VOL. XLV.

Spiritualistic Exchanges.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 30, 1879.

83,15 Per Annum, !

CONTENTS.

FIRST PAGE, - The Rostrum: The Mount of Transfigura-tion. Spiritualism Abroad: Review of our Foreign

SECOND PAGE.—A Few Detached Thoughts. Michigan State Mediums' Medical Association. The Ponca Indians' Suit, etc. THIRD PAGE. - Banner Correspondence: Letters from Massachusetts, Michigan, Pennsylvania, Missouri, New York, Oregon, Kansas, and Minnesota, Meeting of

Liberats, Compounce Lake Plente. Letter from Agnes L. Slade. The Bismarck Camp-Meeting. Spiritualist Meetings. Book Advertisements.

FOURTH PAGE,-The Spread of Spiritualism, The Ponea and the Department, The Second New York Spiritualis Society, Brief Paragraphs, etc.

FIFTH PAGE, - A Victory Gained by a Test Medium it Kansas City, Mo. New Advertisements, etc. SIXTH PAGE. - Message Department: Spirit Messages

through the Mediumship of Mrs. Jennie S. Rudd. Resignation of Mrs. Jennie S. Rudd. SEVENTH PAGE, -- Spirit Messages through the Medium

ship of Mrs. Sarah A. Danskin. Obituary and Meeting Notices. "Mediums in Boston," Miscellaneous Advertisements.

EIGHTH PAGE .- The Campers: Lake Pleasant Camp

The Rostrum.

The Mount of Transfiguration.

A Trance Discourse Delivered through the Me diumistic Instrumentality of

MRS. CORA L. V. RICHMOND. At the Lake Pleasant Camp-Meeting of Spiritu

alisis, on Sunday Afternoon, Aug. 10th. (Specially reported for the Banner of Light.)

INVOCATION. Infinite and Eternal Spirit, thou Ever-living Soul, thou Eternal Source of Life and Light, thou Wisdom and Love, thou Splendor and thou Truth, here upon Nature's shrine, within thy chosen temple, we bring the offerings of our praise, the gifts of our thanksgiving, praising thee for every blessing, blessing thee for all the bounties of thy soul. As every leaf and blade of grass, as sweet breath of perfumed flowers, as song of birds and running waters, as sounds of winds among the trees, as solemn mountains, as the perennial glory of nature praise thee-yet more than these, with many voices and offerings of the spirit, come we to thee.

If there be those to whom sorrow and mourning still cling, may their tears be changed to rejoicing. If there be those who wander still in dark paths of doubt, having no hope of immortal life, may ministering spirits take away the gloom, revealing life beyond. If earthly care and trial enfold the lives and hearts of any, may the light of thy love be manifest until all care shall be cast aside.

Oh, as in ancient days upon thy chosen shrine thou kindled the flame of inspiration, so here, upon this new-found altar, make thou a flame of fervent hope and prayer, of earnest aspiration, of praise, that shall unite with songs of angels in deeds of love and gentle

May our words be of wisdom and love. May our inspirations be of truth and knowledge. May every heart and mind be made glad by the message of the angel-world, and may all praise thee in their lives

THE LECTURE.

"To your tents, oh Israel!" Not with weariness of long marches nor conflict of armles; not with victory of triumph in battle nor pillaging of nations which are at war with the "chosen people of God"; not with the fear of Jehovah, nor the oppression of bondage; not the too great haste of those who flee from tyranny, do ye come, but with re-joicing and thanksgiving unto the Temple of Nature, God's own shrine, come ye. Ye come as the leaves come when the winter is past and the springtime is here. Ye come as the flowers, allured from their long sleep by the sun's rays. Ye come as the waters come forced by trresistible winds and currents. Ye' have come as the song-birds after the snows have departed As songs of waves and summer breezes, borne thither from tropic isles of the seas-so from the wintry nights of gloom and fear of death, from doubting and desolation, from weary pilgrimages in gloomy vistas of mourning, ye come with your tributes of rejoleing and praise. Ye have left the cares of daily life behind, the treadmill and burden of mere temporal existence, and here have made a temple dedicated to the Living Godthe spirit of life and love. Ye come with the first blooms of the spiritual summer, the first fruits and early harvest of the spiritual kingdom. Already some sheaves are gathered, already some vines are laden may minister to another, according to the need. with fruitage for the vintage of truth. Ye have come labors, to rejoice upon the hill of Zion in the true gity

Not Sinai, not Olivet even, but THE MOUNT OF TRANSFIGURATION is here, where truth is exalted and made glorious by its work in your lives, where your beloved are ever transfigured before you.

Thirty years ago, and Spiritualism, as an orphan child in the night, wandered from city to city, from dwelling to dwelling, to find admittance-as a weary woman pleading for bread, as a wanderer without habitation, bearing the message of life, but receiving no welcome. None so poor as to bld the guest enter, none so brave as to say, "Come and abide with me."

An angel of human redemption, it paused beside the temples of human worship, outside the gates of God's chosen places, and none saw, none recognized its voice; paused outside the temples of science, and the savants sald, "Impossible! there is no voice from beyond." It paused beside the lowly dwelling, but fear and doubt awhile prevailed-fear of ghost or demon, fear of some eternal terror. Now, happily, all is changed. Your banners float on every breeze, the pennons of your rejoicing herald the tidings afar; you speak in voice louder than trumpet-tongue, and with more power than brazen cannon-throat can utter. This tented field is a greater potency than an armed and battlemented town; your fortress is stronger than millions of armed men could make it. Invisible banners float above you; other white tents are filling air and sky with fluttering, as if snowy wings of doves; mes sages of peaceful aggression are borne afar on every breeze, girding every continent with light, every sea with sails of splendor. Many cities on many hills, and by many seas and rivers, hear the breath of this mighty message. It is borne afar. Ye proclaim to all the peo ples of all the lands that a shrine of living worship is here, an altar of inspiration whose angels are ministering spirits-whose spirits are your dear departed

What offerings do ye bring to this shrine, what goodly fruits of loving deeds and lofty charities? what mysteries solved? what doubtful problems settled? heritance that is yours.

what higher hope for humanity? what loftier faith in the eternal good? what splendor of prophecy? what crown of fulfillment? Bridging the centuries engulfed in mysticism, misinterpretation and doubt, ye have by the light of this revelation linked the past in an unbroken chain of harmony. The spirit of all religious has spoken to you—not Jehovah, not Osiris, not Brahma, not God-but the soul of these, in all the temples and tongues of the world. By its aid you have solved the problems of the schools, blended Confucius, Socrates, Plato, Spinoza, Kant, Hegel, and all of mystic philosophers in one beam of radiance, whose central sun is Truth ; ye have solved the problem of life, for spirit is life, of which these forms are but the broken beams. the outward shadows, not body first, but soul and then the form; ye have united science with the innermost of truth, making her the form of which the mind and soul is spirit—God. If we have learned the lesson wisely, light has supplanted darkness, knowledge has superseded faith, and the seed of immortal thought has burst the sheath which held it in thraildom, perhaps in safety, and ve now have bloomed and borne fruitage n your lives of the truth that is within you.

Spiritualism in its infancy seemed an iconoclast war dering afar and waging war against all human institutions, all sacred things. Seemed, I say-for many sturdy pioneers, speaking in the name of spiritual truth, have gone forth bravely, and bave fought the battle on the frontier of this new thought, albeit they have fought phantoms—and may even to-day consider they have many wars to wage, many battles yet to win. Happily those who plant flowers by the wayside and around their own dwellings have reaped the first fruitage, and while the iconoclast goes forth to tear down the structures of human thought and worship, the angels have silently preceded him there. He finds the new fires already kindled, the new altars atlame, and upon the ancient temples the new verdure and bloom of truth. We shall see if he will lay hands on these also.

This day is the measure of your spiritual growth. Truth has its lesson for all; but ye do not say to the sun, "Come out of your place and let me see if you are indeed the sun;" nor to the stars, "Change your courses, that I may the better behold your light." With careful adjustment and earnest thought ye seek the sun's rays as they shine from afar, and adapt your sight and your instruments to the distances of planets, too happy if you discern any one of the many laws governing their existence and influence over you. So truth is no longer mistaken for a personality; you have learned that principles are abiding, and that many forms and persons may be required to impersonate one ray of truth's sun. Those who still mistake persons for principles, would do well to remember that while they worship or wage war with forms, the *spirit* abides and wields its influence where nothing can destroy.

According to your needs, according to your receptivity comes the answering light. How was it with you In the night-time of your sorrow, when the silent hand of death had scaled lips and eye of friend in death? mayhap a lovely child—and out of the grave and out of that lifeless form and out of your longing heart and out of creed and chant and mournful dirge, came no answer to your longing, no balm for your pain? Then this truth in voice made palpable by the power of the spirit, spoke out of the seeming void, "Mother, Father, I am not dead!" How was it when a beloved parent left the earth-worn casket and vacant place at the fireside without sign, token, or warning, to whom you still clinging with fervent lips of love said, "I cannot, cannot give up this precious friend," and darkness, despair and doubt were yours, bereft of so valued, so dear a counsellor? Then this mighty love, this potent power, broke the ray of light to your vision, the voice to your ear, the thought to your understanding: " My child, my loved one, I am still with you, love you ever."

How was it when you, tethered and bound with fear, girded round about with chains that were linked with eternal forture, dared not look beyond the grave save this the one vista that also led to eternal gloom? when lo! out of the darkness morning gleams in purple and gold kindled the sky with lines of light, and the immortal company stood revealed before your enraptured mind and heart.

How was it with you when dread annihilation and materialistic night shrouded the earth in its pall, and with stubborn stoicism you waited the final change which would usher in the final doom, oblivion? When the atom burst, revealing the soul of life, and beyond the form the living soul of man, glorious, immortal, free! In answer to your need—as sunlight woven into fine meshes of whiteness for the Hly, into rare perfumed red for the heart of the rose-while every leaf and tree and every form of being reflects and portrays the portion of life itself contains.

Borne upon this breath, vivided by this life, the inspirations and interchange of thought this day must bear you many centuries of prophecy. What Spiritualism has wrought for you and brought to you may be wrought for all. As it has ministered to your life, so it must not measure its work by yourself alone—its perwith peaceful triumph and acclaim to rest from your fections by your imperfections. Fragments of the universe only are perceived by you, glimmerings at best; the whole belongings and relations of life cannot be discerned.

If there is imperfection, it possibly is within; if there s doubt, inharmony, it is in yourself. You have learned the one way to adjust, harmonize, redeem the world-within. Whatever imperfection man perelves, to the higher vision, the brighter discernment, becomes harmony. One Instrument attuned to harmony with an orchestra sounds discordant and out of place; but in the complete performance each fills its place and every note is harmony. One experience, one human life, all human lives, may, in the small lens of human vision, seem disjointed, imperfect; but eternity, immensity - these fill the void, round every sphere, complete every chain, harmonize every sound, make of all lives valuable and essential portions of the infinite.

After proof of future life and immortality this is what spiritual growth next-gives—coëqual in-sublimity with the fact of eternal existence; that each soul is as valuable as every other; that no archangel gleaming with brightness of-perfect life, abides in the supernal world whose being is not a prophecy for all; no angel possessed of perfect joy, in love and wisdom sphered, but breathes a hope for all, is prophecy for all. No soul in dust immured—encased in human clay -but feels the tremblings of that higher hope, and knows the soul is greater than the form, the jewel brighter than the easket; all are aware of surpassing powers, unexpressed, that shall one day cleave the bonds of earth and time and reinstate you in your home. Each perfect life of earth is prophecy for all. Sages filled with sublime meditation; teachers proclaiming on mountain heights of truth the triumph of the soul; poets singing songs of gladness and rejoic ing, pregnant with passion of prophetic birth; artists tracing the lineaments of fadeless beauty, or chiseling the lines of perfect grace; messlahs heralding and completing the advents of truth unto the world-all, all are deathless premonitors and prophets of the in-

If under the light of spiritual communing you have broader vision, loftier hope, greater faith, diviner knowledge, more blessed charity; if your lives aboun in gentler amenities and more tender grace; if masks are east aside and the true state revealed: If you meet soul to soul with humanity instead of face to face; if every life is valuable to you- every one sacred: If loveliness and truth adorn your ways: if meekness humility and hope are yours-then not in vain has been this light within your dwellings, not in vain has this angel descended and touched the waters of human

This work has been wrought in thirty years, without temple, creed, ritual, priest, savant or school of human instruction. Its temples have been where humanity abides; its creed the message of hunortality; its ritual the words of truth and love; its ministers the voices of little children and gray-haired sires, and men and wo men of every age, nation, clime and tongue; its sacants nature's own oracles. No man can say these are its altars and shrines, and those are its structures, and these are its schools of thought. All temples are illumed by its radiance. On old-time altars its incense light is poured, kindling a fervent glory. All revelations are its own, all inspirations its prophecies, all teachers its priests, all truth its creed, the human heart its shrine, the visible and invisible universe its chosen temple.

Come out from the sepulchres, wherein ye dwell, of fear or gloom or doubt. Come out from the passion, selfishness and pride that form the wilderness and des ert of your lives; come out from the winter night of death and bondage to the senses and appetites. Inhabit your dwellings; people the beautiful temple of nature with lovely forms portraying spiritual growth and beauty, as every leaf proclaims the perfect spirit of nature; so come out.

Come, thou blessed truth, into these human heartstake up thine abode. Come as the morning comes, when the night of death is departed; come as the springtime comes, when the winter of fear is over come as the calm comes when the tempest has spent its fury; come as the fountain comes to travelers in the weary desert; come as the angels come to the hearts bowed down with sorrow; come as the messen gers of peace come after the tempest of battle is ended come as love and hope and the angels of mercy come when all darkness in the spirit is vanquished; come and make here thy shrine, in the hearts of these thy children; come and build thou the temple of the living

POEM IMPROVISED BY OUINA,

In which the following subjects presented by the audi-ence are interwoven: (1) "The Temple of Nature"; (2) "Reincarnation"; (3) "Truth", (4) "Does m Mother Live?"

The wheeling worlds are nature's burning shrines,
The azure spaces are the walls afar.
Pillar'd with clouds and radiant sapplire mines,
Lighted the alsies with many a gleaning star.
To the pavilion doors of that vast dome,
Crowned and completed as th' Eternal's home!

But nature is not form and space alone, A tomb, a sepulchre for every life;
There is no beauty in her every tone,
Nor glory with which earth's dim air is rife,
That doth not speak of something grander far,
Than beauty of the outward world and star.

The atom glows eternal in its state,
The leaf and tree and flower alike proclaim
That forms but symbolize the uncreate,
The spirit that is nature's inner flame,
If dust and ashes are the final doom,
Then Nature is man's cradle, shroud and tomb!

But if the soul of Nature, too, shall be Included in the temple and the shrine, Then Nature is God's form eternally, As human form mirrors the soul divine; And Nature is one Temple, grand and free, Including God and Soul—Eternity!

11. Are there not eyes that gleam upon you here, The lighted windows of some kindred soul Whom you have known within another sphere, Ere earth and sense had woven their control?

Voices that speak with a familiar tone, Hands whose calm, tender touch thrills to the hear! Places and scasons to your spirit known, That once seemed of your life a welcome part?

So minds you love and cleave to, though afar, Boyeat their record through life's prison door; Reveal their record through life's prison door As those once known within another star, Spirits whom you have loved full well before.

Either the spirit to oblivion's night Must melt and vanish with the mortal breath. Or from the rapturous and heavenly height, Ye see the life before this mortal death.

If spirit is immortal, the before Is potent as hereafter in its claim; Elemity includes the hereafore— Immortal, ye abide in that blest name!

Only the Infinite is perfect truth;
But if a drop of dew reflects the sky,
Or one fair beam of sunlight may portray The nature of the sun's vast potency,

Then all the dewdrops in the mighty sea May much more brightness mirror, and the day May show how clear the smilght then may be, The mingled harmony of many a ray.

So human thought can never more express The full orbed splendor of Truth's perfect sun; But If one ray be there its light will press Our spirits sunward till we are as one. All truth is God; each soul of that great soul Is as a drop of water to the sea, Whose quality is perfect, whose control Counts but as finite to Infinity.

IV. And did she live? What mystle form, what wondrous soul In space, Could rob one life of its perfected grace Which once that form could give?

Within what labyrinth-gloom Could tender eyes and soothing voice be stilled, Whose tender spirit had once breathed and thrilled In love's own lighted room?

Yes, she did live; er form, her loying eyes, her lip's pure tone ade every soulful, carnest thought your own, And they must still survive.

Within your dwelling-place for mortal form no longer may abide; but death cannot her conquering spirit hide, Nor mar love's perfect grace. Your mother lives and loves;

er home's within the ambient upper air— avilioned o'er with love's bright nimbus fair. Her sainted spirit moves, Blessing her child below, lessing and loving, guiding onward still, loving you by her sweet, perfected will, Could you that guidance know.

This token here is given:
Yhat once has lived and wrought and hoped and loved,
annot by chance nor change be stilled nor moved.
The fading body dies, earth's forms may pass,
As fleeting shadows on a charmed glass— Thy mother lives in heaven!

Bob. McCorkle, lately hanged at Taylorville, N. C., was one of the few nurderers who did not feel sure of going from the scaffold direct to heaven. "Kind friends," were his last words, "remember me in your prayers to-night, for I don't know where I'll be."—Ex. | had abolished slavery in the United States," the blue Mediterranean. Manifestations at Brest have also some prominence at present through the mediumship of a had abolished slavery in the United States," Mr. L.—. He went lately to the house of M.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D. SPAIN.

El Espiritista, of Madrid (May and June numbers), comes to hand considerably enlarged on account of memorial services—the "tenth of the disinearnation of Allan Kardee, and thirty-first of divulgence of Spiritualism in America." The 'Grupo Marietta" extracts, etc., to be commented upon hereafter, invite particular attention. The phenomena at the Marietta scances

have been the cause, as the readers of the Banner of Light are already aware, of much dissension, much hitter feeling, and all the moral ma-Jaria which malice and distrust could engender. Deeply sensible of this, the medium, Schora Dona I. B. M., invited numerous parties at home and abroad to witness, at this anniversary gathering, such manifestations as the spirits were in the habit of making at her sittings. The account of what took place is signed by the President of the "Central Society," Viscount de Torres-Solanot, by the vice-president and secretary, and about twenty others. Though in a private house, the furniture and surroundings were thoroughly examined by a select committee, after which the doors and windows were secured. The medium formed one of the "cirele," in which all hands were joined. The moment the light was extinguished, raps were given at various points, luminous clouds were seen, and some notes of music heard coming from a musical box. The spirit of Marietta, through the medium, addressed persons present, especially those from abroad. Then came a shower of candy boubons and flowers, the latter being covered with dew. Afterwards a coat-ofarms was seen over the head of the medium, which was soon replaced by a portrait of Allan Kardec. The curtain of the cabinet was seemingly self-raised, and a spot of light was visible in the distance; this increased till it formed the figure of the "blessed Simon de Rojas," (a name probably pertaining to some revered person of Roxas, a small village near Burgos.) An arm was then materialized which did not seem to pertain to any hody, the hand of which, at one time of regular size, assumed proportions extraordinary, sometimes being opaque, then transparent. The gas being lighted, the medium entranced, the curtain was again lifted automatically, and Marietta herself appeared, having in one hand a beautiful white camilla, and two more seemingly fastened to her dress near her girdle. The first she presented to the medium, the second to the President (Solanot), and the third to the also eminent secretary-general of the Society. A little basket was seen in her hand which had been brought by the invisibles. which proved, on examination when the séance was over, to be full of flowers. While Marietta stood at the threshold of the door, there appeared at her left side, but a little behind her, the young girl called Visitation. "This apparition or phenomenon of bicoporeidad lasted brief moments," Marietta soon said "Adieu," and the curtain descended automatically as it had risen. The materialization lasted twenty minutes. During the sitting the medium's onlie doubled in quickness, and while flowers and candy were falling upon the sitters, seeing mediums described different spirits present. One was seen by the side of a gentleman, measuring his height with a white wand, and impressing him with its presence by patting him on the shoulder and forehead, and responding to questions. A heavy piano was also moved away from its place without disturbing any of the various objects upon it. At a "Session Literaria" of the Marietta So-

ciety, Viscount Solanot read a paper touching upon the history and progress of Modern Spiritualism. In it he says, after referring to the humble instruments by which wonderful progress had been made, and to what the "Grapo Marietta" had been the means of accomplishing, "Spiritualism has contended, contends and will contend, as all has to do that is destined to

live. The struggle and the pain are the conditions of life, of existence, in the physical as in the moral world; and the propagators of our faith cannot evade this law." Under the heading of "The School at Iverdun," D. J. M. Fernandez gives a sketch of the

early career of Leon Hipolito Denizart Rivail, (Kardee) who received the rudiments of his education at the Iverdun School. This celebrated institution for the poor was founded in the canton of Vaud, Switzerland, by the distinguished German philanthropist, Henry Pestalozzi. In this article the writer quotes M. Flammarion as saying: "I wish I could express the scientific interest and the future of the philosophy which the study of these phenomena contains, and I enjoy the view of the many lines that now bound the horizon of human thought, breaking up as our positive knowledge extends to the natural forces in action all around us; demonstrating that such is the most efficacious against the leprosy of atheism which seems to menace us in this epoch of transition, in fact to bear testimony publicly to the eminent services which the author of the 'Book of the Spirits' has lent to philosophy, calling attention to and discussion of that which till now had occupied the domain, morbid and dismal, of supersticiones religiosas." Several discourses, besides those already re-

ferred to, were pronounced by noted citizens on the occasion of this anniversary, and several poems were read; but I must hasten to other matters.

also Mr. Thomas R. Hazard's article referring to the persecution of mediums.

An interesting letter from Havana, Cuba, signed by a dozen or more persons, and addressed to Viscount Solanot, expresses great sympathy in the cause of Spiritualism, sentiments thatwill some day make themselves felt where bigotry and religious intolerance now reign-

The new periodical, Latu: del Porrenir, which was recently started at Barcelona, has been suppressed by order of government.

S. D. Luis Torregrosa is now engaged at Isabella, Puerto Rico, in the formation of a Circulo Espiritisto, and in Calcada of Calatrava they are also occupied with the constitution of a "circle" of the same character. At Tarrasa the Spiritualists have been meeting in their new room, which is a saloon capable of holding some three hundred persons. They were assisted in its dedication by their contreves of Sabadell and of Gracia; "and as the Jesuit missionaries had awakened the people not long since, they were anxious to see what had been so fervently preached against, and commisse turned out, so that good must have been effected." -

• PRANCE.

The Rerne Spirite, Paris, July number, presents its readers with a couple of discourses of more than ordinary power and interest, delivered at the recent annual gathering of the "Scientific Society for Psychological Studies," Here it is announced that one hundred and eightyfive names are already enrolled as members of said Society, while this is only the second year of its existence. That new enthusiasm will be infused into this subject is quite evident from the fact that M. Guerin offers a prize of three thousand frames for the best essay on "What in all ages have been the faiths of peoples, of the founders of religions, of philosophers, regarding the existence of spirits, the possibility of communing with them, and on existence after what we call death, be it upon the earth or in the starry worlds?"

M. Leymarie gives an account of a visit to pain to attend the celebrated Marietta séances. What-has been recounted of them was fully confinded by the reporter. "We saw," said be, "a small point of light that gradually increased till a well-developed body resulted. This form had a lamp in its hand that gave to the grand saloon a roscate tinge. It came near us, and we had a good view of it. After about twenty minutes it gradually faded away; then came a shower of bonbons upon all present." The medium is called Mother Isabel. A nun was announced, and soon "over the door of the little saloon appeared a light, from which came forth a large white robe, lighted from within, and we saw a form materialize. It gradually disappeared. Then a woman in white robes, in the flower of her age, of superh form, with a wealth of hair, and a large cross upon her breast, presented herself. She turned from side to side, then took a portion of her dress in both hands and tore it so violently that we heard the sound thereof; she then rejoined it so that no trace was left of the rent. This celestial visitant was Marietta."

M. Leymarie says also that the Municipal 'onneil of Paris is now giving its attention to the subject of cremation, and to the building at Pere La Chaise of suitable receptacles for such a purpose. After urging all of our faith to send in their adherence to the proposition, Mr. L. adds: "It is a return to an ancient custom, both healthful and rational."

It seems by a letter from Spain, from M. Couillant, the substance of which is given in the Revue, that the medium of the "Grove Marietta" obtained the first and second prizes at the annual exhibition of flowers in Madrid. "Here," says the writer, " where, the grandees of Spain bring their handsomest and most rare flowers, and where renowned horticulturists come to contend for the awards, Mother Isabel, 'an unknown,' won the first prize for marvelous, rare,' and exotic flowers; and she had the second. This mysterious woman,' as she was called at the exhibition, had excited the greatest jealousy among the noble ladies of Spain, winning the prize by what the spirits had brought to her. 'Whènce came these wonderful products?' said the renowned amateurs; 'in what hofhouse were they reared?" "

M. Lelio Rotella says that he has recently had a letter from M. Niceforo Filalete on the subject of the phenomenon which occurred in the house of the Mayor of Zaffarana, Sicily. The readers of the Banner of Light will remember that this officer's clothes and other things pertaining to him were said to have been burned by an invisible fire, while surrounding articles belonging to other persons, remained unharmed. "M. Nicefere, who has studied this subject, thinks it is a real fire that has been the destructive agent, while we are told, says the Revue correspondent, "that there is not the least trace of any fire, and hence it seems to us more probable that it is the result of that law we see verified every day, by which the spirits disintegrate material without the necessity of employing

There is a project now in Egypt of reconstituting the Spiritualistic Society which existed there some years since, but which seems to have had some disintegrating elements in it, arising from the fact that the medium was very pretty. Count Nichichiewich de Nichea has taken the initiative, and as he will doubtless be seconded by M. Bellegarde and Schultz of Alexandria, a number at Cairo (whose names are given in the Rerne), at Port-Said, and other places along the Nile, we may expect ere long to hear of grand results in that region-from Syene to the sea: from Syene to which Juvenal was banished to the blue Mediterranean.

Manifestations at Brest have also some prominence at present through the mediumship of a

who is now engaged agenetic transatlantic case for "Spontaneous Assension and other Phesion ble, and through List, we sas a mediana, gave the mena which took place at the house of Siz. Mr. G. the most judicles solvies. The then des Giovanni Casadiar and Zatarana," though I scribed a spirit standing roar Mr. G., whom he shave heretof are noticed the strange events that recognized a his mother, and who addressed have ellited the attention of the authorities, him in the most amostionate terms, saying: (ivil, military and religious. The principal feaon Monday at my temb, demanding if the Maregialists were not really in the mild of the then your soul came to itself, and you earnestly rejected the idea, saving a No, no! death is not the end of life, only a phase, only a second in eternity.' I was there, and tried to overcome the matter that electracted your view, but invain. When in the evening you were writing, I azain made an erory." This son, "dearly beloved," as she called him, to ognized the truth an invalid was lying; and the latter stated that of, what the medium told him, though weeks Lad rassed since be had seen this Mr. L A Mr. Atays inc. to sur les mir, of the village, hands ed to Mr. Lee a gold ving. The medium shive read Mr. Epes Sargent's "Planchette" of what ered and said it belonged to one who is dead; took place in the Rev. Dr. Phelps's house, some had between worn it, and whom he saw stands smain thy stated in a more recent work by flex, world, ing behind Mr. A.

The Mes engine of Liege abuty 1st and 199 . church, in caree, and aparis have held them, with ends, lost the samed "thembroughed in), it fished had and and to reminery aids It has a believed the there will be a right point. effort to ide to sustain the Moreover, for it is containly worthy, in every respect, of abundant

Other articles which Lean only just tritte. are " Novestity of Can all office between Thords cay and Science " continued a by L. Nade. Mockenheim; "The Extraordinary rase of Miss. Fancher" continued "The Pamiliar Spirit of Miss Kate Conjet from The Spirit addst. "Novel Manifesterious in Philadelphia.", by S. D. Jewett; "The Last bulgment," and a short but able to graphical shorth of Win Lloyd-

I nder the head of Bibliographic, I obtain the following inspiring metices gram, the Corract just quoted. A second edithoghas historic cuted of "Son p Thoughts of the Burshy Start's Fa-Mes, Stories, et a," argumented, from the ren of the VI editoddest of the Chyll Tribund, M. Jan'er, M. dele exercise Schiralist, and we have I of the cool for the no five type Thin foretology served diagrams grows discrete I by the lights. In that this A william story of Total or a covered, without month of the Flight in later caff the solut. Reply or my secretal by M. Apalmers?

espintlally from a Spiritartistic standbolm, 🕟

to m the Betimer The Me see per quotes also cofflye statement that the Rev. Mr. Flower, editor of the Independ A.A. O. Alliance, Only, has become a Spiritualist and carried the larger part of his dock with him.

"Mr. Henry Kiddle," it his osnys," Inspector-General of the schools of New York, comes forward regular to proclaim Limself a Spiritualist." The reviewer adds that the work he issues is a Targe one, obtained through the mediumship of his two children, a drughter and a still more combful son. That a gifted young lady like Miss K, and a child of twelve years should be willing to step out, as it were for the time being at least, of the high-social position they occupied to uphaid an unpopular truth; merits unqualified approbation and encominus bave datished upon us, knew too well what such a stop involves. But so long as the angels me, walk with its and light our way, we may pity those who effet-like day their idle wings in the

Ostend, O. C. extremité extent. Prometius ancient village comes a report of a pleasing linuovation of old customs and religious ceremonies that has received almost universal commenda-, then and approving sympather. The Command? ant of the Port, M. Dafour, and the sheriff, M. Maryssael, having lost their beloved wives, who like themselves were Spiritualists, performed at the interment, as the deceased had request-) ed, all the ceremonies affection and decency required, and thus saved six hundred francs which the usual showy burial would have cost. This sum was sent to the authorities of the town to be distributed the half among the poor, and the other half among the non-sectarian, the lay and liberal schools. So we ad-

TITALA. Annali Dello Spicitismo, Turin, for July, so ably edited by Sr. D. Niceforo Filalete, continues to reproduce the celebrated work by S. D. Solanot-" Catholicism before the time of Christ." In the present chapter the "Legend" concerning Cristna and the Virgin Devanaguy is considered, also Sarastwota and her transfiguration; the child Vishnu, the second person of trimurti, the son of God, incarnated in the bosom of the above-named Virgin for the canceling of original sin; Cristna, who had received the name sof decens tours essence of divine incarnation), who had come as numerous prophets had forefold, in the epoch of molaprolong (the grand end of all things) to combat the principle of rakehasa (the spirit of evil), etc. 'The Roman Church and Philosophy" is here "The Roman Church and Philosophy" is here summons against me for misdemeanor; simply also ably handled by Dr. Schmid-Schwarzenberg, because I refused to obey the order of the court who more especially enunciates the influence of Luther, Melanethon, Leibnitz and Wolf, of Tomaso di Aquino and Loyola; with a few words on the infallibility of the Pope. "Free Thought," discussed with a free pen by S. D. Tournier, and "Progress," by S. D. Sauchez Benito, occupy the larger part of what remains

Gallet, a than of much experience and sagacity, to be noticed; but I must claim a little space Why dealer, my child, of the interesurse that ture of the trouble is the spontaneous limition, exists between this world and ours? I saw you accompanied by smoke, of bedselothes, dresses, etc., in the presence of priest and people. So great and persistent was the annoyance, that the family were comfelled to quit the premises. What has recently been added to the town talk, is a vision, the appearance of a spirit of a sombre aspect standing at the foot of a bed. This was a second time seen by a child who was made quite speechless with fright. The figure on this occasion was seated on the foot of the bed where she felt a heavy weight upon her feet. There are some features in this attair that will remind Charles Beechers

HUNGARY. The Property of Posth, reports the followhas its first two pages is support with angle - ingreets the village of Diestron about three quent appeal to ald some ribors and others who sumbers of an horn distant, there was a young are fired of the at religious under which the arean immed Ladovice Armstein, who cambling or tried to held then, and involves an awardent. Which The could appear with a friend he their even interiors, dethis appeared a helder established the area on the riving him kerner in the advance ment of that he freedom. Which he code is for the favorable per of Programmes, the the advance ment of that he freedom. Where do to the color on the abelier of the disc. Two days affectively be died, and the subline do for that it we die we shall like most night after his significant be appeared to again. The vertex is any most characteristical ship friend, who, to introduced almost out of his again. The witten is neglected the design of an east triang, when the receiver almost tent of the districts the last triangle and in the in Rober senses, bethind here in helphon's house and retirms with a first facilities of the wardeness right had head with had gone and demands single interests and had where the head to be be bethind the of the algorithm. For these tomour which is superficiently above the relation of the mights the argument was visible, to many the contribution was visible, to many the contribution for the south and analyze the size of the thought the contribution. in the State of State of the feet of the state of the sta that executive stereon, on the earlies can be so on that the engine trap to the following the properties of the process of the earliest the first of the earliest the feet of the earliest with the earliest trap of the ea line it a fresh influence apply what was fore that this beene of the extres of religious super-Stition, which, you girls it safe outs the quiritual? for the people in which desire it thing the detection in discharte becomes the metaphysics whoods lighter probeint of any relief one dispositions to all and thoughts? At third lighter was quiency of the

> SOUTH ATTERNA La Course made, of Briefies Avies, both of May, tenewaits ansideration of "O lico Magneticus." which the distinguished Reichenbuch's chargely developed and explained. Lady Sofer centributes one of her fell itous articles. "Spiritualism Amon; Women," and the conclusion of a lengthy poem chilifed, "To Be on Not to Be." Theredifor of the Co Sanc vin introducing to his tenders the subject of the phoneinem produced by the sulvits, their is death to materialism." Sols that the North American and European perfoll als which reach him contain such proofs of their conningues, that they are accepted himograph wise and imposite, skepties and famatter, formerly organical to our doctrine. He her, on And from the Bitiserr of Light of the 22d. the composed Terre Hante, with Miss Lama Moreon lead Mrs. Stewart as medianis; and adds it been not every reconsider undestringed Indicental entand "that we alree that true and loyed no diam's rever will refree to submit to emplificate in the Totald be sp has would norbinder genuine manifestation ." Ti coditor writes at a a terrer of non-lestremater of fraters activation in order it may have lind.

Restor Poplettista, of Montevideo, June number, enters now upon its eighth year, and gives fraternal greeting to all who have kindly regarded the work in hand. Its article on "Discord" is worthy of the pen of its able editor, but space forbbls further notice; also of Lady Soler's contribution, which, with extracts from other journals, makes the present number all that could be desired.

Two handsomely-printed brockers, "Spiritualism in Dutchland," numbers two and three, have been received. They are published at Leipsie, and deserve extensive circulation.

A little pamplifet has also come to hand, pulslished at Liege, entitled, "What is the Religion of Jesijs Christ?" It was written by a "workunlimited. These of us who for honzyears have man," and embraces as powerful arguments in horne the brant of the old way which bigeted; favor of the liberal views Spiritualists generally orthodoxy, beelouded ignorance and conceit take of Christianity as are anywhere to be met with, Itt viterio, of Madrid, has just reached

ROBERT BURNS.

To thee, dear Burns, was inspiration given,
Which, gushing tike a spring from out the soft,
When fried flowed onward, watbling songs to heaven.
But strait thed in its course, would fret and boil.
Thou wert before the world could comprehend. That featless thought with piety may blend.

But what availeth prayer, or songs or tears. Whilst every pulpit in this Christian Land Suppresses reason by evoking fears. Of dread Apollyon armed with flauling lyand, Awatting grindy on hell's fund brink. Those awtul sumers who presume to think?

To THERE IS JUST as godless now as when
Thou from the plow wert called by higher Will,
And took th' appointed place 'mong feeble men.
And struggled well thy mission to fulfill.
And they, dear Barns, who strove to dim thy fame.
Are—where?—whilst loved and honored is thy name

Farewell, sweet minstrel of the gifted North; Late Scotla lovingly claims three and thine!
Long may her fills and valleys green send forth
The thought malestle and the song sublime!
But let each heart that affectation spuris
In gratitude remember Robert Burns.

—"The Cornish Exile," in Medium and Daybreak.

Conscientious Opponents or Vaccina-tion.—Since the first hearing before Mr. D'Eyn-gourt, I have had no less than eleven summonses served against me; and what that means there are very few who can realize. I have had the vaccination officer intrude himself again and again into my house. He may be an honest right-minded man, striving to do his duty, but in his officious zeal he has gone into my house again and again, insisted upon seeing my wife, annoyed her with threats of summonses unless my child was vaccinated. I have had the intrusion of the policeman: I have had publication of the cases under the head of "Police News," and more than that: in May last Mr. Sampson, acting, I suppose, under the in-structions of the guardians, deliberately asked his worship, Mr. Mansfield, if he would grant a to inflict a discrese upon my child, and because I recognized the rights of conscience, and would not commit what I knew to be a serious and possibly lasting injury to her tender frame.—From Mr. Tebb's speech before the Magistrate at Marylebour, England.

Make thy friend's misfortune thine own.

A FEW DETACHED THOUGHTS.

ву лоих wurhungen.

To the Coffee of the Banner of feet to

Sometimes the settlements or conclusions of Modern Spiritualism, which have changed the on some day, and if I need their help, by surcurrent thought on a subcect, find their corroborations in the previsions of poetic thought. For instance, in the spirit-world the higher spirits can be visible or, not to the lower; it is their option. A diakka would be practically a nonentity in the surroundings of a high-souled? spirit. "Higher and lower," Lought to say, is not labeled in spirit-life on the mundane scale, but that is not the point now. Milton, in his "Paradise Lost," recognizes this power where speaking of Lucifer when on his way from helf through chaos he senses the approach of Uriel, and, to avoid detection, becomes a little angel astray, to see the new earth that the Almighty had just made. Uriel, not knowing his greatness in the the reader (if he has had the good fortune to disguise, warns this weakling of his danger, in straying so far from home and heaven. When Uriel had passed on, Lucifer was himself again, and went squarel described the young lady who years are planement which have also been and sped on his mission of wor to the new-made

> That incident conveys quite the spiritualistic idea, except the modern spirit-world does not recognize angelic rebellion; still the fact of the disguise, or impenetration, is quite a modern spiritualistic idea, and Milton must have had a spirit-influence of the touth, which was a sort of discount of the fact a couple of centuries in advance of us. The same idea is used by Fene-Ion in his Telemachus, where Calypso, the goddess of that classic isle, could not fathou Mentor, who, was Minerva in disguise. She only knew him as of higher grade on Olympus, the home of the gods, than she was. Thus through the literature of the prescome streaks or the ctwill the of our day of Modern Spiritualism.

The following incident has always interested

tae. It has no spiritual significance, except as everything in one scase has a spiritual setting sorrounding: I was walking one Sunday morning up Washington-street, reading a newspaper, when a very proposessing middle-aged man stoke to me as he slowly passed, saying, My friend, can you direct me to Trinity Church?" I said yes I was joing that way, and would show him. This man had a remarkably time but low-toried voice; it fascinated me. It was not so much his voice-sit was his magnetism reaching me through his voices it was more interesting than my paper which I was reading, so I listened to that, drawing him on as we went along. Too soon, I thought, we reached Winter street, where we turned up, and stopped at Music Hall, where Theodore Parker preached, and I, as usual, was going to hear him. So I said to my fascinating stranger, "Go up to the end of this street and turn to the left, and a few steps will bring you to St. was more interesting than my paper which I to the left, and a few steps will bring you to St. Paul's." He said to me, "Excuse me, I was inquiring for Trinity Church." I than pointed him, as I saw my mistake, down the street, where in Summer street I could just see the Trinity it had not than been burnt and removed, and gave him the information he wantable I then said to him, "My friend, you appear to be a stranger in the city; now let me give you some advice; Instead of roing to Trinity Church, so in here with no cointing to Music Hall and hear one of the lions preach, and I will vename to say that you will in one hour hear more zeed, eloquent commonsense preached than has dropped from the pulpin of Trinity. to the left, and a few steps will bring you to St. of March, who was there published conserming moveds and gave him the information be wanted than has dropped from the pulpit of Trinity As a pll 2 and to distinguish to make the Same distinguish to the second to the Same distinguish to the same distinguish to the second to the Same distinguish to the same Charrel for twenty years." He said, with a benotinces When that the narrows are made the English red Spain and the Renger of and a Talse Revival of Religion." I always Light of North America, layer especially noticed; laugh when I think of this incident, and Lthink

> Work out your own salvation, has become an Work our year own sarvaron, has become an accented syllable under the light of Modern Spiritualism. In the old time, and since, Christ died that we might live. We know better now; the never saved a soul by his death; He may have done so by his life, and thousands of others, good men and true, have done the same thing, an example showing the way. I think Spiritualists as a general thing would think it mean or small business to be saved at the expense or sacrifice of another; and as they begin to understand the philosophy of life and its hereafter, this life in this world, this primary state, a sort of developing school, they see wisdom in self-salvation not attainable through proxy. Well-salvation not attainable through proxy. Well-salvation shall be managed. accented syllable under the light of Modern

> salvation not attainable through proxy. Well-doing is a sort of sinking fund that secures the soul from requdiation and bankruptey in furilty, when it matures, so to speak.
>
> Injustice in the mundane—that is, wrong-doing in this life to our brother man—acts as a reagent in the supermundane or spiritual, and justice is the result. Hence enemies in the mundane, seeing their error when they have passed to the spiritual, become friends, guides, or supervisors. I did a great favor to a man once, and in his advancement and position he strengthened himself by throwing his influence against me. He owed me friendship and kindness—he worked against me, though I did not know it; the knowledge of the fact came to me know it: the knowledge of the fact came to me after the procession had passed. I never let him know that I was enlightened; he was in my circle so I could not drop him, but he neverafterwards could quite reach me. And yet, having it in my power, I still did him good turns. He died, and three or four years afterwards, when I became a Spiritualist, the spirit of this man became a Spiritualist, the spirit of this man afterwards afterwards afterwards and perform such other duties as may perform such other duties. BY-LAWS.
>
> Article 1st—Indics of Opicers. It shall be the duties of the President to preside at all meetings of the Association, countersign all orders that may bave been voted by the Association on the Treasurer, and perform of the office as may perform such other duties as may perform such other duties as may perform such other duties as may know it: the knowledge of the fact came to me became a Spiritualist, the spirit of this man stuck to me like a double—he seemed almost to be my guardian spirit. There were parents, sisters, sweethearts and familiar friends in the spirit-world, who in the usual way manifested to me; but the one who was ready on all occasions, whose name or whose description was ever uppermost to put in his or its appearance in a spiritual sense, was this friend who in this life had gone back on me. He proved to be my good genius, my ever-present spirit-friend, for the first ten or twelve years of my spiritualistic experience. What drew him to me I could not understand, but I learned to love him and forgive him, and qualify in my mind his earthly give him, and qualify in my mind his earthly misdoing in my behalf. In later years and a wider experience, I have concluded that these megative attractions are the working of a law; my friend was working out by it his own salvation. I thank him to-day for his want of greatness in life, and thus to have injured me, thinking it would raise him, for the reaction has been a benefit to both of us. I sense or see his said meeting. been a benefit to both of us. I sense or see his said meeting. presence but seldom now. He seems to have retired to make room for another person who needs self-salvation; and now one of my most

useful guides, or spirit supervisors, is this successor, who also in ignorance injured me, and he has ten times repaired it, in the last few years, lutions, reported the following: by the spirit interest that he has taken in me, There are a few living people now who will pass viving them, they will step into my regard as the last named retires, like the first, to make room. Robert Dale Owen in his "Debatable Land" refers to the same idea, and I know it has truth for its basis.

Modern Spiritualism has been in the world some thirty-one years. It is, then, an adult. I have watched it ever since it was nine years old. What a record it has for only thirty-one years, in every language and nation. The sundoes not shine on any wide field of the earth's surface, where the language, the literature, the circles, or the manifestations of Modern Spiritualism have not found an expression: true, not always a hospitable hearing, but as a more or less understood subject. A statement of current affairs could not honestly leave the subject of Modern Spiritualism out, as one of the marked features in the thought of this nineteenth century. It often is left out, however: the Rev. Mr. Gannett and other reverend notables at the funeral services of John Pierpont, never touched or referred to this prominent feature in his life and thought. At the lamentations over Garrison's remains, no one had a word to say of his belief in Modern Spiritualism, and other instances will readily come to mind, but like the vacant chair of Summer in the Senate Chamber, he was the more conspicuous, for his not, being in it; so is it with this ism sometimes; but alas! what a despot fashion is! but the fact of its cosmopolitan character, its wide influence, is a matter admitted by all, whether expressed, or understood. Now crude as it may be in its manifestations, a bird of evil omen in the eyesof the stupid bigot, born as is the fact out of the common thought, not from the universities. though it has not appeared at the world's feast with a wedding garment, it has worked its way up, and is the consoler of many human hearts. and dwells sometimes in king's palaces, and by it and through it millions of people are reconciled. both to the life that now is and that which is to come, and its shadow will never be less.

Michigan State Mediums' Medical Association, held at Lansing, July 20th.

(Reported for the Banner of Light.)

most interested, and a very enthuslastle meeting was

opession. Short speeches were made by the cloquent speakers,

Tra Smith, Royand, - Committee on Resolutions,—Dr. J. I. Arnold, Battle Creek; Mrs. L. Winter, Potterville; Mrs. Dunham,

and a Talse Levivar or reagon, laugh when I think of this incident, and I think the angels do, too, and I guess the Trinity minister does also : there was certainly a laugh in him as he left me; even if it did not express ithing as he left me; even if it did not express ithere was the left me; even it did not express ithere was the left me; even it did not expr

CTOR.
Mr. A. A. Whitney, Chairman of Committee on Con-stitution and By-Laws, reported as follows: ARTICLES OF ASSOCIATION,

BY-LAWS.

ion of five persons of good moral character, or parties treated and cured. >

A. A. WHITNEY, S. W. CORDIN, IRA SMITH,

Intions, reported the following:

Whereas, The Legislature of our State has infringed upon the rights of humanity, by attempting to pass a law depriving men and women from using their just rights and powers for the healing of disease and whereas, the healing of disease by medicine, so called, has ever been an unsettled question with its own practitioners, and also the highest authorities of the different schools of practice in all ages have ever speken against it: therefore,

Resolved, That none be deprived of the privilege of healing disease when they have the ability to do good, and is wrong for any, either in their individual or legislative capacity, to infringe upon such rights.

Resolved, That as an Association we will use our best and every power to stay such efforts against the common interests of the free American people.

Resolved, That the best test of ability to cure disease is success.

Resolved, That the best test of ability to cure disease Is success.
Resolved, That the thanks of those attending this meeting are due to all, both men and women, who have adversaled the right for all to do good, by mindstering to and alleviating the sufferings of our common humanity.
Resolved, That our thanks are especially due to and are hereby extended to Semator H. C. Hodge of Jackson Contry; to Senator S. R. Billings of Genesse County; to Representative White of Port Huron, Glies B. Stabbus and S. R. McCracken of Dettol, and others who so noby stood by the rights of the people of the State In the last Legislature, by their honest, consistent and many apposition to all special bills to protect a privileged class.
The report was maniformly accented and adouted

The report was unanimously accepted and adopted. On motion, the special committees were honorably

discharged.
Senator Hodges said the whole efforts of the last Senator Hodges said the whole efforts of the last twenty years had been to debar human rights; to build up a few at the expense of the many: A bill had been introduced into the House, under the pretence of protecting the people from quackery, but really to protect the old school physicians. He and Senator Billings fought against it—they killed it; then they added the homeopathic system to make it more respectable, and when it was brought before the house, it failed again.

S. B. McCracken explained more definitely the action of the House; he said the bill known as the Doctors' Law failed because the Senate through an oversight did not concur with certain amendments made in the House, and to which fact he called the attention of Governor Cresswell, and also drew up a protest to the bill, all of which doubtless had its effect.

Upon motion the meeting adjourned.

SPECIAL BUSINESS MEETING, SATURDAY, AUG. 2D. Meeting called to order by the President, Charles A, Andrus, and the formal election of officers by ballot resulted in the following:

President—Rev. Charles A, Andrus, Flushing,

First Vice-President—Mrs. A, A, Whitney, Battle

Second Vice President-Mrs. Clara C. Cowles,

Third Vici-President-Dr. Wm. Hicks, Rockford.

Third Vice-President—Dr. Wm. Hicks, Rockford.
Secretary—Mrs. L. E. Bailey, Battle Creek.
Transacer—Dr. A. W. Edson, Lansing.
Board of Examiners: Chairman—Dr. S. A. Thomas,
Stirels: Dr. P. T. Johnson, Collwater; Dr. A. Farnsworth, East Saginaw; Dr. A. W. Edson, Lansing; Mrs.
L. J. Moltere, 96 Adams ave, West Detroit.
On motion the Secretary and Treasurer were appointed as a committee to publish a pamphlet of the
eatire work. Printed cards, certificates of membership, were sold, amounting to forty-two in mambers;
quite an encouraging beginning. Meeting adjourned
subject to the call of the Executive Board.
Board of Examiners to meet at the city of Lansing
on Monday, Nov. 2d, 1879.

Mrs. L. E. Bailey, Sec³y.

State of Michigae. \(\text{\chis}\) to and y of Lagham \(\text{\chis}\) The undersigned, each for himself or herself upon being duly sworn according to law, declares and says that he or she will execute the office of executor of the Michigan State Medhan's Medical Association good and fathfully, according to the best of his ability as a member of the Executive Board of sald Association. \(\text{Chas}\), Andrews, Pres. CHAS, A. ANDRUS, Pres.,
MRS, L. E. BALLEY,
DR. A. W. EDSON,
MRS, A. A. WHITNEY,
MRS, CHARA S. COWLES,
WM. HIGKS,

This will certify that Charles A. Andrus, L. E. Balley, A. W. Edson, A. A. Whitney, Clara S. Cowles and Win, Hiels were duly sworn by nie according to law, and subscribed to the foregoing, on this th day of August, 1879.
S. D. NEWMED, Notary Public, Ingham County, Mich,

The Ponca Indians' Suit.

The following is the statement of the commitee, viz : Mayor Prince, Rev. E. E. Hale of Boston, and T. H. Tibbles of Omaha, regarding the justice and necessity of raising funds to bring the case of the Poncas before the United States Supreme Court :

The Ponca Indians, as far back as history goes, resided on land in Southwestern Dakota. In addition to their title by the first occu-pancy of the soil, their right to it has been confirmed by three solemn treaties with the United States Government. They have always been praceful, and for many years the acknowledged praceful, and for many years the acknowledged protectors of the feeble white settlements near them. They had schools, churches, farms, eattle, horses, hogs, and all kinds of farming implements. In 1876 a commission was sent to induce them to give up their lands and go to Indian Territory. Every device which could be invented was used to induce their chiefs to sign an accomment to large their large but had a large their large. agreement to leave their homes, but they re-fused to do so. Their ten chiefs were then taken to Indian Territory under a promise if they did not like the country, they would not be further pressed to go. Witen the chiefs arrived there and saw how malarial diseases were decimating all the Northern tribes who had been removed there by the Government, they again refused to leave their lands. To force them to sign an agreement, the Commissioners threatened to leave them there without a pass, an interpreter or any money, and did so leave them. The chiefs made their way back home, nearly a thousand miles, on foot, suffering indescribable hardships. The military were then sout for and the tribe The military were then sent for and the tribe was forced to leave their lands at the point of the bayonet. After removal to the Indian Terthe bayonet. After removal to the Indian Territory, one of the chiefs, Standing Bear, escaped, and the troops were sent to bring him back. At this stage of the proceedings a friend of the Indians sued out a writ of habeas corpus, and Standing Bear and thirty more who were with him were released by order of a Federal Judge, notwithstanding it was claimed that an Indian ways restribility to the base of the state of the was not entitled to the benefit of the process, and could therefore have no standing in court. The remainder of the tribe are still detained in Indian Territory by military force, where the tribe is fast becoming extinct from malarial

It is to be regretted that an appeal was not taken to the Supreme Court to test the validity of this decision of the District Judge, and it is now proposed to try the right of this portion of our population to the protection of the law, by a suit to recover the lands granted by the Unita san to recover the anals granted by the United States to the Ponca Indians, provided the money required for the purpose can be raised. In the opinion of many eminent lawyers, the Constitution and laws of the Federal Government in the Ludian the received to the ment give to the Indian the same right to the protection of the courts as they give all other persons, and there can be no doubt the Supreme Court will so decide. This decision will settle forever the Indian question and relieve this

orever the Indian question and relieve this hitherto defenceless race from the frauds and oppressions of the Indian Ring.

F. O. Prince, Chairman: B. W. Williams, Secretary: Eben D. Jordan, Treasurer; E. E. Hale, H. O. Houghton, Henry Mason, S. K. Lothrop, Edward I. Thomas, Frank Wood, Levi C. Wade, J. S. Lockwood, Committee.

THE WINNEBAGO TRIDE OF INDIANS, who occupy a reservation in Nebraska, have been steadily improving their condition since they were assigned to the special care of the Society of Friends ten years ago. At that time they had only 300 acres of land under cultivation. and rations were issued to them at an annual cost to the Government of \$30,000. During last year's harvest nine reaping machines were used. all operated by Indians, who were so proficient that their white neighbors sought their services at wages ranging from \$2 to \$3 a day. One of their number is employed as an engineer to run a thirty horse-power engine used in a flouring mill on the reservation, and in the blacksmith, carpenter, and shoe-shops, Indians conduct the business with notable success. Last year the population of the reservation was 1444; 2500 acres of land were cultivated, and the wealth in individual property was estimated at \$200,000. The Indians occupied 115 brick or frame houses; they sowed 800 acres of wheat, planted 1200 acres they sowed 800 acres of wheat, planted 1200 acres of corn, 100 acres of potatoes, and 1000 acres were sowed with oats. Their live stock comprised 84 horses, 650 ponies, 85 neat cattle, and 200 hogs. There were also 1000 chickens on the reservation. Twenty-six hundred acres were enclosed by 35 miles of fence; 800 tons of hay were cut, and 180,000 feet of lumber were sawed.

S. W. CORRES, ' | Committee. The fool who knows his foolishness is wise, at least so far; but a fool that thinks himself wise—he is called After considerable discussion upon article 5th each a fool indeed.—Dhammapoda.

Banner Correspondence.

Massachusetts.

BOSTON .-- A. S. Hayward writes: "I have just returned from Oak Bluffs, Onset Bay and Newport, and will give your readers a brief account of things as 1 saw them, and more especially as regards the subject saw them, and more especially as regards the subject of Spiritualism. This was my first visit at Onset Bay, and I must confess that it is a delightful place, nature having done much for this spot. There are many advantages for building up a home resort, and in many ways (as for instance fitted for a onlet home) it is equal if not superior to Oak Bluffs. The facilities are not such that a crowd can be accommodated at present, but the leaders in this enterorise are sanguine that a gradual, healthful growth will take place until it will reach a city of coltages. The bay view is delightful. The facilities for bathing and boating could not be improved upon; there is less danger in storms and the proved upon; there is less dauger in storms and the water bathing is quiet—more like a pond than ocean surf-bathing. There are cottages that compare favorably with those at Oak Bluffs in size and beauty. I will not enumerate them, as it has been already done in your columns.

work columns.

While there 1 listened to Mrs. Brown, Mrs. Townsend Wood, Mrs. Brigham, Mr. G. B. Stebbins, Mr. C. B. Lynn and others. All of them spoke in their usual carnestness and their atterances seemed to be well re-

carnestness and their utterances seemed to be well received and appreciated.

Dr. Storer was there, with his usual pleasant countenance. I think he is getting more in rapport with angels daily and susceptible to their influences and couditions. President Williams, Mr. Hosmer, Dr. Johnson, Dr. Greenleaf, Mr. Currier and Col. Crocket were
alive to the upbuilding of the cottage home. I wish it
had been located nearer the railroad or the railroad
nearer the spot. The officers informed me that many
lots have been sold this season to visitors, and with
additional capital they will be able to move faster in
the enterprise.

lots have been sold this season to visitors, and with additional capital they will be able to move faster in the enterprise.

Oak Bluffs did not seem to me to have improved much since £75, when I was there for several weeks. I found some Spiritualists there, also meditums; one of them was controlled by several spirits. I found great prejudice there, and no wonder, as the new wine will not mix with the old. I was, indeed, informed by a citizen that the Union Hall, owned by the Company and claimed to be free to all dehominations, when asked for by Spiritualists for a lecture, last season, was dented them. I fried to find out why an objection was made, but could not learn. I had a good chance to demonstrate the benefits of Spiritualism in the healing gift in the person of Mr. M. E. Stebbins, of Antherst, Mass.

Newport in Spiritualism is as dead on the surface as any of its bitter opponents could ask for. There are but few outspoken ones. Mr. Charles Peckham has been a Spiritualist from the first manifestation, and still holds on in the belief. He is considered here a talented, good man and a great "book-worm." He is now preparing for publication his final work, as he expresses it. He lives in advance of the masses, therefore cannot be understood. Mr. Williams and Dr. Irish are outspoken, and I noticed that spiritual papers are to be found in the Redwood Library: also the 'Mental Cure,' 'Nature's Laws in Human Life,' and other spiritual works of your publication.

I went to meeting with a deacon of a Baptist-Church, residing some sixteen miles from Newport, and I discovered that Spiritualism had found a strong man in the deacon, he being a confirmed Spiritualist. He being such an exemplary man, the Society do not know what to do with him in his bold utterances. The leaven is working, and soon It will burst forth in all its force and power."

Michigan.

SMYRNA .- Dr. G. H. Geer writes, Aug. 9th: "A year since, your correspondent gave the first lecture on Spiritualism, that the Chebanse (III.) people ever heard

year since, your correspondent gave the first lecture on Spiritualism, that the Chebanse (III.) people ever heard there, at least. I continued to visit that village during the summer and fall, and Bro. Beals took up the work in the winter; we both met with success, in proof of which is the fact that at that place the Spiritualists now have a fine seelety organized, and are in good running order, with money in the treasury. They have held three grove-meetings this season, the last being on the 27th July, when it was my pleasure to attend and lecture for them once more. Over twelve hundred were present. We had a picule dinner; all seemed happy. In the afternoon a funeral discourse was given on the occasion of the death of five children.

The next point reached was Lansing, at which the Camp-Meeting of Spiritualists and Liberalists was in session. After eight days duration the meeting closed. It was a success. Many good mediums were present, among whom was Mrs. Proctor of Coldwater, Mich. She is an oil test medium and healer. About 9 r. xt. 3d instant, some twenty were assembled in the parlor at the Edgar House, Lansing; we were seated in a circular form holding hands, with Mrs. Proctor at my right. Soon Mrs. P. was entranced and held her hand above my head a few seconds, and then showed it to me, and in the palm was a substance which resembled lard, and it was highly camphorated. All saw and sensed the same as I did. She applied the same to my throat and lungs, and repeated the treatment several times. The room was lighted. The following morning I had a private sitting with the same medium. I received another treatment from her, the only difference being the oil contained different medicines. The oil would appear in her hand while we were looking in it. She treats all her patients with differently medicated oils.

These are facts which can be substantiated by at least twenty reliable persons. In view of such demonstrations and others equally as grand and wonderful, I think we have reason to be of good cheer, for we know our angel friends are about to further aid and strengthen us mortals. Let us all unite in assisting them, and they will reciprocate with interest.

We need more reliable test mediums, but let us stand by those we have, and not allow deceivers to practice their villany.

The good work is progressing finely. I hope you may be spared many years yet, to work for the emancipation of all mankind, morally and intellectually. I bid you God-speed."

Pennsylvania.

PHILADELPHIA .- Ed. S. Wheeler writes, August 14th: "I have, I regret to say, unintentionally misrepresented our friend the editor of the Religio-Philosophical Journal. In my letter in the Banner of Light July 26th, 1879. I wrote from memory: 'In a recent number of the Religio-Philosophical Journal the editor makes mention of having seen Mr. Powell write with a clean finger, and then gravely adds that he cannot see any use in the performance?' The paragraph which I read does not at all establish my unintentional misstatement as far as the seeing of Powell by the editor of the Journal is concerned; the paragraph I should have referred to and re-read is as follows, on page eight of Religio-Philosophical Journal, June 7th, 1879: 'W. H. Powell is giving very general satisfaction as a medium to the neople of New York and Brooklyn. While in those eities a few weeks since, we conversed with many careful and experienced investigators, who with one accord pronounce the slate-writing phenomenon genuine, but seem to think, unless further developed, it will be of little practical use. We called to see Mr. Powell, but as he was occupied we failed to have a string with him. He intends to visit Chicago at an early day.' 14th: "I have, I regret to say, unintentionally mis-

Having lost my copy of the Journal I was wrong in Taying lost my copy of the John Mat I was wrong in saying its editor saw Mr. Powell; but he was well-informed, and when the Brooklyn and New York observers failed to see any use in the phenomena, the Journal was silent as far as any suggestion was concerned. Having my mistake pointed out to me by a friend at Dover, N. II., it gives me pleasure to correct my carelessness.

Iriend at Dover, N. H., it gives me pleasure to correct my carelessness.

Still the general fact remains, and without oftence, I trust. I hold 'the mind unable to discern value in a fact illustrative of unknown laws, exemplary of undiscovered realms of causation, demonstrative of unsuspected powers and methods of human being and spirit-control, is incompetent to deal with science, philosophy or Spiritualism.' Perhaps I shall save some-body trouble if I remark that a person who carelessly misstates facts, should be aware of his desert of the same criticism. I will behave better hereafter."

Missouri.

KANSAS CITY .- The following card, appearing in a recent number of The Daily Ploneer of this place, is forwarded us by a correspondent:

We, the undersigned Spiritualists, citizens of Kan-"We, the undersigned Spiritualists, citizens of Kansas City, Mo., and vicinity, personally knowing G. G. W. Van Horn, Magnetic Healer, as a law-abiding citizen, and feelingfully satisfied in our own investigations that the aforesaid had been unjustly prosecuted and imprisoned through the complaints of predisposed, prejudiced and malicious persons, for persecutive motives and self-aggrandizement, we, therefore, feel it a duty we owe to humanity to offer a protest against such persecutions, and pledge our cooperative assistance in averting them in future.

J. F. JAMESON,
JAMES N. JAMESON,
J. J. HUGHES,
P. L. LA ROSE,

J. J. Hughes M. B. BOWERS, H. C. TRAIN, JOHN MENOWN, E. SPRAGUE,

JAMES F. RHOADES, MRS. M. JAMESON, P. L. LA ROSE, J. W. TAFFE, B. GANZ,
D. WHITINGER,
M. J. ROLFE,
and many others."

New York. NEW YORK CITY .- J. Wm. Van Namee, M. D., writes, Aug. 18th: "My Western trip is unavoidably postponed. Circumstances which are beyond my conpostponed. Circumstances which are beyond my control prevent its being carried into effect for the present. I have moved to 129 East 16th street, where I hold circles every Tuesday evening, and I am glad to say many skepties attend. The good old Banner of Light seems to improve with every number. The graphic reports of the different camp-meetings are indeed interesting."

Orcgon.

CRESWELL, LANE COUNTY .- R. Hopf writes: "Permit me to express to you the deep admiration cherished by the readers of the Banner of Light in this far out-ofthe-world place. Like a ray of sunshine in a dreary

winter day is it to us, and an always welcome visitor. The Spiritualists in this vicinity being few in number, and having no good medium amongst us to give tests that might convince skeptles of the truth and splendor of this greatest of religious, we have to be satisfied with what we hear and read in the *Banner' of Light*; and while we are being called 'imbeelle and weak-minded' by the public at large, we are holding our little circles regularly, hoping that finally one of us will be developed so as to give good satisfaction. As far as I am individually concerned, I can say this; Since I have become a firm believer of Spiritualism I am a happier and better man."

NEWTON,-J. Madison Allen writes: "The enemies of Spiritualism must-certainly rejoice at every grossly material idea that may be imbibed by believers, as to the structure, composition, forms and objects, human conditions, occupations and modes of life, of the spiritworld. Let us, the rather, endeavor to elevate our standard, until we attain a conception of the life beyond which will satisfy the innate requirements, the irrepressible demands of the higher faculties, the religious emotions, the spiritual intuitions. Our Spiritualism will then become completely beautiful, as well as sublimely practical—more profoundly interior, enthroned in eternal principles of culture, harmony and progress; slining forth, a beacon light to the weary wanderer, illuminating not-only the pathway but the soul of humanity. Then, self-poised, self-regulated, harmonious, we may achieve the grand destiny of Universal Brotherhood, Perpetual Peace on Earth, Goodwill among men." material idea that may be imbibed by believers, as to

Minnesota.

BENSON.-- H. Brady writes: "Myself and companion are alone here, as to our belief, but my wife is a good medium, and we are cheered almost daily with messages from the spirit world."

Meeting of Liberals.

At the call of the Hon. Elizur Wright of Boston, President of the National Liberal League, an informal meeting of Liberals was held Friday morning, August 8th, at cleven o'clock, at the Astor House, New Yorl City. Present the following gentlemen: Robert G. Ingersoll, Elizur Wright, T. B. Wakeman, A. t. Rawson, T. C. Leland, M. Reiman, E. W. Searing, E. H. Neyman, H. B. Brown, A. K. Butts, E. McDonald, D. E. Ryan, J. B. Brown, Charles Haskell, J. K. Ingalis Mr. Wright was chosen chairman, and Mr. Courtlandt

Palmer, Secretary.

Mr. Wright stated that the immediate occasion of calling the meeting was the arrest, conviction and imprisonment of Mr. D. M. Bennett, editor of the Truth-Secker, for sending through the United States mail a pamphlet treating of the marriage relation, which, though in no sense reflecting his (Mr. Wright's) social views, or those of the other gentlemen present, was still nothing more nor less than a physiological and philosophical essay. "Thus," said Mr. Wright, "a great crisis is upon us. Under the sanction of the United States courts an American citizen is deprived of his freedom simply because he exercised a constitutional privilege of mailing certain sentiments expressed in decent language. The meeting, therefore, was called to maintain the injured right of free thought and free speech, to which free mails are absolutely essential."

Mr. T. B. Wakeman suggested that the Liberals of the United States should organize and become, as far as possible, a political power. He also recommended that they, through the Liberal Leagues, should themselves take in hand, through State and common-law process, the suppression of what is really obscene literature. He then alluded to the desirability of taking

part in the political canvass now going on in Ohio. Col. R. G. Ingersoll followed with some practical remarks, interspersed with his usual wit, which resulted in the following resolutions, which were unanimously adopted:

adopted:

Resolved. That the congress of the National Liberal League be held at Cincinnatt, on the 13th and 14th of September, 1879.

Resolved. That Messrs. Robert G. Ingersoll, James Parton, T. B. Wakeman and E. H. Neyman (with power to add to their number) be appointed a committee of invitation and advisement for the purpose of corresponding with and inviting the Liberals of Ohio and other States to meet the congress of the National Liberal League in convention at Cincinnatt for the purpose of consulting as to the propriety of taking political action, and upon any other subjects that may be deemed of importance.

After remarks by Messrs, Neyman, Ingalls, Leland.

After remarks by Messrs, Neyman, Ingalls, Leland, Brown, Butts, Palmer, Bennett, and others, a motion was made to adjourn, to meet again at the convention in Cincinnati. A thousand dollars was raised on the spot to pay preliminary expenses, and more pledged.

FROM HON, CHARLES DEVENS, ATTORNEY-GENERAL.

FROM HON. CHARLES DEVENS, ATTORNEY-GENERAL.

DEPARTMENT OF JUSTICE.

WASHINGTON, D. C., Jan. 13th. 187a. 1

ELIZUR WRIGHT, ESQ., BOSTON, MASS.—Sir: I
have received your letter of the 10th inst. Any prosecution against Mr. Bennett in New York for selling
the book published by Mr. Heywood must be a proceeding under the State law, with which the United
States authorities have no connection. With regard
to Mr. Heywood's case, the action of the President, as
well as my own, has been misinterpreted if it is supposed that any approbation was given to the publication of this book. The evidence in the case was that
Mr. Heywood's health had suffered severely by his imprisonment, and that the grayest consequences were risonment, and th the gravest consequences were prisonment, and that the gravest consequences were to be apprehended if it continued. He had already been in Jall six months. In regard to the book liselt, while it seems to me a publication not desirable to be made. I am aware that there may be much difference of opinion upon the subject, and do not confound it with those obscene publications the effect and object of which is to excite the imagination and inflame the passions.

passions.
Very respectfully,
CHARLES DEVENS, Attorney-General.

Compounce Lake Picnic. [From the Waterbury (Ct.) Daily American.]

COMPOUNCE LAKE, Aug. 13th, 1879. To-day the Spiritualists of Western Connecticut meet at Compounce for their annual piente, and the levely lake and beautiful day are enough in themselves to attract any one who is fortunate enough to have been here through some sultry summer day. It is estimated that there are from ten to twelve hundred present, there being nearly three hundred teams on the ground. The business meeting was called at 11 A. M. A. J. Robinson, John Winslow and Dr. Bodifield, of Hartford, were appointed a committee on soliciting membership, and Hiram Osborne, R. R. Callender and Mrs. Fannie Loomis, Committee on Finance. It was voted to postpone the election of officers until to-morrow, and also that when adjournment takes place it be until the third Wednesday in June, 1880. The meeting then adjourned to 2 o'clock for dinner, to which full justice was done. At 2 o'clock the meeting was again called to order, and, after singing, Mrs. Nellie J. T. Brigham was introduced by the President, and announced as her subject, "The Two Fold Religion of Humanity: Individuality and Helpfulness," which she treated with much ability and eloquence. She spoke for about an hour, and in closing gave a very fine inspirational poem. Another

song, and L. K. Coonley, M. D., of Vineland, N. J., was introduced and spoke very acceptably for some time. Compounce Lake, August 14. At 11 o'clock a large company was upon the ground, and the adjourned business meeting was called to order and the following officers were elected: John Goodrich, of Plainville, President: A. T. Robinson, of Bristol, Vice-President; Geo. L. Smith, of Plainville, Treasgrer; Wm. C. Richards, of Bristol, Secretary. After this Frank Bolles, of Windsor, read a poem, "The Dea-con's Story," and Mrs. Jennie S. Rudd, of Boston, addressed the meeting upon the vital principles of the Spiritual Philosophy, urging upon all to live lives of purity. A motion to adjourn for dinner was carried unanimously, and acted upon with the least possible delay. At 1 o'clock L. K. Coonley, of New Jersey, related some very interesting experiences in witnessing the phenomenon of materialization of spirit-forms, closing with an interesting address, subject, "There should be no conflict between Christians and Spiritualists." Prof. Wm. Denton was then introduced, and announced as his subject, "The barbarous nature and tendency of Orthodox Christianity as manifested in the Pocasset Tragedy; and the Manhood of Spiritualism." He was followed by Mrs. Twiss, of Southington, in a short address, urging all to do right and help everybody as much as possible; and then by Mr. Coonley, rather criticising Prof. Denton in a friendly way, and also by Mr. Ames, of Kentucky.

There were about as many on the grounds as the day before, quite a sprinkling of Waterbury people being present both days.

The boats, rocks, caves and all the natural attractions of the place, seemed to be thoroughly enjoyed by the happy crowd. There were no accommodations for people to spend the night at the lake, but many stayed near by and in the adjoining towns.

Letter from Agnes M. Slade.

Eq the Editor of the Banner of Light:

Many times I have written through your columns to inform our friends of our departure to some foreign clime, but this time it is to announce our coming home. Dr. Slade has done all it is possible to do here in San Francisco, and has also visited various places on the coast. and after he has made a trip to Oregon and

and las also visited various places on the coast, and after he has made a trip to Oregon and hack we shall start eastward. I shall therefore ast our friends and acquaintances to address all letters hereafter in care of the Religion Philosophical Journal, Chicago, as I suppose that will be our first stopping-place for any length of time after we leave here.

An amusing incident took place during Dr. Slade's visit to Santa Barbara. An editor having a sitting with him conjured up the following the religious of discussions too finding to take him to a sitting with him conjured up the following the religious of discussions to find the constant of the writing. This astute knight of the press took good care, however, not to explain how the writing was managed on top of the table. It was published of course in the papers and they sold rapidly as is always the case when any attempt is made to pander to the popular prejudice in any way. Speaking of "exposures," (2) I will relate a little incident that happened during our travels. Dr. Slade having been invited over the shallow and that happened during our travels. The slade having been invited one evening to a private house to give a scance, the dinner was hurried over in order to have the table for use during the sitting. The children were banished from the voom, and the scance, the dinner was hurried over in order to have the table for use during the sitting. The children were banished from the voom, and the scance went on splendidly; the writing was indeed so wonderful that they thought there must be machinery concealed; they accordingly examined the table, and to Dr. Slade's wonder and their great dealight, they should all be published on the morrow, and "the whole thine should be shown up." About this time a disturbance arose occamorrow, and " the whole thing should be shown up." About this time a disturbance arose occasioned by one of the children insisting on entering the room. "What do you want, Tommie?" asked his mother. "I want my gum," said the child, and 'rushing over to the table, took the twery piece that had occasioned all this excitement. This is a type of "exposures" generally—need to make much advantage of "exposures" generally—need to make much advantage of "exposures" generally socially.

-people make much ado about nothing. It has been predicted that in two treatments from Dr. McLennan-the gentleman who was instrumental in bringing Dr. Slade thus far along-at stated times, he will be completely cured of his lameness, and we are looking forward to the fulfillment of this prophecy.

With best wishes for the never-ending growth of the circulation of the Banner of Light, and the prosperity of the cause in Boston, I remain-Yours very sincerely,

AGNES L. SLADE. San Francisco, Aug. 9th, 1879.

The Bismarck Camp-Recting.

Po the Editor of the Banner of Light:

We hope the Spiritualists and Liberalists of the West will not forget the grand Camp-Meeting at Bismarck Grove, Lawrence, Kansas, Sept. 5th-12th. Appearances augur a great success: the grove is the finest, probably, in the West, and a tabernacle seating five thousand has just been erected. Among the speakers who have signified their intention to be present are Prof. Denton, Dr. C. P. Sanford, Thomas Cook, Wm. Emmette Coleman, H. D. Mackay, Rev. W. E. Copeland, Rev. George W. Cooke, Rev. J. S. Brown, O. A. Phelps, C. W. Kellar, Esq., E. Campfield, Judge Bailey, Gov. Chas. Robinson, L. D. Raynolds, Capt. J. B. Shane; while negotiations are pending with Col. Ingersoll, Hudson Tuttle, E. V. Wilson, Warren Chase, C. Fannie Allyn, J. H. Harter, W. F. Jamieson and others. Several noted mediums will be present. Tents at low rates, meals at twenty-five cents, and reasonable lodging can be obtained on the grounds; while in the city board is as low as

three dollars per week. A party of sixty from Pennsylvania has chartered a car, to attend, for two hundred and fifty dollars, and a distant Kansan county has already secured a dozen tents. Prof. Denton will certainly be in attendance the entire time, and will deliver his illustrated lectures in the and will deliver his indistrated feetures in the evening of each day. September 9th is set apart as Liberal League day: the State League will then be organized, and the undersigned will probably deliver an address, as the representative of the Liberal League State Committee.

Low rates have been secured on the various railroads, and a large gathering is confidently anticipated.

WM. EMMETTE COLEMAN.

For Learnerworth, Kass. Ana. 16th 1879.

Fort Leavenworth, Kas., Aug. 16th, 1879.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Corcord streets, Sundays, Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Fred Rasiam, Secretary; Nathaniel B. Reeves, Treasurer, Children's Progressive Lyceum meets at 105 A. M. Jacob David, Conductor; W. C. Rowen, Assistant Conductor; Mrs. C. E. Smith, Garadian; Mrs. Hattle Diekenson, Assistant Guardian; Miss Bette Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer. CHICAGO, ILII., The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, conner of Ladila and Monroe street, every Sunday at 1974. M. and 73 P. M. Dr. Louis Bashnell, President: A. B. Tuttle, Vice President: Miss Nearle Bushnell, Treasurer; Collins Eaton, Secretary.

EATON, Secretary.

CLAPVELANES, OBITO: --Spiritualists** and Liberalists**

**Sunday School: --The Children's Progressive Lyceum meets regularly every Sinday at 1225 p. w. in Hade's Hall, 333 Superior street, Cha., Collier, Conductor; Mrs. Emelle Van Scotten, Grardiar, Mr., George Benedict, Secteary. The public are cordially invited.

ENDIANAPOLIS, END., The First Society of Truth-seekers meets for religious service at 80% East Market street, very Sunday at 2% and 7% r. a. J. R. Buell, President; , D. Buell, Secretary.

S. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CETY, The Society of Progressive Spiritualists holds meetings every Sunday in Trenor Hall, on Broadway, between 12d and 2nd stoets, at 196 a. M. and 79 P. M. J. A. Cozino, Secretary, 312 West 32d Street. Children's Progressive Lycenumeers at 2 P. M. Charles Dawbarn, Conductor; William Hant, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

The Second Society of Spiritualists holds meetings at Republican Hall, 55 West 33d Street, every Sunday at 10% A. M. and 7% P. M.

PHILLADDELINIA.

A. M. and 7% P. M.

PHILADELPHIA. PA. "The Keystone Association of Spiritualists meets every Sunday at 2% P. M. at Lyric Hall, 2393 North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10% A. M. and 7% P. M. at Hall 80 Spring Garden street. H. B. Champlon, Freshent; M.S. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Ladahus, Sceretary.

ROCHESTER, N. V. Spiritual meetings are held in the Academy of Music, No. 10 State street, every Sunday at 10% A. M. and 7% P. M. Ms. Nettic Pease Fox, permanent speaker. Meetings tree. Strangers visiting the city are cordially invited to attend.

SUTTON, N. H. -Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-SPRINGFIELD, MASS, The Free Religious Society

relow,

SPHINGFIELD, MASS.—The Free Religious Society (Spiritualists and Libertails) holds meetings every Sinday at 2½ and 7½ p. m. J. S. Hart. President; S. C. Charia, Vice President; Mrs. J. H. Cock, Mrs. E. M. Lyman, Mrs. M. A. P. Chark, Prudentlat Committee; W. H. Jordan, Treasner; F. C. Cohurn, Collector,

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scince every Sunday at 2 p. m., at 17 mal Brith Hall, on Eddy street, above Mason, Also meetings for learners in the evening. The Children's Progressive Lycenom meets in the same hall at 10 A. M.

SANTA HARBERA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall.—Children's Progressive Lycenom meets in the same hall at 19 p. yi.—Conductor, Mrs. H. P. M. Bowa; Assistant Commetor, Mrs. REP. M. Scartens, SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at a and 7 p. M. S. G. Hooper, President, Herty Streets, at a and 7 p. M. S. G. Hooper, President, Herty Streets, at a marriang and evening. H. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonselve, 2d do.; Mrs. Mary A. Howe, Recording Sceretary; Mrs. Mary E. Tillottson, Corresponding Sceretary; Mrs. Shedd, Treasurer, Children's Progrussive Lycenin meets at 123 p. M.

at 1917 P. M. WORCENTER. MASS. - Meetings are held "at St. George's liall, 400 Main street, every Sunday at 2 P. M.

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The following llst comprises some of the principal subjects treated;
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Banner of Light.

BOSTON, SATURDAY, AUGUST 30, 18791

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Ber Bostness Letters should be addressed to Isave B. Rind, Bremerst Legar Postating Hosse, Boston, Mass., Allotter offers and communications should be force at least the force and letting who have

The Spread of Spiritualism. Hon. Robert Dale Owen, the celebrated states.

of time to the rests and rewards of the future. state of being but he has, in his published works, left a rich legacy of well-winnowedthought, recorded phenomena and practical ad-admirable discourse upon these suggestive wice, which it will be well if the coming general words; "The mills of the gods grind slowly," tion profit by. The following sentences regarded etc. At the close of the lecture, Mrs. Richmond ing the rapid extension of Spiritualism as to the world's acceptance are taken from his "Dedience, batable Land," and are as true at the present hour as when dist pential by their illustrious (report of the proceedings, says); author: The cause, he avers, "Is spreading as moral to announcement curs, year to your author the cause, he avers, "Is spreading as moral, one of the best known and most held of the fast, probably, as the world can bear it as fast many lecturers on Spiritualism, held forth yesterday as its wisest friends desire; and it is spreading, morning at Republican Hall, in Thirty-Third streets as they think, in a manner the most desirable- near Broadway, on a variety of subjects cognate to not as a sect, is that as a separate church, with its plan of the old philosophers is observed that is, the prescribed cleed and its endained ministers class or audience propound the questions on which and its formal professors. It spicads silently hight is sought. These lectures of Mrs. Richmond are through the agers yet daily intercourse, in the privacy of the donestic circle. It pervades, in one or other of its phases, the best literature? of the day. It invades the churches already enactions, cornalists, and men about town. Most of established, he tas an opponent, but as an ally. The questions were presented in writing but some few Its tenden v is to modify the cried and soften the ascerities of Pa tost and Romanist, of . Presbyteitim and Laise epalian, of Baytist and In Kansas City, Mog, and the complete triumph Methodist, of Unitarian and Universalist. Its for the cause of justice which resulted from it, public patronage should not be extended him. tendency is to leaven, with invigorating and are fully detailed on our fifth page, in an extend. The can be found on the premises by any party spiritualizing effect, the religious sentiment of ed report specially prepared for our columns, desirous of attaining additional particulars, the grave in constitution is vicative entirely in and for which our thanks are hereby returned; the age, increasing its vitality, collivening itsconviction."

All this is timely comment, though it were repeated many times. Our plain duty as Spiritualists is, not to sit down and boast of the spread of the system, and distribute rewards, amon; ourselves in the complacemey of conceit ceive the new light into our hearts and illustrate its meaning in our daily lives!

---The Poncus and the Department.

The Indian office at Washington has at last abandoned the telegram system, and in regard to the persecuted Poneas "ope'd its ponderons and marble jaws" and "east forth"-what! A clear state of the case? a desire for justice? that is, a desire which looks toward any practical attainment of that end? By no means! The voice of the special pleader rings painfully in its every sentence, and the document shambles denrecatingly upon the stage of the public press like a frightened actor who has been pushed out of his shelter in "the wings," and forced to take his place; "will ye nil ye," before the public eye. Lest our readers be led to think we speak in this matter without backing, and from the standpoint only of our own individual feelings, we desire to call their attention to the following excoriation of the Department's report; as found in the columns of the Boston Post, whose editor, in his issue for Aug. 25th, makes use of the following unmistakable language, which we hereby endorse:

"Mr. Schurz may be 'onicially' accurate in his explanation of the Ponca Indian question, but we believe this is a matter where a little more personal acquaintance with the points at issue would be worth all the familiarity with red tope that he now possess. Even Mr. Schurz admits that the cession of their reservation to 'the Sioux was a blunder, and their removal was accompanied by a series of disasters and mishaps. But he would have it appear, as the New York Times states it, that 'the sum of the whole matter is comprised in the statement that the matter is comprised in the statement that the onca Indians, on their new reservation in the Indian Territory, are prospering fairly, and are not only contented, but are on the road to civ-ilization. This careful presentment of the case ilization. This careful presentinent of the case may not please the sentimentalists who have heen so vociferous over "the wrongs of the Poneas," but it bears the unmistakable impress of absolute truthfulness.' We do not believe there is any truthfulness about it. So for as this particular tribe is concerned, we are bound to take the word of Mr. Tibbles before that of Mr. Schurz, because he knows a great deal more about its character and fortunes, and we have reason to suppose that he is every bit as truthful. He tells a story of monstrous abuses and unnecessary suppose that he is every on as truthin. He tells a story of monstrous abuses and unnecessary hardships that were inflicted upon the Ponea Indians, and his story is based upon personal knowledge. These Indians, who have left their reservation [that is, have been obliged to leave] nd been shoved into the malaria of the Indian Territory, are not prospering fairly, unless it is prosperity to die like sheep. And if, as we may infer from Mr. Schurz's defence, the national humanity is being gauged by the stupid blunders of a former Administration, it is about time for the people to look after it."

The Second New York Spiritualist Socicty.

We had the pleasure of attending the inauo casion was Bro. Charles R. Miller, of Brookand to the point, and it is to be hoped that this Second Society of Spiritualists in the city of majoricy of parties had, political pulses sale h. New York will become a permanent institution, thus the thoroughes. thus showing that our cause is progressing inthe great metropolis of the nation as well as elsewhere. Mrs. Corn L. V. Richmond, the eloquent) trance-medium, was the speaker on this occaless to say that her utterances were characterized by all that grace of diction, fluency of steech, poetic imagery and spiritual power, for which this citted instrument of the spirit-world zin of the American Indian"; "As a matter of India. Fact was Jesus ever Crucified by the Jews?" "It has been said that all things in nature must take upon themselves a second life; does not the earth-this planet we inhabit score under the same general law? Will it not enter a more spiritual or ethereal life?" "At what period of time will the spirits be enabled to give us glearermanifestations of their individual presence?" "Is it not possible that in succeeding ages, both matter and spirit having passed through a tefining process, they will again unite and repeat the circle in a more developed condition?" "Describe life in the spirit-world; are we there united, dwelling with our loved ones?"

Her eligiblation of "The Philosophy of Spiritand Elumination," and "The Significance of these Spiritual Phenomena? questions probounded by Mr. Geo, A. Bacon, of Boston-were protoundly instructive and unusually satisfactory, both neceiving special approbation from the audience.

Fight or ten excellent subjects were afterwards submitted for imprompt a versification, all of which were no less spontaneously than suitably and beautifully freated, the whole constituting a marvelous exhibition of intellectual many author and Spiritualist, has, as four read- and spiritual inspiration, which, apart from the ers are aware, passed from the labor and trials, established claims of Spiritualism, no unaided man or woman on earth is capable of publicly demonstrating.

In the evening, Mrs, Richmond gave from Spirit Robert Dale Owen a very pertinent and delivered half a dozen inspirational poems of tate merit from subjects furnished by the au-

The New York Headd of Monday, in its brief

Spiritualism: In the conduct of these fectures the In truth proper deutic of the doctrines of Spiritualism as announced by Swedenborg and other authorities on the subsect. The audience vesterday was very large, ladies and conflemen being about caually distributed. Nearly all classes were represented tradestaen, brokwere prepareded to this co

The Trial of Mrs. Jamison.

to the Spiritualists of that place who caused the narration to be drawn up and forwarded.

Another Lecture by Mrs. Richmond.

We have on file and shall publish next week the report of a lecture delivered in Chicago, Ill., through the trance-mediumship of Mrs. Cora L. mending hand, we are glad to be able to state: and exclision, but humbly and faithfully to re- V. Richmond, by Spirit Eminuel Swedenburg. and entitled "This Paritway or Angels,"

4+

E龙 "A collector of religions? has just died at Czernowitz, one Rosenheim, the son of a wealthy Hebrew of Galicia. His father died after giving him a good education, leaving him an ample fortune. The young man from Hebrew turned atheist, then became a regular attendant at the Lutheran Church, went to Genea and was converted to uncompromising Calcinism; next formally went over to the Roman Catholic Church; after some time visited Turkey. embraced the creed of Islam, and made a pil-Atlantic and tried Mormonism; and after passing of trial. through the further religious stages of Sun-Worship and Buddhism, died, having, as he repeatelly stated before his death, been actuated in so frequently changing his creed by an earnest desire to become acquainted with every sort of fied bimself, that on the whole one was as good

Those who doubt the reality of the spiritual phenomena occurring in the world to-day, should peruse the accounts of the manifestations in foreign countries, epitomized from our monthly exchanges by Dr. Ditson, wherein will be found authenticated facts establishing the verity of materialization beyond question. Those swift witnesses and croakers against phenomenal Spiritualism, who are endeavoring to sow dissension in our ranks under false pretences, should hang their diminished heads in shame, as they surely will-if not here, in the eternal world, where they must give an accurate account of their stewardship while in the earth-life.

於 On our third page will be found the letter from Agnes L. Slade promised in our last issue. Our correspondent also informs us, in a line concerning several fine photographs of Dr. Slade and herself (which she forwards to this office, and for which the Doctor and the lady will please accept our thanks), that this celebrated medium has it in his mind to visit Boston at no distant day. Parties desiring to purchase copies of the fine pictures to which we have just referred can be supplied by addressing Messrs. Bradey & Rulofson, of San Francisco-the artists by whom they are executed.

Far Mrs. Dr. M. Wheaton, as will be seen by her card in another column, has opened her residence at Niagara Falls, for the accommodation of visitors and boarders at reasonable

The Theosophist.

A letter from Col. H. S. Olcott, President of the Theosophical Society at Bombay, informs paration last Sunday at Republican Hall of us that that institution, after mature deliberathis so lety. The chairman on this interesting tion, has decided to embark upon the publication of a journal devoted mainly to an exposilyn. His introductory remarks were earnest tion of its views and the advancement of its interests. The new venture will be denominated "The Thensophilst," and the Society's prospectus sets forth that it will be conducted by H. P. Blavatsky, also that it will be a journal of not less than twenty pages; royal quarto size; double columns; printed in large, clear type, on the best English paper; and will appear at the besion, both forenoon and afternoon. It is need-ginning of every month. The subscription price will be as follows: To subscribers in any part of alized by the "warm" (2) weather in that region, and India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan and Aust the following are specimens: tralia, Rs. 8; in Europe and the United States, has so long been distinguished. Her forenoon. Its, to. The above rates include postage. No remarks rook the form of Answers to Questions, name will be entered on the books or papers and were replete with directness of statement, sent until the money is remitted; and the paper spiritual insight and evident knowledge. Among will be invariably discontinued at the expiraother questions which met with ready and per-tion of the term subscribed for. It will be pubtinent response, were the following: "The Oris lished at 108 Girgaum Back Boad, Bombay,

W. J. Colville's Meetings.

On Sunday last, Aug. 20th, W. J. Colville Icetured under spirit influence, morning and evening, at Everett Hall, Brooklyn. He has recently held many drawing-room receptions in New York, Brooklyn, Harlem, Jersey City and Williamsburg, all of which were largely attended.

Next Sunday, Aug. 31st, he lectures morning and evening in the Union Church, South Carver ; from thence he proceeds to Etna, Me. On Sunday, Sept. 11th, his regular services in Boston will commence in Berneley Hall, Odd Fellows Building, corner of Berkeley and Tremont

E.A. The Oneida Community-whose religious tenets are based on Bible teaching-is said to have cleared \$76,000 last year from the products of its own industry on seven hundred acres of land-and yet one of the organs of Orthodoxy intimates to the Government of the United States that it should blow this community into atoms at the mouth of the cannon. Orthodox bigotry and unprincipled politicians, if they have the swing much longer, will ruin the nation make it a second edition of the revolutionary Mexican Republic. Why the people do not awaken to the imminent danger that surrounds them is one of the mysteries that the future alone may unravel. If the Oneida Community social system be wrong, then it follows as a legitimate sequence that the Bible teachings are also wrong, for they deduce that system from, and build it upon, Bible teachings. First take the beam out of thine own eve before attempting to pluck the mote from that of thy brother.

Buddha says:

"Remember by one's self is cyll done. And that the evil path one's self-must shun. That self must suffer for all evil wrought, That self must purify in deed and thought. No one throughout the earth, from pole to pole, Can purify another human soul?"

2.3 Mr. Frank L. Union, whose name has been well and favorably known to the readers. of the Banner of Light in connection with dramatic and other labors from time to time performed by him for the benefit of Children's Progressive Lyceum No. 1, of Boston, has leased PAINT MEMORIAL BUILDING, his tenantry commencing with Sept. 1st. He purposes devoting ! the various places of assembly contained in the building to the holding of Spiritualist and Liberal meetings, dramatic entertainments, parties for dancing, concerts, etc. It is announced that Paine, Investigator and Kneeland Halls will be. out in first-class order for the season now opening, and no reason exists why a full share of the

- KW A letter from Mrs. Sarah J. Newton, dated Ancora, N. J., August 22d, conveys to us the intelligence that our dear friend and brother (as well as valued correspondent), A. E. Newton, has just been called to pass through a paroxysm of disease which has excited the gravest fears of his friends. He is now, however, on the we hope his recovery may continue to the gaining of reestablished health, for such cool-headed and experienced laborers as he are sorely needed in the spiritual vineyard, and can be illy spared at this trying juncture.

By reference to our seventh page, an obituary notice will be found, announcing the decease of Mrs. Nellie J. Hatch, the wife of J. B. Hatch, jr., of Charlestown, Mass. This lady was a genial companion, a loving wife and mother, and an ornament to the society in which she moved, and her decease will be deeply regretted by all who knew her. May the rich consolations of the Spiritual Dispensation be grimage to Mecca; soon afterwards crossed the | and abide with the bereaved in this their hour

Parties claiming the names of "J. Foster," "J. Nelson Jefferson," and "Emma Stuart" are, we are informed, victimizing the people of Nebraska. This precious trio is profuse belief influencing humanity, and having satis-; in declarations-printed and otherwise-that its members are genuine media, etc.; but a recent number of the Daily Ree, of Omaha, gives them a showing-up which is anything but complimentary to their pretensions. Look out for

> gar W. Stainton Moses, an esteemed correspondent of the Bonner of Light, and who is well known to readers of the spiritual press of England and America by the nom de plume "M. A. (Oxon", has recently changed his address from Clifton Road to 21 Birchington Road, Kilburn, London, N. W., Eng. Parties having occasion to reach him through the mail will please bear this fact in mind.

The Otago (New Zealand) Witness for July 19th, chronicles the fact that Mrs. Hardinge-Britten addressed a large audience in the Princess Theatre upon "Life in the Spirit-World," on Sunday evening, 13th; also that she delivered a well-received lecture on the 16th, in the Workingmen's Hall, Octagon, before the members of the Free-Thought Association, upon the problem of "Capital and Labor."

Read the address (second page) of the Committee on the Ponca Indian matter. It is a case that should appeal practically to every lover of right dealing who may peruse it. Money in aid of this worthy project may be sent to the treasurer, Eben D. Jordan, of the tirm of Jordan & Marsh, Boston.

RT "Correction," by Hudson Tuttle-put in type for this issue, but unavoidably deferredwill appear next week.

BRIEF PARAGRAPHS.

All the tools, it seems, are not dead yet. The Pittsburg Telegraph contains a sensational article that Mr. Stade, the physical medium, "Is a woman!" should suppose that editors of respectable 2) newspapers would be ashamed to print such bosh as appears in the Telegraph. But shame is an obsolete idea with such penny-a-liners for the press.

It is appropriate that Herr Krupp, the great gunmaker of Essen, should have his palace on the Rohr.

Tather .- " How dare you swear before me, sir?" Son .- "How did I know you wanted to cuss first?" THE HEATED TERM.

The Galveston (Texas) News is completely demor wails pitifully to the extent of several stanzas, of which

"Thermometer ninety at nine, One hundred degrees at four, And ninety again at nine P. M., For a full month or more. So hot that you fall asleep Over the news by mail— That a cow can't how, or a chicken crow. Or a watch-dog wag his tail.

Or a wageneoug wag ins can.
A staggering rooster reels
After a sun-struck fly,
And a plg just winks, at an ear of corn
Which chances to lie near by,
Not a drop of dew by night,
Not a drop of rain by day;
The wells and elsterns going dry,
And the creeks have run away."

TAUTOLOGY - Hanging a murderer.

Here is a specimen of modern picty, for which the respectable" Boston Daily Advertiser is responsible: Walking is extremely unfashionable at Newport now; everybody rides. A gentleman who lives within two minutes' walk of his church, the other day-explained that he had not been to church because his horses had not arrived."

The soul of the Merrimae Journal has departedgone West."

Victor Hugo, who presided at a recent Sunday leeture in Paris by M. Louis Blane, said that in the twentieth century war, capital punishment, monarchy, dogmas and frontiers would all disappear; that there would, be for all one great country-the earth; one great hope-heaven. And, we may add, if such a grand result is achieved, it will be accomplished by and through the teachings of the spiritual philosophy.

> The morning purples all the sky, The air with praises rings; Lo! captive Death stands sullen by, The world exulting sings. While Truth, the King, all strong to save, Rends the dark doors away,
> And through the breaches of the grave
> Strides forth into the day!
> —[Greek Christian Hymn Modernized.

"Walting for the wagon," is the favorite song o

Rev. Mr. Murray. The U.S. 92-cent dollar has upon it the worst-looking eagle " we ever did see." He looks for all the world as though he'd been on a spree. And now the Secretary of the Treasury is going to shove him! Splendid moral nation!-the "model republic"!-with one of its citizens in the penitentiary simply because he is not a bigot!
"In God we trust"! How long will it be ere this dreadful farce has an ending?

The face of the American lady most likely to be known by all people in every grade of society is that of Miss Anna W. Williams, of Philadelphia, a teacher in one of the public schools of that city-her features having been employed as a model by the artist who designed the Goddess of Liberty's head on the new silver dollar.

The editor of Zion's Herald compliments one of the lay speakers at a camp-meeting by remarking that clear, metallic, sonorous voice, as he talks with God or appeals to the people, has in it the ring of the quarter-deck, and the tones of one used to command? To which the Boston Herald remarks: "The next improvement over the 'still, small voice,' will be a speak ing trumpet, we suppose."

THE OBJECT OF MAKING LAWS .- The Indianapo lis News is very near the truth when it remarks in this connection:

"The object of making laws seems two-fold. One is to make them so wise aidd profound that it takes a multitude of lawyers and judges to explain what they mean; and a second and more important one is to make delays in settling valuable real estates so that lawyers can disburse them, and get them more widely scattered than if they fell into the hands of a few greedy heirs."

The Rey. Mr. Kalloch, the Workingmen's candidate for Mayor of San Francisco, was shot in the streets of that city Saturday morning, Aug. 23d, by Charles De Young, editor of the Chronicle, and dangerously wounded. The greatest excitement prevailed for awhile in the city, and an outbreak in retaliation seemed imminent, but the pacifying influence of Kearney and others quieted the excited multitude. At last accounts the symptoms of the wounded man were assuming a more favorable aspect.

Nay, If there's room for poets in the world, A little overgrown, (I think there is) Their sole work is to represent the age, Their age, not Charlemagne's—this live, throbbing age, That brawls, cleats, maddens, calculates, aspires, And spends more passion, more heroic heat Between the mirrors of its drawing rooms Than Roland with his knights at Roncevalles.

Some one has said: " A religion that never suffices to govern a man will never suffice to save him."

Never enter a sick room in a state of perspiration. is the moment you become cold your pores absorb Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire.

The champion Coroner's jury sat at Yonkers, N. Y. the other day. It brought in a verdict that one "Ellen Kirby came to her death from post mortem hemorrhage." The jury inadvertently forgot to state how she died the first time.

Virtue pardons the wicked, as a sandal tree per fumes the ax that strikes it.

"I knew that I had arrived in a civilized country, wrote a celebrated traveler, "for the first object that met my eye after I passed the frontier was a newly painted gallows." If plenty of penal institutions indi cate civilization, Russia stands first as a civilized country. The Czar has just issued orders for the construction of six new State prisons, to accommodate three thousand six hundred convicts, and has decreed thirty millions of roubles for their building and fitting up Two other huge State prisons are being erected, one in Siberia and one in trans-Caucasia, to accommodate some ten thousand offenders. This throws an instruc tive light on the struggle now going on in Russia,

It is the rugged highway that calls out one's strength not the valleys of sensuous ease.

There is in genius that alchemy which converts all metals into gold; which from suffering educes strength; from error, clearer wisdom; from all things, good.—

Thomas Carlyle.

The Adirondack Independent Religious Association, Henry J. Newton, of New York City, President, will hold a Camp-Meeting at Lake View Point, Schroon Lake, N. Y., commencing September 10th, and closing September 30th. We shall print full particulars next

Read the card of Mrs. II. Dean Chapman, on our fifth page. This lady, formerly located at 81 Montgomery Place, Boston, is now a resident of Saratoga, N. Y.

A letter on Spiritualism in San Francisco, by Mrs. Mary F. Snow, will appear next

Mrs. Cora L. V. Richmond and Mrs. Shepard will speak at Neshaminy Falls, Pa. August 31st.

Lectures in Republican Hall.

Ed. S. Wheeler of Philadelphia will address the Second Society of Spiritualists of New York City, at Republican Hall, 55 West 33d street, on Sundays Aug. 31st, Sept. 7th and 14th. Mr. Wheeler, who is one of the pioneer laborers on the spiritual rostrum, is too well and widely known to need any recommendation at our hands. It is enough for us to assure our New York friends that he is an eloquent speaker, an original thinker, and a fine improviser of poems, all which statements the audiences who listen to him will find experimentally borne out by tlie facts.

E. V. Wilson, it is reported on all hands, seems to have received new inspiration during his sickness. What are denominated his "Soul Readings" and tests, at the Lake Pleasant Camp-Meeting, were pronounced wonderful. He speaks for this Society Oct. 5th and 12th.

To the Readers of the Banner of Light.

I have, as is generally known to you, been the editor of the Independent Age for two years past. Of late one of the stockholders of the Independent Publishing Company bought up a majority of the stock of that organization. He being a very narrow, sectarian man, i close, ultra church-bigot, has determined to run the Independent Age in altogether a different channel from that of liberalism. He believes that Jesus is the chief corner-stone, and that we must be saved by Jesus or not saved at all. Entirely beside himself on this question, he has of late, without any authority whatever, changed my editorials, taken out what I said and put in something else (without my knowledge or consent), thus making me give through the columns of the Age things I never said as well as things contrary to my bellef. Without going into details I will briefly state the result of this priestly interference: I am no longer editor of the Independent Age, being maliciously pushed out by this church ligot; first, because I do not make Jesus the chief corner-stone; and second, because in my editorials I have raised my voice carnestly and loudly against the imprisonment of D. M. Bencorner-stone, and that we must be saved by Jesus or ly and loudly against the imprisonment of D. M. Ben-

I wish to say to the readers of the Banner of Light I wish to say to the readers of the Banner of Light that I am in no way connected with the Independent Age: that none of my lectures, editorials or letters will appear in said Age my more. It cannot, under the present management, be anything less than a narrow sectarian journal. The members of the Alliance Liberal Society, which have heretofore stood by, endorsed and sustained the Age, have now published a card declaring that they will not be responsible for anything that may hereafter appear in that paper unless it appears at their request—for such is their faith in its present management.

I shall ceaselessly work for the Liberal and Spiritual-ist journals which are true to the cause of free speech and free thought.

Mileney, O., Aug. 19th, 1879.

Movements of Lecturers and Mediums.

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

J. Madison Allen is still at work on the frontier in Kansas. He left Wichita July 24th. Spoke in Newton July 24th, 27th, 31st, Aug. 3d and 7th; in Hope, Aug. 16th and 17th; addressed a temperance organization in Marion Centre, Aug. 10th. Has calls from other points in Kansas and Nebraska. Would be pleased to hear further from Nebraska, Iowa, Wisconsin and other northwestern States. Address Tonganoxie, Leavenworth Co., Kansas.

Mrs. Nellie J. Kenyon, of Woodstock, Vt., will speak in Spiritualist Hall, Bartonsville, Vt., Aug. 31st.

Mrs. J. W. Stansbury, of New York City, informs us that her time is so fully occupied giving private seances at Lake Pleasant Camp-Meeting that she is compelled to defer answers to correspondents until her return home, Sept. 1st, when all will receive due atten-

Dr. L. K. Coonley will speak in Waterbury, Conn., Aug. 31st, at 3 and 7:30 P. M.; and at Bristol, Conn., Sept. 7th. He would like to make engagements for the Sundays of September in Western Connecticut. Board and expenses paid, and the collection, will be regarded as satisfactory return for lectures. After September will answer calls to speak in any part of New York or New England. Present address, care R. R. Callender, Waterbury, Conn.

New Publications.

STORIES AND BALLADS for Young Folks, by Ellen Tracy Alden, published by the American Book Exchange at 55 Beekman street, New York City, is as a work all that its name indicates, and cannot fail to become on acquaintance a welcome guest among the little ones.

BARKER'S WORLD'S CHECKER BOOK contains three hundred and fifty-five original games (with illustrations of positions), and much information valuable to seekers for amusement in this direction. Henry A. Young & Co., 13 Bromfield street, Boston, publish it, and A. Williams & Co., corner School and Washington streets, have it on sale.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAG-AZINE, for August. James Vick, publisher, Roches-

THE MANUFACTURER AND BUILDER, for August. H. N. Black, publisher, 37 Park Row, New York.

Passed to Spirit-Life:

From Ancora, N. J., Aug. 11th, Mr. George T. Caldwell, aged 35, formerly of New Haven, Conn.

From Ancora, N. J., Aug. 11th, Mr. George T. Caldwell, aged 35, formerly of New Haven, Conn.

Mr. Caldwell was for many years a full believer in Spiritualism, and earnestly desired to apply its inspiring and fraternal teachings to the improvement of human society. He believed in the desirableness and practicability of cooperative or communistic life, on the fraternal basis, and made many efforts and sacrifices for the realization of his ideal, though without full success. His impatient soul was tortured with a knowledge of the miseries and wrongs incident to the present constitution of society, and chafed against the obstacles which lie in the way of social re-construction, until its earthly tenement was weakened, and has at last fallen in ruins, and his freed spirit has passed to a world where clearer vision and freer action will no doubt he his heritage. Mr. C. was a student of the occult forces of nature, a skillful electrician, and a mechanic of unusual versatility and ingenuity, and thus had qualifications for great usefulness in any community. This settlement, as well as his dear family, consisting of a devoted wife and four young children, has net with a loss that cannot be easily repaired. Our grief, however, is somewhat assuaged by the conviction, nay, knowledge, that he is not altogether removed from the body he found means to give sensible demonstration of his presence, and to send cheerful and inspiring messages to his family and friends, with assurances that he already saw how he could serve them better in his new condition than if he had remained subject to the body's limitations. So may it prove. "Oh death! where is thy sting? Oh grave! where is thy victory?"

A. E. N.

Spiritualist Meetings in Boston.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Pythian Hall.—The morning circle by the Indian guides last Sunday was a season of much interest. The healing and developing power was exceedingly strong, and much benefit was larger than the sunday of the sunday and much benefit was larger than the sunday of the sunda derived by some who came in a weakened state of the physical.

The afternoon conference was participated in

y Messrs. Came, Grosvenor. Rhoades, Furnald, ickford, Drs. Court and Dillingham, Mrs. Cate and Mrs. Waterhouse.

Next Sunday the theme for the afternoon conference is, "The Analogy Between the Phenomena of Modern Spiritualism and the Spiritual Phenomena Recorded in the Bible." All persons who desire are invited to take part, so far as there is time.

We call attention to the prospectus of the Banner of Light, the pioneer spiritualistic paper, which is held in high esteem by many who are not avowed believers in the Harmonial-Philosophy but who are seeking after knowl-edge of the better life.—The Home Visitor, Pitts-burgh, Pa. burgh, Pa.

Attention is called to the Union Reform Convention to be held in Princeton, Mass., the present week. It will consider all reforms. All friends of progress are cordially invited. We trust much good will be done. Per Order Committee.

A Victory Gained by a Test Medium in Kansas City, Mo.

Reported expressly for the Banner of Light.

A very interesting case was tried in this city August 8th before Hon. Judge Finney, of the City Court, in which Mrs. Margaret Jamison, a test medium, was arraigned as violating the

following city ordinance: An Ordinance to Amend Section Two and Forty of an Ordinance Concerning Licenses, Approach April 23th,

section 2,—No person shall carry on or engage in any of the following occupations, professions, business or trades in the city of Kanasa, Jackson Co., Missouri, without a li-cense therefor from said city, and the charges for such fleense shall be as follows: Clairvoyants or fortune-tellers, \$50.00 per year."

It being the first case of the kind tried in our city, and as Mrs. Jamison has resided here and practiced her profession for several years, a large crowd assembled in the court room, among whom were the following well-known Spiritualists and free-thinkers: H. C. Train, David Eccles, Mr. and Mrs. Fierman, John Menown, Fred. White, Jno. Johnson, Dr. Whitinger, G. G. Van Horn, and Mrs. H. C. Mason. Mrs. Jamison was defended by Col. John W. Wofford, who is a very able attorney; and the city was represented by Prosecuting Attorney King, who exerted himself to the utmost of his ability, but without avail, as the sequel will show.

The first witness called by the city was Mr. Weibel, Collector of Licenses, who stated that he had called on Mrs. Jamison for her license on July 23d, and that she said she was not a fortune-teller, but a test medium, and therefore would not pay a license. This witness was severely handled by Col. Wofford in regard to the difference between a test medium and a for-tune-teller. The witness stated several times time-teller. The witness stated several times that they were one and the same but was unable to show how—his only reply being that Mrs. Jamison told by signs and the aid of a planchette, but denied on every occasion that she was a fortune-teller.

The next witness called by the City was a small-statured English woman rejoicing in the cognomen of Madame Best, who has resided here a few months and advertises hereaft as a

cognomer of Madame Best, who has resided here a few months and advertises herself as a clairvoyant and fortune-teller. She had corresponded with the city law at the time Mrs. Jamison was called upon for the same purpose. Madam Best stated she knew defendant to be a test medium. Mr. King asked her if there was any difference between a test medium and a clairvoyant, to which Col. Wolford objected.

Mr. King, to Witness: What is a clairvoyant?

Mad. Best—Telling past, present and future—while a test medium is one who tells by the aid of the spirits

of the spirits. Mr. King here stated that there was no difference; that they were one and the same. Col. Wofford held that "a test medium and clairvoyant are different," and argued that there is no rule of law better known than that a witness

must not arrive at conclusions.
The learned Judge here remarked that he had never before tried such a case, and regretted that a jury had not been chosen for the occa-

Col. Wofford stated that all he wished was that his client should be tried by the rules of Mr. King-This is how we wish to try the

Here Mr. King called upon Madam Best to tell what was generally meant by a fortune-

teller.

Mad. Best—When I go to a lady to know my destiny in regard to the past, present or future, and whether she tells me by cards, coffee grounds tea leaves, clairvoyancy or mediumship, it is all fortune-telling, and amounts to one and the same thing. I called on Mrs. Jamison about the 20th of July, and she answered me satisfactorily on all points, and I regard her as being very profi-

Mr. King—Did you pay her anything?
Mad. B.—Yes, I paid her fifty cents.
Mr. K.—Did you tell her who you were?
Mad. B.—I did not.

Col. Wofford-How did you come to go to Mrs.

Mad. B .- Some friends called to see me about family affairs, and I told them that Mrs. Jamison was an expert, and that I would accompany them to her to see whether she would tell them

them'to her to see whether she would tell them the same as myself.

Col. W.—Is that true?

Mad. B.—I went to see if she could tell as correct as I could.

Col. W.—Is she as good as you are?

Mad. B.—You must call and see her and me.

Col. W.—Is it not true that you went there to gain information so as to be instrumental in bringing this prosecution?

bringing this prosecution?

Mad. B.—I did not.

Col. W.—Did you not send two persons for the purpose of making out a case against Mrs. Jamison?

Mad. B.—I did not.

Col. W.—Did you ever send anybody there?

Mad. B.—Yes, I sent some.

(Here a spirited discussion arose between the attorneys as to the propriety of the question, which ended by the witness stating she never sent anybody)

which ended by the withess states sent anybody.)

Col. W.—Do you know what a clairvoyant is?

Mad. B.—A second-sighted person.

Col. W.—What is a test-medium?

Mad. B.—One who gives tests by the aid of

Mrs. Ada Lewis stated that she had called on Mrs. Jamison about July 25th to have her for-tune told, and that Mrs. Jamison told her to call in the evening, as the authorities were watching her house. Mrs. Lewis did as directed,

and paid fifty cents.
Col. Wofford asked the witness how long previous to her going she had seen Mad. Best.

Witness.—I had not informed Mad. Best as
to my going until I came back, and I then told
her I had been to Mrs. Jamison's and had had

Col. W.-Did you not go by order of Mad.

Mrs. L.—Mad. Best recommended me to go to

Mrs. Jamison's.
Col. W.—Did Mrs. Jamison make any charge? Ans.—She said she would make no charge, but my husband gave her fifty cents.

Col. W.—Did you go to Madam Best's that

Ans.—I did.
Col. W.—What did you and Madam Best say?
Ans.—I told her of my visit to Mis. Jamison, and told that her mode was by means of a Planchette on which we both laid our hands, and then the spirits would be invoked for about

twenty minutes.

Col. IV—And she merely told you what the spirits told her.

Ans.—Yes.
Col. W.—Did Mrs. Jamison speak a word?
Ans.—No, she told me by the Planchette what
the spirits said.

Col. IV.—Did not the Planchette point to cer-

tain letters and spell the words?

Ans.—Mrs. Jamison told me some words I could not make out.
Charles Lewis was the next witness called by

the city.

Mr. King.—Did you go with your wife to Mrs.

Ans.—We went there and asked if she lived there. Mrs. J. answered our call and said "Yes." My wife asked her if she told fortunes? She said she had told fortunes, but not now; that the could not industries as the thought

that she could not in daytime, as she thought her house was watched. We then called in the evening between six and seven o'clock. Mr. K.—Did you see what is called a Plan-

Ans.—Yes.

Mr. K.—Did you take any part in it?

Ans.—I heard Mrs. Jamison tell my wife what it meant, and that she would make no charge on account of the license system, and that she

was unwell and could not give us a sitting.

Mrs. Jamison, the defendant, was the next
witness. She stated she was acquainted with
Madam Best and the last two witnesses. She
further stated that "A test medium is one who communes with spirits from the other world, who are thus brought in communion with their friends in this world; and I am merely the instrument they act, through. I do n't give anything of myself, I get my information from the spirits."

Question.—What is Spiritualism?
Ans. by Mrs. J.— It is a religion—the same as others.

Ques. — How many Spiritualists in Kansas City? Ains.—About three thousand—and there is an organization of us in this city.

Ques.—How long have they existed here?

Ans.—I cannot answer that question.

Ques.—Is test medianiship a part of your reli-

gion?

Ans.—It is one of the modes by which we gain accessions to our religion. The last witnesses called at my house on a Friday and said they were poor and wanted me to give them a sitting. I told them I promised the City I would stop till further notice. I sent them to another medium, but told them if they could not get satisfaction to come back, and I would do the best I could for them free of charge. They came in the evening and the man gave me fifty cents. I then told them I made no charge.

Ques.—How do you act when you give a sit

Ans.—I sit down and see if there is a spirit present who will communicate; I have a Planchette on which there is the alphabet by which the spirit communicates and gives his name and the name of the person desired.

Ques.—Do you verbally give information?
Ans.—I have nothing to do with it.

Mr. King.—How long are you in Kansas City?
Ans.—Seven years. Mr. K.-Did you ever tell fortunes?

Ans.—No!

Mr. K.—What is the meaning of medium?

Ans.—I am the human means used by the spirits to express to their earthly friends what

Mr. K.—What is fortune-telling?

Ans.—My idea of a fortune-teller is one who shuffles a pack of cards, coffee-grounds, or tealways. Mr. K. - What difference is there between

using coffee-grounds, tea-leaves, and what you call mediumship?

call mediumship?

Ans.—My mediumship is a part of my religion.

Mr. K.—What other method than by spirits have you to tell the destiny of persons?

Ans.—I have no other.

Mr. K.—Was it for the purpose of imparting

our religion, or for money, you resorted to me diumship?

Ans.—For both. I have to live.

Mr. K.—What time did you cease giving sit-

tings?

Ans.—After I was told I should require a license I ceased giving sittings.

Mr. K.—What is a Planchette, and when did you procure yours?

Ans.—A description has already been given I

Ans.—A description has already been given. I procured mine in St. Louis, six years ago.

The next witness was Mr. H. C. Train, who stated he was a Spiritualist, and that there were several hundreds of his brethren in Kansas City. He described test mediumship in about sas City. He described test meanumship in about the same manner as has been by the other witnesses. He states that one of the grand features of his religion was to do unto all men as he would wish them to do unto him. Mr. Train was examined at length; being a man of education, he gave his testimony in a very clear manner.

manner.

Mr. David Eccles, a brother of the well-known lecturer, Prof. Robert G. Eccles, was the next witness called for the defence by Col. Wofford.

Col. W.—Mr. Eccles, where do you reside?

Ans.—Kansas City.
Col. W.—How long have you resided in Kansas City?

Ans.—Nearly ten years.
Col. W.—Are you acquainted with the defendant in this case? Ans.—I am. Col. W.—Do you look upon her as a fortune-

Ans.-I do not. Ans.—1 do not.

Col. W.—Will you state to the court what in your estimation mediumship or a medium is?

Ans.—A medium in spiritual philosophy is one susceptible of impressions from the other

Col. W.—What distinction do you draw be tween medianship and fortune-telling?

Mr. King here objected to the question, on the ground that Mr. Eccles's opinion on this matter was no better than the opinion of others,

as individual opinions had no bearing on the The Judge ruled that inasmuch as he had per-

mitted the same informality on the part of witnesses for the prosecution, and as he himself wanted to have an intelligent view of the entire case, he could not sustain the prosecuting at-

torney's objection.

Judge to witness.—You may answer.

Ans.—A fortune-teller is one who proclaims himself or herself able by sundry chance devices to predict the future, near or remote,

without regard to contingencies, and without a rationale of causation: a medium, if following the philosophy of Spiritualism, never proclaims himself or herself able to predict anything, but relies for information on the other world—obtained by mental impressions or physical de-

Ques.—Is there more than one means of communication with the other world?

Ans.—Spiritualists claim several; Planchette

the spiritualists claim several, ranchette being but one of an individual number.

Col. Wofford to witness.—That will do.

Mr. King.—Mr. Eccles, are you a Spiritualist?

Ans.—I understand the spiritual philosophy.

Mr. King.—That is not an answer. Are you a Spiritualist? Answer direct.

Ans.—If I must be classified, I suppose the generic title Spiritualist will take me as effectually as any other, although I have strong individual ricers.

Ques.—How long have you been a Spiritualist?

Ans.—Do not know. Mine is a case of evolu-tion. Taught to believe in immortality from my infancy, I have adhered to this central idea throughout; but have one by one dropped the tenets of Christianity, till now I am more an adherent of Spiritualism than of any other system of faith.

Ques.—You mean to say you do not believe in hell? Ans.—Yes, and more: I do not believe in atonements, baptism, resurrection, or day of

iudgment. Ques.-Do you not know that Christians be-

leve in immortality?

Ans.—Some of them do; others do not. Soul-sleepers believe that our immortality, if acquired, is a future gift.

Ques.—What distinctive claims separate Spir-

that would thus separate it.

Ques.—Is not the belief in a return of spirits

alignments of the belief in a return of spirits

alignments of spirits

Ans.—No; Henry Ward Beecher believes that.
Ques.—You said you did not think Mrs. Jamison a fortune-teller. Will you tell the Court what difference does it make, if fortunes are told, whether it is by means of tea-leaves, coffee and the court what difference does it make and the court what difference does it make and the court what difference does it make and the court whether it is by means of tea-leaves, coffee and the court what the court whether w grounds, or plancheite? Why do you call one a fortune-teller and the other not?

fortune-teller and the other not?

Ans.—To predict an event from a knowledge of natural laws or probable contingencies is within the province of any man; this would not make him a fortune-teller. Fortune-telling, in its common acceptation, means an empiric appeal to chance for the purpose of divining the future, or a claim of Supernaturalism, neither of which Spiritualists allow. If spirits tell the future, it is because of their enlarged knowledge, and amounts to no more than scientific prevision here.

and amounts to no more than scientific prevision here.

Quen.—Do you believe spirits return to tell Mrs. Jamison the fortunes of people for fifty cents a head?

Ans.—I have no belief on the matter. Do not know whether they do or do not. I have no means of determining à priori that spirits cannot return, hence submit all sucli questions to the test of experiment.

the test of experiment.

Ques.—Have you ever been to a scance with Mrs. Jamison?

Ans.—Yes. Ques.—Did she charge you anything?

Ans.—No. Ques.—Do you not know that when people go to inclums to have their fortunes told they look upon it in the same light as if they were going to a fortune-teller?

Ans.—They may. But the ignorant conceptions of people should not be imputed as the claims of the medium. Mediums are surely not responsible for their visitors' ignorance.

Mr. King-That will do.

Col. Wofford-Mr. Eccles, do you look upon

Spiritualism as a religion?

Ans.—In the emotions it inspires it is part re-This,—In the emotions it hispines it is part to-ligion, part science.

This ended the testimony of Mr. Eccles, which was listened to with great attention on account of the able and scholarly manner in which it

was given.

After Mr. Eccles had given his testimony, Col. Wofford arose in behalf the defendant, Mrs. Jamison. He cited Article 1st of the Constitution of the United States, which prohibits Congress from passing any law establishing any religion or prohibiting the free exercise thereof.

He next quoted Sec. 5, Bill of Rights of Missouri Constitution, which declares, "All men have a natural and indefeasable right to worship God according to the dictates of their own conscience; that no human authority can control or interfere with the same; that no person ought to be molested on account of religious opinions; but liberty of conscience is hereby secured."

He next quoted from "Cooley on Constitu-

He next quoted from "Cooley on Constitu-tional Limitations," which says: "The legisla-ture has not been left at liberty to effect a union of Church and State; there is not complete reof Church and State; there is not complete re-ligious liberty where one sect is favored by the State and given advantage over other sects. No external authority can legally place itself be-tween the finite and infinite when the former is seeking to render homage in the mode that com-mends itself to his conscience." No man in religious matters is to be subject to public author-ity. He also cited to the same effect from Story on the Constitution, vol. 3, p. 727, and from Duar-ris on Statues and Constitution, p. 557.

The profound reasoning displayed by Col. Wofford in behalf of his client gained great applause, and that he is a man of great ability as a reasoner and orator none can doubt. He stated that if Jesus Christ was on earth to-day, and should again perform the many miracles he did while on earth, that Prosecuting Attorney King would demand that he should have a li-

When Col. Wofford finished his able discourse, City Attorney King arose and stated that while he had no antipathy against Mrs. Jamison or those professing her views, he at the same time thought she came under the Ordinance-which required a license, and that she had as much right to pay the sum demanded as others who had done so. He stated that he knew many professing her belief who were high-minded people, and who would never consent to have their system of belief prostituted to such a degree as to make it a source of gain. He considered her plea as one only calculated to clude the demands of justice, and if she should be acquitted on such a flimsy plea, that many others would be actuated to follow in her footsteps.

When Mr. King had finished his remarks, Judge Finney stated that he would render his decision in the case on Monday, 11th. In the meantime a deep anxiety was manifested to hear what the decision would be. Accordingly the Court Room was crowded on Monday morning when shortly efforthed energed. Luden was the state of the court Room was crowded on Monday morning when shortly efforthed energed. When Col. Wofford finished his able discourse,

ingly the Court Room was crowded on Monday morning, when shortly after the learned Judge took his seat, he called the attention of City At-torney King to the case, as the following article from the Kansas City *Times* of August 12th will

FOR THE DEFENDANT—RECORDER FINNEY DECIDES THAT A TEST MEDIUM IS NOT A FORTUNE-TELLER. FOR THE DIFFENDANT—RECORDER FINNEY DECIDES THAT A TEST MEDIUM IS NOTA FORTEYNE-TELLER.

On last Friday afternoon a very interesting case was tried before Judge Finney, of the City Court, being that of Mrs. Jamison, charged with carrying on the business of a fortune-teller without having paid a license, as the city demanded. Col. John W. Wofford defended Mrs. Jamison and showed to the satisfaction of the Court that his client was a "test medium," and that such differed from fortune-telling insumeth as it constituted her religion, (she being a Spiritualist.) The Colonel read from different authorities in regard to religious persecution in past ages, and brought various sciences to bear in behalf of his client, particularly astrology, which science caused considerable merriment in court. Several witnesses were examined on both sides, and the Judge reserved decision until yesterday morning, when he called the attention of the Prosecuting Attorney to it, Col. Wofford also being present. The Judge spoke as follows: In regard to the case of the city against Mrs. Jamison, I find, after careful deliberation, that the defendant is not guilty as charged in the indictment, as I have failed to see wherein a test medium is a fortune-teller, mediumship being a part of her religion. I am not disposed to interefere with any person's religion. I therefore find for defendant.

The verdiet is looked upon by Spiritualists as guite a

ant.

The verdict is tooked upon by Spiritualists as quite a triumph, and there is no doubt but that they will in the future hold the learned Judge in esteem, as they regard his decision as a just one. A full report of the trial will appear in the Banner of Light, as the Spiritualists have engaged a reporter for the purpose.

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Q.—Is there a latest power in a mated in atman beings that finds moonly and except by intense agony and mental suffering hy adverse conditions in life? If, a which is that power?

A.—It is hard to tell what the power is, but off-times an individual has peculiar feelings which he knows not how to express. Perlans in the hight-time this experience comes to him, perlaps in early morning, yet he gamot give it ut-

augmenture this experience comes to him, perhaps in early morning, yet he cannot give it utterance. But when sickness or suffering strikes him with a blight, and there seems to him no outward relief, then his soul speaks and fells its story through the lips of man or woman. The power which has lain dormant for years, closely quarded by the individual, and only brought forth through agony, is a power that is God-diven, which, if it had been sent out while health civen, which, if it had been sent out while health and pro-perity remained, might have been more powerful. It is inspiration from the angel-world. Q.—Was Theodore Parker an unacknowledged medium, in his life-ministrations, like Jesus of Nazareth, rebuking the sins and shortcomings of this people, without fear of consequences that might come to himself?

A.—Theodore Parker was a medium, and apure a man as ever stood in the "Athens of America." He was ever true to himself, faithful to humanity, and did his work nobly. He felt the presence of the angels, although he did not fully understand it at the time.

Q.—By Mrs. French, Carthage, O.—Please explain why persons do not become mediums at the time the spirits say they will?

A—Spirits are those who once lived in the

A—Spirits are those who once lived in the form. You spirits now in the form often make mistake. You say, when on a journey. "I will be at such a place to-morrow, and on the next day I will be at another place." Somenext day I will be at another place." Some-thing prevents you; possibly your strength may fail, so that you are unable to perform the journow. So we spirits out of the form may say that, judging from appearances, the strength of the medium, and the surrounding conditions, at a certain time we will control and speak at a particular place hamed. But we have no collspirit may say: "You are a medium: I will develop you one year from to-day:" but the spirit should add, "provided circumstances and conditions are favorable." Remember, circumstances and conditions must be favorable, or you cannot be developed. Blame not the spirits, but rather

yourselves. Q.-[By the same.] Does grieving for a departed companion make him unhappy in his

spirit-home?
_A.—We will suppose a case, Mr. Chairman: If one of your friends should go away from home, and you should be continually writing

My harme is Thomas J. Driscoll. A left New Ya ker these parts about three years a to coming. Claistnas. It was in a small apartment that I went out. I fact, I had to be helped by the liverity fathers." I caught cold trying to do my work. I worked for the city, and a drenching to dry clothes to put on, and what was I to do? Well, I dried newel to the city fathers, and I asked for help there, but somehow they seemed to think I was nothing nor nobody. I don't know how it was set, but I couldn't make my way wanywhere, and by and evolutely and I went to the hospital, and I was nothing nor nobody. I don't know how it was, sir, but I couldn't make my way anywhere, and by and-by the grew harder to breathe, till at last I couldn't breathe at all, Well, then, the first I knew, the blessed mother of ne, she came to me and took my hand. She showed herself to me, and she said, "Arise, and to me. By-and-by my brother come to me, and there was my sister and others that I had known all my life; and I had the grandest shake hands yowever saw in all your life, and it was "happy to lucky" for a time, without any of the cray. yon ever saw in all your life, and it was "happy yon ever saw in all your life, and it was "happy zo lucky" for a time, without any of the cray-tiur, now, I tell you. Since then I have been pledding along trying to help everybody that has troubles like mine.

has troubles like mine.

I hail from New York, but I lived in Boslon a while. I came from old Ireland when I was a bit of a chit, no more than four years old, from the County Cork. My father and my mother died in New York, and my sister died there. I came to boston and stayed awhile. I didn't like it, so I went back there.

June 19.

Melzar A. Batchelder.

Melzar A. Batchelder. I am thirty-three years old. I went out from Louisville, about four years ago; you need n't ask me how. Suffice it to say that I've got strength enough to come back to earth and reïnstate myself, and give my name, age, and where I went out. What I did name, age, and where I went out. What I did is nobody's business, what my calling was is no-body's business, how I went out is nobody's business, but I am out, that's a sure thing. I don't find the road as easy to travel as a good many do; that's my own lookout. I've given you all I'm going to. I want to keep shut on these things, They say "dead men tell no tales," I find if you do n't keep your tongue still, you'll tell semething you do n't want to. June 19.

To Thomas Lane.

A medium who often calls me to his side and A medium who often calls me to his side and asks me to bring him power, requests that I will come to this circle-room and tell him whether there is any hope for him in his mediumship or not. He wishes to know if he is walking the proper path, and if he is doing all he can for the good of Spiritualism and for humanity. I have but a few words to give him: Be just ever to your family, at the same time be just to everybody. A long time ago you asked me if I would come sometime and preside at your circles: if I would sometime and preside at your circles; if I would touch with inspiration the lips of those mediums I found there? Years have gone by, and you ask if I will do all I can to help you onward him that you were very sorry he went, for his you ask if I will do all I can to help you onward absence was terrible to you, that you are wor- and upward. I answer yes: be not discour-

the last day's work I did I went away back into the country to see to some sheep, and I do n't know whether I got tired, or what it was; I guess it was trouble with the heart, for I did n't stay a great while after I got back home. I've got a sister' somewhere in Syracuse. She was there the last I knew. She may have gone to Brooklyn; she did tal', of doing so. Her name is Jane. I have an old friend who used to talk Spiritualism to me by the hour, but I did n't believe it; as for the charch, I never could be-lieve in that, either. Maybe I will see things more clearly when I get out of here. I've got a mother—her name is William. I've got a mother—her name is Sarah; they did n't go away from Syracuse but from Brooklyn. I can't even find them. I do n't know where they are. It is a gloomy condition of things. I bedid ather up here—his name is William. I 've got a mother—her name is Sarah; they did n't go away from Syraen—e but from Brooklyn. I can't even find them. I do n't know where they are it is a gloony condition of things. I be such your hand, as if I could almost bring you are it is a gloony condition of things. I be such your hand, as if I could almost bring you have if I could commit suicide I 'd do it; but I can't even foot that, I 've got to live. I can't die, I want to get out of live. I can't die, I want to get out of live. I can't die, I want of get out of live. I can't what an old gentheman here calls "an undered it. I hope you'll develop me so I'll know something, that's all. I want to get out of it. I suppose I am what an old gentheman here calls "an undered it. I hope you'll develop me so I'll know something, that's all. I want to get out of it. I suppose I am what an old gentheman here calls "an undered it. I do n't know exactly how I an to get out of it. I suppose I am what an old gentheman here calls "an undered it. I do n't know exactly how I an to get out of it. I suppose I am what an old gentheman here calls "an undered it. I do n't know want long them, a home will be prepared for you.

Catharine Chitsey.

In regard to got of the special of the s of it, either die out or get out some way. I've seen beautiful places, but I do n't know how to "get to them. I'd like to peep into them, if nothing more, to see what people there are doing. Well, Mr. Chairman, I've done the best I could. You must n't scold at me; but I tell you the truth, the honest truth, that I had rather be dead than to be as I am.

Ida D. Small. Ida D. Small, of Philadelphia, to her sister Mamie. I have been away from earth since June, 1875. I wish to tell my sister that though the clouds seem dark new, they will roll away, and the sunshine will come, bright and beautiful; roses will bloom, and he whom she feels so sad, about will return with thesings, bringing to her the rainbow of hope and the sunlight of love. Mother will learn to look above the clouds, and father will see that there is something beyond that which he has valued so highly, and has looked to the accumulation of, even to the detriment of his own spirituality. Please ask them if they will remember me as offfines they unfold the pages of the Banner of Light, to see if some one has not come to them. Perhaps they will not be glad when they see my

Thomas A. Kingsbury.

Thomas A. Kingsbury. I left this life in Towsentown, Md., many years ago-it was in 180. Many changes since then have almost obliterated my home. I can scarcely find the place where home was. I didn't come to give to any one a test, but that I might satisfy my-if that it was possible for my or communication. to any one a test, but that I might satisfy my-self that it was possible for me to communicate with earth, make myself manifest. I have brothers in a distant State- one in Cleveland, O., and one in Kentucky. I don't know as this will reach them, yet I often used to say little birds brought me tidings; so maybe Daniel may feel, as he walks the streets of the city, that a kind has beaught him tidings from far- and yet bird has brought him tidings from afar-and yet so near. I often stand beside him, touching him with my hand, and ask him to be true to the trust reposed in him, and not forget those who need his care. I cannot say more; my heart is full, my soul is strong, and yet words multiplied would do no good.

June 20.

all away; 'consumption was the trouble, and I went out there hoping to get better. It seems I got worse. I am not capable of saying a great deal; I 've only come to let 'em know I still live, that 's all I promised to do. June 21.

"Old Billings." Mr. Chairman, I've come again. I can't help Mr. Chairman, I've come again. I can't help it if I bring the small-pox every time I come. I hope I shan't give it to you. You can say it's old Billings. I aint going to tell any other name. I came from Providence. Everybody will know me. I want to say a word to Stephen. He'll know who it is. Stephen is my brother-in-law. Tell him to be careful, to look out for things, or else everything will be swept away from him. Tell him to mind his own business, and keep his tongue still, then James and I will see what we can do for him. James is his son. I am not going to give full names, because I don't see what we can do for him. James is his son. I am not going to give full names, because I do n't like to. I'd just as lief call my name as not: everybody knows I died with small-pox. I could n't help it. I got it, and I've got out. I think it's a glorious thing to get out. There's a good many things you can kick out of, when you get up here. You need n't trade horses, nor do anything but just what you are a mind to. Most of my friends are up here with me: still somehow or other there's something that piloted me here again. I felt as if I'd like to piloted me here again. I felt as if I'd like to come, and I have n't done you any harm. Maybe Stephen will hear from me by and-by. I've been gone most ten years. I have n't got over that horrible feeling yet. I can't bear it, I can't stay, it's too much for me.

June 24.

Mary M. Sweetzer, of Jersey City. I have been attracted here by one who sometimes comes here. I am nineteen years old. I have been gone away by consumption) about two years the fourteenth day of next October. My mother's name is Mary: my father's name is Thomas. I trust something will meet their case. They are despondent, they scarcely know which way to look, when it they would look upward they would find me close by them.

June 24.

The spin Wasses of the transfer of the spin to the spi

All things are material in the spiritual. I find my loyed ones ready to come to me and call me their dear one, and assure me that they know I have done the best I could, and I have. I might have tired my friends, but I could n't help it. I am growing younger now. I have only been gone since June eighth, so you cannot expect gone since June eighth, so you cannot expect me to know much or to understand much of this new life! I was invited by Dr. Hall to come here. I am sixty-one years old. I came from Farmington, Conn. My name is Catharine Chitsey. Now I do n't want to trouble you; I want to do everything I can to assist all who are interested in any great truth. If this is a great truth, I want to understand it thoroughly. Coning here may open the way by which I can do so. I want to say that Dr. Calvin Hall was the one who asked me to come and see what I could one who asked me to come and see what I could do. I have only known him since I came up here. He is a very carnest man. June 26.

George L. Glover.

George L. Glover, from Louisville, Ky. I was engaged in mercantile business, traveling from place to place. I am not old, I am not young. I feel that perhaps my name may catch the eye of feel that perhaps my name may catch the eye of some one interested in Spiritualism, or some one who will point it out to those who know me. I have done my work faithfully and well; was engaged in the iron business, looking out for the main chance, canvassing for those who should have been different to me from what they were, yet I have nothing to say on that score. I will mention no names. If you are willing, I would like my letter to go forth with no other story, saying, I still live, and am capable of doing my work. They will hear from me in the future.

June 26. in the future. June 26.

Joseph Whittemore.

My name is Joseph Whittemore. I have been here once before. I studied medicine in Paris. I know something of what I am talking about. I have been requested by one who believes in a Solvia Ann Greena of Philadelphias, Diarre spinted in the control of the product of the control of the control

"Jim Boston."

I want to say what I'm a mind to. I never lived nowhere, never was nobody, aint got no name 'cepting Boston. I lived down here in one of them places that's so narrow. They used to call me Jim, sometimes, but my name is Boston, that's all the name I knowed. I was brunzed up by an old gentleman down here. They didn't take no care of me, they didn't give me good clothes. I was about twelve. Did you ever have your boots blacked, mas'r? I can black your boots, mas'r. [Where did you have your stand?] Down there by Milliken's place, and round by Young's. I'm real glad I got in. They told me I wouldn't have much more chance, and I'd better come to-day, so I've come.

...... Robert Rantoul.

I have been asked by a friend for advice through this channel. I will say, Be cautious, step carefully, for steps that lead downward are very slippery: they are covered with the little ices of life which may trip your feet, which may call you back to your understanding, and cause you to realize hereafter that there is a great God. Yes, I have met the individual you asked me about, John: I understand it. With the sequence of truth with the applying of thought. the square of truth, with the anchor of thought, with the cross which the angels have handed me to bear, I say to you, Be careful, or I cannot aid you.

and you.

I have not done myself justice. I cannot speak as I would, but I speak as I can. Robert Rantoul, to one who has asked his advice.

Clarissa Lewis. Dear ones, the spiritual world looks so bright

to me, I have gathered so many beautiful flowers and dear little shells, that I feel as if I wanted to bring some back to earth. More than threescore years and ten were accorded to me on earth. I tried to love the good angels; I felt that I was drawn out to the great Spirit of All, and dwelt in the atmosphere of Christ. I tried to do whatever I could to help everybody, to assist all in my power, to bring out the spiritual; but yet maybe many times I failed. Yet I realize this: that though the sun

Catharine Chitsey.

In regard to spiritual matters, I am a mere child. I searcely dare speak words that come to me for utterance. It is a strange experience. I hardly know which road to take or where to go. All things are material in the spiritual. I find my lovel ones ready to come to me and call me. spirit world, and through the instrument you called I held her back, because I felt that to you she was a great, great treasure. Grandma is with me, both are with me, and I realize the truth that I can come back. So often, mother, have I touched your head and tried to make you feel my presence; so often, when you have used the magnetic power, have I brought my influence to bear upon it and help it do good. Do n't get discouraged, but ever persevere, and I shall help you. I will do all I can for you. Do n't feel that I am not near you; I am one of the members of the household. I still draw bright pictures and I still bring out the flowers. I often touch Jessic's head that I may make her bring the sunshine to you. Oh, when she comes here, and you come here, how bright it will be, how much we shall enjoy! Love to all, and may the angels bless and keep you. It was sweet that you could be near grandma when she went away, for she felt your influence, felt your power. She was with me when I went away. Please say it is from Lucinda T—, to her friends in Rockland.

George N. Shepard.

George N. Shepard, from Louisburgh. I was fifty-five years old, a dealer in cotton at times. I only wish to report my name and age. I died in 1870, January 15th. June 27.

Melzar A. Carpenter.

Melzar A. Carpenter.

Melzar A. Carpenter, from Utica, N. Y. Life and light had gone out, darkness ruled. I felt as if the sunlight of existence did not dawn for me, therefore I came to the spirit-world three years ago about this time, in the month of June, by placing a pistol near my heart and sending out the life. I do n't regret it, I care not for it, for I know that in the end I shall live it out, and be led up higher, to a brighter sphere of action. I might as well live unhappy here, as to live in misery down in your world; for in your world the miseries come thicker and faster, and you try to make it as unpleasant as you can.

I come for the benefit of my mother, who

totening with inspiration the souls of all, sending forth a glory and a feeling that there is a work for each to do which no other individual can do. Be ever true to yourselves, honest to your perception of right and wrong. May the angels bless and guide you, may thoughts of love ever abide with you, and like the bright blossofus that we see before us, send forth an aroma which shall be felt by all nations, in every land.

June 27.

Nellie.

Now I want to say my prayer. I said it in the beginning: I want to say it in the end: God bless everybody and everything. When he has done that, what more can he do? Amen. June 27.

Resignation of Mrs. Jennie S. Rudd.

Resignation of Mrs. Jennie S. Rudd.

To my friends and the friends of the "Banner":
More than three years have passed since I commenced my ministrations in the Banner Circle Room, led there by the invisibles, contrary to my own judgment, and deeply sensible of my inability to perform in a satisfactory manner the duties required of me. None but those similarly situated can know the fatigue of body and mind incident to that position, nor understand the peculiar conditions which should ever surround the medium. The door is always open for every class of spirits to enter, and I am constantly beset with them by night and by day—on the crowded thoroughfare or in the public conveyance, as well as in the privacy of my family or the solitude of my own room. My health, which is never good, has become greatly impaired if not entirely destroyed, and believing that while I continue with the "Banner" it cannot improve, and that the conditions necessary for highest influences and greatest good cannot exist, I feel it a duty I owe, not only to my employers but to the spirit-world and the spiritual public, to relinquish my trust after September first, hoping that another may speedily be found to serve more acceptably and do more good than it is possible for me to do under the circumstances. My controls advise this course, and prefer that in the future, as in the more remote past, they use my powers for occasional private sittings, but more particularly for medical examinations, which latter phase of mediumship has been my peculiar gift from childhood. By their instructions I propose still to make my home in Boston, and at the close of the "heated term," If my health is sufficiently restored, turn my attention exclusively as above indicated.

I take this occasion to thank Messrs. Colby & Rich for their kind indulgence to me during the recent weeks and months of my sickness and suffering, and to thank your mannes or faces, for your indulgence, as

that horrible feeling yet. I can't bear it, I can't stay, it's too much for me.

June 24.

Mary M. Sweetzer.

Mary M. Sweetzer.

Mary M. Sweetzer, of Jersey City. I have been attracted here by one who sometimes comes here. I am nimeteen years old. I have been gone away thy consumption about two years the fourteenth day of next October. My mother's name is Mary: my father's name is Thomas. I trust something will meet their case. They are despondent, they scarcely know which way to look, when if they would look upward they would find me close by them.

George D. Somers.

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June 24.

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June 25.

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June 24.

June 24.

June 26.

June 27.

June 27.

June 27.

June 27.

June 27.

George D. Somers.

June 28.

June 29.

Sarah D. Barker.

Sarah D. Barker, of Harrisburg, Penn. I feel seem weeks and months of my sickness and suffering, and the though the sun may times I failed. Yet I realize this: that though the sun may times I failed. Yet I realize this: that though the sun may times I failed. Yet I realize this: that though the sun may fremds, although I may no the weeks and months of my sickness and suffering, and to thank you, my many friends, although the sun may fremds, although the sun may for my life, though the stars may retire withing the heart weeks and months of my sickness and suffering, and though the stars may retire withing the may retire withing the

faith is lost in knowledge and hope becomes fruition.

JENNIE S. RUPD,

Partlion, 57 Tremont street.

Boston, July 14th, 1879.

We regret exceedingly that the feeble constitution and continued ill health of the muchvalued instrument, Mrs. Jennie S. Rudd, prevent her longer employment in the Message Department of the Banner of Light. By the advice of the spirit band, she now withdraws from that field of labor. Our deepest sympathy and most cordial friendship accompany her to her new vocation, and we trust that she may be long spared, and her health strengthened, to the degree of complete success.

Colby & Rich.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDICMSHIP OF MRS, SARAH A. DANSKIN.

Another Explanation.

BY WASH. A. DANSKIN.

In reply to some other inquirers I wish to say that I have not encountered the difficulties which seem to have disturbed some persons in connection with trance

In our first investigations we met with a medium who was free from all objectionable conditions - a plain, modest, quiet school-girl, the daughter of Quaker parents, who, while they did not object, did nothing to specially encourage the development of her mediumship. After some months she became annoyed at the notoriety she began to attain, and refused to be controlled by spirits or to exercise her mediumship. This condition continued six months or more, until she consented to sit with Mrs. Danskin and myself, no one else to be admitted to our circle unless some member of her own family wished to join us.

In this harmonious, well-ordered family our investigations continued for several months, and here it was that Mrs. Danskin's trance mediumship became fully unfolded. Here the spirit of my father came to us, and identifying himself by communicating facts of our family history with which I was unacquainted at the time, but which were confirmed by my mother, he became the guardian and director of our spiritual development. He gave caution when necessary, sometimes directing us to leave the table, because spirits of a grosser character wished to get control. He watched over every scance carefully until his own magnetic control was so strongly established that he could shield us from detriment or interference by reckless, mischievous or malignant spirits.

Some have asked, "How do you know it is your father?" I answer that for full a quarter of a century we have been in dally intercourse with this spirit who represents himself as my father; during all that time his counsel has been prompted by parental love. The wisest, purest and the grandest thoughts that I have ever known fashioned into language have come to us from this source. In all these years we have never had from him one narrow, selfish or unkind suggestion toward any one. His feachings have ever been that the nobler, the more energetic, the more expanded the life is here, the happier will it be here and the more bright and beautiful hereafter.

Why should I doubt such an Intelligence as this? I do not. I am as well satisfied of the relationship between this spirit and myself as I would be if he was walking the earth by my side.

Charles Archer.

I died at my residence, Yonkers, New York. I was thirty-five years old—Charles Archer. I have been hidden from sight, but I am not dead, only covered over for preservation and advance-ment. Now my spirit takes its flight, my petals are opened, I am gathering in new revelations and new instructions; and with these I do not turn my back toward earth; but advance face foremost to acknowledge the truth of a revela-tion that says though a man die physically he

shall live spiritually.

I add my testimony to that of the many, for the time is advancing when bigotry and superstition must pass away from among men. They must learn the attributes of their Heavenly Father, and in learning they will grow to understand and appreciate them. The spirit-world is alive with living, breathing beings whose action is work, labor of unfoldment, doing good to those who seek them and know them. The bridge has been built, across which the angels can come and go, and speak to the dear ones they have left behind. Have confidence, oh my friends, and believe that I have life, an eternal life; one that came not by my asking, but one that was given as my birthright.

Clara Denniston.

My name was Clara, the wife of John Denniston, the daughter of Abner Higham. I was the second daughter. I died at the residence of my father-in-law, Capt. Denniston, in Burling-ton, N. J. What a beautiful trust when confimy father-in-law, Capt. Denniston, in Burlington, N. J. What a beautiful trust when confidence is with you that you are going from kindred to kindred in the skies. It is most beautiful to have confidence in the author of our being; such was my case. I oftentimes in the silence of the midnight would say, I lay me down to sleep, and if God so wills, let my eyes open on the other side of life—that life which I knew from my own feelings was not only eternal but most happy—according to the conditions which were unfolded within us. I felt no passing fear come over me. I now feel felt no passing fear come over me. I now feel happy and contented as a new-born spirit can be. I am gathering my lessons from one grade of life to another. I am becoming more spiritualized, becoming more content with the separation that divides me from you. Beautiful death! for it has robed me in raiment spotlessly

Hoover.

I was a resident of Baltimore, and have been ofttimes, since death claimed me, a visitor in your midst, but without power of speech. My name is Hoover. To-night I claim a place with the classes that come and go. Having found life perpetual and universal, I feel it a privilege to come and impress those with whom I once lived that I am not dead. Though they looked upon the body inanimate, though it was placed in the coffin and consigned to the earth, I have arisen, not with pomp or with arrogance, but with the pride of having found life with all its advantages.

Like many others, I thought the dead knew

not, heard not and saw not; but by investiga-tion I find we have attributes which are quick-ened and brought into active motion. I feel proud of my individuality—I feel proud that the heart has its throbbings and the mind its recollections. This is life. This is worth living for and dying for; for through that death I have found life which no human can take from me.

Those whom I have left behind may shed the

sympathetic tear; let them, for they are human. Jesus wept, then why shall not they? It frees the heart of its sadness and its loneliness. But cheer up, for I have the promise that you shall meet me on the shores of eternity.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

William Meredith; Jennie McGee; Samuel Dierley; Joseph Bullock; Peteet; James Mowry; Sarah Hodge; Enoch Benner.

It is to be regretted that there are Spiritualists in all countries so dull of comprehension that they cannot discern the difference between organization and creed, between religion and superstition, and between Christ and Jesus, who ate, slept, was arrested, and crucified upon the Cross.—Ir. J. M. Peebles.

Passed to Spirit-Life: From Natick, Mass., Aug. 19th, of consumption, Nellie

J., wife of J. B. Hatch, jr., aged 26 years 2 months and 19

Funeral services of a deeply impressive nature were held at the residence of J. B. Hatch, No. 473 Bunker Hill street, Charlestown District, on the attennoun of Thursday, Aug. 21st, consisting of the singing of three appropriate selec-tions by Miss Nellie M. King, Mrs. Joseph Carr and Miss Cora Hastings, (Miss King also acting as organist) and ad-

dresses by Drs, J. H. Currier and Samuel Grover. After an invocation by Dr. Grover, the large assembly of relatives and friends followed the remains to the cemetery, where, forming a circle around the flower-covered casket of the loved one, Drs. Grover and Currier again briefly presented the evidences of the worth of Spiritualism upon orcasions like this. The choir then feelingly rendered another selection, Dr. Grover gave a poetle benediction, when companion, parents, kindred and triends, gazed for the last time upon the form of her who had so endeared herself to them in the varied relationships of life, and tenderly ladd it to rest, with the assurance of an eternal relation in spirit over there.

From Mt. Vernon, Ill., Aug. 11th, Thomas T. Wilson,

From Mt. Vernou, III., Aug. 11th, Thomas T. Wilson, Est., aged 31 years 7 months.

The death of our good friend Wilson is seriously felt by everybody who knew him. Endowed with every good quality of heart and mind, his departure from our community will be recognized as a great loss. Older citizens recoilect him pleasantly as the agreeable companion and the expert printer. I, ter he has been known as the Industrious lawver, city at orney, etc. But he is gone from us to the better land, of which he has been knowledge as is not permitted to all. He knew the future by such instructions as are accorded to but few, and he has gone to Join friends awalting his coming. Our friend and brother knew there is no death. "He fell askeep," and will awake to continue indefinitely his existence, so well begun. In his last moments he spoke of his death as "like going from one room to another—a larger, better one"; and he will realize it, and will find no narrow limits to confine his soul.

From Plymouth, Mass., Aug. 11th, Mr. Cheney Dodge, iged 80 years and 7 months.

aged 89 years and 7 months.

He was one of the numerous family that celebrated their 250th anniversary at Salem, July 10th, and one of the leading speakers on that oreasion. He was a firm Spirituallst, honsest in his dealings, and was loved and highly respected by all with whom he was acquainted. He leaves a wife and children, brother, and many relatives, to follow him to his rest when the messenger calls for them. May they all, like him, be ready. The funeral service was held at his late home on Sunday, 17th inst. Sweet muste from the choir added to the harmony, and the address by the writer was listened to by a large gathering of friends.

SAMUEL GROVER, 162 West-Concord street, Roston.

From Danvers, Mass., Aug. 18th, Charles W. Hunt, of Boston, (formerly of Milford, Mass.,) aged 31 years 1 month

The was a fine, promising young man, and a consistent Spirinalist, one of the earliest members of the Boston Chil-dren's Progressive Lyceum, and for a time its Secretary. His friends feel assured that in his case, at least, "CT is Faith exchanged for Sight,"

T. M.

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

Situation of Grove,-Blodgett's Landing is situated in the town of Newbury, N. II., upon the castern shore of Lake Sunapee, six miles from the Railroad station on the Concord and Claremont Ratiroad. The Steamer Lady Wood-sum makes connections with all trains on this road at New-lows Station.

Lake Sunapee, six Infles from the Railroad station on the Concord and Claremont Railroad. The Steamer Lady Woods and markes connections with all trains on this road at Newbury Station.

Speakers for 1879.—Rev. J. M. Peebles, M. D., of Hammonton, N. J., who has traveled 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. Paul, of stowe, Vt., o fine inspirational speaker, will be present through the entire meeting. George A. Fuller, of Sherborn, Mass., well known throughout the East, will be present during the entire meeting. Dr. Joseph Beals, of Greenfield, Mass., Presibent of Lake Pleasam Campidering, has promised to be present September 7th. Mrs. Lizzle Manchester and Mrs. George Pratt, both fine speakers, from Vermont, are expected. Other speakers are engaged and expected.

Mediums.—W. Harry Powell, independent—fate-writer, of Philadelphila, Penn.; Wm. Eddy. Jand his sister, Mrs. Hantloon, both materializing mediums; Henry B. Allen, musleal and physical, Amherst, Mass.; Pred. Foskel, firetst medium, of Orange, Mass.; and many others too numerons to mention, will be present during the meeting.

Music.—The Sunapee Cornet Band and a good Orchestra will be in attendance. Sacred Concerts will be given every Sunday. Also a good Choir will be organized, rendering great service to the meetings.

GENERAL Notes.—Sleaner Rates.—From Newbury to Blodgett's Landing, 25 cents, Camp baggage delivered free. Half fare from all points on the Lake.

Car Fare.—Reduced fare expected over the Concord and Claremont, Vermont Central and other roads.

Partles from Western Massachusetts and Vermont will connect with the Concord and Claremont Balicoad at Claremont Londino. From Eastern Massachusetts and Nemount Audelion. From Eastern Massachusetts and Vermont will care, and will be under the charge of George W. Blodgett. Board Sc. We per week. Dinners 50 cents. Lodging for 25 cents, fadilics will be under the charge of George W. Blodgett,

A Post-office will be found at headquarters. Telegraph office near.

Spiritualistic beoks will be for sale on the grounds. Notably autoug them the entire works of Prof. Wm. Deuton and Dr. Pesbies. Also the Banner of Lipid, the ablest Spiritual journal in the world.

A large stock of lee, stored in commodious ice houses of Mr. Blodgett, will be furnished at reasonable rates.

A good Photograph Artist will be present.

A Restaurant will be established upon the grounds.

Monally of Economics on the Steamer Lady Woodshin will be in order.

Phonic Dana and Mr. 28, 88, 80, 20 and 4, will be Plente.

and as in order.

Pienic Days. Aug. 26, 28, Sept. 2 and 4, will be Plenic bays. Speaking in the morning at 10:30. Dancing at 2 and Hetters of inquiry should be addressed to either one of HENRY B. Allen, Amherst. Mass., Committee Geo. A. Fuller, Shirborn, Mass., Geo. W. Blodgett, Newbury, N. H., Arrangements

The Semi-Annual Meeting

The Nemi-Annual Meeting

Of the Michigan State Association of Spiritualists and Liberalists will take place Aug. 27th, 28th, 28th, 30th and 31st, at Nashville, Barre Co., on the line of the Grand lilver Valley Ralfroad. The meeting will be held in Lemuel 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 profitable meetings ever held in this State.

The following speakers will be present and take an active part: J. H. Burnham, Saginaw City, Mich.; T. H. Stewart, Kendalwille, Ind.; Gilles B. Stebdins, Detroit, Mich.; S. B. McCrucken, Detroit, do.; Mrs. L. A. Pearsall, Disco, do.; Mrs. L. E. Bailey, Battle Creek, do.; Mrs. M. E. French, Greenville, do.; J. P., Whiting, Milford, do.; Chas, A. Andrus, Flushing, do.; Mrs. Mary C. Gale, Byron, do.; Mrs. Sarah Graves, Grand Rapids, do.; Go. H. Geer, Battle Creek, do.; Dr. W., Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheebock, Saranac, do.; Dr. I. D. Seeley, Buchanan, do.; M. Babrock, St. Johns, do.; Jr. H. Harier, Anburn, N. Y.; Dr. R. Garter, Philadelphia, Pa.; Col. J. C. Bundy, Chleago, Ill.

Fine singing will enliven the occasion by Mrs. Olic Child, Greenville, Mich., Prof. P. O. Hudson, Detroit, do., and M. C. Vandercook, Alegan, do.

In addition to the above-named speakers, all the Mediums in the State are cordially invited to be present, as a free tent will be provided, and, during internisions from speaking and business, scances will be in session. As many visitors as possible will beaccommodated by the friends. First-class hotel accommodations at Wolcott House at one dollar per day; at Union Hotel at rate of \$6,00 per week.

Committee of Arrangements: Mr. Lemuel Smith, Mrs. C. W., Putnam, Mr. and Mrs. Wm. Feighner, Mr. and Mrs. Wm. Feighner, Mr. and Mrs. Wm. Feighner, Mr. and Fr. Heler, Mrs. Bachelor, Mrs. George and modium, will be secured if possible.

Mrs. J. A. B. SPINNEY, Preside

The Paine Memorial.

The Stockholders of the Paine Memorial Corporation are requested to meet at Paine Memorial Hall, in the city of Boston, on Wednesday, the 3d day of September next, at 2p. M., then and there to decide on the acceptance of the Building by the Corporation. The subscription to the stock has thereased to such an extent as to leave no doubt of utilizante success, and a large portion of the Building is let on favorable terms.

The Immediate payment of the subscriptions is quite safe to subscribers and essential to enable the Directors to make partial payment at once to reduce interest on the dobt and shorten the time for its extinguishment. Those who have not already forwarded the amount of their pledges are respectfully requested to do so at their earliest convenience.

N. B.—Stockholders unable to be present can appear by proxy.

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A "Union Reform Convention"

A "Union Reform Convention"
Will be held in Princeton Centre, Mass., August 29th, 30th and 31st. 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, boarding-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 needs your hearty cooperation. Full particulars will be given in circulars, Letters desired from friends of the movement all over the country. Address "Convention," Princeton, Mass.

Freethinkers' National Convention.

Freethinkers' National Convention.

The New York State Freethinkers' Association hold their Third Annual Convention at Chautauqua Lake, Sept. 17th, 18th, 19th, 20th and 21st. The Association as heretofore invites the Freethinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half railroad fare from nearly every city in the United States. A tent that will seat 2000 persons has been procured. Cheap hotel rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance.

H. L. Green, Secretary.

The Annual Meeting of the Friends of Human Progress, of North Collins and Collins, will be held in Hemlock Hall, Brant, Frie Co., N. V., beginning on the 5th of September, continuing three days (5th, 6th and 7th Sept.). Mrs. Lydia A. Pearsalt, Mrs. Amelia Colby, Lyman C. Howe and others, are expected to be present.

Morth Collins, Ang. 5th, 1879.**

The Next Quarterly Meeting of the Spiritualists of Western New York will be held at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. E. L. Watson is engaged to speak. All are invited to attend.

GEORGE W. TAYLOR, Committee.

Mrs. E. GREGORY,

One of the Spiritualists of Western New York will be held at Lockport, and the lockport of the Spiritualists of Western New York will be held at Lockport, on Saturday and Spiritualists of the Spiritualists of Western New York will be held at Lockport, on Saturday and Sunday, Spiritualists of the Spirituali Adbertisements.

BALTIMORE ADVERTISEMENT.

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July 5,

SOUL READING. Or Psychometrical Delineation of Character.

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Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 118 West Newb street, Boston, Hours 9 to 3. Aug. 15.

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TEST AND REALING, 1000 Washington street, between Asylum and Davis streets, Boston, West Aug., 20. DR. E. A. PRATT, Clairvoyant Physician, of Mittork Mass, can be consuled every saturday at Yig Green Steet, Roston, from 9 A. M. to UP, M. Aug, 16, -18.

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Aug. 6.

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Aug. 50. 138

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MIRS, E. SPAULDING WHITE'S HEALANG INSTITUTE. 35 North Paca Street, Baitimore, Md. Aug. 16, 4w* MAGIC WONDERS, 100 pages, 490 for 10 cents, ADAMS & CO., 23 Tremont Aug. 2.

THE SPIRITUAL RECORD, A Paper Issued Weekly in Chicago.

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List of Discourses already published: "Map reaching Pethodon of the February End and Society of the Special Mark of the

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Diseased Langs. Few, it and we ided the with Consumption
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Following is the record of the week croling on

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know when they are married efected. It such the hain and mad, or even danger; but those the We too going mostiver was.

Yet the Mamons deserve some fractor. They are no regardless of all such hindrances, have brought fortility let of the barried wastes, and only a city where the India's said they so that the sean care for each. And the others of the situation of the libble sestains it, and they are the hair of the from the form such fields with the libble as a negline of the field part of the sestains it and perfect on indefinite amount of the crude, worth-dews was a good of way a blo dyspel. Act he was a first and false before they could secure the clean and beautiful gens of the reliable and real. There has, said the center, an immense!

inspen as to and with the sword of the country, ... This is not a Christian Government. Washs ington said they could make a treaty with any infided or Musyllinear spewer. But one said; "You Station adon't marry," I have to which do marry. Its train you selves to mine your selves, to the law of Meses; is strip, be true, and you will be a great help of the association the race.

Rome, lived five bundred, ye as without a di-Voice. Is it not a shame that we have so much quarreling, extermin a ingot natural affection? Natural affection is abbost do troyed. The hit believe in this bloody Christianity. It wants es-ical individual and to be washed in blood.

I don't want to make a grave of my stomach for dead animals. Lau'lther, I thave not note that ment for forty years, and I think I standings will as the Christians do. Would then not not not only in the fand if less killing of animals? I believe it makes people bloody and savare. Stop killing animals and you will not think who kill animals I am afraid, but not his that who kill animals I am afraid, but not his the countary of this. the commany of a Hinda. Away with this blood. letting? Cheers.

the commany of a Hinda. Away with this blood. Lettin?? Cheers.

I admine the peace that is here; there is a cause for it. You are reliping up for something better than you know. You go to your is dared heave, you feel lonesome, and how sellish you feel? You like camp-meetings. The Shaker commanity is a perpetual camp-meeting. What is the use of monopolizing the elements when it is a great deal better to share? What do you think of A. T. Stewart? He gave notice when on his sigh hed to let the Shakers come up to his room any time. He liked then because they were unselfish. When Stewart went to the spirit-world and mingled with the church people, he would say, "They are all as selfish as I am. I do wish I could see a Shaker." laughter and he would send up a prayer for help, and when I get there I will go down to him and help him if I can. I love the spiritual sensation here on this camp-ground, so different from those fighting, marrying Christians, who live in the flesh. I know you are mot out of it here. I think many of you are "most persuaded to be Christians." think many of you are "most persuaded to be Christians." Laughter.

think many of you are "most persuaded to be Christians." Laughter.

The community of labor and the rights of labor are of God. It means wer to the rich, to the monopolizer. Our true God is not a male deity, like these three mule Gods. This male religion has filled all the offices of the earth with males. I worship a God as much female as male, I worship a Mother and Father God. You should all awake from the dead, and the Christ-spirit shall keep you alive. [Great applause.] Elder Evans delivered a very able and eloquent i

THURSDAY.

Rev. Samuel Watsen, of Tenn., spoke by special request in the morning. He said: I have heard and read a great deal about Lake Pleas. heard and read a great deal about Lake Pleasant Camp-Meeting. On arriving here I find
that no exaggerations have been made. The
world is advancing. I judge of this fact by my
own individual experience. For many years I
was a Methodist minister.

The was always opposed to Spiritualism. Finally mediumship apposed to Spiritualism. Finally

The learned gentleman then proceeded to deliver a lengthy discourse on the Spiritualism of the Bible, giving his well-known views on Lake Pleasant Camp-Meeting.

The surging crowds come and go daily. Trusly Lake Pleasant is a world by itself! Expressions of wender and delight are located on all twistened to and loudly applicated.

THE REGULAR ADDRESS.

At 1; 0,P, M; Ed. S. Wheeler, of Philadelphia, addressed the meeting, amouncing his subject to be "The Signifleance is Spiritualises and its Application to the Life of the Era." He pref-The election of editions resulted as follows:

The Problems, M. V. Lines In, of Beston, Dr. would be followed by the thrilling and important tests given through the wonderful medium.

The Beston, or Tital energy Mrs. M. A. A.: J. Frank Baxter. He bestoke for Mr. Payter the order and attention the communications by him deserved. To that end, if any were collman, et M. marme. Clerk, J. dan Harvey South, of School M. D. dan Harvey South, of School M. D. dan M. C. Bryant, et Grand M. D. D. dan M. H. Gilmere, W. F. D. Perkins and J. Parter and On transportation, J. H. South, P. D. Gerry M. H. Gilmere, W. F. D. Perkins and J. Parter and On transportation, J. H. South, P. D. Gerry and Dr. E. A. South, On Seaders, Joseph Beats, N. D. Rees, of Troy and Mr. H. Flee Lee, On tedice and Heilt, J. S. Harvey L. M. Gilmere and M. H. Hele Lee, On tedice and heilt, J. S. Harvey L. B. Babbitt and T. T. Greenwood. On nachodosph Beats, J. H. Sprith and A. Bullets.

The Bound of Directory will be a President dam 1st, 1sp.

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iffection is are uponal. The contract of this are the few parts of the few

The appealed flow, \$1.7 of the flower plants of the appealed to the construction of th

was fitted to the bows. He was a full dry divinity, and not the time Mulichty.

The Flder said the sexual relation Should only be used for the juries of fitted it. He believed with floud; "I would that all men were as I am" a cell stre, What if it did exterminate them of What of their? The world will be lettle; at the second to the last two she asked warres. But by the law of progress I hold for betters things by and by.

Themas Paine, Themas, depressing Abraham, Lincoln, were all infidels, and Washington and Paine did so much with his pen as he did with the swood to live out it.

This is not a Christian Government. Washington as he did with the swood to the country.

This is not a Christian Government. Washington were ground observers. The and over more probably up to the average in the gators who were merely bad observers. The audience were probably up to the average in the them but was excelled by some animal. None of them but was excelled by some animal. None of them but the eve of an earle or a rouder; none of them could follow a seent like a doz. hear like a rabbit, or find their way northward ar southward year after year like even a goose is yet note of the animals had all in all so harmomious and full a development of so many senses and faculties as the human. The animals were narrow specialists after all; but they were excellent observers, however. Observation, where the tower of comparison existed, developed knowledge, and knowledge, by classification, became science; and so we had the science of Spiritism, as part of the system which Spiritual-

ism expressed.
"I would give but little," said Mr. Wheeler, for discover another, and from these deduce, including the sum of the fainment, still more. If we cannot reason from tike to unlike, facts and phenomena vince method demonstrates law, and last urally our Science leads to Philosophy, which has deals with laws and principles, and relates to the principle of the sum of t to them as Science relates to facts and phenomena.

We assert that we hear, see, smell, taste, feel; all by the especial organ, ears, eyes, nose, tongue and palate and nerves, as the case may be; in fact, all is one. We cognite, we perceive, we know, through each and all of our organs alike, and then by act of memory recognize, and so on as phenomena present themselves, and the mind is affected and exerted.

This brings us to consider the domain of in-tellect, of thought, comparison and reason, the sphere of philosophy. "Into this domain time," said the speaker, "forbids us to enter at large; we can but glance and pass; as we say, the philosophy of Spiritualism is based upon Spiritism upon the science of the occult converse of mind with mind, regardless of the question how or how not the spirit may be embodied, disembodied-what not.

The orator illustrated these points still more fully, but the continuity of argument cannot be

the space devoted to this report.

After a time, Mr. Wheeler stated that what was called religion was based upon science and philosophy together, and arose from them, so to philosophy together, and arose from them, so to speak, like fragrance from roses, the impalpable vet aerual and surpassing unfolding of the whole. The speaker drew, an eloquent and graphic astronomical picture of the known universe, measuring, the distances by the flight of light hundreds of thousands of years from star to star toour earth. He dwelt upon the "countless clustered constellations of suns shining in

press the emotion which overwhelms me, admiration, devotion, worship, call it what you will, that which I would give in expression of my spiritual recognition of the glorious, divine, intinite cause and support of all I see or conceive the chemical state.

Mrs. Shepard, of Minn., spoke by special request at 10:20 A. M. She delivered an able, eloquent and practical address which was received with great enthusiasm. Baxter and Sullivan

prefaced the address with several sours.

Mrs. Shepard said substantially: There appears to be no place in the thought of the and tient religious for woman. Woman has never had her rights. We want equal rights. The speaker referred to the table of Adam and Eye. She said she was confident Adam shook the

man in the realized chearton, the speaker continued at great learth referring to various topics. She spoke with great earnestness, and upon concluding her remarks, was vociferously applauded. The general impression seemed to be that Mrs. Shepard must be kept in New England.

Mr. Baxter closed the service with an appro-

President Beals read the following resolution, which was adopted unanimously, at a special meeting of the officers and board of directors of the Association, Aug. 22:

periors of the Association, Aug. 224

Resideof. That all so ones and while lines of mediumdarial Lake Pleasant Camp Morting are on the responsiment of the mediums, not of the Association, and that we
are only ask all persons to protein mediums who have a good
standing for integrity, one divising devotion to truth, and
occupe tainly and carefully for them ches of whateverthey,
and without the protein and carefully the form the soft whateverthey.

should Cast Aside and What we should Betain. He said: For the past month I have been altending Camp-Meetings in this State. I have a confession to make. I intend to steal your "thunder," and when I return West I shall impart what knowledge I gain to our Michigan friends. What shall we throw away? (b) There are false notions of God to cast aside, (2) The doctrine of a personal Devil—a Persian mythological (Stion. (b) The blood of Christ. (5) Puritan ligorry. (6) Bible as God's holy book. (7) The blood of Jehovah. Mr. Stebbins claborated these points in a very vizorous manner. What shall we retain? We do not want atheism or materialism. The thought of God is basic to a sound spiritual philosophy. The facts of Spiraled these points in the control of the Christians pray that the Lord will stay the flood of infidelity, and it would take the biggest kind of a miracle to do that. Laughter. If God answered every prayer of the Christians a sound spiritual philosophy. The facts of Spiritualism should be studied. We have the key, in the Spiritual Philosophy, to a comprehensive study of Psychology.

The lecturer referred to his growth from Unitarianism to Spiritualism. He eulogized Garrison and Parker. Concluding, he appealed to the people for unity and earnestness. The address made a profound impression.

SATURDAY.

Prof. William Denton gave an address in the afternoon on the "New Gospel of the Nine-teenth Century," to an audience of two thou-sand, who listened with breathless attention. We give a few of the grand sentences of this great leader:

great feader:

Every age produces its own gospel and makes its own saylars. Theodore Parker came nearer preaching the true gospel of the universe than all others of this age. Garrison, Phillips, Stephen Foster, Henry C. Wright, are as true prophets as those of Judea. These men foretold the week to come on the American nation as much as any of the prophets of Israel did the

wors of their times,

The true restiel of to-day is mostly preached by these curside of the Church. The true gospel is preached by those who have hell gaping to receive them. In the old gospel salvation stands at the head and dannation at the tail. stands at the head and damnation at the fail. Haughter. There are thirteen hundred million people on this planet; three hundred millions are Christians; one hundred and fifty millions are Catholies; about seventy-five millions are of the Greek Church; ten millions would be a loose estimate of the true, solid Protestants; about one in a hundred is sayed and the other winds with a hundred is sayed and "I would give but little," said Mr. Wheeler, the other ninety-nine-damned. Sensation, for the ability which, having one, two and three presented, cannot from these deduce, in the energy of the past has parafer, discover another, and from the sum of the property of the past has parafer, discover another, and from the sum of the human intellect. The Jehovah of the Azed the homan interiect. The senovan or the slews, the eld devil, the false gospel of the Bible should all go to the lumber garret of the world. A few years longer and all this superstition will be as much out of place as an ox-team on a railroad. Laughter! The old gospel is defective. It permits drunkerness, which leads to-theft, murder, idjocy, death. Jesus the found-er, God Almighty came down from heaven, sits at supper and offers wine. What lots of people there are who like to drink wine in remembrance of Jesus! Laughter.] The true gospel of this of Jesus! Laughter.] The true gospel of this age preaches abstinence entirely from everything that can intoxicate. There are eight hundred and sixty-five millions of pounds of tobacton used in the world yearly. Most of this by Christians, and Christian sinners raise it. When they go to the sacrament they take out a quid of tobacco with one finger and put in the Lord Jesus with the other. If these are the clean Christians, where are the dirty ones? [Laugh-

ter.
The ministers don't say anything against tobacco, because their obsolete old Bible don't say anything against it; for tobacco was not known when the Bible was written. The new gospel says: "Thou shalt not defile thyself with tobacco for that is a curse from beginning to gospel says: "Thou shalt not defile thyself with tobacco, for that is a curse from beginning to the end. It is a dirty, filthy, abominable, sinful practice, and every one ought to wash his mouth of it."

There are three hundred millions of pounds of tea and two hundred millions of coffee used each year, mostly by Christians. It is a mild form of intoxication. No tea, no coffee, is a part of the new gospel. The old gospel made nothing of the body. God mortgaged us all to the devil before we came into the world, and unless Jesus pays the debt, will take us after death.

The new gospel teaches me the importance of my body. This the old gospel neglected. We are cursed by the old doctrine daily. The fine white bread we eat is a curse to us; unbolted wheat meal bread is the best food on the planet. Fruit is cheap and abundant, yet we all neglect There are three hundred millions of pounds of

press the emotion which overwhelms me, admiration, devotion, worship, call it what you will, that which I would give in expression of my spiritual recognition of the zlorious, divine, in limite cause and support of all I see or conceive in the sublime vastness above me and around. I seek the retirement of my garden, and as center there I pause beside the gateway while my glance falls upon a beautiful plant; there on the leaf I return with it to my study; I place it under no mirror on the leaf I return with it to my study; I place it under no mirror on the leaf I return with it to my study; I place it under no mirror on the leaf I return with it to my study; I place it under no mirror on the leaf I return with it on my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; I place it under no mirror on the leaf I return with it or my study; whitewashed him so he could get into heaven.
Suppose Garrison at the gate, and he asked
Peter, "Is my old friend, Henry C. Wright, in
here?" "No; he was a Spiritualist, and he has
gone to hell." "Where's Foss?" "Oh, he is
in hell. He did not believe in Jesus?" "Where
is Shakeneare?" "Oh, he neaves belowed to
intelligence he would have shaken the land—
and he has as it is. [Laughter.]

Have faith in the God who dwells in the heart
of every man. [Prolonged applause.]

Miss Jennie Hagan, of Vermont, gave a fine
impression on the People's traggedy

ioint articulated as no mechanic could. Oh, they are made beautiful, decorated with artistic touch; lovely in the eyes of their fellows, dying still in twenty minutes, more or less!

The power that swirls constellations of suns into abysmal space, that speeds the zodiac and urges the equinox, spaces not itself to care for the animated molecule, instinct a half an hour upon a leaf! The theurzic energy, the divine love, the infinite God! Our Father, our Mother, the Universal Parent!

Bring me a Bible! Bring Shastas, Vedas, Korans all sacred books! Bring the cross and bring holy water, that t may turn my back upon them all, and under the universal done, facing the stars, gather the elements of my creed! The revelation of God is Nature; its interpreter, Science. Philosophy demonstrates to the awakeed soul that the only acceptable ritual known to heaven is loving service to our fellow men!

This is the significance of Spiritualism, and this its application to human life in our era.

18DAY.

Now the gates and walls of the Christian's heaven were built so high to keep such good in the outlet of surface the walls were ten miles high he would contrive some way to get out of such a heaven, and would set au under the unider the walls, to let out the others. [Laughter,] The Christians are half orphans in heaven. The Bible never did justice to women. We have nade slaves of them because the old gospel has indoctrinated as in the notion that we are the masters. We have almost stamped the soul out of them. They can't vote, can't sit on juries; they are not allowed to own their own bodies. It is because God in the old Bible has put his foot on their necks and the priests are holding it there. They call man the glory of God. Think of the "glory of God" with a pipe in his routh! [Laughter,] God the Son is wrong, till you have said God the Mother. Theodore Parker bear as hell to put children in. [Sensation to human life in our era.

18DAY. never been a hell to put children in. [Sensation.] I love Bobby Burns's lines,

"Her 'prentice han' she tried on man. Then she made the lasses, O!"

Woman will never be herself till she owns her own person, and the bond of the old gospel is broken. The Bible is lost when it gets to the tomb. The resurrection of Jesus is nothing. He rose, all flesh, bones, blood, according to the story, but we cannot rise in any such way as this. Our bodies are but the walking ashes of

A beautiful day: ten thousand people in attendance. Morning exercises opened with singing by J. Frank Baxter, Charles W. Sullivan and the choir. Prof. Denton read a poem company to himself this propriet. posed by himself this morning, and then gave a shockingly plain address on the Pocasset murshockingly plain address on the Pocasset mur-der. He arraigned the Jehovah of the old Bible with the most scathing language, and tore in a thousand pieces the bloody gospel of the Old and New Testaments. We give a few paragraphs: This murder was a religious murder. It was a murder by a pious man for a pious cause. It was the result of his religious creed. Belief in

was the result of his religious creed. Belief in an infallible Bible was the cause of it. This man found Abraham praised for his faith in food, tarly and carefully terthem chesof whateverthey may withes.

THE RECULAR ADDRESS.

Giles B. Stebbins delivered an able and scholarly address at 120 P. M. His theme: "What we should Cast Aside and What we should letain."

He said: For the past month I have been at sacrifice. I thought God would stay my husband's hand."

flood of infidelity, and it would take the biggest kind of a miracle to do that. [Laughter.] If God answered every prayer of the Christians God answered every prayer of the Christians for the poor, and a potato was brought for every prayer, each poor woman would need a cellar as big as Cheops. [Laughter.] But the miracles Mr. Ross, of Troy, the other day, by calling attention to the splendid route of travel which through Mr. Ross's care, was open to travelers through Mr. Ross's care, was o man Freeman had a little more faith than Abraman Freeman had a little more faith than Abraham, for he dared to do, and Abraham's heart failed him. A new chapter ought to be added to Revelations, and Freeman put in as one of the saints. Freeman got this Devil's doctrine from the Bible. It is all right for God to kill, to drown the world at one flood, but it is wrong for one man to rob another. God says, "Take all the land of Canaan for a possession; kill all the behing the worner and children see you can the babies, the women and children, so you can have the land." There is not a nation advanced have the land." There is not a nation advanced to a written law, which does not write down adultery as a crime. Yet Hosea, one of the prophets, lived with an adulteress, and then wrote a book about it, all by the command of Jehovah. This God is a God of blood. He liked Abel's sacrifice best, because it was a bloody one. When any day was extra holy, the old Jehovah wanted extra blood. The women were too sensitive to engage in this bloody business, but left it all to the dirty men. Solomon slew but left it all to the dirty men. Solomon slew 20,000 oxen and 120,000 sheep at the dedication of his temple. Hear the death thuds of Jehovah's butchers! See the altars plastered with gore, the priests spattered with blood, the smell sickthe priests spattered with blood, the smell sickening, the smoke going all through the temple, for there is no chimney! The temple was as black as a smithy! This bloody Jehovah was just as much an idol as Jupiter, and he should be dethroned. The early races of men lived by fighting, and the religions of all the early races were bloody. When they made their gods, they made them just like themselves. Jehovah was made by the neonle; and like Jehovah was made by the people; and like themselves they made him fond of bloods. The two kings of Israel offered their children

as a sacrifice to Moloch. Jebovah was made of an old bloody God of the Canaanites, modified slightly and handed down to our times. This is the reason that Christians of our day believe in the blood atonement.

the blood atonement.

Cut out all the passages that treat of blood in the Bible and you cut out all the salvation. Moody says the scarlet line runs from Gencis to Revelation. Oh, my dear friend Moody, you poor simple soul! your bloody Jehovah loved blood, even so do you. You ought to shake hands with Moloch. The way those savages of Canaan used to talk about blood would delight Moody and Pentecost. Moody is the most ignorant nominar man in the Church and the most norant popular man in the Church and the most bloody. See his big back-brain, his barbarian head. He likes to talk about barbarian gods. When such people reform the blood will be

one. The golden thread of spirituality is what saves the Bible and embalus it in the hearts of men. We have more messages from the spirit-world in one day than ten Bibles will hold.

If Freeman had not been educated in this bloody religion he would not have sacrificed his child.

child.

Jesus was a Jew, and believed in the bloody religion of his century. The Jews preached a bloody religion, modified somewhat. But God's vengeance should be quenched in blood, and only God's Son could do it. Think of any one with a spoonful of brains believing that sins can be washed out by the blood of any being! But some men say, "Hang Freeman." When you hang him you hang Abraham on one side, and Jeboyah on the other. Grim idol Jeboyah. you hang him you hang Abraham on one side, and Jehovah on the other. Grim idol Jehovah! thy day is done. When mankind have become sufficiently intelligent thy name will awe them no more!. The old clouds are departing. Old Jews, you did the best you could. The sun has arisen above the heavenly mountains. Even now the glory beams are tipping the distant hills. The shades are discovering as Snijitual.

ble test through the mediumship of Arthur Hodges (54 Dover street, Boston). Mrs. B.'s mother, Margaret Boyden, passed to the spiritworld seven months ago, aged ninety-one years, She influenced Arthur Hodges, the other day, at Lake Plensant, and sends word to her friends that she has returned to communicate, as she promised. Mrs. Bemis is highly gratified over his test. Mr. Hodges is very successful with his séances.

Mr. Faxon, of Chester, N. Y., is sojourning at the Lake. ne lake. Dépôt-master Blake, of Charlemont, <mark>enjoye</mark>d

Depot-master Blake, of Charlemont, enjoyed
the Sunday exercises.

Newman Weeks, of Vermont, an intelligent
pioneer of Spiritualism, says the signs are promising for the growth of Spiritualism.

Mrs. Ellen A. Blodgett, of Leominster, a liberal lecturer, is an acute observer at the camp.

A. A. Wheelock, of New York, was welcomed
to Leitz Placeart by a large civelo of friends

to Lake Pleasant by a large circle of friends.

The singing of Messrs, Baxter and Sullivan attracts great attention and receives universal

commendation.

Dr. A. H. Richardson and wife, Mr. and Mrs. Hill and daughter, Spiritualists of many years' standing, are attentive listeners to the orations

from the rostrum.

The audience on Sunday loudly applauded all

criticisms of the shutting down on excursion

She said she was confident Adam shook the apple from the tree. It was a shame to lay all the blame upon woman. Sin is imperfect development. We should strive to live in harmony with nature.

The new gospel teaches no fear of death, no danger of annihilation. We can bring fresh evidence daily of our immortality. We have a living Moses, Peter, James and John, who can living fresh evidence daily of our immortality. We have a living Moses, Peter, James and John, who can Young, Haverhill Bulletin; -, Mind and

Julia Hindley is holding scances on Fifth Avenue. The campers freely patronize her tent.
The Fitchburg Band gained great applause

last Sunday.
Dr. W. A. Towne, the magnetic healer, Springtield, Mass., is located on Chestnut Square; a fine healer, growing into good practice.

Summer Chapman, of Greenfield, another excellent healer, is on Henry Square, and full of business. Patients are brought to him from long distances, and sometimes on beds.

II. A. Buddington has the writer's thanks for issistance in making up the reports of the meet

Dr. Samuel Watson was cordially welcomed to Lake Pleasant. He spoke with great eloquence

and carnestness. Col. Kase and wife, of Philadelphia, are on the grounds.

grounds.

Mrs. Sarah G. Wheeler accompanied her husband (Ed. S.) to the camp. This estimable and cultivated lady is dearly beloved by a large circle of acquaintances all over the country.

T. B. Taylor returned to Philadelphia Aug. 19th. He intends to take the chair of anthropology in the Philadelphia University of Medicing and Surgery.

cine and Surgery.

Prof. Worthen, of Illinois, State geologist, is an attentive observer of things at Lake Pleas-

ant.
The Shakers and the Shakeresses created quite a sensation. Elder Evans is a mild-looking man. Mrs. Elizabeth Warner, of Springfield, is missed from the camp this year, also her daughter "May." Many friends wish to be remembered to them in their Woodstock home.

from the south to Lake Pleasant, viz: Hudson River boats ria. Hoosac Tunnel. Captain Stone, of Greenfield, is meditating about the future prospects of Lake Pleasant.
Fred. H. Lynn, of Philadelphia, is making his

North Adams has an enterprising paper in the Hoosac Valley News. Mr. Angell, the editor, is as harmonious as his name implies. Good reports of the meeting can be found in the columns of the News

Sunday freight trains run through the Tun-Ten thousand people were present at Lake Pleasant, on Sunday, Aug. 24th. CEPHAS.

Lake Walden.

Last Sabbath, Aug. 24th, was a "perfect" day, and those who made the journey (either by rail or carriage) to this beautiful sylvan retreat were charmed with the splendor of the dreamy hours, the brilliancy of the waters of the lake under a smiling sun, and the soothing undertone which nature breathed through the forest aisles. No services occurred at the speaker's stand in the morning, but in the afternoon an invocation and poem were pronounced by Dr. Samuel Grover, and Dr. John H. Currier delivered a standard address which had for its topic. 'Spiritualism-its Childhood, Manhood and Old Age."

On Sunday next-which occasion will be the last of the grove-meetings at this place for the present season—the friends of Manager Hatch propose to tender him a complimentary testimonial. Mrs. Hattie E. Wilson and other speakers will be present, and take part in the exercises. The occasion is worthy of being signalized by a good attendance.

Onset Bay.

Mrs. A. P. Brown, of Vermont, gave an interesting discourse in the afternoon of Sunday last at this place, her remarks receiving the attention of a good audience.

We are informed that sometime during the week preceding the 24th, a young man named Justin Stevens, from East Stoughton, was drowned in the bay by the upsetting of a boat. Our informant states that great credit is due the Burgess brothers, of Monument Beach, Mass., for services rendered in the recovery of the body, which act was accomplished on Saturday, Aug.

The Etna (Me.) Camp-Meeting

At Buswell's Grove, commences Wednesday, Sept. 3d, and will continue in session over Sunday. This grove is located on the line of the Maine Central Railroad, and is fourteen miles from Bangor. Arrangements have been made with the railroads to carry passengers to and from the grounds at reduced rates; first-class entertainment at reasonable prices is promised, and all are cordially invited by the management to attend. G. D. Demeritt, Secretary, will fur-

Weakness and sickness changed to health and