efforts of one man. The future out-look is indeed one of hopeful anticipations. Lansing, Aug. 4th, 1879.

## Passed to Spirit-Life:

**FARSEQ 10 Spirit-Late:** July 31st. Sylvester Stone, aged 60 years. Bro, Stone was one of the faltibul of earth. No trust or obligation he ever assumed that was not builded. Whether as freman for the city, or having charge of prepetty for others, or as a provid or for his family, and ha the minor amenities of life, he was faithful and honorable. A com-munity cannot easily surrender such men up to death's work without feeling a vacancy not easily filled. For many years his knowledge of spirit-communion has been his per, and at last his friumph. His companion 's griet is a snaged through the same source. His place in the hone will be missed more and more as the months pass, but the communion across the death-line will lighten up the otherwise londy path. For, as another once said, ''I will not leave the nor for ske family. W. A. D. Boaton, July, 1879. THE GOD PROPOSED FOR OUR NATIONAL CONSTITUTION. A Legenregiven in Music Hait, Bos-ton, on Sunday atternoon, May 5th, 1852. Price 40 cents, postage 1 cent. For sub by COLBY & RICH. HOW TO MAGNETIZE:

From San Francisco, July 16th, 1879, William A. McDon-

From San Francisco, July 16th, 1879, William A. McDon-ald, aged 50 years. He was a firm believer in Spiritualism. His sickness was long and sufferings intense, but his faith never wavered, in his last moments the saw the loved ones gone before and conversed with them. His wife is one of our most worthy medling, and strength is given her to give consolation to others in this her hour of trial. By request of the deceased, the writer, assisted by Mrs. E. H. McKinley, spoke, under spirit influence, words of love to a large audience of sympathizing friends.

From her home, in San Francisco, Jan. 26th, 1879, Naney

Stone, aged 72 years 3 months and 8 days,

Stone, aged 72 years 3 months and 8 days. Her faith had been made strong by frequent communings with spirits. For many years she was an instrument in the hands of the angels to write, rap and draw, giving proof positive of the return of our loved ones. She had passed twenty-live years in San Francisco, and all these years of changes her hand was opened to every one in distress. She was a respected and belowd friend. As the weight of years came mon her, she spoke of the change with a bright suite, and her answer to inquiries was, "1 am neating my home; it is all bright over there," By her request, temarks were made by the writer, Mrs, A, D, WIGGEN.

From Shreveport, La., July 16th, of consumption, Capt, James E. Phelps, aged 50 years.

James E. Phelps, aged 59 years. He was among the first to embrace the Spiritual Philoso-phy, of which he has always been a fearless advecate. Firm in this knowledge, Death had no terrors. A few weeks he-fore his departure, while the writer was stitling in his room, the spirit friends came and administered baptism, also the spirit friends came and administered baptism, also the sacrament--an imposing scene. The appeared clothed in purest white, while the fuscled draperty was equilisticly beautiful, which he realized without sceing. He leaves a lovely wife and two young draghers, who are not without hope, and somethnes knowledge, of his continued presence. His last labors on earth were in the interests of the Associa-tion of Spiritualists in Sinevoport, where they have a good organization and sustain because one half, the present year, We hall thy return with joy from the kand of the beautiful and home of the blest. S. A. H. TALBOT, *ital reston*, *Teras*.

From Hlusdale, Lee Co., Towa, July 19th, 1879, at 4 o clock P. M., of dropsy of the heart, Mrs. Janetta Cruze, aged 41 ears and 25 days.

years and 25 days. She leaves a husband and five children. She was for more than twenty years a helfever in spirit communion, and died firm in that faith. Mrs, Cruze was a native of Scot-land, where she was born June 21th, 1836. She then came with her father to America, and settled in Lee County, Iowa, with whom she lived for two years; but he dying, leit her an orphan ten yearsold. She then lived with her nucle until the age of skitten, when she was married to John B. Cruze, Jan, 25d, 185t. She was a faithful and loving wife, a kind and affectionate mother, and a true friend. *Com*.

From Birmingham, Oak Co., Mich., July 28th, at 7½ P.M., after a lingering illness of nearly four years, Mrs. Wm. Mar-

tin, in her 73d year,

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THE INCOMPLICATION NEW TREATED AND A TREATED A T

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THE TRUTH SEEKER COLLECTION

portraits of the two Indian Chiefs, Katooskah and Watoskab. Upon the centre-table, in a card-basket, are the small-sized photographs of many eminent mediums, and nearly every speaker of prominence in the field.
 Saturday, Judy 26th, was mostly occupice in pitching tents and making preparations for Sunday. In the atternoon a conference meeting was held, which the reporter was too busy to attend. In the evening speeches were made by Hon. S. C. Comberry and Mrs. Mary C. Gale.
 Sunday Morning, A. Song of Welcome, by Mrs. Child; Hon. S. C. Comberry and Mrs. Mary C. Gale.
 Sunday Morning, A. Song of Welcome, by Mrs. Child; Hon. S. C. Comberry and Mrs. D. Severance, who had appeared so unexpectedly among us, and who (with her good husband) was heartily predict by many loving hearts. Mrs. Severance spoke briefly, addressing her remarks to spirits in the body, instead of talking of disembolic dones; and her address was preeminently practical and pointed. Mrs. Hattie Hamilton, medium and speaker, of Port Huron, gave a very interesting history of her personal experiences, closing with an earnest appeal for patronage in purchasing pictures of the aged and infirm veteran, N. B. Star.
 Henry Willis, of Battle Creek, highly commended the first speaker; thought our meeting must prove a success, in the way of talent, with the promise of her presence cluring the entities gathering.
 Mand M. Merchan, S. C. Comberry.
 Itemy Willis stated that eleven hundred people had artived from the West on excursion trains, and four hundred were left behind, whom it was impossible to seat; several hundred had also come in from the East on the same line, and the previous trains, and four hundred were left behind, whom it was impossible to seat; several hundred had also come in from the East on the same line, and the previous trains, and four hundred were left hele is a put the first formal announcement on the program. Othereredeal with nervore of the rostrum, it

Instal conditions over spirit, and the character of human lives.
Monday Morning was occupied in conversation and private scances in the different tents and buildings on the ground, until near eleven o'clock. After a brief conference, the President announced the presence of Mr. and Mrs. Riehmond, and invited them upon the platform, asking Mr. R. to speak a few words in regard to the "Spiritual Record." He replied by saying that Outna, who controlled his wife, usually did the talk-ing, and asked permission to present "Outna." This well-known spirit then controlled Mrs. Richmond, and briefly presented the claims of the paper and its object, after which we were treated to six most beautiful inspirational poems upon these subjects: "Material-Ization," "Mirthfulness," "Home O'er the River," "Progression," "Our Guides," "Mother, Home and Heaven," to the great delight of the audience. Several subscriptions were procured, and Mrs. L. E. Bailey was appointed as State Agent by Mr. Richmond to solicit subscriptions in the future.
Monday Afternoon.—Mrs. Mary C. Gale and Judge Lawrence both made addresses. Rev. J. H. Burnham spoke briefly in the interests of the Mutual Aid and Benefit Society. Dr. A. W. Edson was appointed examining physician for the same.

The Lansing Knights Templars' hand, composed of 25 pieces, discoursed most excellent martial music dur-ing the afternoon session. Rev. J. H. Burmham gave a fine address. He was followed by Marvin Babeock. *Evening Session.*—A. B. Wheelock made the address of the evening. Dr. A. B. Spinney excused his non-appearance among us at an earlier date, through press of business, and expressed himself fully in sympathy with the meeting. He urged the claims of our cause in every avenue of advancement possible to the outgrowth of human interests. *Saturday Morning.*—Dr. S. A. Thomas addressed the meeting, dwelling first upon matter and spirit; he declared eternal life a fixture; God the infinite mind-of all things; quoted the Bible as proof of spirit mani-festations; drew a comparison between our natural nowers and spirit control; Spiritualism was old as man; then surprised his listeners by stating that he was both a Spiritualist and a Materialist; there is a point at which materialism merges into spiritual conditions not recognizable by the material senses, only through its manifestations through the coarser forms of matter. Mrs. Dr. Severance presented the following report of a sdance to obtain the oil manifestations, through the mediumship of Mrs. Louisa Proctor. Committee me pursuant to appointment. The me-dum was apparently controlled; washed and wiped her hands, and in an instant presented her hand for manifestations; upon examination the hand was cov-ered with perspiration, in the centre a white substance which was scraped off, the substance apparently harder than lard, as tt did not readily melt; and when spread upon paper offed the paper, (Signed) Jonathan (Coak, Elairman, Mrs. J. C. Harmon, Emma Sinebeck, E. J. Smith, Geo. F. Upton, M. B. Sheets, and Mrs. J. H. Severance, M. D., Secretary. Jr. Arnold presented the report on resolutions, rela-tive to the same by Senator Hodges and Hon. S. B. McCracken, all of which will appear in another report. Jr. A. B. Spinney made

#### THE REPORT.

THE REPORT. TO the Spiritualists and Liberalists of Michigan. — Proposal for a Neuspaper Organ.— The subject of a newspaper to represent the Spiritualistic and Liberal sen-timent of Michigan, has been more or less disensed, and the following resolution, offered by T. H. Stewart, and warmly supported by him and others, was unanimously adopted this day at the State Camp-Meeting now in session at Lansing: **Resoluted**, That it is deemed advisable to encourage the establishment of a weekly newspaper in Michigan, to rep-resent the Spiritual and Liberal sentiment of the State. When the the obvious the dollars each such certificates to entitle the person to whom issued to a perpetual subscrip-tion to the paper, as an equivalent for interest on the amount paid.

tron to the paper, as an equivalent for inferest on the annohing paid; Second, by soliciting individual subscriptions to a paper. That J. H. Burnham of Sagihaw, Mrs. L. E. Bailey of Battle Creek, and M. J. Mathews of Detroit, be and they are hereby appointed an executive, committee with power, when, in their opinion, a sufficient permittee with power, when, in their opinion, a sufficient permittee with power, son for the establishment of a paper such as is contemplat-ed, under such conditions as will scente as is contemplat-ed, under such conditions as will scene, the rights and in-terests of all concerned. Said committee to have no re-sponsibility beyond the trusteestip and disposition of the fund.

It is desired to raise immediately an endowment fund of A is desired to raise immediately an cholowinent rund of not less than two thousand dollars, which will be deemed a sufficient basis for establishing a small paper. Subscrip-tions for the purpose may be made with any member of the committee, and with agents whom we shall appoint, in accordance with the annexed form of -certificate, J. R. BURNHAM, MRS, L. E. BALLEY, M. J. MATHEWS, Lansing July 20th 1570

Lansing, July 30th, 1879.

established. \_\_\_\_\_, Chairman of Combattee. The report was accepted and adopted. Remarks strongly favoring the project were made by Mrs. L. E. Balley, who also stated the outlook to be extremely lattering. Saturday Afternoon. T. H. Stewart gave another staturday Afternoon.

Saturday Ajternoon, -T. H. Stewart gave another of his characteristic logical discourses, upon the visi-ble and invisible, the material and immaterial world, a materialistic after life, and against biblical creeds. George II, Geer, the remarkable trance speaker, ad-dressed the audience upon the subject of Reason and Duracetities.

Superstition. Saturday Euconing.—A rain-storm prevented a meeting.

(ib), ib her 754 year. She was a long and patient sufferer. Her greatest anxiety during those years of suffering was to join her host of friends on the other shore, whom she had perfect emildence were waiting and watching her advent. She being one of the first Spiritualists of Michigan, was widely known and und-versaft fored. She leaves a husband and hamly of seven children, all of whom mourn the loss of her counsel, advice and social intercourse, but feel that their boss is her gain, and that it is well with "mother" now. The funeral ser-vices were conducted by Mrs, Lydia Ann Pearsaft, of Disco, Mich. E, B, M.

From Denver, Col., of diphtheria, Addie L., youngest child of Samuel and Adeline Dodd, aged 10 years 6 months and 7 days.

Almost her last words were : "Do not cry, mamma: if 1 go, my spirit will come to you every day."

SPIRITUALIST MEETINGS.

**BROOKLYN, N. Y.**–Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 73 P. M. Mr. Charles R. Miller, President; Benjanin L. French, Vice President; Fred Haskan, Sceretary; Nathaniel B, Reeves, Treasurer, Children's Progressive Lycenum meets at 10g A, M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Miss Hattio Dickenson, Assistant Guardian; Miss Bele Reeves, Musi-cal Director; Mrs. C. E. Smith, Secretary and Trensurer, CHICMGO ILL, –The First Sachety of Societualists

Chi Dilectori, Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, ILL, "The First Society of Spiritualists holds regular meetings in the Third Unitarian Chorreb, cor-ner of Laulin and Monroe streets, every Sunday at 109 A. M. and 74 F. M. Dr. Louis fusihnell, President; A. B. Tottle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

Earon, secretary. CLEVELAND, OHIO.—Spiritualists' and Liberal-ists' Sunday School.—The Children's Progressive Lycoum meets regularly every Sunday at 12% p. M. In Halle's Hall, 233 Superior street. Class. Collier, Conductor, Mrs. Eme-lle Yan Scotten, Guardian; Mr. George Benedict, Secto-tary. The public are conducty invited.

**INDIANAPOLIS, IND.**—The First Society of Truth-seekers meets for religious service at 805 East Market street, every Sunday at 25 and 75 P. M. J. R. Buell, President; 5, D. Buell, Secretary.

S. D. Buell, Secretary. NEW YORK CITY.—The Society of Progressive Spir-fundists holds meetings every Sunday in Trenor Hall, on Broadway, between 224 and 254 streets, at 10% A. M. and 7% P. M. J. A. Gozino, Scerctary, 312 West 224 street, Chil-dren's Progressive Lycemprimets at 2 c. M. Charles Daw-barn, Conductor; Wildam Hunt, Assistant Conductor: Mrs. M. A. Newton, Gaardian; Mrs. S. E. Phillips, As-sistant Guardian; Mr., — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 21g P. M. at Lyric Hall, 50% North Ninth street. The First Association of Spiritualists of Philadelphia

holds meetings every Sunday at 10% A. M. and 7% P. M. at Hall 810 Spring Garden street. H. B. Champion, Presi-dent; Mrs. Dr. Sannel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Launing, Secretary.

Jones, Treasmer; J. P. Lanning, Secretary, **ROCHESTER, N. Y.**—Spiritual meetings are held in the Academy of Music, No. 40 State street, every Sunday at 1055 A. M. and 75 P. M. Mrs. Nettle Pease Fox, permanent peaker, Meetings free, Strangers visiting the city are condially invited to attend.

SUTTON, N. H.-Society holds meetings once in two vecks. Chas. A. Fowier, President; James Knowiton, Sec-

relary, **SPRINGFIFIAD, MASS.**—The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sanday at 24 and 75 p. m. J. S. Hart, President; S. C. Chapia, Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Pridential Committee; W. H. Jordan, Treasurge F. C. Column Collector.

Vice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Clark, Pradental Committee; W. H. Jordan, Treasurer; F. C. Cohurn, Collector,
 SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 p. M., at Brail Vith Halt, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lycenin meets in the same hall at 10 A. M. SANTA BARBARA, CAL,—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lycenin meets every Sunday at same hall at 12 p. st. Conductor, Mrs. May F. Hunt; Sceretary, Mr, Geo, Childs: Musical Director, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley; Guardian Mrs. Mary F. Hunt; Sceretary, Mr, Geo, Childs: Musical Director, Mrs. Emma Scarvens, SALEM, MASB.—Conference or lectures every Sunday at Pratt's Hall, Conner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President; Mrs. Ellen Dickinson, First Vice President; Mr. Geo, Mary A. Shry, Conference or recording Scretary; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonley; Mary A. Jowson, Kary A. Howe, Recording Scretary; Mrs. Mary E. Hilottson, Corresponding Scretary; Mrs. Essed, Treasurer, Children's Progressive Lyceum meets at 129 p. M.

1125 P. M. WORDESTER. MASS. - Meetings are held at St. corges Hall, 460 Main street, every Sunday at 2 P. M.

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#### SPECIAL NOTICES.

**SPECIAL NOTICES.** optiming from the BANNER OF LIGHT care should to distinguish between editorial attracts and the attraction condets of or otherwises of correspondents, must are option for the expression of impersonal free but we agreed undertake to endow the valued optimistic which correspondents give utterance. The optimistic values of the writer are in all care species of read anotymous letters and communica-ble many of a diversion the writer are in all care species agreed to figself attra. We cannot under-ter more presents in many figst that are not under the particulation of the writer atterned under the particulation of the writer atterned under the particulation of the writer atterned under the particulation of the point of the containmatter for a static rescaled which species to be ommend for be taketi te commande at Our egidintes 41

f tward og nødrers of spiritual med-strass inde, wid pense fortemender from i frange to press og bressig er trass. Herdelse, forfenne promit er av politiker forfene frankriger og 16.5 M ....

# Banner of Light.

#### BOSTON, SATURDAY, AUGUST 23, 1879.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street Lower Floor,

WHOLESALE AND RETAIL AGENTS THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Roction.

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#### Two Views of Spiritualism.

Inashiele as Sphitualism is more and more becoming a subject of discussion in the newspapers as well as in the pulpit, it is interesting to observe the contrasts which are offered in the methods of the discussion in consequence chiefwof the difference in the character of the minds that address the diselves to the subject. We have before us, for example, an article from a paper in Virginia City, Nevada, called the Territorial Thtoppile, in which the editor, like many another one who has done just what he has done, supposes that he effectually disposes of the whole matter by merely to uting inupon it a broadside of resounding verbiage, the product of its and not of brain or spirit. 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 *Honnee at Light* to a dose of sugarian from this heady editor's articless He says that " in nearly all thoroughly intelligent communities. Spiritualism is dying edging its aid in the past, we shall continue to out, becoming energy or the source of jokes, its i tread the ouward path, uninfluenced either, by pretynsions are found to be deceptive and false. - proise or censure. and its finits and effects are everywhere permissions, ""In this country there have always, been joultitudes of persons who, from imper- the intelligences who first launched it upon the fect and defective physical and mental organirations and development and from nervous derangement, seen, constitutionally predisposed. to so-called spiritual manifestations to very unnatural if not supernatural inductice and operations, and are admirably adapted to become mediums for the paperition of cumunity and escare the contazion. ural will have its run and find hew advocates, and every new faith its disciples, however absurd," he preceds to say. And he com- our views, we are of course pleased to note the - The letter given above conveys in a few words placently adds that "Spiritualism has proved fact; but that agreement does not necessarily to be nothing but a re-hash of the old arts and constitute the paper so coinciding, our organ, in tricks and subtleties of the ancient magicians, any sense of the term. To speak specifically, jugglers and nerromancers, revised and improved by shrewd, bad men and wemen, whoadopt such things out of a love of easy gain and sof agreement of an "organ"-ic nature has been deviltry, on general principles." The likewise observes that within the past few years many (delphia, and the Bunner of Light. In justice to 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, marvelous 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 solight in vainfor 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 anctioneer. Finally, and to conclude, he signalizes his great intellectual effort, which ought to be ! to the contrary notwithstanding. regarded as one literally 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? Aftersperusing this farrage of insensate overwisdom 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, "Some Thoughts concerning the Mystical Modern Spiritualism had its birth and has held Death," A. M. Howitt Watts; "Sermons by a know something positively about the matter. 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 Claims of Spiritualism as a Renewal of Revelain 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 ac- azines with which we exchange will be pubcepts as fact that which only has its lying sem- lished in the next number of the Banner."

what are claimed to be the facts of Spiritualism as improbable a priori. No main can read the Bible carefully without being educated in a ballif festations in order, to "boost" themselves into hinted at the importance of the Spiritualists of in Spirite dism. In both the Old and New Tes- notoriety on the "harmonial" plane, it is re- the United States employing Prof. S. B. Brittan, taments we have multiplied records of the com- freshing to know that the secular press is doing No. 80 West 11th street, New York, as an "edmunications of spiritual existences with men justice to our media. The Boston Herald of the litor at large," to write for the secular press in and women in the flesh. The doctrine of demo- 19th inst. contains the following unprejudiced defence of Spiritualism. Prof. Brittan possesses niacal possession is taught with great distinct- account of scances held at Lake Pleasant with the requisite capacity for such an undertaking ness. The ministry of angels-the return to the the "Allen Boy" medium, which we copy be- in a degree superior to any other individual in earth of those long dead-familiar intercourse low:

with Christ after his resurrection-all are in the line of phenomena claimed as genuine by Modern question is quite a common one, and greets you Spiritualists; so that it is not strange that on every side. That your correspondent might Spiritualists; so that it is not strange that Christian men and women should find themselves educated by the Bibbe itself into a sort of readiness to receive Spiritualism. It is, or would in seem to be, casy 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 east to do in the obleactime. Why show to they SOLDO IT NOW AS WELL AS THEY DID IT THES?" Surely, surely. Is our frontier wiseacre answered? If not, let him bring on his patent machinery and demonstrate all about these "laws" of a knowledge of which he prates so londly, and let anybody and everybody elsedo the

some thing if he can, by all means. The world wants truth-more than degma, and knowledge rather than assertion or ridicule. This is a new era into which we have come, with the heavens or enjuging on the earth which they lovingly encircle, and the angels descending. It is a precions privileze to live on earth in such an age. Scotters are to be reckoned on 1 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 never did before for a convincing knowledge of duleimer, gradually swelling in volume, until the truth of immortality. And it is offered by plainly and distinctly audible we recognized the Spiritualism freely to all who will sit silently melody: "The Beautiful Gates Ajar."

into weapons of proof upon the anvil of scholastie thought by those among the learned of earth who from time to time might feel to cast in their lot with the struggling instruments which were chosen in the carly days of the movement to face opposition, live down scandal, and abide with patience under gross mi-representations : These inseparable concomitants to the opening up of any new step in advance we have metwith in the past, and are called upon to endure. in the present; but not with standing 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 acknowl-

The Bauner of Light has its work to do, and, as long as that work remains unaccomplished, 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 kindtess, we have "no enemies to punish and no friends to reward." Of course we are gratified when a loother of the editorial confraternity

The Banner of Light has no "organ," either wealth, is shown by the fact that the regular n Philadelphia or Chicago. What it does is Sunday morning passenger and the freight "Every new phase or protense of the supernate in Philadelphia or Chicago. What it does is done independently. If any paper published in England or Americal chooses to coincide with we would say that our Chicago contemporary is. endeavoring to make it appear that some sort entered into between Mindland Matter, of Phila-Mr. J. M. Roberts, the enterprising editor of that paper, we attirm 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

#### Physical Mediumship.

"What do you think of Allen's circles,?" This judge for himself, he has twice visited Mr. Al-len'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 pecuiar, other than that the walls and ceiling are cov-ered 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 phenomeha are seated on benches, arranged in the form of the letter V, the table standing at the open end. In order to be sure that no trap doors or anything of the kind existed, your correspondthe room, and also examined the inusical in-struments, a dulcimer weighing thirty pounds, struments, a dulcimer weighing thirty pounds, a guitar, two bells, and a small round music-box operated by a tiny crank, to see if any nochanism existed by which they could be played without aid from outside parties, and the inspection satisfied us that nothing of this mature existed. The circle was then formed, and the lamp extinguished. For several mo-ments we sat in silence. "The spirits are weak to-night, 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 was shared by all present. Soon, however, a faint breath of music stirred the chords of the

Spiritualism freely to all who will sit sheatly apart with their own souls and receive what is ready to be bestowed upon them. The discrept section of the spirits of the other side of the spirits are quite partial with the properties of the spirits of the other side of the purpose of spiritual broadcast an ent the people a knewledge of the Phenomerical evidences presented in attestation of its truth by the Modern Dispersation of this point of the bestow have the appeals to the barrow as the Spiritual Philesophy might present through the interances of the truth is the appeals to the barrow of the spirits and the granitation of the present such appeals to the barrow of the spirits and the granitation of the barrow as the Spiritual Philesophy might present through the interances of the truth is the appeals to the barrow of the spirital Philesophy might present through the interances of the truth is the appeals to the hard of the barrow of the spirital Philesophy might present through the interances of the trune speaker, the platform discourses of the truth is the appeals to the hard of the barrow of the spirital Philesophy might present attine the arguments which might be forged the arguments which might be forged the arguments which might be forged into we arguing the address the might be forged into we arguing the address the might be forged into we arguing the address the might be forged into we arguing the address the spirital the forged into we arguing the address the might be forged into we arguing the address the might be forged into we arguing the might be forged into we arguing the might be forged into we arguing the might be barrow. The address the spirit and barrow arguing the might be forged into we arguing the might be forged into we arguing the might be barrow. The arguing the address the spirit and barrow arguing the address the spirital philesophy might present the address the spirit and the granitation of the barrow arguing the address the spiritation of the spirit and the spirits and the spirita ing, the guitar and music box began their aerial tright, and for a time it seemed as if pandemo-nium had broken loose. Gradually the sound ceased, and the far away notes of an achian harp were faintly heard, growing nearer and

arer, and then retreating. This was followed by the sawing of wood, shricking of wind and touching of unseen bands. Faintly and indistinctly at first came bands. Faintly and indistinctly at first came feeble glimmers of light, not larger than the spark shown by a firedy, and, as the light in-creased in volume, "spirit hands" appeared, the paper on the table set up a rustling, mes-sage's were written and handed around, and the familiarity of the "spirits" was simply wonderful. Finally with a sudden jerk my chair came out from under me, "Look out for the dulcime." 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 auter from the rear of the room and landed.on the air from the rear of the room and landedon the table with a heavy barg; 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 per-Perhaps future investigation may reveal its agency, but not at present.

## Sunday Excursion Trains.

To the Lifton of the Banner of Light: The paragraph in the last Banner of Light in

#### A Good Idea.

While certain lecturers, and writers for the In our issue of August 9th we published a brief To the Editor of the Banner of Light : spiritual press, are ignoring the physical mani." communication from Bro. Loomis, in which he 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 fair to prosper; they have enrolled over thirty 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 an "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 im-proving a claim in the far West, and am in more traitment airmut turns than the accuracy Sufr aroving a claim in the far west, and the average Spir traitened circumstances than the average Spir H. BRADY. itualist.

Benson, Minn., Aug. 12th, 1879.

#### Abner Kneeland.

## The 41st anniversary of the release from Lev-

Rev. Norwood Damon, Messrs. Wm. P. Cherrington, J. P. Mendum, J. S. Verity, Mrs. Cutting, Mrs. Kendrick, Mr. Henry Damon and Hon. Elizur 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 lithographic 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 son was to be seen in the room excepting those Fichte, philosopher, has passed away at the age who had originally entered. What caused it? 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 mediums for the imposition of cunning and when a bother of the chtorial confraternity crafty magicians, he to name ets, and that class of the Spiritualist papers feels to speak kindly of professionals who have infected the world concerning ourselves and our work; and we under various tances smeethe times when dances feel correspondingly saddened when some other and fambres with feed discussion of the plane of willful misrepre-tippets and ghest-taisers of this day. The cre-sentation and continuous abuse; but in either only wonder is that this writer has managed to they see in to, of their own motion. The Bower of Light has no "orran", either that the regular of professionals when dances free correspondingly saddened when some other tippets and ghest-taisers of this day. The cre-sentation and continuous abuse; but in either only wonder is that this writer has managed to they see in to, of their own motion. searching analysis of consciousness; starting 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 Saarbrüch, Dusseldorf and Bonn, and during the latter years of his life. since 1842, was professor of philosophy at the University of Tubingen. 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 Spiritualbigots in New England and elsewhere are mov- ism - with the truth of which assertion the readers of the Banner of Light have already been rendered familiar.

London Spiritual Notes.

AUGUST 23, 1879.

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 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 Steinway 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 Daybreak, 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.

1 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 Railroad Cars run within a few minutes' walk of the grove. Should the weather prove rainy, the picnic will be postponed until Friday, Aug. 29th.

23°C. D. Brown, Chairman, writes: "The Spiritualists of Lynn, Stoneham, Salem, Saugus, 1 tions at the polls? 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 dépôts 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." -

E-2 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.); Seer," J. W. F.: "Materialism in Religious Cir-cles," J. T. Markley; "A Pioneer of Modern Spiritualism;" "The Popular Faith and the tion," John S. Farmer; "The Religion of the Future;" "Notes and Gleanings;" "Spiritual Lyrics." London : Edward W. Allen, publisher, 11 Ave Maira Lane, E. C.

BT A Review of the Spiritual Foreign Mag-

trains are still continued.

# Greenfield, Aug. 12th, 1879.

an inside view of one of the various cunninglyconcealed 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 ing 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 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 ac-

#### The Ponca Indians' Suit.

The committee appointed to solicit funds for the Ponea Indians' suit met at the Mayor's office Wednesday, Aug. 13th. His Honor Mayor Prince was appointed Chairman, B. W. Wil liams, 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.

SF 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,"

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

#### A New Society of Spiritualists Formed in New York City.

Mr. Alfred Weldon called at this office on before the annual election will be in order. Let | Tuesday last and stated that a number of Spiritualists in New York have associated them selves 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.

857 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.

57 Mrs. Mary Howilt, the authoress, and widow of the late Wm. Howitt, of England, in consideration of her literary services, is to receive an annual pension of £100 from the English Government.

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

KT 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 lunaties ever read any of the Spiritualist publications !"

1957 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.

55 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.

ET Not long since we printed a New Zealand letter from our correspondent, L. E. Harcus. 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 Ed. S. Wheeler's letter (seventh page), describing the closing exercises at Neshaminy Falls, is recommended to the reader's attention. It arrived last week, but too late for insertion in No. 21.

EF William (. 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.

197 Dr. Fred. L. H. Willis's medicine for the ure 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.

107 Mrs. Hollis-Billing has commenced holding a series of séances 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.

AUGUST 23, 1879.

#### BANNER $O F_{i}$ LIGHT

# The Campers.

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:

informal gathering: Whereas, In times past fearful suffering has been infilte-ed on the human race by the efforts of one class of re-ligion-ists to force its peculiar observances upon others. And Whereas, The fathers of this government almed to avert all similar suffering and danger of suffering from the people of the Republic by the first Amendment to the Constitu-tion which declares that Congress shall establish no system of religion, nor prohibit the firse exercise thereof. And Whereas, In contravention of this amendment, and in dis-regard of the manifest rights of every American efficient, er-tain Christian seets have made and are making stremous efforts to force their practice of Sabbathal observances upon others to whom such observances have no claim, no significance and no force: Be it therefore Resolved, That while we Spiritualists and Liberta thinkers respect and if need he will defend the religious liberty of every sect, we demand for ourselves an equal respect and equal freedom.

every seef, we demand for ourserves an equal respect and equal resolved. That as spiritualists and Liberalists we will by every lawful means now and forever resist every encreach-ment upon that personal liberty due every elitzen of the American Republic to think, write, speak and act upon re-ligions and all other institers according to his good pleas-ner so long as he does not encreach upon the equal and manifest rights of others.

#### TUESDAY.

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

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

In the evening a conference was held, with Giles B. Stebbins in the chair. The following resolutions were adopted : *Resolved*. That, while we carnestly desire a higher stand-and of personal and domestic chastify and fidelity, and ap-prove of just and well-defined laws for the suppression of obscene ilterature intended to corrupt the morals and de-prave the manners of society, we make carnest protest against the so-called Constock law as dangerous to individ-nal fiberty and as investing one man with loquisitorial power, and with an authority to play the mean part of a spr, and to be an informer and prosecutor, to the grave hinry of innocent persons; and that, believing the people will pos-sessiblerity so long as they deserve it, and the deserving is shown by prompt protest against oppressive and had laws, we demand the repeat of this statute, as not fit to be enated by an American Congress or to be sustained or tolerated by a people who should love and guard real freedom, that they inbortinism. *Resolved*. That we hold the trial of D. M. Bennett, edifor of the *Trath Secker*, to have been in definance of the recog-nized forms of judicial proceedings and of justice, and his imprisonment as cruei and unwarranted, and as a bad and dangerous precedent, and carnestly hope and trust that he may be parlomed and released. WEDNESDAY.

#### WEDNESDAY.

Mrs. N. J. Willis delivered the regular address at 1:30 r. M. She introduced the service by pro-nouncing a beautiful invocation. The speaker said: It is written that the truth shall make you free. Do you understand the real signifi-cance of that expression? Spiritualism is the opponent of fanaticism. It lifts its broad banopponent of fanaticism. It fits its broad ban-ners 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 em-phasized above all else. The truth shall make you free—no partial statement, no fragment can do it. We must turn to the living present. The lecturer then entered into an elaborate expla-nation of the retioned and spiritual view of sal nation of the rational and spiritual view of sal-vation. 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 vational spiritual with a spiritual spiritual spiritual spiritual the vational spiritual spiritu the veteran spoke with great earnestness and

In the evening, Giles B. Stebbins delivered an eloquent lecture in the hall in the Hotel build-

#### 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 interaction provession.

Act. 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 new every year. We should study our own lives. What is the record of our individual lives? Do we grow in spiritual grace, 2 fear that many Do we grow in spiritual grace? I fear that many of us are narrow and bigoted. Our inherited tendencies are all in that direction. Christian tengencies are all in that direction. Christian theology has had an enervating influence upon us. The ways of progress are blocked. Spirit-ualism has much to overcome. The speaker then referred to the variety of manifestations as seen in nature. She plead earnestly for care of the body. Save the body, then the soul.

**EARCH Pleasant Camp-Meeting.** The conduct of the great camp-meeting con-tinues after well-approved patterns of decorum and system. The appointments of the camp are perfect; strangers are cordially welcomed and housed. Mr. Stedman is giving the best of sat-isfaction at the hotel dining-rooms. There are

SUNDAY, AUG. 17TH.

#### ED. S. WHEELER'S ADDRESS.

The speaker began by a reference to the sat-The speaker began by a reference to the sat-isfaction he felt in standing once more before an audience in New England, a section he al-ways returned to with great and peculiar satis-faction, 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 seek-ing 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

Koran-1 shall be content to refer to the public journals—the newspapers, which, perverted as they may be at times, are the record of civiliza-tion, 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 prior. priest.

Running over the papers of the last few days, have noted the Jews have been excluded from Manhattan Beach; that war is 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 Hoosae 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 and much more spread before us what need to refer to volumes, the record of 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 interest and supply the subject of a hundred 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 removal information. The procent treatment of 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 pandered to with profit to them-selves. The recent raid upon the Mormons is not alone a manifestation of a dislike of polyg-our but port and person of a dislike of polyg-

The suspension of the unpopular Mormon. The subject of the denolition of the Permanent Exhibition at Philadelphia has also, I am afraid, its origin from the Subbath-enforcing members of the Park Commission, for the Exhibition of the Subbath-exposed for the subscience of the subscience of the supersistical they hold a protracted meeting there, and by prayers, not by manshaughter, make complete the work of salvation. The suspension of your Sunday excursion trains, by which so many are this day debarred from an attendance upon these meetings, shows in its revival of an obsolet law the same arro-gant and tyrannical spirit which seeks its pur-pose 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 Sundays. The Sabbath-enforcers would also close the Philadelphia Art Gallery on Sunday, the day when it is ever most Gallery on Sundary, the day when it is ever most divinely useful. Our persistent war upon the Indians, our treacheries and cruelties to them, evince the failure of Christianity. to raise the professors of that creed at all above the level of professors of that creed at all above the level of the aboriginal heathen. I find in the organiza-tion of the Christian Temperance Union, and the operations thereof, proof of determination of the sectarists to destroy as far as may be the idea that any man or woman can, outside of the Church, be moral, honest or decent, or at all re-form when once involved in misfortune and every

error error. In Fall River another defalcation has come to light—they have had them there before, to the tune of hundreds of thousands of dollars, one after another. This last one is but a beg-garly few score thousands. I notice by the papers from which I take the items of my text, that these defaulters were all members of Chris-tion churches of Sunday school, more tian churches, teachers of Sunday-schools, men of prominence in their sect. I gather all these things, I do not say the worst that could be said, but I hold these manifestations of the spirit of greed of power—of intolerance, cruelty and dis-honesty—gree the logitimate outcome of a second

The speaker and audience should be in perfect rapport—then thoughts will come easily and a blessed season of intellectual enjoyment can be ordes has prevailed. I have seen harmony ex-emplified. 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 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 su-premacy has made history so dark and bloody? No! There are new departures! Some say that Jesus Christ is the corner-stone of Spirit-ualism. Is there any need of such a corner-stone? Can it stand alone? No! I turn to Spiritualism. It can stand alone. It has been opposed by church and press, but it has warched steadily on. We are not indebted for our suc-cess 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 if carried out, would prevent our healers from performing their heaven-sent mission. Blot out

performing their neaven-sent mission. But 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 trimming 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 rot-ten. "The Christ-Idea as the corner-stone"----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. Ad-mit 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 criticise the past. The lecturer then continued his contrasts he-tween the teachings of the Church and Spirit-ualism, on the questions of God and salvation. every name when you come to vote of individuals

tween the teachings of the Church and Spirit-ualism, 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 hattle 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.

selves. The recent raid upon the informants is not alone a manifestation of a dislike of polyg-amy, 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 Chris-tianity, the bloody religion, first stained itself with the gore of human victims? It is not po-lygany that is to be struck down, but Religious Liberty assassinated! Few dare speak when an obnoxions victim is to be oppressed, but let the crase of the Mormon become a precedent and in time the same weapons which exterminate so-cial hereties in Utah will stand guard under command of the Christian seets over this plat-form and every other free institution. At least such is the hope and purpose of those urging this 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 maverse to the motion that he simply said, in trem-ulous accents : I thank you. I thank you.

come with emotion that he simply said, in trem-ulous 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 public workers by a great congregation as was exhibited toward Bros. Wilson and Wheeler by the large ascendblace in the Davidien at Lake by the large assemblage in the Pavilion at Lake Pleasant last Sunday.

SACRED CONCERT.

In the evening, despite the rain, the Fitch-burg Band discoursed delicious music. (apt. Russell has many admirers in the camp.

#### SUNDAY, AUG. 24TH.

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

#### NOTES.

Mrs. Anna Cunningham's friends can find her on Montague street. The famous Troy Delegation is on hand, en-

The famous Troy Delegation is on nano, en-joying the camp-meeting. J. M. Weeks, of Rutland, Vt., is spoken of as being successful as a healer. Mr. Powell, the slate-writing medium from Philadelphia, is on the grounds. The Boston *Herald* is represented by Mr. Spear, an affable and enlivated gentleman. Dr. Dillingham and wife, of Lynn, and Mrs. Jewett, are holding circles, which are well at-tended. tended.

Crowds visit Lake Pleasant to listen to the music of the Fitchburg Band. The sacred con-certs 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 brilliancy of genius. George A. Bacon, of Boston, made many friends during his brief visit to the Lake.

lecturer, is at the camp, representing the New York Graphic. Subscriptions to the Banner of Light roll in rapidly. Mr. Dalrymple reports an extraordi-nary 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 at rac-tion. It is crowded daily, morning and evening. Mr. Wilson is a power in the camp, and is every-where received with the utmost cordiality and respect. His marvelous psychometric delinea-tions astound skeptics.

tions astound skeptics. Campers will please romember that the writer is specially commissioned by Colby & Rich to take subscriptions for the Banner of Light. CEPHAS,

#### **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.

evening last, the vacancy caused by the resignation of H. S. Williams, Esq., was tilled by the election of George Hosmer, 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. 

#### Laké 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. It is, however, the intention of Manager J. B. Hatch to hold a grove meeting at this popular resort next Sunday, Aug. 24th, should the on they are to appear. resort next Sunday, Aug. 24th, should the weather prove suitable. That veteran trance lecturer, Dr. John II, 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 emigent speakers will participate in the Camp-Meeting at Schroon Lake, N. 1 Y., in September.

Lake Sunapce 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. Peebles, 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. II.

Movements of Lecturers and Mediums.

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

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

A correspondent writes : " Mis. II. D. Wilson, the materializing medium, having returned from Washington, D. C., has permanently located at No. 25 Willow street, Brooklyn, N. V., where she will be pleased to meet her friends,"

Dr. L. K. Coonley 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, Waterbury, Ct., Sunday the 17th, at 2 and 7:30 P. M., to good audiences, notwithstand-ing 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 Dristol the 5th of -Septem-ber. Previous to September 1st address him care R. R. Callander, 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

RETAIL AGENTS FOR THE BANNER OF LIGHT. THE AMERICAN NEWS COMPANY, 39 and 0 Cham-mersthred, New York City. NEW ENGLAND NEWS COMPANY, 11 Franklin Company, 11 Franklin strict Buston, THOMAS MARSH, 99 Washington street couth of Persont street, Buston, MRS, M. J. REGAN 22 North 5th street, St. Londs, Mo. RICHARD ROBELTS, 900 Seventh street, Washington, RICHARD ROBELTS, 900 Seventh street, Washington,

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SMITH'S PERIODICAL DEPOT, 122 Dearboth Street, "bleage, III." PERRY & MORTON, 162 Vine Street, Cinclinath, Obio, S. M. HOWARD, 51 East 1210 street, New York CHy. GEORGE H. HEES, westend from Bildge, Oswego, N.Y. J. B. ADAMS, 527 Seventh street, and sti F street, Wash-water, D. C.

WILLIAM ELLIS, 13) Wisconsin street, Milwaukee,

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(other parties who keep the *Lannor of Light* regularly on ade at their places of bashess can, it they so desire, have their name , and addresse perturaiently inserted in the above list, without charge, by notifying Colley & Rich (publishers, At a meeting of the directors on Saturday No. 9 Montgomery Place, Bo long of the fact .

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and fifteen cents for every subsequent in-

section. SPECIAL NOTICES. Forty echts per line, Minion, each insection. BUSINESS CARDS. Thirty cents per line, Agate, each insection. Payments in aft cases in advance.

for For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Ab Electrotypes or Cuts will not be inserfed.

#### SPECIAL NOTICES.

The Wonderful Realer and Clairvoyant 1.-For Diagnosis send lock of hair and \$1,00, Give name, age and sev. Address Mrs. C. M. Monnison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4-Euclid street. Au.9,

THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS alson Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City. Ja.4.

# Special Notice. On and after June 23d, DR, F, L. H, WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.5.

S. B. BRITTAN, M. D., has removed his Office Practice to No. 80 West 11th street, New York, where he employs Electrical, Magnetic and oth-

er Sohtlle Agents in the cure of chronic diseases. Dr. Brittan has bad twenty years' experience and eminent success in treating the infirmities

and entirent success in treating the infrinties peculiar to the female constitution, by the use of painless methods and the most efficacious reme-dies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. My.17.cow

**J. V. Mansfield.** TEST MEDUM, answers sealed letters, at 61 West 42d street, New York. Terms, S3 and four 3-cent stamps. BEGISTER YOUR LETTERS. Jy.5.

A Public Reception Room, EXPRESSLY

FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write

letters, etc., is established at this office. Stran-gers visiting the city are invited to make this their Headquarters. Room open from 8 A. M.

ADVERTISEMENTS

SPIRITUALISTS' CLIP-MEETING.

THE NEW ENGLAND NPIRITUALISTS CAMP-DEFING ASSOCIATION will hold their sixth Annual Camp-Meeting at Lafke Plensauf, Mon-ingne, Mass, from August 6th to September 54, 1879.

111 6 P. M.

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 co-operate in all good works. The speaker was en-thusiastically applauded at the conclusion of how removes

Various séances were held in the evening as usual.

#### FRIDAY,

Henry C. Lull, of Boston, delivered the regu-lar address. He spoke of the changing scenes of nature. Every day we learn 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 own was ombasized. 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 audi-ence. She is remarkably gifted. A vein of most unique wit and sound philosophy pervades her improvisations. She was nost 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 ser-vice. Her discourses abound in sentences of explatform.

well as genuine inspirational power. Mrs. Smith said, substantially: "Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you." and all these things shall be added unto you." To those who have been educated as Christains of the conservative type, meetings of this char-acter seem to logically merit the appellation of "Infidel." The Church raises this cry against us. Here we stand, two contending armies. Na-tions and institutions are on trial. The war of opinion is here. Skepticism is the diploma which the student receives when he leaves col-lege. Who can remain satisfied with old dogmas? The religion of the Churches must move on and The religion 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. been said that our-poets are our best teachers. There is a bugle call for an advance. Spiritual-ism means fraternity. It must relate to the whole man. No partial or fragmentary truth can satisfy the demands of the age. The speak-er then referred most eloquently to the leaders of the age, Gladstone, 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 thave not reached the full-orbed mental condition. The genius of culture—that should be the work of Spiritualism! [Applause.]

Spiritualism [ [Applause.] Closing, the lecturer referred to home-life, and in choice and eloquent terms plead for the upbuilding of charity, purity and love. T. B. Taylor and Ed. S. Wheeler spoke with

reference to the camp-meeting recently held at Neshaminy Falls, near Philadelphia.

greed of power—of intolerance, cruelty and dis-honesty—are the legitimate outcome of a creed that teaches worship of Jehovah, the demon deity, that assumes the depravity of humanity and the efficacy of the vicarious atonement. In the light of this age, in the advantage of my own experience, I can but say, Mr. Chair-man, I should be ashamed to be a Christian! I am not a Christian, and refuse to be called so, even when that name is used as a qualification of the term Spritualist. Away with superstiof the term Spiritualist. Away with superstition 1 Away with conversions—with compro-mise 1 the battle is between the new truth and tion I the old error, and the conflict is to the death 1 But with people of all creeds we are friends, and I count most sincere friends among the Chris-tian denominations. Together we work for good.

Once the world-a part of it-believed the

once the world-a part of it-beneved the system of astronomy and geology taught in Gen-cesis. As knowledge increased, these systems were changed for others, until to-day, after suc-cessive evolutions, these sciences are the de-pendence of men in practical life. The theo-ries of astronomy are demonstrated in naviga-tion, and millions on millions are safely invested in caserdance with the suggestions of geology in accordance with the suggestions of geology. But while there has been progress of this sort, there has been an assumed interdict upon adthere has been an assumed interdict upon ad-vance in all that relates to the spirit of man and its relations. We profess to believe in the God of barbarians, and then regard it a duty to live to please the borrible monster! Why, were a man to-day to imitate the crimes of the Jeho-vah of the Jews, as recorded, he would be so stained with infamy we should allow him no place out of the penitentiary! The doctrine that one man can depend upon the merits of another person for salvation, is a

the merits of another person for salvation, is a dishonest doctrine; the Christian teaching of the vicarious atonement has been, I am conthe vicarious atonement has been, 1 am con-vinced, more demoralizing than any other thing in the history of the world, and with the crude and cruel ideas of God to which conformity is sought to be enforced, quite enough to account for all the newspapers tell us of evil in the cases I have quoted 1 Just as the facts of the stars and the rocks have been observed and collated, resulting in generating to the life. resulting in science, just so the facts of the life of the spirit and its relations must be observed in the manifestations of Spiritualism, and they too collated into a science, made accurate in report. We shall abolish the old ideas of God, and instead learn of a nobler Divinity-we shall seek to stand upon our own responsibility, and in womanly, manly lives worship our Fa-ther in Heaven through the self-respecting in-tegrity of our lives here in the body on earth l [Applause.]

#### E. V. WILSON'S ADDRESS.

E. V. WILSON'S ADDRESS. At two P. M. E. V. Wilson delivered the reg-ular address. As the old veteran took the stand he was loudly applauded. Following is a digest of his remarks, which were delivered with great vigor and eloquence. Mr. Wilson may be proud of his effort, and the warm congratulations of many friends gave evidence of the influence of his address. He said substantially : My sub-ject will be one of contrasts. In what I say you must take into consideration the individ-ual, his antecedents and opportunities : also

ual, his antecedents and opportunities; also the inspiration, whether it be from the spirit-world or simply a reflex from your own minds. We are all influenced by our surroundings.

John Wetherber, the spiritual philosopher and wit, is inquired after. President Beals, as usual, 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 Hodges, of Boston, is receiving many

Visitors. His tests are convincing. I. B. Allen's scances are woll attended. William Eddy and Mary Eddy Huntoon are giving materializing scances. Horatio Eddy is ilso holding séances.

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

ications. 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 *employes* at the Lake are perfect gentlemen

Dr. T. B. Taylor, of Philadelphia, gave an in-teresting account of the Philadelphia Camp-Meeting. Giles B. Stebbins, the well-known scholarly

and efficient worker, is everywhere warmly greeted by the people. Louis Ranson, of Troy, edifies all when he

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

D. Jones, of the Olice Branch, and family, are

visitors to the camp. On Aug. 13th, the Methodist minister of Staf-ford Springs, Conn., and several kundred Meth-odists and Congregationalists of that town, en-joyed themselves at Lake Pleasant.

joyed themselves at Lake Pleasant. Dr. Buffum, of Springfield, is an attentive listener to the utterances from the platform. Mr. Stedman's guests are highly pleased with the way the Lake Pleasant Hotel is conducted. His tables are crowded. Ballston Spa, N. Y., sends its first delegation to the camp this year, in the persons of Mrs. B. J. Barber, and Mr. and Mrs. Russell Vanden-burgh. Inquiries have been made for Drs. Noxon and Moore of that place. Nellie B. Loghlan's tent is No. 9 Lyman street. Dr. Jack's "Ivy Dell" is a very pretty abode. He receives many callers. Abble Burnham is on hand, fresh from vieto-

Abble Burnham is on hand, fresh from victories in the field.

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. 1997 Emmanuel Hermann Fichte, who has just

died, was a Spiritualist. He is regarded by some as the equal of his father, the great phi-losopher, the friend of Kant, Goethe, Schiller and Humboldt.-Boston Herald.

Beyond age 70, of 80 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 incorre. 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 recom-

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cents, THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. Go cents per an-num. Single copies to cents, THE OLIVE BRANCH. A monthly, Price 40 cents, THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Single copies 20 cents.

#### Subscriptions Received at this Office

FOR MIND AND MATTER. Published weekly in Philadelphia,

ries in the field. Mrs. Cushman's musical circles are convinc-ing. Mrs. Fannie Davis Smith, of Vermont, arrived Aug. 13th. E. M. Lyman and family, of Springfield, are enjoying the lectures and scances. Chas. W. Sullivan, of Boston, arrived Aug. 13th. John Collier, of England, formerly a spiritual

# Ingne, Mass., from August 6th to September 30, 1879, SPEAKERS, Aug. 21, 123, S. Wheeler, Philadelphia, P.a. Friday, 22, 124, S. Wheeler, Philadelphia, P.a. Friday, 22, Gilles B, Stellelin, Dettoil, Mich, Saturday, 224, Prof. Win, Denton and Ceptas B, Lynn, Boston, Mass, Wedness, 22, S. Nellie J, T. Brigham, Elm Greece, Mass, Wedness, 22, Frank Bayter, Majewood, Mass, Friday, 22, J. Frank Bayter, Majewood, Mass, Saturday, 25, Nellie J, T. Brigham, Elm Greece, Mass, Friday, 22, J. Frank Bayter, Majewood, Mass, Saturday, 25, a, Prof. Win, Denton, Wellesley, Mass, Saturday, 26, at Prof. Win, Denton, Wellesley, Mass, Saturday, 26, A, Prof. Win, Denton and J. Frank Bayter, Cliculars of Information s and on application, ( hours J. H. SMITH. Secretary.

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Aug. 24. IN\* **ITCCHING PILLES** --SYMPTOMS are mosture, dis-tressing iteration in the parts dis-eased, particularly at night, -SWMYNE'S OIN TMENT, --pleasant, sure cure also for tetter, all skin diseases. Mathed to any address on receipt of price, 2d cents a box, or three hows Si. 2. Address letters DR, SWMYNE & SON, No, and North Sixth street, Philaderphia, Pa. No chargo for advice, Sold by coll, BY & RICH, 9 Montgomery Place, Boston, Mass. Ist -dam, 4.

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ctuses and samples of ore at company's office. April 19.

Witch-Poison, and the Antidote ; Or REV. DR. BALDWIN'S Sermon on Witchcraft, Spir-lism, Hell and the Devil, reviewed. By J. M. PIEBLES, author of "Secre of the Ages," "Joss-Mythe Man, or Gud, """ The Practical of Spiritualism," etc. Paper, 35 cents, postage 4 cents, For sale by COLBY & RICIL

# Surfulation. Fundament Weekly in Chicago, 10, 11000 zents per copy. §2,30 per year. VoiCE of ANGELS, A Semi-Monthly Spiritualistic Jour-aal, Published in North Weymouth, Mass. §1.65 per au-num, Single copies 8 cents, Mixto AND MATTER, Published weekly in Philadelphia, Pa, Price 6 cents per copy. Per year, §2.5.

#### OF LIGHT. BANNER

6

turn to earth. May we form that where share some time be controls where you step, or care-be acceptable to reason, and tooly the bents of thill where you walk, let the pathway be as clear those who love us. Christishid 2016 ye have here, and pleasant as possible. John Manley, to one food those that could not be fort 20.85 as we cline who knowschim. feed those that need to be fed." So as we come to earth hav we be able, bh. Eather, to feed the hungry and bring spinitual clothing to those who have notice. May we do on work acceptably to empelvis, true to the sphere from which we come, and true to thee, ch Fathers

#### Questions and Answers.

Costnorriss Seminal Mr. Chaitblan, we will now list of a real spin of such as the second second

(a) and (a) and (a) is the probability of the set of In the splitting. Let matchell you there is galia, tinction between addishness and spontaneity, Life is bouilful in the sclicht as boundaries of life come poist dane is dight as boundaries for motive, but from a feeling that that work mith he done, that one is seends higher and more quickly in the splitting reaches. We advice you quickly in the splitting reaches to us who has in the past done his or her work from ne selfish motive, but from a feeling that that work mith he done, that one is seends higher and more quickly in the splitting reaches. We advice you quickly in the splitting reaches to us who has in the past done his or her work from ne selfish he done, that one is seends higher and more quickly in the splitting reaches. We advice you all to do the bast you can an ensuth to work we we your own schatch, to weave the web of truth fequining sex than of the male. Why is this so? A. Men are engaged in every kind of active, out-door pursuits, while we near-then at home and are note myzative, more pasily influenced.

and are nore negative, nore easily influenced, and wore readily understand us. They have more individuality, nore spirituality, than men-consequently you have more female, mediums

 These continues when they will be resumed.
 Joint printicy.

 REPORTS OF SPIRIT MESSAGES
 a kindly heart and with a spiritual sense of the rest failed time. In the darkest hours of his life, and sometimes in the darkest hours of his life, and sometimes he was the rest failed on all you can for those who ever his darkest hours of his life, heart soft in where you walk, het the pathway be as clear.

#### Rosa A. Belmont.

Rosa A. Belmont. 1 an nineteen years old; Rosa A. Belmont, from Annayolis. I hope to swim the river of life, to eatch the breeze as it is wafted to me, trasting that the angels who come here will be held me closely in their arms and show me the way to the immortal shores. I cannot tell you I am happy, for I am not. Darkness has been atound me, the sunshine has had its clouds, the silver-liming 1 have not been able to see; but yet I am willing to do whatever I can for my sister woman and my brother man. Shall I not have the sympathy of these who dwell here? Shall I not feel the kindness that they would give others? May not I expect the spiritual embrace? May I not feel that they will realize that I am truly human, and that I want to do that I am truly human, and that I want to do all the good I can? Six years next September, have passed since I entered spirit-life; I realize all. I have plucked tiny flowers, but I see oth-ers for more beautiful. May I-go now? tune is

#### Julia A. Willis.

Julia A. Willis, from Trøy, N. Y. J am tired. I went away with consumption of the blood. Father and mother are there, my brother is in line innati. Uve come here because I don't know anywhere else to 20, consequently 1 have oute to ask if you will send my message the best you can. Ask them if they will go some-where where 1 can talk to them, because 1'd like to tell them some things, and especially about the river some things, and especially.

#### Increase Robinson.

and more note negative, more easily minimered, and more individually, more stinulity, than men-consequently year have more fermine in the story of than made. Q. How much of truth is there in the story of staining L cours from the dead ? A. If I were totell year, Mr. Chairman, it don't care whether if ever reaches take it is a relief to me. I want to speak, I take it is a relief to me. I want to speak, I take it is a relief to me. I want to speak, I take it is a relief to me. I want to speak, I take it is a relief to me. I want to speak, I what I know, individuals would question the down the any more; that I am at rest. I am having a pleasant heavy therefore we say, as did Christ, "He is not dead, but sleep th." Individuals are often alled by the spiritical outside their human bodies. The spirit is carried far away from the body, you may call it dead, and yet, if nothing occurs to break the thread which holds the spir-tual to the material, it can return to it again. So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with L a arry set old; he did not die So it was with the old; he did not die So it was with the old to the base to fill not have. So it was with the old not he to the not set that shall make then feel they are nothing, com-pared to it. I intend to increase can h day the power. Increase Robinson.

only ship? The sheep that many a memory mass sheep to us a memory remainder the structure of the mass sheep in the length of the organism. The branch sheep we his body " A. In one sense, we could say yes, in an offer of the mass devices of the mass sheep of the mean of the mass sense do, the gold of life has no alloy. I cannot say, the branch station, but after all it is the spirit of the existence of a mighty power. Increase Robinson, "Milliam Hayden, "I cannot say, the branch sheep the manifested. The peculiarity of the organization of the main of the manifested. The peculiarity of the organization and shine in their brightness, and I realize the manifestation, but after all it is the spirit the existence of a mighty power. The lead show in the great Spirit of All sends down an inspirit of the individual will product the placed, and in meaching up my hand, as I offen do. I thing which bids me "Come up higher," Yet 1 thing which bids use "Come up higher." Yet 1, send forth the thoust again from a central point am only an humble individual who lived on earth, and did the work of life as thoroughly as might be. And yet 1 know 1 did it not as 1, feeling that I must do for all whatever I can to should have done. I should have been truer assist my sitter woman or to help my brother to myself, truer to the angel-world, truer to the spiritual.

 Brack is in the state of t but I don't believe my brain was half as soft as theirs. If I feel better may I come and let you know? [Yes.] Good by.

#### Joel N. Hanson.

1've come on the telegraph wire from the spirit-world to this: 1've put out all the fires of hell: 1've melted all the ice of heaven, and now 1 think 1 am happy. Now that old fellow is worrying over his property—a little piece of land and a few dollars in money. 1 never had any hand in my life; I hardly had shoes to my feet. I never had any money; and yet 1 was happy. 1 am happy now. I can go wherever 1 will, 1 can see whatever 1 want to. 1 can understand God better than he can. He prayed, and I nev-er prayed—that is, I never got down and prayed. I believe in prayer, in the sincere desire of the soul, and I believe if 1 stretch out my arm and put out a magnetism, and 1 say "God bless you," it will do you good; and if I do the same Soul, and I believe it I stretch out my arm and put out a magnetism, and I say "God bless you," it will do you good; and if I do the same with a "God-d—n you," it will burt you. I know Christ was cracified, I know there was such an individual. A great many of you don't believe it, but I know it, because I have felt that power, that concentrated essence, as I may say. It is stronger than any essence I ever felt, and I feed it in the spiritual ward. that power, that concentrated essence, as I may say. It is stronger than any essence I over felt, and I feel it in the spiritual world. When I see such men as Washington, Jefferson, the Ad-amses, Franklin and others, how down to that power, how can I believe but that such an indi-vidual lived on this earth and had mighty pow-er concentrated by the angel-world upon him? Before he was born the trials of the mother, the perplexities of the father brought that pow-er to him; it was angelie and godlike. I believe in it, but I don't believe in going grumbling round. If I ever had two cents in the world, and anybody got it, they might be welcome to it. anybody got it, they might be welcome to it. My name is Joel N. Hanson. I came from Troy, N. Y. I suppose you think I'm a pretty hard customer, but I believe I am better than if I came whining. June 6.

#### Lucy Ann Jones.

I wish you would say that Lucy Ann Jones, from Cincinnati, came here and gave her name. Please send my love to mother and father. Fa-ther's name is Stephen : mother's name is Maria. I went away about two years ago the eighteenth day of last May—nineteen years old. June 6.

#### John Smith.

For the second time, Mr. Chairman, I-return to your circle-room. It was with pleasure that I came before, and it is with pleasure that I con-trol now. I understood nothing of this before I left the earth-life, but I do understand that there is a great and mighty power being sent out for the good of mortals. I and not an educated man, I know a good deal more about keeping a hotel than I do of writing letters. But I had my reasons for coming to day. I wished to say to my daughter 1.ney: Do whatever seems to you best. I will guide, guard and keep you, and the angels will hold you strongly in their embrace. Though your ear may be deaf, and your eye may be dim, yet still we your loyed ones are with you eyer. John Smith, of Medford, to his daughter. June 6. For the second time, Mr. Chairman, Freturn June 6.

feeling that I must do for all whatever I can to assist my sister woman or to help my brother man, I come here to attest to the truth of Spir-itualism, give its strength to those who I feel need it. It is the leafy hour, the rose-bud month of June. I lote it, and very many times I said to myself: "When I get through with my work and leave earth, let me go when the leaves are beautiful and the dowers blossom in the month of June." The great God permitted it to be so. And now, after the lapse of three years, I re-turn, thinking, speaking and hoping that I might bring some fresh leaves from the garden where my home is; that I might chisel out, not with Fate's hand, but with the hand of Love, a statue for Spiritualism that will stand the test of time. for Spiritualism that will stand the test of time. Henry Dexter, Cambridge. June 12, Henry Dexter, Cambridge.

Anow of no other way to get a letter to my daughter Elizabeth. I want to tell her to just jo into the house and take what she thinks is best for her, and never mind Alfred or Hannah, because I did n't mean that everything should go wrong, and I know that Elizabeth has a hard time. Just now if they'd have a little peace with her, it would be good. I wish they would be kind to her, have some compassion on her. I do n't know, Mr. Chairman, exactly how to write the letter, but if you will do the best you can I think I know somebody who will show the letter to her. I won't tell who it is. I'll only say it is from C. W. to Elizabeth C., so then there won't be any trouble about it; only I do n't like the idea of having my house all shut up, and nobody have the good of it. I don't like the way things go, at all. I think that if some of 'em could have a little more of things and some of 'em a little less, maybe it would help me along now.

for a dear one bring her safely to my spirit-home above. June 13.

#### Joseph P. Bagley.

Joseph P. Bagley. Joseph P. Bagley. I am from Minnesota. I left for this land on a peculiar kind of a boat in 1872, somewhere, I think in the springtime. All was confusion. Time seemed as nothing to me, life seemed dark. I was discouraged and wor-ried; no letters reached me, no home element came to me, and I do n't know as I care, for I have been so disappointed in life. I never yet put my hand to the plow that the plow did n't tip over. I never tried to draw a straight fur-row but that it was always a crooked one. I believe if there was ever anybody born under an unlucky star it was I. Holding the hand of an old red man, knowing that he is friendly to the white man, I found my way here. I feel as if I was on an excursion, trying to find fish. I if I was on an excursion, trying to find fish. I hope to find the fish of truth. I do n't want to burn it, but to cook it just right, then I'll have something to eat. I've been starving all these years. When I got out of the world and into another, I found everything went rough with me. It was like standing on ice, and everything sliding from under my feet, and I was catching hold all the time. I never could understand how to believe in order to be saved, therefore I how to believe in order to be saved, therefore I suppose I never believed as most people do. The other life was a sort of a mystery to me; I did u't know anything about it. I did n't know anything about God. Now I only see his works, and I see that everything is all right here, only I thought that when one got out, and put up his old elothes and packed 'em away, he would n't have anything more to do, but would be able to sit right on the bank of the river-maybe take a back seat. I expected to take a back seat

**Henry Dexter.** I would not at this time. Mr. Chairman, trans-gress the laws of your room, I would not in-trude upon your notice, but there is a feeling within me that I must again from a central point within me that I must again from a central point within a central point within me that I must again from a central point within me that I must again from a central point and that 's the trouble I can't get over, and do n't understand. As I said, I met this old red man, and he asked me to come here, and I've come. I can't talk good. I don't know how to talk: I aint used to it. If I've been anywise an annovance to you, I am sorry, but I want to tell you that I do feel a good deal better since I came. I think maybe I shall find, as this red man tells me, that I shall have to go to work. After you've worked all your life in this world, After you've worked all your life in this world, it is pretty hard to go to work again. I do n't want to. [Perhaps it will be a pleasant recrea-tion for you.] I do n't know. Maybe it will, Maybe I shall understand it. I dearly love what there is up here. I want to sit down and enjoy it quietly; I don't want to come back and go to work and help somebody else; but if I must, why, work it is, that's all. June 13. AUGUST 23, 1879.

rolled all my life, and never gathered any polish. I suppose that was the trouble.I would come again. I particularly direct my thoughts to-day to Spiritualists, telling them thoughts to-day to Spiritualist, telling them that there is something to do; they are not to go to sleep because they think they are rid of the "hot place," that the devil is tied up and everything is fair and lovely. Sometimes that there do farme, trents ing the spiritual will bring me more than ever the mar, terial brought me, hoping that the power of the spiritual will bring me more than ever the mar, terial brought me, hoping that the power of the time that 1 first entered this earth, as I may as y until 1 left it, that the great spirit-power may aid me in drawing Frank up higher. May the natural elements of life, of which I hope the may gain possession, bring him strength, take any headway; it was shard work to may gain possession, bring him strength, take any headway; it was something to do. Now the hope dit, 1 bring no curse. God knows 1 tried to do all 1 could, but the struggle of life was the will carry you along; if you do you with a thered, but trusting that is no use for you to sit down calmly in the hope that the tide will carry you along; if you do you with a tared, but trusting that is no use for you to sit down calmly in the hope that the tide will carry you along; if you do you will not the there of plenty, bring out the bee to be allog as along. "See this no use for you to sit down gandel 1 how bright and happie everything appears! Won't you come in and partake of its enjoyments."I feel a little diffidence in coming; but, however, t will try to do the best I can.I any the othere are to on the set I can.I feel a little diffidence in coming; but, how every thing appears! Won't you come in and partake of its enjoyments."I how being to me, except that I love them all, it would cone the appears it won the set I can.

C. W. I feel a little diffidence in coming; but, however, I will try to do the best I can. I know of no other way to get a letter to my daughter Elizabeth. I want to tell her to just go into the house and take what she thinks is best for her, and never mind Alfred or Hannah, because I didn't mean that everything should go wrong, and I know that Elizabeth has a hard time. Just now if they'd have a little peace with her, it would be good. I wish they would be kind to her, have some compassion on her. I do n't know, Mr. Chairman, exactly how to write the letter, but if you will do the best you can I think I know somebody who will show the letter to her, I won't tell who it is. I'll only

of right. I trust, when I come round again, I shall try letter to her. I won't tell who it is. I'll only say it is from C. W. to Elizabeth C., so then there won't be any trouble about it; only I don't like the idea of having my house all shut up, and nobody have the good of it. I don't like the way things go, at all. I think that if some of 'em a little nore of things, and some of 'em a little less, maybe it would help me along now. Lillian Page. My name is Lillian Page. Some years ago I came here and spoke to those on earth : hving and dear were they to me; they are none the less dear now, yet I have heen growing all the time. Changes have come to earth, friends have heen usbered into my spirit-home, and life has become beautified, but I have never been more helped than when I came here. I thank the kind friends for all the pleasant memories, I bless them for all the beautiful words. May the kyne there and ear one bring her safely to my spirit-home thelped than of the immortals which I have framed for a dear one bring her safely to my spirit-home the wrath of the immortals which I have framed for a dear one bring her safely to my spirit-home the and there are Spiritualists standing to-day in that very church. They have got to be a power there now, and sometime the old sounding-board may echo with the roll of Spiritualistic thought. I trust so, at any rate. My name is Streeter. June 13

#### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDICMSHIP OF

#### MRS. SARAH A. DANSKIN.

#### A Juvenile Missionary.

June 13.

#### BY WASH, A. DANSKIN,

While public lectures, lyceum teachings and learned disquisitions through the press are all necessary, perhaps, to the proper development of Modern Spiritualism, there is still another school where lasting impressions may be made. I refer to the home circleto the little ones who are committed to our care, and whose future lives may exert a wide-spread influence in favor of liberal spiritual thought-if their minds are properly directed in their earliest unfolding.

We have a little one in our home, who, to be like the other children, her companions and playmates, wanted a prayer to repeat at bell time. To gratify her, I

Now I lay me down to sleep,

- May angels bright their vigils keep, And if, before the morning light.
- My spirit takes its upward flight.
- May angels greet me on that shore Where I shall live for evermore,"

She memorized it after hearing it read a few times, and now 1 find that nearly all the children in the neighborhood have adopted it.

#### Daniel Quinlan.

This is a subject of investigation on my part. I must find out its ways, its means and its adapt-ability. It is a lesson that is not learned in a day or an hour, but by practice you become fa-miliar with its laws, and under the law you can work successfully. I see that it is a matter of importance to myself as well as to others to find

 $(A_{i})$  (i.e.  $A_{i}$ ) and some uncertain the forest and finite two leaves processly alive? Did you ever pick two violets that were exactly alive? So no two sould were given alive. All differs? Thank God that it is so, Q.-Do you have heat and cold humger and

 $Q_{i}$  = 10 yout mass that any interval of thirst, in splittlife? (A<sub>i</sub>)=10 splittlife? (A<sub>i</sub>)=10 splittling life we do not/really recognize those elements. We are never hungty unless we have just left this earth, and are drawn to it, and through earthly elements feed the need

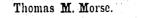
it, and through earthly elements feed the need of something to east and drink. Hunger and thirst in the spiritual world perpert are not known, neither are cold or heat. We are al-ways confortable, and if of a cheerful disposi-tion, always happy. Q.-Do our spirit-friends have the power to be with us when we wish for them? A.-Yes, to a greater or less extent. Yet you may have experiences that would make our magnetism antagonistic to you, so that we would be unable to pierce the intervening arra and stand by your side as closely as we would. When this occurs we always send some other ministering spirit to do the work for us-and you get it second handed. Q.- How can human beings be induced to live

Q .- How can human beings be induced to live so as to lead lives as moral and oure as Christ? so as to lead lives as moral and pure as Christ? A.-Christ was a medium, born under pechliar chromestimees: born with the moder's thought concentrated upon the spiritual, which, we are sorry to say, is very soldon the case in these days. Too many have their feelings sent out, toward material things; far too many mothers feel that to provide for the physical wants of the child at the time of its birth is all the child media' but from almost the yery day of carmithe child at the time of its birth is all the child needs; but from almost the very day of germi-nation the child should be taken care of as kind-ly and lovingly as is the rare plant you have in your greenhouse, lest the transplanting from a tropical clime may kill out its nature. Again a question arises: "What would be the character-given to Christ to-day were he upon earth?" Many of you read your Bible and try to under-stand it; some may understand it, spiringly. stand it; some may understand it spiritually, others according to the letter; but you all learn others according to the letter; but you an learn that, like other mediums, he was slandered and abused, called a wine-bibber, a glutton; that he went through the fields on Sunday and plucked corn-because he saw spiritually it was best to do so-that he was associated with the lowly, because he felt he had the power to do lowly, because he felt he had the power to do them good. He was reviled, stigmatized, thrown out of society, and sent forth almost as an out-cast, and at last perished for the faith that was in him. Now if you would walk the road that he walked you will fear not what the world shall say, but your motto will be, Let me do right; might is not right; let me do that which the there to below me is heat to do Breat Father Spirit shows me is best to do. Whether the pure influences of earth surround thing true, something pour, Then you will at-tain to that purity of life and live in accord-ance with nature and the God that is within you; never injuring your fellow-man, -never pushing to the wall your sister-woman, but ever sustaining, helping, directing, and doing all you can for humanity. , ·

#### George S. Coburn.

My name is George S. Coburn. I am sixty-seven years old, or was. Life went flitting past-me, while the days were called as naught. I passed to the angel-world some four years ago and more. There must be a darkness which I cannot really comprehend. I believed in the great immortal power of salvation which came to us through the blood of Christ; but I find that was a fully a find there is a power passed to the angel-world some tour years ago and more. There must be a darkness which I cannot really comprehend. I believed in the great immortal power of salvation which came to us through the blood of Christ; but I find that was a fallacy. I find there is a power which I cannot understand. I would like to tell what my experience has been, how I have

It is from William Hayden, of Philadelphia, who went away April 8th, 1872. June 6.



Thomas M. Morse, from Exeter, N. H. 1 am fifty-four years old. 1 left this earth from a trouble of the lungs-consumption. 1 had no conception of this thing. 1 didn't realize it: conception of this thing. I did n't realize it ; but i return, hoping to give strength and life to those who need i here on earth, hoping to ex-plate some of the dark days of my life, hoping to do something to bring my friends up to a higher point of life. I cannot control well, I do n't understand it ; but I do the best I can, and trust that you will allow me to put my let-ter in your post-office. June 6,

#### Norman Clark.

Again I come to make myself known. Say to Amelia, bo whatever is best. I have done all I can, and I am reaching upward and on-ward. When you come perhaps you will find me as great a man as Frank is every bit. I trust that I have given you strength, I hope I shall make home pleasant by and-by. Do whatever seems best to you. You will come to me soon, then all will be right. We will smooth the pathway and send out the flowers; yes, dowers, for they look more beautiful to me now than they ever did before. I have met my loyed ones, and those that I did not love. God forgive them. They did the best they could, I suppose, for me, but sometimes I thought it was forgive them. They did the best they could, I suppose, for me, but sometimes I thought it was dreadful poor doing; but then I won't find any fault. I find plenty of animals here; thank God for that, for I should be unhappy inless I could have them surround me, and enjoy them. I don't wish I could have stayed any longer with you-I wish I could have stayed a shorter time. I suppose I was a great trial, at the same time I did the best I could. Please say this is from Norman, to Amelia Clark, of Poquonnock, Conn. I don't want to bother you, Mr. Chairman. I a don't want to bother you, Mr. Chairman. I an a homely sort of a man—a homelike kind of a man. I don't know any more about talking than a crow does, not a bit : but then I had a curiosity to come here again. June 6.

#### Simon L. Babcock.

I have come with a friend who has been here before. I haven't much to say, except to give my name, Simon L. Babcock, from Tren-ton. 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 fifteenth day, since I went away, but I do n't feel good, I do n't feel happy. I was an old man, and they seemed to want to have everything their own way. They took everything away from the old man. I felt bad about it, and somehow I do n't seem to get any-thing now-everything seems to slip by me. I wish I knew which way to turn, what to do. Maybe I'll feel better after talking with you. I was 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 James and Maria and Henry take everything away I have come with a friend who has been

#### John Hartley.

Please say it is John Hartley. I don't feel good, for the water seems all over me. Never mind, I guess it is all right: I'll drive my log along, and when I've got it down, maybe they 'll know the falls are there. If they are as careless as I was, they 'll go over. [To the Chairman.] as I was, they if go over. (16 the Chairman.) I don't want to trouble you, mister: I am from Vermont, and I teel as if I was in the way. Never mind. I don't care : I have n't brought any black bear with me, any cubs or anything of that kind. I 've just come, hoping to be able to gain a little information in regard to things that I may carry back, and, as I said before, drive my log along. June 12. · •

#### Constant Davenport.

Constant Davenport. I formerly used to work at making clothes, sometimes in one place, sometimes in another. I have traveled over a good deal of country since I was born, I supsometimes in another. I have traveled over a good deal of country since I was born, I sup-pose. I came from down in Maine : I have been to Texas: I've crossed the Atlantic, and seen some of the big places in Europe, and in Aus-tralia, but at last I found my fate in Richmond, Va. I was directed to this place by several of my friends who have been here before. They knew of it before they loft earth, and told me it was for the benefit of me and others. I hoped when I got here I was going to see just where a sister of mine was, as I was told if I could n't find her, this was the place to come to look her up. I want to do all the good I can in life. I know I have been a kind of a rough fellow. I have been here and there, and the last thing my father ever said to me was, "A rolling stone gathers no moss," and I therefore thought if I was a stone on the hillside of an old country town, I'd rather be the rolling stone and let others gather the moss, for maybe I'd get a little polish if I rolled fast enough. I do n't think I did even that. I certainly have n't gathered any moss, and I have n't got much polish, but I did the hest I could. I never was really good for anything. I tried a good many

really good for anything. I tried a good many things. As I said, I used to make clothes, but I do n't believe'I ever made a good fit; I do n't believe I was ever able to do anything remark-ably good. I know the reason why—I was n't wanted here. Sure, I did n'task to come, and I was wished away all the time afore I got here. After I got here do you think it strange that my brain should n't have been quite straight? Because if you want folks to die, not from the

#### Madge S. Burrill.

You can say that Madge S. Burrill, from Buf-falo, N. Y., came with the lady who first came taio, N. 1., eame with the lady who first came here to-day. I will say I am sixteen years old, and I went out with a trouble of the throat and lungs. I was a little deaf, too; one ear had been affected by scarlet fever, which I had when quite a small child. Mother's name is Eliza-beth, father's name is George. To them I would say, Be watchful and be true; fear not, for God is with you. And mother when you fake your is will you. And, mother, when you take your prayer-book and read it so earnestly, I am quite frequently with you. Father, when you look upward and say you know that I still live and upward and say you know that I still live and that I sometimes am close by you at your busi-ness, you are right, for then I am by you: so watch and wait. Be patient; let the sunlight of love come home to you, and never mind the bad news, never mind losing the coin; if you will only be good, you will coin money in the spiritual that will endure forever. Money in the material, though with it you can obtain a great many comforts, will melt away many times when you wish to hold it. June 13.

G. H. D.

There has been a dark shadow over my brow; There has been a dark shadow over my brow; sunlight, which should have entered my home was put out like a candle. I traveled far and wide. Stern words were often said to me, and yet there were loving deeds, kind acts and the pressure of warm hands; sometimes. I remem-ber them all very well. I do not and will not condemn one individual, yet I know that from the home-nest I was thrust because there were those who could bow the head more calmly than I could bend the neek to the tyrant's voke: those who could bow the head more carmly than I could bend the neck to the tyrant's yoke; who would say yes, when they meant no; who were willing, if they could have all they needed, to place their neck upon the block and allow the foot to be placed upon it; but my spirit was too independent; I was too fearless, too care-less of life to hold this place a sacred one, there-fore at an early are lownt away. There was less of life to hold this place a sacred one, there-fore at an early age I went away. There was one who loved me in her day of love, but who spurned me in her day of power. I will not re-member that hour, even, but will only say, God bless you all. I know that this will reach them. May it touch the heart with pity, may it bring forth one little word of love, and shut out some dark shedow that I may go converd and and dark shadow, that I may go onward and up-ward. I want to get where the light is, where the sun shines so bright, where the clouds seem to be covered, almost, with brightness and fleeciness. I cannot tell to you, oh mortals, I cannot make you understand why I come to-day. I have stood where many a loved one has the of the walked where doring one dan day. I have stood where many a loved one has stood; I have walked where darkness and dan-ger were: I never shrunk from the foe, yet I long to go up higher, into a brighter and purer life. Please say it is from G. II. D., to his friends.

importance to myself as well as to others to find out the law that teaches us immortality—im-mortality that gives perpetual life, youth and usefulness. I left many fond ties behind me, but they are of little importance compared to this vast eter-nity, and the knowledge which we have to gather up here and there, beside the recognizing and greeting of friends. Plain and practical in all my dealings with my fellow-men, I therefore must return as I departed to establish my iden-tity. If I were to come singing hymns and play-ing on a harp, I would not be recognized; al-though I do not denounce singing or harp-play-ing, but I leave such things to those whose minds are interested in them. My mind was practical; I performed all duties that I considered were mine. I never shrauk from them. For having mine. I never shrank from them. For having mine. I never shrank from them. For having lived thus on earth I feel that I am enhanced in happiness on the other side of the eternal life. I live not in darkness, but light shines around me; my own image is reflected by its brilliancy; and ob, what a beautiful life it is. If a man learns to cultivate harmony of the soul, when death comes he is prepared to meet all its de-mands. mands. Beautiful death ! Soft as on a downy pillow

I laid down to sleep, to awake in the morning in that land where angels dwell. Daniel Quinlan. I died at Perrymansville, Harford Co., Mary-land, in my fifty-fourth year.

#### Thomas Reid.

My residence was in Baltimore County, where I left a wife and two children. I was forty two years old, and died suddenly. My name was Thomas Reid. I passed from sight but not from memory. Though death came there is no division between two hearts that heat in unison works out mine decruition. there is no division between two hearts that beat in unison—yours and mine, dear wife. I am the better for having passed over the river of life; you are still a delver in the world ma-terial, gathering in here and there for the sus-tenance of your little ones. Do your duty and the crown of glory will be awarded you on the other side of life. This life is one of perpetual unfoldment starting from the lowest and grad other side of life. This life is one of perpetual unfoldment, starting from the lowest and grad-ually ascending to the highest. We are met by kindred and taught their ways, which then be-come our ways. We are as one in mind and in soul. Oh, wife, believe the dead live, believe they have power to converse, to see, to know, to feel and to act. Believe that ever my watch-ful eye is over you, that I guide and control you, that I am yours now as much as ever. Death has only placed a bridge between us, and you will, all in good time, pass over it. I come and knock, but no one opens the door, but the you will, an in good time, pass over it. I come and knock, but no one opens the door, but the fault is not yours, no blame to you, for you do not yet understand it. Awaken from your sleep, and learn that though I died physically I have life spiritually, and am, as ever, yours, not in words only, but in deeds.

#### Shaw.

My name is Shaw. I lived and died in Mon-treal, Canada. I was sixty years old. Free from the flesh, upward bound, no ties can hold from the flesh, upward bound, no ties can hold me here below. Earth is dim, but heaven opens my vision clear to sights not seen by mortal eye. I feel that I have that direct inspiration which fills the soul with melody and makes it know that its Creator lives. There are worlds and planets far beyond our planetary system. They are inhabited by intelligences before whom you real your eves because of their brightness.

June 13. June 13. Mr. Chairman, I have been here before, more than once, since I went to spirit-life. I thought

r.

BANNER  $\mathbf{OF}$ LIGHT.

# I died suddenly.

## MESSAGES TO BE PUBLISHED:

## GIVEN THROUGH THE MEDIUMSHIP OF MRS JENNIE S. RUDD.

JENNIE S. RUDD. June 19.—Mary E. Hathaway: Sylvia Ann Greene; Thom-as J. Driscoli, McIzar A. Batcheider; To Thomas Lane, June 29.—Echabod R. Stickney; Ida D. Smali, Thomas A. Kingsbury; Amy N. Bradford. June 21.—Mary A. Falrchild; Hulda Gridley; George W. Dennis, Old Billings; Mary M. Swetzer; George D. Son-ers; Charlle. June 25.—Catharine Chitsey; George L. Glover; Joseph Whittemore; "Boston "; Robert Bantout, June 27.—Carly Lewis; Sarah D. Parker; William M. Langdon; Lucinda T.—n; George N. Sheppard; Mel/ar A. Carpenter.

## At Neshaminy Falls.

To the Editor of the Banner of Light:

Extreme preoccupation pending my visit as arranged for Lake Pleasant has prevented mention until now of the continuance of the campmeeting of the First Association of Spiritualists of Philadelphia at Neshaminy Falls. I now take time to communicate, and will be briefly historical up to date. The speakers on Sunday, August 3d, were in the morning Rev. Dr. Sam uel Watson of Memphis, Tenn.; in the after-noon Rev. A. A. Wheelock of Utica, New York, and Cephas B. Lynn of Sturgis, Michigan ; in the evening C. Fannie Allyn of Stoneham, Mass. The attendance was an increase over the preceding Sunday's audience, when the people present were estimated at no less than five thousand. The address of Mr. Watson was characteristically able-an exhaustive analysis and comparison of the doctrinal teachings of the Christian church and Modern Spiritualism, the one based upon "assumptive supernatural-ism," and the other referring to facts and phe-nomena capable of scientific demonstration. The speaker detailed something of his own re-markable experience in the phenomena of spirit power status that for your going with forms with power, stating that for years spirit forms with-out extensive preparations, and without the pos-sibility of collusion or fraud, had appeared to him and others with him, and, again and again, given the most undoubted and veracious communications of a nature to form absolute tests of identity, and the fact of life beyond the change called death. Spiritualism taught spirit-communion, the philosophy of immortality, the noblest morals and the most divine religion noblest morals and the most divine religion— that of seeking truth and doing good. The at-tention of the great audience to this address was as marked as the nature of the subject and character, talents and age of the speaker de-served. No man could desire a more expressive tribute of respect. Afternoon : Rev. A. A. Wheelock spoke re-cording the phenomeno of Smithuling as a

Afternoon: Rev. A. A. Wheelock spoke re-garding the phenomena of Spiritualism as a necessary basis of the philosophy of the whole subject of immortality. Mr. Wheelock con-densed a great deal of incisive thought into a comparatively short speech; spoke with much of his own old-time vigor and eloquence, ad-hered tenaciously to his line of argument, and manifested a power, either of his own or those who control him, to stop when he had gone far enough. enough.

who control him, to stop when he had gone far enough. Mr. Cephas B. Lynn followed Mr. Wheelock, in what I must in plain truth denominate one of the greatest orations I have had the good fortune to hear. The audience was much in-creased since the morning session, and the heat intense; the skies had threatened rain and the crowd grown somewhat restless. The very efficient President, H. B. Champion, stated in case of storm the meeting would adjourn to the pavilion. Mr. Lynn then began his very able speech. From the first he happily put himself on the best of terms with his audience, and held their willing auxious attention to the very last. This speaker reviewed, elaborately and learnedly, the religious history of mankind, traced the rise and progress of free thought and liberal philosophy, and marked with discrimi-nation its culmination in the demonstrations of Modern Spiritualism. Thereupon he urged practical attention to life as the business of all, embodied irist and here, its duties and pleas-ures pressing upon us now; the future to be subject of future consideration. The broad-est fraternity was urged, regardless of creeds and afiliation, cluurchwise or otherwise, and for religious freedom and universal justice, the teacher made a most cogent and thrilling ap-peal.. The title of this address was given as for religious freedom and universal justice, the teacher made a most cogent and thrilling ap-peal. The title of this address was given as "Antichrist," and the argument was against any form or degree of proscription for opinion's sake, and the cultivation of philosophic calm-ness concerning the perfection or imperfection of our theoretical doctrines on metaphysical and abstract questions of theology. The superof our theoretical doctrines on metaphysical and abstract questions of theology. The speech was long, two hours and over, I believe, and the speaker (generally brief) repeatedly pro-posed to close, when invariably the great mul-titude would cry out: "Go on, go on!" and the orator continued his grand effort. The clouds drifted from the sky, the sun shone out with midsummer glory, but brighter, clearer, the white light of truth and freedom fell into thou-sands of hearts and minds by the words of the

The thousands on thousands were standing and sitting there, and absolute order reigned supreme; the stillness was phenomenal, as if the very soul of peace brooded above. After an invocation and a few preliminary remarks, the vast multitude sang in concert with the fine orchestra which has been on the ground in care of Mr. Sedden. Mrs. Shepard gave a long and deeply-philosophical discourse, in which she incidentally answered a large number of written questions which, as requested, had been left upon the desk. The speaker spoke with great thency, and had throughout most anxious attention. The people heard her gladly. The control of Mrs. Shepard has the advantage of a fine organization, which seems most pliant to their purpose. Well as she speaks now, I am confident, if health remains, a still more perfect unfolding of her powers is in store. Mrs. Shepard came here quite or almost a stranger. She has made a host of friends among us. This evening, while I write, the last meeting of the camp is in session, where the speakers mon the ground altogether take part. T. B. Taylor, M. D., has been heard at different times this season, in a manner indicative of his thorough thought and capacity of expression. Mrs. George, of Philadelphia, and Wm. Powell, the slate-writer, with other useful mediums, have been in camp ; while the disposition of the people has been to hear rather than investigate, yet great good has been done by our mediums, who for many months to come will hear again and again from those awakened to the claims of Spiritualist networks one and all, and apologizing for any probable deficiencies of his own, congratulated all present upon the grand success of this first camp-meeting of the First Association of Spiritualists of Philadelphia among the sterling kind people of the country around. He strongly urged the claims of the Spiritualist press. ripe for, consequently however much I may have learned I dare not transgress the law-that law which has given mo privileges and life. The thousands on thousands were standing and sitting there, and absolute order reigned su-preme; the stillness was phenomenal, as if the

Spiritualist press. Mr. Griffith, proprietor of Neshaminy Falls Grove, is a man of business and a gentleman, and so we voted unanimously in committee, where Col. S. P. Kase has faithfully acted as chairman. ED, S. WHEELER, Cor. Sec. 1st Asso. S. of P. 1412 N. 11th street, Phil., Pa., Aug. 10th, 1879.

800 The Spiritualist society decided last Suntay not to have a vacation this summer, but to meet as usual at Crane's Hall every Sunday at 3 P. M. There will be speaking every Sunday, and the Lyceum will reassemble the first Sun-day in September.—Santa Barbara, Cal., Inde-pendent, Aug. 2d.

Endurance is the crowning quality, and patience all the passion of great hearts.-Lowell.

Sumapee Lake Spiritualist Camp-Meeting. The Spiritualists of New Hampshire and Vermont will hold a Camp-Meeting at Biodgett's Landing, Newbury, N. H., commencing August 21st, and closing September

th. 1879

The Spiritualists of New Hampshire and Vermoni will hold a Camp-Meeting a Biodigit's Landing. Newbury, N. H., commencing Angust 21st, and closing September Stituation of Grore, --Biodgett's Landing is situated in the town of Newbury, N. H., upon the castern shore of Lake Sumapee, six miles from the Railroad station on the Concord and Claremont Railroad. The Steamer Lady Wood-sum makes connections with all trains on this road at New-bury Station. Speakers for 1879. - Rev. J. M. Peebles, M. D., of Ham-monton, N. J., who hastraveled twice around the world, is expected to be in attendance during the last week of the meeting. He is an eloquent speaker and clear thinker. Mrs, E. L. M. Faul, of Stowe, V., a thin inspirational speaker, will be present during the entire meeting. George A. Ful-ler, of Sherborn, Mass., well known throughout the East, will be present during the entire meeting. Dr. Joseph Beals, of Greenfield, Mass., President of Lake Pleasant Camp-Meeting, has promised to be present September 7th. Mrs, Lizzle Manchester and Mrs, George Pratt, both this speak-ers, from Vermont, are expected. Other speakers are en-gaged and expected. Mediums,--W. Harry Powell, Independent slate-writer, of Philadeiphia, Penn.; Wm. Eddy, and bis sister, Mrs, Hundoon, both materializing meelinnes: too numerous to mention, will be present during the meeting. Music, --The Sungee Corner Rates, --From Newbury to Ridum of Hoston, Mass, and many oblews too numerous to mention, will be present during the meeting. Music, --The Sungee Corner Rates, --From Newbury to Ridugett's Landing, 5 cents, Camp bagagas delivered free, Half fare from all points on the Lake. Car Fare, --Reduced fare expected over the Concord and Charemont, Vermont Central and other reads. Matter from the Stear Massachusetts and Vermont will connect with the Concord and Claremont Rathroad at Clare-mont Junction. From Easter Massachusetts and New Hampshire, will make connections at Concord. Terts, Free, -Reduced fare expected over the Concord and Claremont, Ver

will be in order. *Picnic Days.* – Aug. 26, 28, Sept. 2 and 4, will be Pienic Days. Speaking in the normaling at 10:30. Daucing at 2 and 7 P. M. All letters of inquiry should be addressed to either one of the Committee. ILENNY B. ALLEN, Amberst, Mass., GEO. A. FULLEN, Sherborn, Mass., GEO. W. BLODGETT, Neubury, N. H., Arrangements.

Adbertisements.

## BALTIMORE ADVERTISEMENT.

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Address, MRS, A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 5, White Water, Walworth Co., Wis.

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PSYCHOMETRY.

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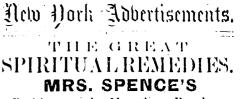
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EVIDENCE WORTH READING.

EVIDENCE WORT'IL READING, EXION MILLS., Erie Co., Pa., Sept. To TH. PLEITE: This may certify that bottomycous past thad been suffering under all cased only form: This cough wrise, My cough hereased drills, and T was tast still grew worse, My cough hereased drills, and T was tast wasting away with consumption. Having loss all confidence in phy-sicians and methemes. I diet not thy date site cough Pfill when first resonamended, not under Lied or its almost infractions effect on anedden perturbers, it was empedied to admit a strong confidence in the metheme from the effect of the first pill. This date in the inclusion of pills, while dust pill. This date in the inclusion of pills, while first pills. This date is the out of the first pill of the first pill. This date is the add with boxes of pills, while reading on bioletics in the first pill. This work as good as any mark is no cold affects them. Thave no cold if the septilis savel my life, and dames's Cough Pfill, in my optilon, is sworth more than all offer cough rendender spill bigether, and would be cheaped any pine. MBRAHAM TOURTELETT, Thave never layer data strates Cough Pills to fail of fintne-

these Pills are a dose for adults of ordinary constr the dose may be varied according to circumstance

JAMES'S COUGH PILLS,

April 5,

sands of hearts and minds by the words of the young man who, but a few years ago (how quick they have gone !) stood by my side and made his declamation as the pupil of the Pro-gressive Lyceum of Charlestown, Mass. May the angels and his own good sense keep "Ce-phas," until, rounded to the stature of a perfect man, he shall in wisdom, harmony and useful-ness, realize the promise of the present. The young man closed by calling attention to the Banner of Light. sands of hearts and minds by the words of the

In the evening C. Fannie Allyn spoke to a fine audience. I did not have the pleasure of hear-ing this discourse; but was assured by very competent and quite impartial critics that, taking her subjects from the audience, the lady spoke in the most remarkably ready manner, giving an address in her best vein, a discourse eminently fit to class with those which had preceded it during the day. The medium and sensitive, Mr. Editor, the abnormal person, when shall we learn how to so condition them

when shall we learn how to so condition them that such results may be unvarying? During last week the above speakers "held the fort," while Mrs. Katic Robinson gave a lec-ture in the same straightforward, acceptable manner in which she has so long operated as a test medium in Philadelphia. There were other speakers, whose names I regret to say I cannot wood! recall.

recall. Sunday, August 10th, dawned as clear, cool and beautiful as if "made on purpose." Per-haps a good-sized Methodist Camp-Meeting at Langhorne, near by, gained us the same weather they ought to have enjoyed! Very nice people, the folks at Langhorne; they wish salva-tion to our souls, and we, not to be outdone in controver wish reluction to the be outdone in weather they ought to have enjoyed ! Very nice people, the folks at Langhorne; they wish salva-tion to our souls, and we, not to be outdone in courtesy, wish salvation to their souls. That is the way to do business. "Let brotherly love continue !" Dr. H. B. Storer of Boston, Mass., had been engaged for this day as a speaker, with Mrs. Nettie M. Pease Fox of Rochester, N. Y. Circumstances deprived us of the pleas-ure of listening to these two representatives of the earlier days of the spiritual platform; neither of them need our endorsement as speak-ers; but "omittance is not quittance," as one has said, and we may yet hear them both in this latrefricted to the need our endorsement as speak-ers; but "omittance is not quittance," as one has said, and we may yet hear them both in this lat-itude. A great audience, the largest up to that hour, gathered to hear Bro. Samuel Watson of Memphis in the morning deliver a good and very radical discourse upon the Spiritualism of the Bible. If e recognized many Bibles, and would use all, each where it was revered, in his argument for Spiritualism. The speaker an-nounced this as his sixty-sixth birthday, and referred to the years when he taught the doc-trine of Methodism as honestly as now "the di-rect opposite," yet he recognized the good Methodists intended and accomplished, howbeit they owed their existence, as such, to Spiritual-ism, which alone could unfold to them the phi-losophy of their own methods of labor. The dis-course of Mr. Watson was a production from the course of Mr. Watson was a production from the ripe mind of an experienced and cultured teach-er; he assured his hearers in all his great ex-perience of Camp-Meetings he had never seen such an audience, never such order and good

management, as for the last ten days at Nesham-In the afternoon the crowd on the ground

had grown immensely; train after train, and hundreds of carriages, brought thousands to the great gathering, and when Mrs. R. Shep-ard, of Minneapolis, Minn., rose to speak, the whole grove was one sea of upturned faces.

The Semi-Annual Meeting

**The Semi-Annual Meeting** Of the Michigan State Association of Spiritualists and Lib-eralists will, take place Aug. 25th, 29th, 30th and 31st, at Nashville, Barre Co., on the line of the Grand River Valley Railroad. The meeting will be held in Lenuel Smith's beautiful Grove, one-half mile from the dépôt, which will be arranged to accommodate all who may come. In case of rain, the Opera House will be used. This is expected to be one of the largest and most profilable meetings ever held in this State. The following speakers will be present and take an active part: J. H. Burnham, Saghnaw City, Mich.; T. H. Siew-art, Kendaliville, Ind.; Gilles B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, do.; Mrs. L. A. Pearsail, Disco, do.; Mrs. L. E. Balley, Battle Creek, do.; Mrs. M. E. French, Greenville, do.; J. P. Whiting, Milford, do.; Chas, A. Andrus, Flushing, do. Mrs. Mark O. Gale, Byron, do.; Mrs. Sarah Graves, Grand Rapids, do.; Geo, H. Geer, Bat-tle Creek, do.; Dr. W. Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheelock, Satanae, do.; Dr. I. D. Seeley, Buchanan, do.; M. Babcock, S. Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Gatter, Phila-

Dr. 1, D. Seriey, Birchalm, do., al., Babeow, S. Johns, do., J. H. Harter, Aubarn, N. Y.; Dr. R. Garter, Philadelphia, Pa. Fine singing will enliven the occasion by Mrs. Olie Child, Greenville, Mich., Prof. P. O. Hudson, Detroit, do., and M. C. Vandercook, Allegan, do. In addition to the above-named speakers, all the Medlums in the State are confiably invited to be present, as a free tent will be provided, and, during intermissions from speaking and business, scances will be in session: As many visitors as possible will be accommodated by the friends. First-ctass hotel accommodations at Wolcott House at one dollar per day; at Union Hocet at rate of \$4,00 ner week. Committee of Arrangements: Mr. Lemmel Smith, Mrs. C. W. Putnam, Mrs. and Mrs. Win. Telginet, Mr. and Mrs. Joseph Saulsbury, Mrs. E. Chipman, Mrs. G. T. Fulter, Mrs. Rechtor, Mrs. Ware, of Nashville, Mich. Mrs. R. C. Simpson, the great flower medium, and Dr. Henry Stale, the world-renoved medium, will be secured if possible: A. B. SPINNEY, Prestdent, Miss J. R. LANE, Secrétary.

#### Annual Meeting at Euclid, Ohio,

#### A "Union Reform Convention"

A "Union Reform Convention" Will be held in Princeton Centre, Mass., August 20th, 30th and 3ist. Many of the best speakers in all of the reforms will be present. Princeton is one of the lovellest summer resorts in New England, and the best of accommodations can be had at hotels, loarding-houses and farm-houses in the immediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours, and help make the meeting a success. The cause is yours, and needs your hearty cooperation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address "Conven-tion," Princeton, Mass.

#### Freethinkers' National Convention.

Freethinkers' National Convention. The New York State Freethinkers' Association hold their Thind Annual Convention at Chautanqua Lake, Sept. 17th. 1sth. 20th. 20th and 21st. The Association as heretofore in-wites the Freethinkers of the Uniton and of Canada to unite with them and make this a National Convention. Arrange-ments are already perfected for about half railroad fare from nearly every city in the United States. A tent that will seat 200 persons has been procured. Cheap hotel rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance. II. L. GREEN, Secretary.

#### Eric County Meeting.

The Annual Meeting of the Friends of Human Progress, of North Collins and Collins, will be held in Hemlock Hall, Brant, Eric Co., N. Y. beginning on the 5th of Septem-ber, continuing three days (5th, 6th and 7th Sept.), Mrs. Lydia A. Pearsall, Mrs. Amelia Colby, Lyman C. Howe and others, are expected to be present, By order of Committee, North Collins, Aug. 5th, 1579.

North Collins, Aug. 5th, 1879,

**P**OWER has been given me to defineate character, to describe the mental and solvitual caracitles of persons. accerned the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for health, harmony and business. Persons desiring add of this sort will please send me their handwriting, state age and sex, and enclose §1,00, with stamped and addressed envelope.

Jan. 17.-

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THE WRITING PLANCHETTE, SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship and areal themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or ritends. The Planchette is furnished complete with hox, penril and directions, by which any one can easily understand how to use it. PLASCHETTE, with Pentagraph Wheels, 55 cents, secure-ty packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, - Under costing postal arrangements be-tween the United States and Canada, PLANCIDETTES cannot be sent through the mails, but must be forwarded by expressionly, at the purchaser's expense. For sale by COLBY & RICH. If

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## Spiritual Notes.

Jan. 4.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIE-TIES, and Auxiliary to the SPIRIT CHICLE, the ME-DIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programmo of ar-rangements of societies and mediums, and other interesting information for reference puppess. Published on the first of each month, Price twopenee, Annual subscription 25, 64, of E. W. ALLEN, 11 Ave Ma-ria Lane, London, E. C., England, Orders can also be sent through Messrs, COLBY & RICH, Banner of Light Offler, Boston. Annual subscription, 75 cents, postage free.

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1 believe James's Cough Pills are the best medicine known o man. M. SMITH, Lie Sheriff, to man.

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# Free Chought.

#### Col. Isaac E. Eaton in re "Psychometrist."

ploth a proceed to the second tradit

8

Not being a subscriber to the Range the criticism of the "Spirit Wedding," entitled "Sensational Spiritualism," by a " $P_{2,2}k$  are from New York, which oppeared in the jume of July 19th, did and come to my notice. andhede of two dieles. Yent entrespondent By exact the transmission of the transmission never t Mr. Eaten's new ant as latteding softiefentie Mence fluit (here was nuv such occurren challe relates in the spirit-world; or that the two forms that presented themselves in hisowind, once cave indequate proof of their idenlity, or that the letters through Dr. Mansfield they sting to be from Katie Eaton and from Swedenborg had any other origin than the part doubled condition of the modium's combrain." I did not protend, in disclosing to the would that such an occurrence in spirit-life was an actual verity, to give the critence menwhich my canclusion was based. Neither do 1 present the details of that evidence in na-"reply to the criticisms of the pass," hopy of which therewith endlose and tespectfully ask? you to publish in connection with this communication. That could be at the presentine will be presented to the juddle and it is fail. as the lawyers plutase it, "to othe but it case? it will not only be my misfortune but my fault. Talg not progress to discuss this question with either of the two following plasses of persons:

print parts of the state of a splitting state of the second state of the state of t we the months in give most by the contrepost of a of their ration and who recard the blog union of the sets a second secon Hele de

ed. Neither doll engine and Bur of Ingument Is and not place its out for explanate Toothe addition to a many of a plast, of Sweet dent of time where time to the latentic trachings of Supplementation indificities supply to a completion they till der dah hander ettellte af anderet fan Suprimes, and who depicted at all concernication between the spiritual and natural worlds. closed with the earth life of Durathet Swedenboil: that this is nin that unlien did take place in the spiritow delay related the unlethe mediumality of Dector Mansheld,

But I appeal to that for ze class of linerale, thoughtful and carnelst investigators of triath, course in what form it may, whose mental visions. are not obsolued its any creed or formula, to there to make an exposure. Investigate this great question of questions — I have been a receiver of the destrines taught in the writings of Emandel Swedenborg for over That everything that is, exists in a started pater that there to yet was a positive without a negathey that there hever wasser is a male or female without his or her correspondent mater. that from the studiest atom of matter up to the source of all life, the self-existent (and this, marriage lightly exists, and I have be fears as for the result, shirt that they will do by I have done i Maniejt Suedenberg's uptil typerscene. done if that be a Sweden but the set of the function of the fu jugal inflores in the spiriteworld," as very coreposphilent every addit, and the articled "142" FAMEL EATES, compared).

Addier mostly hope, Ash. ad, 1879.

The Sphiri-Wrisorso- Con. Evic Christian

Enclose the metric the problem is a conclusive evidence of the existence as non-and and the press which not unexpected in the rate of the public theorem is the problem in the difference of the existence as non-and the press which not unexpected in the rate of the existence while on earth. What that existence the evidence is or even a small portion of it, it is impossible for me to detail in the limits allotted to the resistence of the evidence of the existence as non-and the rate of the evidence of the existence as non-and the rate of the evidence of the existence as non-and the rate of the evidence of the existence as non-and the rate of the evidence of the evidence of the existence as non-and the rate of the evidence of t represent as to the lower  $dg^{(t)}$  in the set d is the finite of a disordered intellect, rather than an same of similar experience, and as patiently in-intention to decrive and impose up on the creative fluctuation the finite fluctuation. So was to fix experience and as patiently in-duitive function of decrive and impose up on the creative fluctuation. Now as to fix experience with the set Hold to also of decrive and the set. Infarty or my renown on. Had I advanced a theory tending to sustain a diteral rendering of the Scriptures as being the very truths dilat in an after death exists as an ethereal methang, without "body, parts or pas-sions," until at the day of indument they are shows, both the at the day of querient they are remained to the former cast-off material bodies; that this would be destroyed, and the elements them serves used with forvent heat, instead of contending as I do that there is not and emnot be any such thing as destruction to anything erg-ated, that what is termed death is but a continuation of life that the law of progression is as jummitable as God--that man, freed from bodily transmessive to be state in and the state of existence, his passions and his reason unim-paired, that when he is done with earth he still lives in a real, substantial would where his Cre-ator provides for his every want as he does in after provides for this every want as he does in this life. I would have been recarded as the most same of men, and would have been saved from the convincing and *effectsively vitty* criticisms conlivening the columns of the public press for the last ten days. I have long since learned that it requires no moral courage to float with the current of popular preconceived opinions, but it does require some to buffet them. In doing so I am aware that I am encountering nothing more than others of much more consequence than myself encountered before me, but situated as 1 am I congratulate myself that I am in the very best of company, 5-Galileo, when he announced his theory channels, when he announced this check of a planetary motion to an astonished world, was regarded as insame by his contemporaties, and was denounced by the church for his heretical teaching in comflict with the world of God as then understood, yet his teachings were no less then understood, yet his teachings were no less true then than now. Coming to later times, when Professor Morse claimed that he had practi-cally annihilated time and space in the discovery of the electric telegraph, the same charges of insanity were again heard, and in order to ob-tain a subsidy from Congress to put up a wire between Baltimore and Washington, and that he might convince the assembled wisdom of the rootion that when he assembled wisdom of the mation that when he assembled wisdom of the nation that what he asserted was the *truth* he was compelled to coil miles of wire in the basement of the capitol, so that by coular demon-stration he might render his theory established fact, yet he was denounced on the floor of the Senate by the man who was demonimated the great "Missourian," the "great Benton," as a fact, yet he was denomined on the floor of the Senate by the man who was denominated the great "Missourian," the "great Benton," as a lunate, and as advancing a theory inmical to sound reason and common sense : but the expe-rience of our age has demonstrated that not-comprehend the law governing the electric cur-rent in its application to human use, yet it shows that Morse was no hunate, and that the man who was known by the cognomen of great was talking recklessly upon a subject he had not investigated and did not understand. It will also be recollected that it is written that will also be recollected that it is written that nearly nineteen hundred years ago the most distinguished personage known in the annals of time appeared upon the earth, and when lie annonneed that he had come to establish a spiritnonneed that he had come to establish a spira-ual kingdom by inculcating peace on earth and good will to men—that the rule of life should no longer be an eye for an eye and a tooth for a tooth, but in lieu thereof that it should be love tooth, but in lien thereof that it should be love for your enemies, prayers for those who de-spitefully use you and persecute you, yet with all this foodlike teaching, he, in the opinion of nearly all of his time, was not only regarded as mad, but possessing a devil. Coming to more modern times, where the his-tory of events transpiring are more full and complete, I find in the firmaments of the world's unfoldings in the last century, another luminary in the person of Emanuel Swedenborg, whose

mission it was to harmonize science with reli-gion. This great man, who by patient research in the mineral, vegetable and animal kingdoms of nature had become, in the opinion of the most eminent of his time, the leader of the world's free thought, and up to that period was

with a sneer. With any artempt in Theorem of with a sneer. With the will I follow in the vein employed by the *Globe Democrat*, and assert without adducing experience to sustain my opinions, by chiming that "if Mr. Eaton had applied proper tests to the alleged materializaapplied broker tests to the alleged materializa-tion at Mott's, the chances are a million to one that, he would-simply have uncovered another to fraud similar to the 'Earte King' business ex-posed in the East a few years ago," "Now, let me say to disk experienced and patient investi-antor after truth, I have by every appliance of which I was engable of devising, tested the al-leged nonifestations, not for a day or a week, but within the last eighteen months for neurly a generative to only in the al-divine. but in the ligent and painstal in a investigators of fraud have visited John H. Matt within the last eight years, yet is it not strange, "passing strange," that not one can be found with sufficient ability to detect the frand, if frand it is? As to exposwhile prints, there is not one word of truth, With the exception of the abortive attempts of Pattee to spuirt angline in Mort's face in May, 4575, there has not been, to my knowledge, even an attempt on the part of any one in any man-

thirty years, and firmly believed in the truth of all his teachings as I understand them. He say an his teachings as 1 understand them. He say nothing about sourit materialization in any of his works, but on the constrary asserts that be-fore soluties can be seen or conversed with by nontal-their solutional senses must be opened. In this state of mind, and, with these impres-sions, I visited John II. Mott at Memphis, Mo, doubting-for a moment but that I could detect the first institution in that I could detect for a period at different times for nearly a month Research Structure of the existence as men and the solenney asset that I have as full and the solenney asset that I have as men and the solence of the existence as men and

BANNER OF LIGHT.

writing medium of this city; and its character is such as may afford skeptles a new and difficult problem for solution. The case has been partially stated in some of the secular as well as spiritual papers; but we have deferred any account until we could see the experi-ment fairly concluded, and be able to present the un-mistakable facts in the case. The circumstances are these:

of nature had become, in the opinion of the most content of his time, the leader of the most content of his time, the leader of the most content fairly concluded, and be nable to present the unitary must expect the boundaries of matter and entered the domain of mind, and charter and entered the domain of mind, and the relation sustained by all things natural to all things spiritual, he was demanned by the would-be wise ones of the period, and even by those of the period, and wasse instate teachings in the charter of the answer with the entert of the shift being a harmless and the carting of the period, and wasse instate teachings in the charter of the shift being a harmless and the carting of the period, and wasse instate teaching the intelligent thinkers of Christendon are fast to be active the believe the litteral teachings of the scriptures as established truth estates and the carter was been diver was and the carting was and rested on the sever the litteral to be destroyed; or that many when he shuffles is mover or additioned when the instead with the to be destroyed; or that many when he shuffles is word in six davs and rested on the sever the the singer all of his creating was been divered by the astroned was ever created to be destroyed; or that many when he shuffles is never the coperator in the verticely and believes a domander by all as a polable failure. However, the sense the time of which is never created to be content to the ase in hand, I do not promote the accurt addressed to the spiritual manifest to the interfay in the definition of a discreation was every worther the action with a streer. Neither will I follow in the very wore the spiritual with ito the action with a streer. Neit

With this reply, I leave the comments of the dispant public press upon "The Spiritual Wed-ding," with a confidence that nothing can disturb my faith in the soul's immortality, and in human progress throughout the endless cycles of eternity in the forms of men and women.

Learenworth, July 4th, 1879.

#### W. J. Colville in New York.

On Saturday evening. Aug. 16th, Mr. Colville delivcred the opening speech at the Brooklyn Conference held in Everett Hall. The subject before the confer-ence on that occasion was "Experiences in the Spirit e noonth, i of each in the rel-Artime, but in the sense eachar occasion was "Experiences in the Spirit Lystings. While a visitor at Mott's house, I was "Circle." The guides of the medium entered very fully day time. While a visitor at Mott's house, I was (Circle," The guides of the medium entered very fully his constant contranion and had subjected to into a description of senses which their instrument had as stills a serveillance and as right an extinitias, then not only himself, but the surroundings, as in which full materialized forms had been evolved it was in my power to do, end have fulled to dis-rower any final similar to the difference to the methy although humberds of the mesh integ-ion mesh, although humberds of the mesh integ-blance and which integrates in the difference to the methy although humberds of the mesh integ-ion and an ordinary power to integrate the set integral. clairvoyance and other phases of mediumship, and gave good advice to investigators, at the same time offering a rational explanation of some of those difficulties which frequently have to be encountered by nevlees in the Spiritual Philosophy. Other speakers followed, all of whom had some tale of interest to tell; and manifestations at the home circle of several prescont were described in an entertaining manner by various members of the assembly. Next Saturday, Aug. 20d, the subject will be continued. These conferences are held every Saturday at s.p. s., and are of

great interest and utility. On Sunday, Aug. 17th. Mr. Colville-delivered two inspired lectures in Republican Hall, 55 West and street, New York City. In the morning shortly before the time of commencing service tain was falling heavily. which doubtless deterred many who would otherwise have been present, still there was a very fair audience, among whom were several persons who had taken quite a journey in order to attend. After singing, &e., the spirit guides of the lecturer took control, and having delivered an appropriate invocation proceeded to discuss the question "What is Truth?" The dis-course was forcibly delivered, and in it all were urged to pronounce no hasty decisions concerning the views of others. Truth must be adapted to our comprehen-sion or to us it is not truth. The lecturer urged that it Loober routh, how, Althout, 1850. In Separt Witsons, Col., Evolution and the second s cated with reference to theories which palpably exert a demoralizing effect on the community; these we can and ought to refute to the satisfaction of all carnest truthseekers. That which is a truth to the present age-may very

possibly conflict with opinions cutertained in a bygone period of man's history,

The Mosaie commands may have been the highest form of truth the Jews of old could receive, but Jesus was the instrument for giving brighter and ampler views of truth to mankind. Spiritualism was the amplification of the gospel of Jesus, and supplied the de-

## BRIEF PARAGRAPHS.

Like a sail slipping into view on the horizon, glowing In the lines of the setting sun, glides in our to-morrow, mayhap our hereafter, rose-tinted from the hopes of to-day. A heart with a grand aspiration after progress, rich with the love and understanding of humanity, can hardly sing a very hopeless song.

Col. Robert Ingersoll says he will fight the Republican party from this time forth, because the President will not pardon D. M. Bennett, and proposes to start out by stumping Oldo for Ewing.

There are immense masses of gold hoarded in France. England and Germany, and immense masses of wheat in this country. With considerable of these respective commodities if will be " presto, change," before 1880.

Bigotry is rampant, throughout the mation, and murders and defalcations are on the increase.

- APOSTROPHE TO THE WATERMELON.
- APOSTROPHD: 10 THE WATERMELON, Come to the mortal as he sits Upon a dry-goods box and sips The meetar from thy juley lips; Come to the youngster as he filts Aeross the high and peaked fence And moves with cestasy intense Thy charms from off the native vine, And thou art terrible! Ob ! Amends-bor monstrosity!

- Oh ! August-born monstrosity!
- Oh! August-born monstrosity! Incarnate colicosity! Beneath thy emerald boson glow, Like glittering bubbles in the wine, The hurid fires of deadly woe, And from thy faschation grow The pain, the eramp, the pang, the throe. And all we fear or dream or know Of agony is thine ! —'St. Louis Times-Journal.

A special says Stanley, the African explorer, arrived at Sierra Leone, Africa, on the 24th of July, and started for the River Congo.

A VALUABLE DICTIONARY .- A Parls editor says : While looking for the word 'Lexicograph'in Littre's Without Drugging the Stomach! dictionary, edition of 1876, we found : "Lexicographone who is concerned with lexicographical studies." Looking then for 'lexicographical,' we found : 'that which pertains to lexicography.' Finally, looking for 'lexicography,' we found : 'the science of the lexicograph.' Now we know all about it."

• Myself when young did eagerly frequent Doctor and saint, and heard great argument About it and about ; but everymore Came out by the same door wherein I went.

- Omar Katyom The yellow fever plague in Memphis is still doing its

fatal work.

The lad who drops his hat over the unwary butter fly, as it rests upon the sweet clover, and then reaching his hand cautionsly under the hat to grasp his victim, discovers that he has also imprisoned a bee, usually loses interest in entomology, for the time being

SCOTLAND'S BURNS. "When the age was flat and falsely fine. Nature, who hates all false and feeble sounds. Sent forth a strong man from her rustle bounds. With fount of fervid song, and called him thine. And bade all kinglicst titles kiss the ground with determined by her her her times the second of the second Before the plowman-bard herself had erowned.

- S. Blackie, in Contemporary Review. Grace Greenwood says that "among its other ad-

mirable manufactures, New England produces the best-educated girls, the fruest wives, the noblest mothers, and the most glorious old maids in the world."

Young vicar (facetionsly): "Well, John, how smart you are this morning; who gives you the new clothes," John (hughlug): "Ees, sir, the same as gave you yourn, the parish, sir." Ylear retires somewhat dis-confited.—Punch.

Lizzie Doten's volumes of exquisite poems should be in the libraries of all the people. They are standard works.

A Monsieur Monchot is successfully using solar heaf for cooking, and to furnish motive power for machinery. A Frenchman - Daguerre-found out that the sun was an artist, and now another Frenchman utilizes him as a cook.

The old story of Ronnilus and Rennis being raised by a wolf is outdone every day in Kentucky, where men are taised by mules, sometimes fatally.—St. Loois Times Journal,

Thirty-five persons were killed or wounded by a railway accident in France last Saturday.

25 These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1.00, and sent by mall to all parts of the coun-try, postage 10 cents extra. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, Under existing postal arrangements between the United States and Canada, these **PADS** cannot be sent through the mails, but must be forwarded BY EXPRESS ONLY, at the purchaser's expense.

# Spiritualist Meetings in Boston,

**PYTHIAN HALL.**—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall. 76 Tremont street. Services every Sunday morning and fitermon. Good mediums and speakers always present.

Pythian Hall.-The meetings at this hall last Pythian Hall.—The meetings at this hall last Sunday showed an increasing interest. Not-withstanding the threatening aspect of the weather, the attendance was larger than for some time. The utmost harmony and good feel-ing prevailed, and a good degree of inspiration seemed to influence those who took part. The conference in the afternoon was especial-ly interesting; the theme ("Is Spiritualism in advance of Modern Christianity?") calling out a number of speakers. Dr. Charles Court took the lead in an able and interesting manner. Mr. Daniel Came was exceedingly inspirational in his remarks, and made many strong hits at the

Daniel Came was exceedingly inspirational in his remarks, and made many strong hits at the "Professed Christainity" of the present day. Dr. S. A. Wheelock, Messrs. J. H. Rhoades, Fernald, McGarrahan, Peirce, Hall, and others took part in the exercises, and all present seemed well satisfied with the meeting. Next Sunday afternoon the subject for con-ference, "How does Modern Spiritualism Ac-cord with the Spiritualism of the Bible ?" will be treated by Mr. Came, Mr. Bickford and oth-ers. F. W. JONES.

F. W. JONES. ers

#### Alliance, Ohio.

The Independent Christian Church of Spiritualists and Liberalists holds its annual meeting in College Chapel, Alliance, Ohio, on the 28th, 29th, 30th and 31st of this month. Prof. J. R. Buehanan, Dr. Samuel Watson, Cora L. V. Richmond, and other distinguished speakers are to be present, as well as some of the linest mediums of the country. All are invited. Per order ('ommittee.

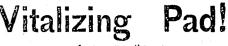
Nothing purifies and enriches the blood and destroys all poisons in the system like Hop Bitters.

THE SICK CURED

MARVELOUS RESULTS attest the superiority, mild-ness and certainty of the

**Absorption Cure!** In diseases originating in torpor of the

LIVER, KIDNEYS AND STOMACH DR. H. B. STORER'S



#### Is worn upon the

Pit of the Stomach, The most susceptible part of the human body, and its pow-erful healing properties, which are **Anti-Septic**, **Disin-feetant**. **Stimulating and Resolvent**, are taken up by the absorbent sand carried to every part of the system through the circulation. They especially act upon the GREAT VITAL ORGANS,

Awakening nervous energy both in the great nervous cen-tres and throughout the abdominal viscera. Every fibre of the body participates in the improved vital action. It puts an increased amount of blood into active motion, improving its properties, and thus diffusing throughout all the organs a more healthy and vitalizing stream of

#### PURE. RICH BLOOD.

None but the purest and most potent ingredients are used, which are warranted free from anything polsonous or in-furious to the feeblest person.

#### In Liver Complaints, Kidney Affections, and

Diseases'of the Stomach.

The Pad acts with constant and vigorous energy. Fever and Ague, Dumb Ague, Dyspepsia,

Dumb Ague, Dyspepsia, And all the distressing symptoms resulting from Malarial Poisons. Indigestion. Torpid Liver. Billiouwness, Acc., such as Sick Headache, Constitution, Vertigo, Flatu-lency, Jaundice, Pulpitation and Nervous Disease of the Heart, Liver Cough, Alen taken for Consumption, Ague Cake, Dizziness, Neurolgia in nead, neck shoul-ders, stomach, heart and chest, Inumbago, Scintica, In-ternal Rheumatism, Lovo Spirits, Female Weakness, Hysterics, &c., &c. Hysterics, &c., &c.

This PAD is a powerful preventive and deobstruent in KIDNEY AFFECTIONS,

Removing the usea, uric acid, urites, and effecte matter, which obstruct the action of these most important organs, and cause Inflammation, Bright's Disease, Dropsy, and often death.

To quiet the network system, induce refreshing sleep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diphtheria and Con-tagious Discusses of all kinds are guarded against by neu-tralizing the germs of poison in the system.

The phase of sy init manifestations through him is entirely different from those manifested through John H. Mott. Whilst Mott is a traneo and materializing medium, and never saw a spirit in his life, and has no recollection of any-thing that transpires in tranee when he returns to his normal condition, that of Man-field is to see and converse with spirits the same and at the same time that he does with mortals, in at the large that the does with mortals, in this life. In all the communications received through Mansfield they have in every instance through Mansheig they have in every instance been made without his seeing the questions which called them forth. In a large portion of the questions asked by me, they were prepared before I visited his house, placed in an envelose, scaled up and unaddressed to any one. I know if was impossible for him to have seen the connunications 1 have from time to time had answered through his mediumship with his natural eyes. If he knew what any of them contained he must have acquired his informacontained he must have acquired his informa-tion through the tips of his lingers by the sense of touch; if he did, it is a means of arriving at such knowledge 1 am utterly at a loss to ex-plain. In aggreat many of these communica-tions, even if he had previous to answering them read them with his natural eyes, he could not have answered them as he has done, under any known condition of mortal existence unaided by spiritual sight. Take for instance the named guests at the "wedding," as set forth in the diagram. Doctor Mansfield is to me compara-tively a stranger, our acquaintance having been

tively a stranger, our acquaintance having been formed in the last few months. I am as sure as I am of my own existence that be could not few of the receivers of his doctrines, intelligent and well informed as they generally are, know

that such parties ever existed. Mansfield's method of answering letters is well known. They are sent to him carefully scaled in the most ingenious manner the writers can devise, so as to make it impossible for them those, too, have been treated with indifference or with severe rebuke, accompanied with most extraordinary tests." Mansfield is not a man of letters, a fact with which Professor Felton used to disparage him, yet letters written in a force of the severe are compared in the severe foreign language are answered in the same. Sealed letters have been sent him for answer, written in Hebrew, Greek, Spanish, French and Chinese, and correct answers have been return-ed written in the same language through Mr. M.'s hand, although these languages to him are The Spiritual Age of May, 1879, published the

following instance, which is perhaps among the most wonderful, yet it does not materially differ from those of his daily experience :

"One of the most interesting tests of spirit-inter-course that have come to our knowledge, has recently been given through Mr. Mansfield, the well-known

mands of the nineteenth century as nothing else could.

The highest form of spiritual truth presented to an Now as to my experience with Dr. Mansfield, age is always addressed to the lottlest interior condition. The pluse of spirit manifestations through him | there existing; the majority fall to realize it, the few only can receive it, and gradually the little leaven pervades the entire lump, and society is ready for another and yet higher conception of life and duty. If Pilate, an arbitrary ruler, who seeks only to please the multiinde, asks of Jesus, an exalted spiritual teacher, " what is truth?" he cannot receive a reply, not being in a condition to understand or receive an answer. The truth embodied in the old cabalistic adage, "Cast not your yearls before swine," had reference to the presentation of very advanced thought before minds of average ability only.

That is truth to us which aids us to discover the pathway which points in the direction of perfect truth; we may safely regard that as true from our standpoint which helps us to live unselfish lives and increase the joy of our brother men and sister women. Into the life inspired with carnest resolve to scatter blessings far and near will the highest form of available truth assuredly make its advent.

Winoona concluded the morning exercises with improvised poens on "The Beautiful Shore," "Love One Another," and "Happiness,"

In the evening, at 7:45, there was a large audience. The subject of the lecture was "The Destiny of the Jews." The history of this remarkable nation was briefly traced by the controlling spirit, and its distine. tive work as a preserver of interior truth in troublous times was contended for.

The guides of Mr. Colville coincide with Prof. Adler in predicting that the distinctive Jewish race will eventas 1 am of my own existence that he could not have known the names of my family relations is 1.e hys stated them: nor can 1 believe, from any evidence 1 now have, that he could have known the family relations which a number bere to Franklin Pierce. Who the Appletons, Caldwell and others named were 1 am not able to state, but doubtless acquaintances, friends or perhaps relatives of the Pierce family. As to the contemporaries of Swedenborg named, but a few of the receivers of his doctrines, intelligent so owing to the decline of Mohammedan power, and their patriotism for the land of their forefathers leading them to rebuild their ancient cities.

The discourse was very much in harmony with the views of many eminent men on this question, except that in a spiritual sense it dealt with underlying causes which only Spiritualism recognizes as existing.

The audience listened with marked attention throughout. Music and poetry concluded a very enjoyable meeting.

ANOTHER VOLUME BY DR. CROWELL.—While recently filling a lecture engagement in Brook-lyn, N. Y., I was the guest of Dr. Crowell, so well known in England through his volumes of "Dividing Charlengian data and Madara Aniting Charlengian "Primitive Christianity and Modern Spiritual-ism." The doctor has a palatial residence, sur-rounded by graceful shade trees and ornamental shrubbery, while within he is environed with choicest books and costly paintings. The vol-ume that he intends to publish this fall will deal in detail with the states and conditions of the so-called dead, their homes, their employments, their clothing, their methods of locomotion, the location of the spheres, and the general geography of the land of souls. The communications from which this knowledge has been derived are from his personal friend, Robert Dale Owen. The book cannot well fail of being thrillingly interesting. -Dr. J. M. Peebles, in London Spir-itual Network itual Notes.

The man who is inquisitive into the secrets of your affairs with which he has no concern, should be an ob-ject of your caution. Men no more desire another's se-crets to conceal them than they would another's purse for the pleasure only of carrying it .- Fielding.

A MELANCHOLY STRAIS. Those midnight yells, those midnight yells! How sad a tale their music tells Of melons green, of apples hard, Of peaches that should be delarred. What touching accents these produce, More mellow than the melon julce. The human stomach illtle knows Of greater ills than colle woes, And to the world its anguish tells Demotiotide acids cheft middedt cells A MELANCHOLY STRAIN

By midnight yells, shrill midnight yells.

Ruskin says: "Though England is deafened with spinning wheels, her people have no clothes; though she is black with digging coal, her people have no fuel, and they die of cold; and though she has sold her soul for gain, they die of hunger."

It always appears absurd to us to hear the hero or heavy villain in a melodrama exclaim at the footlights, hefore secreting himself in a musty closet in the castle, "And -now - if - 1 - m - dis - cov - er-r-r-ed - I - mlost --t'm lost !" when the studiest boy in the top gal-lery knows very well that if he's discovered he'sfound-he's found.-*Turner's Falls Reporter*.

\$25,000 is the price set upon the remains of the late A. T. Stewart, but the ghouls who stole them ask for a larger sum.

Customer—" What did you think of the bishop's ser-mon on Sunday, Mr. Wigsby?" Hairdresser—" Well, really, sir, there was a gent a sitth 'in front o' me as 'ad his 'air parted that crooked that I could n't 'ear a word ?"

"Dear me, how fluidly he talks!" said Uncle Charles, recently at a temperance meeting. "I am always rejoiced when he mounts the nostril, for his eloquence warms every cartridge in my body."

"Throw physic to the dogs." Yes, and get arrested for killing a valuable animal. No, thank you.-Flgaro.

The loss occasioned by the burning of Tremont Temde has been estimated at \$150,000. Insured for \$100,000

> A VACATION INCIDENT. There was a young man who said, how Shall I flee from this terrible cow? I will sit on the stile And continue to smile, Which may soften the heart of this cow.

It is a matter of profound regret that the active Spiritualists everywhere are not as harmonious as their religion teaches them to be. They should one and all bury their petty differences and unite in carrying on the glorious work until the whole world is blessed by the sublime teachings of the angel-world.

Why dost thou rage, value cat, when sable night With "dewy freshness fills the silent air?" Why dost thou climb the roof to yell and fight, And rip and spit and snort and claw and swear? Dost thou not blush, sweet cat, when rosy dawn Sees half thy fur clawed out, and one eye gone? —[Burlington Hackeye.

Signor Giacomo Dina, the Nestor of the Italian press, who died recently, had a career unique in journalismhe has been through all his working life on the staff of the same paper which printed his first literary effort. He was a Deputy in the Italian Parliament, a friend of Cavour, and as an editor, one of that statesman's chief assistants in the work of Italian unity.

HER CURIOSITY.-Mrs. A. - "Somebody's in the next room. I wonder what they're doing." (Looking wistfully at the keyhole.. "I'm a good mind to peek." Mrs. B.-"Oh, I wouldn't, 't isn't right." Mrs. A.-"I don't care: I'm just dying to know." (Puts eye to the keyhole, but immediately takes it away, discon-certed.) "Hm! the key is in." Mrs. B.-"Yes, so I found before you came in."-Boston Transcript.

The man who chased a sailor said he was making tar-get.

#### There are 450 woman dentists in the United States, and 1,350 are studying dentistry.

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