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# The Rostrum.

#### THE PATHWAY OF ANGELS

A Lecture by Spirit Emanuel Swedenborg, De livered through the Medianiship of MRS. CORA L. V. RICHMOND, cfore the First Society of Spiritualists of Chi-engo, III., Sunday Evening, July 7th, 1978.

[Reported specially for the Banner of Light,]

INVOCATION.

Oh, thou onulpotent, infinite Soul, thou divine Parent, thou Light and Life incffable, we turn to thee as to an infinite splendor, as to the sublime centre of the spiritual firmament, as to the circumference of the universe. Thou infinite, all-wise, beneficent Being, whom men call God, and whose manifold ways and divine interpretations are myriads, thou art named in every name of the flower; thou art named in every name of the blades of grass and creeping things; thou art named in the wing of bird and in the song thereof; thou art named in the weeping forest, and in the wondrous power of winds and rains; thou art named in the mountain and in the ocean, the desert vast and the broadened plain; the valleys proclaim thee, and the sparkling streams are filled with life and light because of thee; the stars marching up the firmament keep time to the great beating of thy heart and proclaim the voice of thy presence; and suns and systems move on forever responsive to thy breath and fraught with thy life; the infinite purpose of thy being is manifest everywhere; men and spirits and angels bend and bow before its sublime mandate; life and death are but as breath in thy sight, all things fleeting and changeful, save alone the spirit that abides forever: the kingdoms of the earth and all time are but as toys compared to thy firmament and thy kingdom, and all that man aspires to is but the beginning, the infancy of that eternity which is with thee. Oh, thou that hast caused the firmament of the stars to be in their places; thou who abldest in every living thing and art in the breath of human life; whose thought and inspiration poured upon the world make man the palpable instrument of glory, and transfigure the dust to sublimes and lofty thought-be thou present among us; let thy life and light shine in human thought and deed; let the ways and works of the world be transformed to those of spiritual beauty, and let man learn the pathway to the heavenly kingdom by treading that of duty and of godliness and of rightcourness and of loving kindness below. So shall thy ways become the ways of men, and so shall thy kingdom come on earth as it is in heaven.

#### THE LECTURE.

Along the starry pathway which this night is visible to the inhabitants of earth, the stellar walk that makes beautiful the suggestion of angelic life, multitudes of stars, grouped in constellations and ranged in solar systems like yours, are found. Thousands and millions of years before the earth was fashioned, before the solar system had being, of which your earth forms a portion, that pathway was complete, those constellations were moving in their courses, and the systems and planets performing their revolutions round mighty centres of external light and life.

Man, the offspring of the dust and the spirit, abiding in human form upon the earthly planet, vainly imagines what kind of life may abide there, what those turning and belted worlds may contain, what wonders of earth and air and sky and angelic realm may abide in those vast constellations; whether the depths are filled with nebulæ of worlds yet unformed, or whether the soul of life in those, and in still more remote systems, pulsates with higher manhood; whether the angelle powers are more abundant; whether life yields a greater fruitage of intelligence, so feeble is man on earth, so mighty is the universe above and around him, so vast the eternity into which he is plunged, so malestic the laws that control and govern the whole-man, set in the centre of a mighty universe filled with life, pulsating with planets and systems, some afar off. others more near, all suggesting life, without the capacity to know whereof that life may exist or where it may be found.

With glimmerings of light from within, man, not born of the dust but of the immortal part; with gropings through scientific pathways and external observations of the senses, man perceives but dimly the thought that lies in the innermost of the heavenly kingdoms. To him the outward temple of clay, to him the surroundings of time and sense, to him the syllables of scientific knowledge which form but the infant prattlings of his mind compared to the thought of truth that abides in the angelic soul-all of these surround him, and still he is in the dark. What though he knows whereof the groupings of atoms are composed? These are but terms; the postponing of the final solution of life until the better moment. What though he contemplates and measures the distances between planets and systems? These are but mathematical figures, the results of his outward brain, while all is void twixt him and those worlds, and the worlds themselves are voiceless, lifeless, without meaning! What though he portray with perfect accuracy and wonderful skill the evolution of planets and the unfolding of generic life upon the earth? Beyond that his thought does not reach; his scientific knowledge may not cope with the spiritual kingdom; he is still in the dark, and against the utter, bare, void and barrenness of material life he finds himself precipitated, unless the light

from within, the celestial glory of inspiration and the

promise of his soul, has told him of better things.

No age has been left voiceless; the spirit of prophecy | seemd into the sea, or take on the raiment of a climate | kingdom, its own essential spirit of life and light and and of inspiration have existed for them. The word of God in the mouth of His prophets and those who have been inspired has lived in every age, speaks in every human heart, and may be audible to every human understanding. That word properly interpreted not only gives knowledge of man's material and spiritual life on earth, but knowledge of all those wonderful laws that He veiled from materialism, and that science can never expect to probe, and that human philosophy can never hope to fathom; only by the immeasurable power of spirit, only by the faculties of the soul, only by that perception which links man with the Infinite, can these heights be scaled and this space be bridged by the consciousness of thought and knowl-

As an archway of light is fashioned of the rays that fall upon the clouds arising from earth, so an archway of spiritual splendor is formed of those thoughts that are broken to your understanding from the spiritual realm, falling on the external world so that they are disible to your vision. This is the bow of promise, and the literal rainbow in the heavens (which was but the symbol), but the spiritual archway fashioned of the reflection of spiritual light, and forming its glory in the clouds of earth, the clouds of sorrow, pain, experiences that bring consciousness of spiritual life and existence here. Through the long vista of past time, through the numberless ages that it has taken to form the world, to fit it for the habitation of man and to make man un derstand somewhat of the external relations to external life, these glimmerings of spiritual life and truth have been made known, but velled in the ancient prophecies. Modern interpretation refuses to recognize them, and upon the crown which Christ wore, traced in glorious letters, modern infidelity easts the blemish of its doubt and stain, while the lustre of spiritual life gleams brightly from beyond.

When, without aid of astronomy, you still contemplate the vastness of the material universe, has the thought ever suggested itself to your mind that each of those numberless worlds, each of those millions of syslems, presents also a spiritual sun, and that the external is but the visible expression of which the spiritual is life and light and existence? and that each one of those numberless systems filling the firmament above and around may be peopled by sentient beings, having desires, aspirations, immortalities like yours, and all endowed with some attributes that relate them to the worlds in which they move, and the firmament beyond and the spiritual kingdom that is the innermost of all? Has it ever occurred to you that this earth, in itself like a bird of passage, or, like some barge that drives the spirit for a time into some new harbor, is but a resting-place, and that the soul itself, immortal in its flight as in its heritage, endowed with knowledge and with power and with purpose, must explore every world, must understand the relations of every star, must be linked with planets innumerable, that all forms and shades of life and experience may be pictured and fashioned into thought and make up a portion of its immortal being? Has it also never occurred that the spiritual states surrounding each planet move, govern, act upon, and guide the destinies of those planets, and that the spiritual and celestial kingdoms above and around them breathe through their attributes, waken thoughts of life, experiments of being, pulsations of existence, mathematical and mechanical rules and pow ers, until the planets themselves are redeemed and perfected by the very outgrowth of these souls?

Has it never occurred to you that the noxious things upon earth, the creeping things, the venomous things, those that are unwieldy and unseemly, are but the typical representations of the conditions of mind and ought here; and that when there shall be no more envies nor strivings, no more wars nor discord, no more slanders nor venomous stings, there will be no need of serpents, no need of poisonous insects, no need of poisonous plants? That the outward is but the typical representation of the inward, and that the spirit of all life flowing through matter represents the mental state of man in connection with matter, and of spirit moving upon man, until finally he works out his redemption through these means? And has it also not occurred to you that through the glimpses of spiritual life that you have obtained, these pathways and experiences, numberless in their nature, must continue from world to world and star to star, and that spiritual life does not ablde simply in esse, within itself, as an essence and as a life, but that spirit continues to exercise its power and its thought upon matter, until through all those changes of existence, every possible phase of expression is given to the dust, and the atom is transformed and transfigured into every variety of shade, because man is eternal? And has it not also occurred that in those thoughts and lives that shall be multiplied innumerably, the angelic states also increase in power and glory, until every planet having its own angelic state represents a degree higher and higher? All are but as a starry pathway to the infinite Soul, the source of being: that as a spiral stairway ascends and revolves, as suns and systems move round their centres, but also move through space round other and more distant centres, so all souls are interblent and interlinked by those wondrous cords of life that upon one planet and another unite, bind and link them together, until they become as those wonderful beings for whom there is no name upon earth, and no language to portray.

It is a mistake which most minds make—the feebleness of the earthly contemplation causes this-that life on earth is measured by, say the three score years and ten; and spirit-life is measured by a few hundred or thousand years. Beyond this the thought of eternity has not dared to grasp; and the mind of the average human being no more can contemplate the unending nature of eternity than a child can contemplate the distance between the earth and sun, or between the sun and the remotest planet that you perceive with your material senses. But when the magnitude of this problem is unfolded to the spirit, when the consciousness of it takes even an approximate possession of the mind, then how narrow, then how small and vain become the daily cares and usages of life, save that they but serve the purposes of the spirit in one portion of

its immortal existence. You are traveling an endless journey; you pause a moment by the wayside for refreshment, or to perform a needful act; that pausing has nothing to do in the performance of your journey; the ultimate is in view; but in the wayside of human life, where you are paus ing, laboring for a time, one would think that this was the beginning and the end, and likewise the journeythat all hopes and aspirations were centred here, and that the immortal pilgrimage was to be left out of the question, or only considered as secondary to that which les velled in the material senses.

When the awakening of the spirit comes; when the celestial light finally beams upon your eye; when there s a dawning of the fact that angelic existence constitutes the eternal pilgrimage of the soul, and that the terrestrial, spiritual nature, and that which links man to earth by his terrestrial appetite, is but the transient and the fleeting, and that this transient and fleeting to protect you from the atmosphere - that thus do you take on the outward habitation, that you may the more enter into, become a part of, and form an experience upon, the earth—how great then will life become! how majestic its final purpose! how vast the wonders that enfold it! how be autiful its solemn import!

The diver in the ocean's depths lives there only for the treasure that he shall find, while from the atmosphere above, through the tube that communicates, he Is encouraged and sustained to gather the treasure for which he has descended; so man in the outward life immured, wears around himself the armor that shall protect him from the external forces, the organic body, formed of the same elements with which he has to contend, and therefore a protection; while from the upper air all of the breath, all of the encouragement, all of the vitalizing life, must come to him while he is searching here for the one treasure of knowledge, for the one treasure of truth, for the one treasure of human experience that shall be a portion of his immortal kingdom.

Beautiful as this contemplation is in connection with earth, varied as its suggestions are, how vast does the multitude of thoughts become when viewed In connec tion with the Infinite life, the eternal being! World upon world, star upon star, the approaching light of which is yet unknown to you and unperceived, standing now upon the outermost brink of life, bordering now upon blindness and lack of consciousness, as man is, how shall be enter step by step into that vast and wonderful arena of existence of which the worlds themselves are but the substance, and planets are but the external structure? of which systems are but por-tions of the outward fabrle, while the life itself is intricately interwoven in sublime archways, in pillars, in wonderful and gleaming figures of spiritual life? Not light of planets nor the sun's rays nor beaming of myriads of, moons shall deck his pathway; not the glory of the earth and stars, nor the splendor of the firmament, lighted by these sublime centres, but the life that glows from within, the luminous power of the soul itself, piercing the dust and making all the clay of all the worlds glorious by its presence; not the sublime mechanism that fades away and erumbles in the ashes of temple and pyramid, but the wonderful structure of thought that each ontward experience brings, that each planet reveals to the soul, that each new life of angelic existence unfolds to the thought of man; an eternity of experience, an eternity of knowledge, angels made angels thousands of times, and the thought of that knowledge unfolding more and more

before the vision. You look upon the angel-life to-day as a far-off dream, as an inheritance doubtful, as a speculation perchance, and the spirits of the terrestrial grade grasp feebly at the contemplation of the wonders here portrayed; but by long series of tribulations, by experiences without number, they pass up and beyond and hrough the outward atmosphere into the clear light of the celestial kingdom, bearing with them only the lesson which their experience gives, and only such nemories as will clothe the thought and the spirit forever in the divine garment of love.

The angels abide forever in perfect love; but there is no outward tie, there is no bond of any of the outward worlds, none of the outward states enter into the contemplation of those sublime thoughts which form their knowledge, for the ties of earth are broken, and all has become but as portions of the external experience. But whatsoever soul on any planet or in any state of lifewhatsoever thought has linked them with any other soul, shall-abide forever, growing brighter and brighter as time fades and eternity becomes more and more pparent, as the revolution of the spirit takes the place of the external, as the soul is transformed from the dust and becomes immortal. In the sublime vision of the Apocalypse, John would have worshiped the angel who revealed bim the wonders of the new kingdom; he had not dreamed of the Infinite God, more radlant than their brightness; he had not known of the Infinite Being, more white than the whiteness of their raiment. Yet these were but of his brethnen, the prophets, who forbade him to worship them, but said, Worship God." As the angels in that vision were only representing the higher states of spiritual life, so these would grow dult and dim beside those angels not having converse with earth who abide in far diviner and more celestial habitations, and whose life is utterly devoid of all that sensation gives, or all that the out ward nature can portray.

Why do I speak to you of these things? Why do bring these visions before your minds, if you cannot understand them, you may ask? Because even a glimmering of the light beyond illumines the dungeon n which the prisoner is confined, and the glimpse of this glory which I portray, and the thought that leads to it, illumines the narrow yault of mind in which the spirit is immured on earth; and just so much of its brightness as shall penetrate through that outward clay will add to the radiance and splendor of the earthly sphere in which you move, will make the world more beautiful, will make more flowers blossom in the spring-time, and cause the earth Itself to be more glad. Why do I tell you of these things? Because even an effort at their contemplation will uplift the spirit from the petty turnoil and the groveling care of dull life, from the treadmill of external existence, and the contemplation of those divine treasures that belong to the spirit only; because it will make the burden of life more easy to be borne, make knowledge more easy of attainment, will lead you to understand fully that which is important, to select from life's experiences that which is valuable, to east aside that which is burdensome and a trammel to the spirit, and to choose that which shall lead most directly to a thorough knowledge of the purpose for which man is here on

earth. If I tell you that science is not valuable to the attainment of these things, it is not because I would have you neglect science; but it is because I would have you use it only as the stepping stone for higher things. If I tell you that material life itself is not eternal, nor that this fabric which you inhabit to-day shall abide forever, it is not that you may neglect it, but that while you remain in it you shall make the most of your opportunities for knowledge which it will give you of the things that are enduring, for the use that you can employ it in, in making possible a contemplation of these oftier spiritual things. If I speak to you of the natur of the human understanding as being valueless to the contemplation of spiritual things, it is because I would have you cultivate the spiritual understanding, and use the external for outward purposes only, while the spiritual shall pervade and permeate for works and words of the spiritual. If I tell you that the earthly life is not even as a second of time compared to eternity, it is not that you shall neglect that second of passing time, but that you shall employ it for the very best purpose and highest end; that as you would gather the dewdrop on the flower before the sun's rays absorb it, or as in the fleeting moment of prayer or love you would grasp a treasure ere it evades you-so I would have you gather from each moment its own existence is but as you would take on an armor to de. fruitage for eternity, its own treasure for the immortal

loveliness.

The days and hours of earthly existence go by; they weave themselves into years; and man, in idle dreaming or useless contention, mourns because they bass away so soon, while every hour is freighted with an eternal promise, and every moment is filled to overflowing with the golden drop of eternal life that falls like beaded dew upon the flower of human life. You will not grasp nor gather, because you say it is only a drop of dew; but of such is the nectar composed that finally illumines the spirit and awakens it to immortal consciousness; of such is the life composed that finally strung together makes up the golden chain of existence; of such passing moments and hours, and the full ness of spiritual life which they may bring, is that eternity fashloned of which I am speaking; and the archangel might pause to behold one perfect moment of human life, when the soul forgets the outward self and is only conscious of eternity for truth's own sake.

I have seen by the very gateway of human life an angel pause and hover on attendant thought, and seen that angel's face grow luminous and glorlous with the contemplation of a scene on earth. Was it of a crowned king?. Was it of the splender of a material pageant? Was it of the glory and transport of wealth, ambition, warfare? Was it any outward adornment that men can bring? Was it tribute to intellectual greatness and power? Was it outward beauty? None of these. It was that upon the earth the Angel of Love had touched some human heart to self-forgetfulness and for the time being there was only rapture between earth and heaven. It was that some brow of saint, or some lofty, herole soul had been sunk to self-forgetfulness in redress of human wrong, had touched the breath of angels with their tongue, growing eloquent not for themselves but for manking. It was when martyred souls, unconscious of flame and fire, have breathed out their prayers of forgiveness to humanity, while the brow was leaning against the hand of God and touched by angel pluions. It was when, forgetting the outward bond of flesh and the fle of maternal affection, some earthly parent had yielded up the treasure of life to the immortal kingdom without a murmun save, "Thy will be done," It was as when on Calvary, Christ, forgetful of himself and compassionate only for those who had done this great injustice, could show twixt them and God the divine spirit of forgiveness, and ask that it be not remembered against them.

These are the moments, these the golden hours that fill life's chalice and form the stars in the firmament of earthly time. I gather no names from all the ranks of history that shall shine with such splendor. I gather no storied treasures from tomes and volumes of human lore; I. gather no inspiration of this kind from that power which ambition has given, nor from the pathway of human kings; but from exalted souls made cloquent by consciousness of love, from that purpose which illumines and uplifts, I see many stars that have riser above the night of time, grown glorious in their light and passed to the constellations of eternity.

Even thus would I have your days and moments numbered; even thus would I have your aspirations filled, until life's chalice shall not be void and vacant as now, or filled with bitter ashes and the burnt tokens of regrets-filled with memories that have faded, and passing hopes that were fleeting as an outward visionbut filled with life-giving dews and sacred memories and lofty hopes, each one an eternity, each one enjoyed in a moment of time.

Oh, subline abnegation! oh, wonderful lesson of the Christ-man, descending to tell man not to save bimself.

Not with ambition for the angel light,
but to cease to love bimself in loving others; lofty last for the Lovi; that makes the spirit white. vision of angel-life that bursts the bonds of the outward flesh, tears asunder the selfishness, the pride, the am bition, that humbles the kiner upon his throne, and exalts the peasant by the wayside, in the contemplation of unselfish faith and hope and love. Of such glimpses is the immortal heritage composed,

and of such I would have you add day by day and hour by hour to these sublime and lofty thoughts.

The pathway of angels is not fashioned by those things that men most worship and adore, is not won as the pathway to fame is, by outward conquest, or the pathway to intellectual power, by triumph over terms and technicalities of earth: is not won in any visible way of outward warfare when man takes on the armor and goes forth to fight a given foe, but is won by those gentle and silent droppings, the wearing and the tear ing of daily life, the perpetual grinding of the mills of the gods that grind away the dust and leave the angel clear and pure. As the lapidary from the rough stone hews the sparkling gem, as out of toll and pain and agony of summer growth comes forth the burnished lily and the blooming rose, as from struggling ages the fruit-tree yields its beritage to the world, and the purple vine crowns the hills because of the throes of pain which the earth has endured, so is man outwrought, so is the angel born, so is the daily life the test of the state within; and man does not leap from imperfection in human life to the crown of angelhood in one moment, nor by a single breath or grade. That faith which makes angels, is the faith also that crowns life with perfect deeds; that faith which fits you for the pathway of the stars and makes the stellar walk but seem as a flowery gateway to the eternal kingdom, is not the pathway of single victory over belief, but of the daily and hourly thought; the conquest over the thought of self, the conquest over any wish for self, the conquest over the dally and hourly walk, the desire. the ambition, the appetite, the passion-all, all vanquished, and the spirit awakened triumplant and freed because of this, triumphant yet filled with humility, free, but unconscious in that as is the lily in its whiteness, or the rose in its fragrance, or the star in its shining glory. Oh, these are the things that, flashing from the abode

of angel-life, make human thought possible in harmony with heaven, and make the attributes of man such as shall yield him the immortal kingdom. Into the burning chalice of your lives, into the daily hours of existence you pour your offerings; how much of these shall be saved? How many drops of heavenly dew are distilled therein? How many gems worth the saving when the crucial fires shall be applied? Does the end seem bitterness, the fruitage dust, and the result barren? Then let the life be fruitful, and the spirit more in accord. Do you measure at the end of the day the thoughts and deeds and feelings and aspirations for time or for eternity? Do you sum up the year for exist ence on earth or in the licavenly state? and when the summing up is made, and when the treasures are counted, so much for the earth which is dust, and noth ing for the spirit which is forever, how shall life's urn seem barren, and the challee of the spirit, how vold and drear! But if thus much of human life has been won; if thus much of human affection has been gained; if thus much of the immortal spirit has won victory over any single thought or wish that was ofself or of the external merely, then that is a day to be treasured, and in the coming time you shall not be

voiceless nor without refreshment. But oh ! as the soul passes on, as triumph after triumph is gained, it is not of the victory, but of the spirit that accompanies it, of the light that it pos

sesses, of the very joy and blessedness of doing and being that which is highest and best this is the crown and this the glory; and I see those angels in that pathway who have come up through great tributation, who have crowns of light upon their forcheads, who have their raiment washed white, who are made clean; and 1 see multifindes and multitudes whom no man can numher; and these are those souls who, speaking from that light, could reveal to you that not by any given day nor hour of prayer, nor any set time of fasting, nor any voice of human praise, but by all the conquest, the patience, the struggling, the prayer, by the daily and hourly reaching after the immortal life has this been won; and in that light and in that pathway the air grows luminous, and the voice of the spirit grows hushed; there is a silence that is audible, and soul speaks to soul with the divine affection of the spirit, and the breathing is as the light of God and bis life poured in through every vein; and the raiment is as their thought, white and pure, and they are uncon-scious of their brightness, standing arrayed in such glory that they are amaware of its existence, and are only seeking for new knowledge, and greater goodness and loftler power.

Oh, sublime life! oh, pathway of angelic beings! oh, glorious light, to be attained and traversed! Let these souls have a glimpse of that divine and perfect kingdom; also strive that every day shall bring them nearer and nearer to that kingdom!

#### ORIGINAL POEM.

A human spirit dower'd with human breath. Replied when mortal angulsh came, and death, And said, "Of all the bright and glorious things That life blood warm is best that conquiring brings Us back again into the heavenly day-I would stand free from all this cumb'ring clay And be as one of those, even as the sun Arrayed in splendor and with shining light, Stand close beside the meek and lowly one

Around my form the raiment pure and white." Another patient toller by the way Said, "But at first I would learn how to pray: I would learn how to bear my lot below With patient heart; I would not dare to go And stand beside the shining ones above, Unless in some humility I prove That I can bear my pathway here, nor shrink From pain and sorrow, though the very brink Of death and 'wild'ring destiny be ulgh." And death came, and unto their home on high Each spirit sped; the one who longed to wear The shining raiment and the crown of gold, But to whom earthly sorrow and the mold Of outward form had been here hard to bear, No crown possessed, nor was the raiment fair: Little by little are the meshes wove,' The angel said, " that make the light above."

The one who bowed most patiently to pain, Who did not seek that higher life to gain, But only sought humility and peace, Found, when death came bringing the soul's release. That the full wonder of the starlit skies Was open to the pleading, prayerful eyes: And even then, in deep humility The spirit sald, "Oh, let me ever be But one of those who minister to pain, Then shall this whiteness bring me joy again."

And so at last the links of love are wrought And so at last the angel way is fraught

#### Mr. Colville at South Carver.

On Sunday last, August 31st, W. J. Colville occupied the pulpit morning and afternoon, in the Union Church, South Carver. The church is a pretty little edifice situated in a delightful country region about ten tilles from Onset Bay camp grounds. This church is used by members of various denominations, and ministers of different religious ideas officiate within it. Last Sunday was the first occasion on which an avowed Spiritualist was engaged to conduct the services. The results were highly satisfactory, the congregation being very large, and the attention given to the words of the inspired speaker unfaltering.

At the morning service, after the preliminary exercises, Mr. Colville's guides discoursed upon the two following passages of scripture: "If a man die shall be live again?" and "Because I live, ye shall live also," Foreible arguments proving the affirmative answer to be the only tenable and logical one to the question asked by the man of old were brought forward in a clear, dispassionate yet earnest manner. The question of the certainty of our spirits surviving death because Jesus reappeared on earth after his crucifixion was treated on the ground that If the resurrection of Jesus is valuable as a proof of human immortality it Is because Jesus was a man-like ourselves, belonging to the same human family of which we are members, and the evidence of his personal reappearance was conclusive to his disciples In the same way that the recognized appearances of our spirit friends may be to The illogical attitude of those who will persist in claiming that Biblical Spiritualism is true and Modern Spiritualism false, was shown up In its true light; the Jehovah who appeared in ancient times to the Jews, according to Mr. Colville's guides, was sometimes a good spirit and sometimes a bad one, but at best simply a spirit messenger who appeared on earth. The discourse was very comprehensive, as it within the limits of an hour undertook to give a pretty thorough

explanation of the philosophy of spirit-communion. A poem was improvised on "Truth." In the afternoon the audience chose as the subject for the discourse, "The Soul and its Destiny." A lec-

for the discourse, "The Soul and its Destiny." A lecture was then delivered which entered pretty fully into life in the spirit spheres; the methods of spiritual growth were explained, and the ultimate triumph of good clearly taught. Several interesting questions were also answered, one referring to the treatment of criminals in spirit-life receiving special attention.

The conditions at both meetings were remarkably good; the music and the singing were excellent.

Quite a party of Spiritualists came over from Onset Bay, but nearly all others who attended were not identified with the spiritual movement. In the evening a very pleasant reception was held at a private residence, and on Monday Mr. Colville attended a temperance meeting. ance meeting.

G. G. W. Van Horn, of Kansas City, has been fined and imprisoned for having violated the medical law of Missouri. He is not a physician, and had applied his hands to the limb of a girl to relieve lameness. This is not worse, perhaps, than the imprisonment of Alanson Wark and others in the State Parisonment of a and others in the State Penitentiary, for an of-fence which violated no statue whatever. But t shows the animus which instigates the en-It shows the animus which instigates the endeavors for laws to regulate the practice of medicine. They have the purpose behind them to create crimes which are not culpable offences, to prosecute and punish innocent and worthy persons, and to establish anew a caste of medical men, whose exclusive powers our statesmen of a former generation had abolished.—The Medical Tribune for Anaust.

# Spiritual Phenomena.

# A SWORN-TO CASE OF SPIRIT IDENTITY.

To the Fd. for of the Banner of Lagbt:

About seventeen years ago my sister, three years older than myself, Mrs. Celestia Crandall, of Cameron, Ill., died, as was supposed, and was buried; but from what I am about to relate it would have the appearance that she is not anywhere near "dead" to this day.) I was living one hundred and fifty miles from her at the time, and her death was entirely unexpected to me. She made her appearante to me twice the same night she died, for the first time, and since that and up to this time Have had a great number of visits from her in the quiet of the night, frequently having lengthy talks with her, which on her pair are directed to my assistance and

These visits are always attended by a full light throughout my room equal to the light of day. The appearance of my sisters the sight of her person adways dressed the same appears to me distinct and as much of a reality as would be that of any other living person. And yet I tried to treat it in a cavalier style give it the cold shoulders and to regard it all as a delusion, keeping it a secret from all mankind and womankind.

Although so long familiar with this mystery it loses nothing of its interesting character with me, but still it is as nauch of a mastery as ever. Although you may be unable to extricate this thing from the mysterious, yet, accustomed as you are to the notice and investigation of events. seemingly of the same class, you may be able to throw some light on it at least which would make it of interest to the readers of your paper.

Recent events have broken down my reserve to the extent of giving this to you and your readers; hoping that there may be some light thrown on the same from other standpoints.

In giving you some incidents of recent occurrence their importance will not be estimated in the usual way of estimating ordinary events, t interview on the night of July 1st.; It is quite a common thing for a person to walk arrow or about in a room. It is quite common? for a person to talk. It is quite common for a person to carry a chair or book from one part of the room to another part. Light is a very common and abundant element in the world, and the light of the sun or meen or a lamp is among the commonest of things. But these commonest of things become altogether the uncommonest of things. When we see persons whom we have every reason to suppose are long ago entirely out of the world; when we see we see and hear them talk-talk to us and with us; when we see them take hold of substantial articles in the room and carry them to other places in the room and deposit them; when the light - by which we'see these things and see the person who does them - is neither the light of the sum nor nown nor state, nor the light of a lamp. or candle or thre; but a light suff and anyle to see every object in the from the nature or source of the light unknowns then we see that: the most common and ordinary acts in themselves become at once the most uncommon and extraordinary of things in this world!

On the facht of June 15th, 1579, my sister Celestia, as if alive, came to my room and const been in a critical condition for fourteen months, from an injury to my spine, and am not able to get off of my hold. In these visits she advises me what would be the last for the, and admondshes me as though I were wrong at times. She tells me that I will recover, and advises mewhat course to take for my recovery. The past? winter my situation was such, physically and without any reason apparent to others I would She tells me that I am better than I think I

and shoubtful, rather implying my dishelief in her reality, or her knowledge of my affairs, or not treated her during these visits as a loving readers, we verify it by oath, and lovely sister (which she was in this life). should be treated. Her manner is mild, pleasant and serious.

On the night mentioned, June 15th, after considerable conversation on matters relating to my situation, it being light as day-without lamp or moon I could see everything in the rooms she went to the other end of the room and got some crutches, which were out of use, hidden away in the corner, between the ward robe and the wall, about ten feet from the foot of the bed; she brought them in her hands around to the front of the bed, and stood them leaning against the bedpost at the head of the bed. I told her I was afraid they would fall there. She then leaned them over the other! way, so that they rested in the corner of the fare true and correct in every particular, as wall, about twenty-five feet from where she therein stated.

Ol. G. Howard. found them.

I asked her if she would not put them back again, as the family who were then living in the house would notice the crutches in that place in the morning, and it would be impossible for me to account for their being there, without telling the truth, (which if I did tell them I thought would have a tendency to make them uneasy about living in the house. She answered me: "Your old friend will come in the first one in the morning and put the crutches back for you." (The "old friend," as she always names him, is Mr. Packard, who has for three or four months visited me regularly every day, but had never come in until about 10 o'clock A. M.) She says: "I will go: I will wake your old friend"; and then she disappeared, as usual, and all was dark again in the room.

I was very much troubled, for I could not see how Mr. Packard could or would be in so early in the morning. But he did come into my room the first one on that Monday morning, and the sight of a man never rejoiced me so before. Mr. P. thought he came to bring me the Chicago Times, which he had finished reading, but I knew better why he came then.

Mr. P. noticed the radiance of my face and the crutches the first thing on entering, and inquired what had brightened me up so; what I had been doing with crutches? After some

\* It is eight months since I have stood on my feet, or been able to use my lower limbs. My only means of motion is by tackle and pulleys, by which I am raised from my bed into a chair and back again. My general health and appetite are now good, and I am gaining strength to sit up more, and help myself on the bed. My pain and suffering have been extreme, until within two or three months.

joking, I asked him to put the crutches away where they belonged, which he readily did without any explanation, as there was no time before my boy got up from his sleep and came into the room, and other persons shortly dropped in.

But the fact was established-the fact of the ( night was confirmed by the light of day-indis-) putably established. I saw my sister take the crutches and earry them across the room and leave them resting against the wall. I saw Mr. Packards in the morning take them from where, friendly conversation, during the Sturgis meeting. I them in their place. I saw one as plainly as I saw the other. There was no difference in the reality, or in my impressions of the reality, of

Mr. P. became interested in the matter at once, and proposed to make his lodgings in the " adjoining room, so that I could wake him up to participate in the visits of my sister. I gladly assented, but without much hope of benefit, for at the first some seventeen years ago. I waked two persons in the room with me, and they could see nothing but the darkness, although the room was perfectly light to me, and the form and feat. All claim to be searching after truth, yet how quick tures and expression of my sister as distinct as a most are to censure those who cannot accept what see the same thing, had made a presumption of my being deluded in the matter.

These visits are occurring once in two or three nights, but I have found it impossible to wake Mr. P. at any time during these visits, and yet at any other time, it does not seem difficult to wake him.

I say to my sister that I wish to call up Mr. P. She always permits my calling him, but in a discouraging way, such as, "Oh, let him sleep!"
"Don't discurb him!" "You can't wake him!" He could not see me if he was awake."

As Mr. P. could not participate in these interviews, he urged that I write down the conversations at the time, as they occur, and so I has made me pronounce an opinion quite different from have paper and pencil laving on the bed within what I intended. I did not refer directly to her lee reach, and have recorded in this way several of places, but to the similarity of all trance utterances, in the interviews, the room being always light the fact that while they were vague and often seemingenough during these interviews to do so,

As a specimen, I here insert a little of the

Trester. Stop till I call Mr. Packard! Celistia. Do so, if you are to have comfort by

go in and wake him up.

C.-1 will let Lim know that I have been here. Mr. P., on coming out of his room in the morning, found the crutches standing in the distributed in the distributed of the written interviews referred to before laying my on the pads of the crutches, and of course he he is at best crey imperfect. How rare are magnetic knew that my sister had been here. I was them walk and move around in the room; when a sleep when he came to the door, and knew nothing of the crutches and papers being there until he waked me and showed them to me; so that was done by my sister solely for the benefit of Mr. P.cas she promised me to "let him

know that I have been here! Mr. P. did not mean to fail of seeing her through any remissness or want of effort, and on the night of July 4th he prepared a cord, running from his hed to my hed-tying one end to my bedjest, and the other end round his

With a cane having a hook on the end, I could reach the cord, and make a sure thing of waking him up, by jerking or pulling on the cord. In the interview with my sister that night, I veised with me about my situation. I have spoke of calling Mr. P., and commenced reaching for the cold with the cane, when she said, "Oh, no," and took the cane out of my hand, without my resisting, and set it up against the wall, by the side of the wash-stand, about right feet from the foot of the bedstead. Mr. P. was not awakened that night. When he arose in the morning he knew the reason for not being waked up with the aid of the cord, for the first financially, that it was determined as the best thing that he saw on coming out of his room by all around me that I should be taken to the was the cane which he left on the bed with me State hospital, or some other hespital; but may the night before, now standing regularly against sister told megianly that I must not go; if I the wall, on the opposite end of the wash-stand would live I must way where I was; that from me, so that I could not see it myself from you will be cared for and gets well." This my bed. He took the cane from there, and gave time, for once, I followed her instruction, and it to me. There was no difference in the reality, not consent to go. I have improved, and been events, viz.: my sister's taking the cane from or in my impressions of the reality, of the two "cared for," ever since, although without a cent | me, and standing it up by the wash-stand in the of money on hand, or to anticipate, at this time, night, and Mr. Packard's taking the cane from the place she left it, and giving it back to me in am, and can help myself to walk with crutches the morning. This seems to decide the matter for the present, that she will not afford Mr. My manner toward her has been hesitating | Packard an interview. She seems to wish nothing to divert my attention from getting well again. I can't see where this above recital can her power to benefit me. The fact is I have do any harm, Not being known to yourself and

> Respectfully yours, LESTER BOYDEN.

Red Oak, Iowa, July 15th, 1879. Any action, knowledge, or word, stated in the

foregoing recital, as mine, or belonging to me, is perfectly true and correct as it is stated J. B. Packard,

Red Oak, Iowa; July 15th, 1879.

STATE OF low A, MONTGOMERY COUNTY, 1 88.

On this 15th day of July, 1859, came before me, Ol. G. Howard, a Notary Public in and for said County, Lester Boyden and J. B. Packard, and with the county of the county each depose and say upon their oath that the matters set forth in the foregoing paper, to which they have subscribed and set their names, Notary Public.

> Written for the Banner of Light. "ONE WOE IS PAST." BY MARY DANA SHINDLER.

I have one sorrow less to bear Of those that shall befall me here

Another grievous woe is past-Would God that it might be the last! While through the wilderness I go

With feeble footsteps, faint and slow, My dear companions of the way, How gladly would I bid them stay!

'T is sweet to travel arm in arm Along life's road; the greatest charm Of human life is human love. And friends are blessings from above.

But angel voices in the sky Call "Come up hither, come up high !" Then joyfully they soar away, And leave me lonely here to stay.

Yet, when they leave me, well they know That I, from whose embrace they go, With swifter steps will travel on To where my dearest friends have gone.

So, smiling as they take their flight To regions of celestial light, They whisper low with passing breath, "A short farewell! This is not death!"

The policy of honesty must never be mistaken fo

the principle that governs sound integrity. Kerosene oli will intoxicate as well as whiskey. Anyhow, it makes a locomotive's head light.

# Free Chought.

#### CORRECTION. BY RUDSON TUTTLU.

To the Editor of the Banner of Light:

In a recent number of the Birmer of Light I observe some brief sentences from the ubiquitous "Cephas," being a part of an interview, or what was rather a she left them, and earry them, back, and leave have always held to the rule not to reply to any criticism or report, and I should not deput therefrom in this instance had Cephas set my words in the light I intended them. I want harmony and peace and love, but I realize that these can be bought at too great ost. I believe Spiritualism pays too dearly for them when it is compelled to sustain fraud and moral obliquity. We want the warm sanshine and the zephyr. yet often to have them we must meet the tornado. The flowers of peace bloom in most exquisite fragance on the borders of revolution, and the seed of reform rarely germinates with vigor unless steeped in blood.

It is most lamentable that spiritualists cannot see ard feel alike in regard to the great movement to which all individuality is lost in after insignificance, of any living person. Others not being able to they regard as such! I have but to point, as an exlample, to D. D. Home, who, up to the very moment of his publication of "Lights and Shadows," was regarded as an ardent believer in Spiritualism, and one of its most able supporters. Certainly his mediumship has made a wide and deep impress in Europe. As soon as his book appeared he was called a Jesuit, and instead of criticism nothing but success were bestowed on his work. Why? Because he exposed frauds and delustons which had fastened on the garments of Spiritual ism. He told the absolute truth, not a word of which has ever been denled, or can be denled, in order to clear away the rubbish. From the first I endorsed his book, and in my criticism in the Religio'Philosophical towenal said it "marked a new era in Spiritualism;" now it is entering the scientific phase.

In regard to Mrs. Richmond's lectures, Bro. Lynn ly meaningless on analysis, yet behind the words was the impress of great thoughts striving for utterance which sent the listeners or readers away with higher aspirations, although unable to repeat an idea they had heard. This remark was drawn out especially in refer ence to the sharp criticism Prof. Deuton had published on A. J. Davis's writings. While this criffelsm was L - Oh, Mr. Packard! Packard! Sister, you true, yet I said I regarded it as unjust, in the same manner that I regard like criticisms on the writings of other mediums, as in the instance of Parker's lectures through Mrs. Richmond. Every word Prof. Denton has written is true, yet 1 feet he is not quite just. If the medium was a perject channel for communicating the thoughts of the spirit, then such criticism would be relevant. But the medium is not. On the contrary subjects who are so sensitive that they can speak the exact thoughts of their magnetizer. There are a great number who are imperfectly impressed with their mag netizer's ideas. As spirits when they communicate by speaking stand in the exact relation of the magnetizer It is not strange mediums incorrectly speak their thoughts. With the controlling spirits it is not whether their thoughts shall be perfectly given, but whether they shall be given at all. In fact, they cannot tell how well or littley will succeed until they make the attempt.

Hence I feel that such criticisms are unjust, because not sufficiently comprehensive, and while true, they fail to grasp the subject in its full breadth, and give due weight to all the elements which go to make up such communications. They presuppose perfection of conditions where at best such conditions are very im-

Of Mrs. Richmond's lectures 1 passed no opinion, nor referred to having read them in the Banner of Light. In fact, I have read none of her recent lectures. In those I have read there is such a wide difference in excellence, both of style and thoughts, that I should hesitate to pronounce an opinion on their public usefulness, unless first designating especially the fectures to which I referred.

### TOO MUCH MEDICAL LAW.

To the Editor of the Banner of Light :

The dear people are suffering! That the dear people are suffering fearfully there can be no manner of doubt, because the law-makers of the States of Illinois and Missouri have enacted laws to relieve them. I do not know-I have not heard at any time or in any place that the dear people themselves complained of their woes, yet that they are in desperate extremity, so to speak, I do surely know, for were it not so the considerate and competent legislators of Missouri and Illinois, and other wise and liberal States, would not establish laws to relieve the sickly innocents within their charge. The dear people are suffering the calamity of medicine! Some of them have been sick and they have been healed of their ills by simple men and women who had no titles to clongate their names, and wanted none; who had no sheepskin with the name of a college on it hanging in their offices, and having on it besides the names of men decorated by a second-a sapient christening as it were who are willing to and do attest that the man who owns this sheepskin, &c., is wiser than other men. The case is a very sad one, and the law-makers of Illinois and Missouri have met it heroically. They have not supinely waited for the dear people to ask protection, but they went about the matter in real work-fashion and proteeted them! They protected them suddenly and effectually, on the mere asking of those few men whose names are on sheepskins, with the name of a college, hanging in their offices conspicuously in a lacquered frame.

The sovereign States of Illinois and Missouri could not establish a church, so they did the next best thing and established a-medicinewhich all proper-minded people will admit is better than nothing! The time was-albeit t was a barbarous time—when the souls of men were saved and damned by a well-established and well-paid church; now the States of Illinois and Missouri, not being allowed to tinker up the soul, seize on the bodies of their dear people and cure or kill them out of hand with their established medicine!

Some cynical person has declared-I would say hinted, but for the fact that his assertion was in the indicative mood, present tense, and loud as a double exclamation point, so I say declaredthat these laws are intended to benefit nobody but the gentlemen with sheepskins hanging in their offices with the name of a college on them; that the dear suffering people have not asked for them and do not want them; but it must be borne in mind that the amount of suffering which the dear people can stand in the line of having their own way and paying bills that two can agree upon, is simply astonishing. Some other selfish cynicals have said that the gentlemen with sheepskins having the name of a college on them, &c., and who asked for and got these laws, never made any improvements in their trade to speak of, excepting when forced upon them by obtrusive and irregular quacks; that Paracelsus forced the use of mercury upon fever patients hot water by teaspoonfuls and made them give cold water and ice, without a conquest of their sneers.

Another set of cynics who will not be satis-

fied with anything, swear that having been sick many times, and long at a time, they have in nine cases in ten been cured by a quack for a dollar and fifty cents, after the regulars had fooled with their bodies till scarcely anything was left of them, and gone for their bank accounts in a very understanding sort of a way, till nothing was left of them, either!

There always will be some rebellious spirits, and they rebel now. They even have such degrees of turpitude that they swear with oaths thick as a picnic sandwich, that when sick they will employ just whom they --- please, and it is none of the State's business; that the Commonwealth had better name their butcher and baker and candlestick-maker, and order them where to hire their livery horses and have their coffins made. But this is all wrong of course. The law-makers of Illinois and Missouri, in their severe wisdom, judge it best to have an established medicine, and they have got it! Now they should decree just what remedies with a crooked Latin name are to be taken for each class and measure of disease, and weigh the dose by statute to the scruple and grain for adult and child and infant, masculine, feminine and neuter genders, married and single, and their law will be complete, while their friends of the sheepskin with the name of a college on it in the lacquered frame, can get as big a fee as the dear suffering people can be made to pay.

#### Spiritualism in San Francisco.

Fo the Editor of the Banner of Light

Having been a constant attendant at all the meetings of the San Francisco Spiritual Union and Children's Progressive Lyceum, since their removal into the elegant new hall on Eddy street, I feel that a brief report thereof may not be uninteresting to your readers.

And first I would speak of the Lyceum, which meets every Sunday at 10 A. M., and was never in so flourishing and hopeful a condition as at the present hour. Under the efficient management of Mrs. Laverna Matthews and her faithful corps of assistants, who, at their weekly Leaders' Meetings, gather inspiration that enables them to labor most harmoniously together, a graded work has been inaugurated and ably sustained, for the physical and spiritual culture of our youth in this region, which seems to be thoroughly appreciated, since the attendance is large and constantly increasing. The order of the school is nearly perfect; the calisthenics are skillfully performed, and the literary and musical exercises highly creditable.

In addition to the regular lessons, as suggested by the Manuals of Mr. Davis and A. E. Newton, a paper is read on the third Sunday of each month, edited by different pupils. Brief 'Words of Wisdom" are also uttered, either in poetry or prose, at each session, by any child, leader, or other person present who may be inclined to speak.

Among the pupils most ready to respond in his, as well as in all the public exercises, are Miss Sophia Eggert (who is a recent graduate of our High School, and a young lady of rare promise), Miss Anna Jenne (a youthful medium

who unites with the workers at the afternoon séance), Jennie French, Lulu Todd, and Master Willie Larkin (remarkable for their declamatory powers), and the sisters Troutwether and Moo-

ney (for their musical ability). At 2 o'clock P. M. convenes the Mediums' Séance and Conference. Here the exercises are varied, and often exceedingly interesting, consisting of inspirational poems, practical remarks.

tests and music. The leading mediums who help to sustain these meetings are Mrs. Upham-Hendee, (well-known as an electrician, magnetic healer, and inspirational speaker and writer,) Mrs. Eliza Fuller McKinley, (whose agreeable manners and clevated spirit always render her utterances highly acceptable,) and Mesdames Wiggin, Clarke, Robinson and McDonald (all of whom are test me diums and grand workers for the general inter-

ests of the Society).

At this session, all present who have a good word to utter are earnestly invited by our courteous President to participate. And among the gentlemen who most frequently respond with their experiences, remarks or inspirational poems, are Messrs, Rider, Smith, Ward, Mitchell,

and Dr. Morton. The excellent tests and remarks here made are occasionally interspersed with music from professional performers! But usually the audience is invited to join in favorite airs from the "Golden Melodies," closing with the "Sweet

By-and-By." With the exception of Hon. Warren Chase and Dr. Slade, we have recently been favored with no speakers from abroad, but have relied solely on home talent, in which the Society is rich, for our evening entertainments. Large and appreciative audiences have listened to addresses, lectures, inspirational poems and recitations, from Messrs. Robinson, Pierson, Plumb, Irvin, Gliddon, and Mesdames Matthews, Hendee, McKinley, Wiggin, McDonald, Stowe, and Miss Clara Mayo; and these literary exercises have been supplemented by sweet songs and instrumental music by Miss May Nickerson, Agnes Slade, the Lyceum children, and our own quartette, which is composed of our gifted President, Mrs. Matthews, Secretary A. W. Allen, and Mr. and Mrs.

In addition to the public workers at our Mediums' Séance, are many others in sympathy with our organization, and justly entitled to favorable notice, who, from delicate health or professional engagements, are prevented from regular attendance at our meetings. Most prominent among them are Mrs. E. C. Morton (whose gentle and elevated spirit and varied mediumistic gifts endear her to all hearts). Mad. C. Antonia (whose genial manners and medical skill make her a most welcome visitor and physician in many homes), Mrs. O. F. Alley (whose fine physique and strong magnetic power also render her services as a medical friend and adviser highly acceptable), Mrs. K. S. Aitken (who has lately been favored with new and wonderful phases of development), Mrs. A. D. Loucks (through whose elevated mediumship came those beautiful "Symbolic Teachings," as recorded in "Visions of the Beyond"), and Mrs. L. P. Anderson, the well-known trance medium.

Thus through our speakers, mediums and Spiritualistic literature, which has long been extensively circulated here, and is still to be found on sale at all our public gatherings, is the cause steadily advancing, and we trust that under the influence of the earnest utterances that go forth from Sunday to Sunday in our elegant new hall, our souls may be uplifted to the highest aspirations, and inspired to noblest deeds. them; that Priessnitz stopped their doling In conclusion I would add that Dr. J. M. Peebles has already been engaged to lecture for us, and we hope soon to be favored with the presstint, and that the use of Peruvian bark is only ence of other noted speakers, who will follow. MARY F. SNOW.

San Francisco, Cal., August, 1879.

Yearly Meeting of Portage County Spiritualists at Atwater's Grove. Mantua, Ohio, Aug. 3d, 1879.

[Reported for the Banner of Light by the Secretary.]

Sunday, Aug. 3d, 1879, being the appointed day for the annual meeting of the Spiritualists of Portage County, on Saturdary afternoon, Aug. 2d, a conference meeting was held at Citizens' Hall, at Mantua Station. to prepare a programme and perfect arrangements for the Sunday meeting. Dr. J. M. Peebles, O. P. Kellogg, Dr. Underhill, S. Bigelow, and other prominent speakers being present, the meeting was interesting, harmonious and profitable to all who listened to the noble thoughts and encouraging words as they fell from the lips of these veterans and noble workers in the spirit-

Sunday dawned clear, and notwithstanding the heavy rain that fell a little south of Mantua, proved a favorable day for the meeting. At an early hour the people began to assemble from the surrounding country, and by 10 o'clock there were some eight or ten hundred persons present, filling all the ample seats arranged for the occasion.

At the appointed hour, R. O. Halsted, President of the Mantua Society of Spiritualists, called the meeting to order. S. Bigelow sang a beautiful song with organ accompaniment. Bertha Smith, a sweet little girl of nine summers, a pupil of the Cleveland Lyccum, came upon the platform and delivered the invocation, which electrified the audience with its heaven born sentiments, delivered with such eloquence, pathos and power, by a little child.

R. C. Flower of Alliance delivered the morning address, occupying over an hour. Mr. Flower is a pleasing speaker, and his address was replete with sound logical argument, pleasing ideas and elegant thoughts presented in a way that carried conviction to the minds of his hearers.

O. P. Kellogg followed Mr. Flower in a twenty minutes' speech, when the meeting adjourned till 11/2 o'clock.

The wide awake Spiritualists from Mantua had nade ample provision for a pienic, and the well-filled baskets that emerged from obscure places to supply the wants of the inner man seemed like the work of magic, and in less than one hour all who desired were supplied with a good "square meal," and enjoyed the

happy greetings of old friends and acquaintances. Pursuant to adjournment, the meeting was called to order by Pres. Halsted. Mr. Blgelow opened with a song, after which some forty minutes were devoted to general conference, at which time the committee appointed yesterday on resolutions, through their Chairman, Mr. Bigelow, presented the following, which were adopted :

pointed yesterday on resolutions, through their Chairman, Mr. Bigelow, presented the following, which were adopted:

\*\*Resolved\*\*, 1st, That we recognize the inherent and malienable right of all individuals to have their own private opinion upon all subjects, and to be guided by their own reason and judgment; and we demand and will insist upon the right and privilege for ourselves.

2d. Our religion must be founded upon facts and demonstrated truths, and not upon belief.

3d. We despise all hypoerisy and caut, and deprecate bigotry and narrow sectarianism, and would do nothing to foster or encourage them; yet we do love the good old terms of Spirituatism and Spiritualists, and recommend our brethren and friends everywhere to cling to them in all their organizations and declarations of sentiments and principles, and not allow them to be dibuted and weakened and robbed of their force by the addition of any qualifying adjectives, prefixes or suffixes. But let us rather show a commendable pride in earrying boildy our own distinctive and well-earned colors, and if they have been draggled in the mire and dirt by fraud and dishonesty, or carried by unworthy hands and thus dishonored, let us redeem them from every stain by living and acting in all things in accordance with the heavenly and angelle principles of our grand Philosophy and God-ordained religion, so that our children and children's children may in the future recall with joy and pride the fact that we were simply Spiritualists.

4th. We recommend local organization or the banding together of Spiritualists for the purpose of coöperation, social culture, spiritual-aniodment and the dissemination of truth. But we earnestly protest against all creeds or formulated beliefs, or eyen the declaration of principles as the basis of organization or the lest of membership; for our beliefs are but the deductions from or summing up of the evidence to date upon various subjects, and may change to-morrow.

4th. We recognize with deep regret among Spiritualistically-inclined

The conference hour was fully taken up by different speakers from the audience. The recital of two beautiful poems by little Bertha Smith was one of the most interesting features.

At 2 o'clock O. P. Kellogg took the platform, and for an hour and a half held the now largely increased audience spell-bound. Mr. Kellogg has a style peculiarly his own, and has very few equals in controlling an audience. His unique and attractive way of presenting ideas, with his ready command of language and happy mode of expression, render him one of the most interesting and effective speakers in the field. At the close of Mr. Kellogg's address, the audience dispersed, all feeling that the meeting was a grand success, which is due to the live Spiritualists of Mantua, who always work with a will, and never do things by the halves.

#### For the Banner of Light. WE WALK BY SIGHT.

We walk by sight while others walk by faith; The new receive while some the old retain, Rejoicing in the bonds of ages past; Fresh springs of inspiration slake our thirst! Fresh rays of spirit-light our souls illume. All nature bursts with beauties ever new, Outvying all the splendors of the past. And thus the inner world doth aye unfold Some sweeter flower of truth and light and love, Which heedless millions trample in the dust-But still these roses fall in showers diffuse To make the earth a paradise in time! London, Eng.

The Bangor Commercial reports the discovery of a wonderful boy, ten years old, son of Colonel Fuller, formerly postmaster at Bangor. Here are a few of his remarkable feats: He Here are a few of his remarkable feats: He can, in an average of five seconds, tell the day of the week upon which any particular date in any year of the century fell. He never forgets a date. Among other things he can tell instantly when each President was born, when inaugurated, how long he served, and when he died. He can tell where he himself was, and what doing, on any specified day of the last two years. He knows all about the Bible, even to the number of yerses in each chapter of several of the He knows all about the Bible, even to the number of verses in each chapter of several of the books; he can give the substance of any verse in any chapter of any book; tell just where any event is described and where any scripture name is mentioned. He is equally at home with the hymn-books, being able to tell on what page any hymn in the Moody and Sankey and other collections is to be found. One evening somebody told him that twice two was four, and that was multiplication. He did not know it before, but the next morning at the breakfast before, but the next morning at the breakfast table he repeated the whole table. Fractions, and the addition, multiplication and division of them are his pastime, and the big dictionary furnishes him with light reading for many hours

Whatever good an umbrella performs, it is "put up"

# Runner Correspondence.

Missouri.

ST. LOUIS.-Mrs. A. T. Anderson writes: "The interviews of J. M. Peebles with the spirits at Terre Haute, as recorded in the Banner of Light of July 12th, can but gratify all interested, and give renewed assurance of the increasing powers of the invisibles to materialize. I am particularly thankful for this public en-

can but gratify all interested, and give renewed assurance of the increasing powers of the invisibles to materialize. I am particularly thankful for this public endorsement of those mediums by the generous-souled 'Pfigrim,' who has had such a varied experience in phenomenal Spiritualism, and whose testimony in their behalf, in this day of 'test conditions,' must be of great value to friends on either side of the river.

His statement so coincides with my own investigations with Mrs. Stewart and Laura Morgan, that perhaps I appreciate his visit there more readily. I could as soon believe that the sun does not shine west of the Alleghanies as to discredit my own senses as to what I witnessed in a number of their scances. I attended three or four before my own friends appeared, yet I did not denounce them, for others scenned to recognize and talk with old friends. I reasoned with myself that in due season I should be bessed with like results, for if if be a law for one spirit to return, the door must be open for all, sooner or later. The first that presented himself for my acceptance or relection was my little boy, who passed out of the material thirteen years previous, at two years of age. He was clad in the genteelfitting garments of a lan of fifteen: his little boots were distinctly heard on the platform as he came forth to greet me. No one present knowing of this child, so dear to me, was positive proof that the slight 'figure was not made Imprompth, it being the reverse of Mrs. Stewart's more matine size. Soon an old schoolmate appeared for recognition, wearing the regala of a Master Mason. For a moment I was unnerved, so unexpected was this visit. About twenty years previous I had embroidered an apron in silver buillion on lambskin, for the one who now stood before me in materialized form and gave his name—returning with that gift as the most fitting to be identified by. I was well rewarded for my patience and perseverance in waiting and watching.

I had the honor to be one of the guests at the reunion of Ju

as a medium at private senses, and speaks on this subject from a personal acquaintance with it.

Such a 'wonderful recantation' notice filled the church with those who thought to learn all about Spiritualism in an hour's time, thereby saving many years of anxious inquiry from mediums and others. But this new-fiedged 'Evangelist' unwittingly conceded too much for the Christian cause. After acknowledging the manifestations to be genuine, he, to make the dish more palatable, said that it was all the 'works of the Devil,' quoting readily the Pharisee's language against Jesus, which, however, is so far in the rear of the ordinary intelligence of to-day, it will not easily frighten people into the fear of investigation for themselves.

While at Mott's séances, my husband manifested very strongly, though he had been on the 'other side' but a few months. He understood the Spiritual Philosophy so well, (having been a devoted Spiritualist twenty-five years) that it enabled him to return unhesitatingly and talk as freely on different subjects as though no dissolution of the physical body had taken place. An Intidel friend of us both, who was standing by my side, looking with awe upon my husband's familiar countenance again, he my husband) turned to him smilingly, spoke to him about his doubting the fact of spirit materialization, adding: 'Can you doubt longer the immortality of the soul? When I used to talk with you on this subject you would look doubtingly; but do you not see my snowy locks?' Our friend replied: 'Mr. Anderson, I see you so plainly I am almost persuaded to become a Spiritualist.'"

#### Connecticut.

WATERBURY .- A correspondent writes under a recent date, speaking in good terms of the labors ac complished there of late by Dr. L. K. Coonley. The writer further adds: "Mr. and Mrs. R. R. Callender are the moving forces on the mortal side in this place. The friends contemplate the formation of a society here at an early date."

NEW HAVEN .- L. Robinson writes : "The 'Free Religious Association' of New Haven, now in the seventh year of its existence, may to-day be ranked among the intellectual and moral institutions of the

Religious Association' of New Haven, now in the seventh year of its existence, may to-day be ranked among the intellectual and moral institutions of the city. Tolerating, and inviting as it does, any reasonable amount of free speech, even that does not weaken four faith or disturb the harmony of those invisible cords which hold nine-tenths of our members in unity concerning the indisputable proof of man's existence after death. Therein is the secret of our strength and longevity. Stand for truth wherever you find it, is our watchword, and foes without cannot destroy us if they would, neither would foes within it they could.

On the 12th of August, in early mora, New Haven saw something lovely. It was a procession of nearly seven hundred people, members and friends of the Association, including one hundred and twenty-live children of the Sunday school, with banners and badges and bright faces, a band of music, and a car-load of baskets, bound for a grand time in the woods, for a day, as it proved, of unalloyed pleasure in the Naugatuck Valley, one of those rough-and-tumble places that leads one to look from 'Nature up to Nature's God, and wonder how things could be put together so wild and rude, so majestic, and yet so unspeakably lovely. 'High Rock Grave! Superintendent Beach!' (of the Naugatuck Valley Italiroad.) He will hear the, little children gleefully lisping these words after he has shullled off this mortal, I verily believe—that is, if he will listen. Our school is of course under the supervision of the Lecture Association,' and the system of teaching and the sentiments taught are 'Moral Ethics,' embracing the highest and purest morality as presented in 'Matikda Fletcher's' system known as the 'Ethics of Morality.' Creedal worship, sectarian religious faith, or dogmatic theology, are all ignored, and the children are rapidly acquiring a knowledge of what is really and truly good and practically useful.

Their training and the progress made as exhibited at the grove, brought out the most unbounded applau

## Michigan.

SHELBYVILLE.-Huldah A, Wheeler writes: " very remarkable work is being done here in healing the sick by Mrs. M. K. Boozer of Grand Rapids, Mich. The peculiarity of the situation is, that there are few Spiritualists here, and this is essentially a Christian community—one of the strongholds of Orthodoxy; while the recipients of spiritual beneficence are the stanchest members of their respective churches. It began with the restoration to comparative health of my husband from lingering sickness, called consumption, which had brought him to a point past cure by professional aid. Among a very large number that have been and are now being treated, I have failed to find one who has not shown improvement; and quite a number have been cured, who were given up as past all hope by the best medical skill that could be obtained. The astonishing results of the treatment of these especially, has aroused the people of quite a large section; and the majority, including many of the most prejudiced of the sects, unhesitatingly employ the new power, while a very few yet appeal in vain to their brethren and sisters to stand aloof from 'the works of the devil.'

Mrs. Boozer's forte is medical diagnosis through the sick by Mrs. M. K. Boozer of Grand Rapids, Mich.

dents compared with the mighty problem of life—here and in the eternities—to unlock which Spiritualism gives us the mystic key. Her great success in this com-munity of sects is so unusual a phenomenon, I thought your readers would take interest in it, as one of the many ways in which Spiritualism is silently yet firmly planting itself everywhere."

Illinois.

OLNEY.-James and Dorothy Bonnell write jointly, Aug. 11th, renewing subscription, and saying: "No words of ours are adequate to express our appreciation

words of ours are adequate to express our appreciation of the dear old Banner of Light, and the comfort it affords us. We would not exchange one invocation and lecture, such as we get almost every week, for all that is to be heard on a Sabbath day in all the ten churches of this place. So you may consider ours as a life subscription. We have taken it seventeen years, and shall not try to do without it.

The Spiritualists here are few and feeble, and are not able to sustain lecturers, but there is much liberality among the people, and it would be a good place for some missionary, test or healing medium, to stop at should they chance to travel through here. We are situated on the Obio and Mississippi Ralfroad, with a cross road connecting with the Central Ralfroad at Mattoon. Much good might be accomplished by the labor of love, for the fields are all white and ready for the harvest. Many invalids might step in, should the waters be troubled—one in our own house, a dear soldier-boy who suffered the horrors of Andersonvilla prison-life for fourteen long months. If he could be cured, we would reminerate the holper, and bless the angels and the dear old Banner and all connected with it. We can be found by inquiring at the Post-Office."

#### New York.

NORTH HANNIBAL.—Almon Mahannah, in remitting for books, says: "May God and the dear angels continue to assist you in the glorious work that you are engaged in, that you may sow broadcast the seed of truth, that it may spring up in the hedges and byways, so that all who are hungry for a knowledge of the truth may partake thereof and become satisfied. I have been a believer in the beautiful Harmonial Philosophy for more than twenty-five years, and with time my faith increases; but I expect soon to step across the stream and mingle with many dear loved ones who are waiting on the other shore. Bigotry and superstition are very rampant in this vicinity. Adventism, Methodism, &c., prevail extensively; but we must be charitable, for there are many honest, conscientious, people under the yoke. But there are those who dare to be free, who dare to think and investigate, and for such there is in the future a bright crown of conscientious satisfaction and glory." gels continue to assist you in the glorious work that

#### Alabama.

BIRMINGHAM, -A. P. M. Davis writes under a recent date that he has erected a dwelling a short distance from this city, and is much pleased with the spot, the elimate, the healthfulness of the location, and the treatment accorded by the inhabitants. "We have," he says. "some good Spiritualists here, and mediums too, if they would allow themselves to become developed. I hold at my house a circle every Sabbath afternoon, and many are anxious to investigate."

#### Iowa.

EARLY, SAC CO. - Luther Harriman writes There are several Spiritualists in this county, and we would like to have a lecturer or test medium come here. They could do more good than by tarrying in the older States. Will not some one traveling West give us a call?"

New Publications. "SUPERNATURAL RELIGION."-We are in receipt of a stout publication of some 1115 pages, to which the of D. M. Bennett, 181 8th street, New York. The work (two volumes in one) purports to be an inquiry into the reality of the claims of the Christain religion to be a Divine Revelation, and has already reached its sixth edition. Vol I, treats of miracles in relation to Christianity, also in relation to the order of nature; reason in relation to the order of nature, etc.; etc.; while the second is devoted to a consideration of the external evidence for, also the authorship and character of the fourth gospel-John-and the reliability or its opposite of the narrations laid down under the general title "Acts of the Apostles"; the resurrection and ascension of Jesus and other kindred topics are also discoursed upon. The author arrives at the conclusion that the requisite evidence does not exist that the system known as the Christain religion "is a miraculously communicated" one, or the result of a direct divine revelation of truths beyond the natural attainment of the human intellect. "Theoretically," says this writer, "the duty of adequate inquiry into the truth of any statement of serious importance before believing it, is universally admitted. Practically, no duty is more universally neglected. This is more especially the case in regard to Religion, in which our concern is so great, yet the credentials of which so few personally examine." Among the reasons for this lapse from duty he assigns an important place to the fear of that "odlum which has been" heretofore "attached to any doubt regarding the domfinant religion," but he states "the spirit of doubt, if strangely. All races and nationalities on the not of intelligent inquiry, has, however, of late years become too strong for repression." This being his platform he proceeds to "inquire" with determination and to set forth his views in the premises without fear. The multiplied authorities, reference to whose printed atterances is made on nearly every page, the passed away." presentation in the original Greek of disputed pas- | From the data that the life to come is but | sages, etc., combine with other indices to evidence much research and careful analysis, and the style in is improved by the improvement of this, that which the book is written will render it interesting even to the general reader, however widely he may differ from the conclusions arrived at by the author.

The concluding paragraph, in which Jesus and Paul are contrasted, will give the reader a clear insight into the scope and drift of this bi-volume:

are contrasted, will give the reader a clear insight into the scope and drift of this bi-volume:

"It is a most striking and extraordinary fact that the life and teaching of Jesus have scarcely a place in the system of Paul. Had we been dependent upon him we should have had no idea of the Great Master who preached the Sermon on the Mount, and embodied pure truths in parables of such luminous simplicity. Ilis noble morality would have remained unknown, and his lessons of incomparable spiritual excellence have been lost to the world. Paul sers no significance in that life, but concentrates all interest in the death and resurrection of his Messdah. In the seputchre hewn out of the rock are deposited the teaching and example of Jesus, and from it there rises a mystic Christ lost in a halo of theology. The ecclesiastical Christianity which was mainly Paul's work has almost effaced the true work of Jesus. Too little can now be traced of that teaching, and few are the genuite records of his work which have survived the plous enthusiasm evoked by his character. Theology has done its worst with the life; and that death, which will ever be the darkest blot upon history, has been represented as the climax of divino beneficence. The Resurrection and Ascension have delified Jesus of Nazareth; but they have done so at the expense of all that was most truly sublime in his work. The world will gain when it recognizes the real character and source of such dogmas, and resigns this inheritance from the Age of Miracles. For, although we lose a faith which has long been our guide in the past, we need not now fear to walk boldly with Truth in the future, and turning away from fancled benefits to be derived from the virtue of his death, we may find real help and guidance from more earnest contemplation of the life and teaching of Jesus."

T. B. Peterson & Brothers, Philadelphia.

Jesus.' T. B. Peterson & Brothers, Philadelphia, furnish us with copies of three fine volumes for summer reading, bearing respectively the titles of "Miss MARGERY'S Roses," (by Robert C. Meyers, author of "The Little Old Woman," Barbara Hicks," etc.) "MA-JOR JONES'S COURTSHIP," (with 21 full-page illustrations by Darley—the narrative being from the pen of William T. Thompson, Esq., of Savannah, Ga.,) and THE ROUGON-MACQUART FAMILY," (by Emile Zola, author of "L'Assommoir," "Helene," "The Abbe's Temptation.") This latter book is translated from the French by John Stirling. The whole series is brought out in the admirable manner by which the Messrs. Peterson are made reputably known in all parts of the world. For sale in Boston by New England News

Company. MOONDYNE .- John Boyle O'Reilly, of the Boston Pilot, has in this neatly executed volume (which is dedicated "To all who are in prison for whatever cause,") given to the reading world a literary work whose real aim, velled skillfully by the cloak of fiction, works of the devil.'

Mrs. Boozer's forte is medical diagnosis through clairvoyance and psychometry, reaching through present conditions back to first causes. Her method in healing is by examination and prescription, combined with the laying on of hands, as the case may require. Conspicuous among the cases just treated is the ineidental cure of one patient of the use of tobacco from a habit of thirty years' standing—the man having no desire for it from the time he quit its use. Connected with her healing is the teaching of truths which are in advance of those taught by our speakers and public workers, adapted to the needs and susceptibilities of each individual case. While acknowledging the great importance of the demonstration of man's immortality and the fact of communion with those gone before, her influences teach that these are but the merest inclis to present in an attractive form to many who are re-

delinquent, transfused with an uplifting instead of depressing force, so that prisoners should learn bene ficial lessons to be utilized on their liberation rather than led to score new grudges to be vented on the world at the first opportunity after the term of their sentence expires. This is the meaty kernel of the work, but it is enclosed in the defeately-molded shell of a narrative (the main scenes of which are laid in England and Australia) which is replete with the poetic genius of this spirited writer, and has undoubtedly here and there a thread of his personal experiences interwoven! MOONDYNE should find many readers, and seekers for it will find it on sale at the pleasant bookstore of A. Williams & Co., 283 Washington street, Boston.

THE CULTIVATION OF THE SENSES. - This book, published by Eldredge & Brother, 17 North Seventh street, Philadelphia, is the first in a series of five, brought out as manuals for the assistance of teachers in their arduous work, both of impressing upon and calling out the powers of the young minds committed to their care. Ten divisions, with appropriate headings, comprise its contents, which at a cursory glance appear to be worthy of extended perusal by parents as well as the dominies. The book can be had of Knight, Adams & Co., 32 Cornhill, Boston.

PRACTICAL BOAT SAILING, by Douglas Frazar, is a book which the yachtsman of these summer days will consider a personal friend. It is full of really valuable information on nautical topics; gives its lessons in language which is easily "understandable" by the merest tyro; has multitudinous plates illustrative of the subject in hand; is just the right size to be car ried in the pocket as a work for instant reference; and is alike a credit to its author and to its enterprising publishers, Lee & Shepard, Nos. (1 & 45 Franklin street, Boston, who have it for sale.

N. Tibbals & Sons, publishers, 87 Park Row, New York City, furnish us with a volume entitled, Sovi. THIRST AND OTHER SERMONS, by Rev. Francis Washburn, wherein ten of the pulpit efforts of that gentleman are given to the reading public. The work has already reached a second edition.

THE GOSPEL OF JOY. By Rev. Samuel Alman and S. H. Speck. Published by Oliver Ditson & Co., Bos-

#### "Is Anything Settled?" To the Editor of the Banner of Light:

No writer for your columns interests me more than does A. E. Newton. His analyses are close. With others I hope he will continue his criticisms upon the many hypotheses with which Spiritualism is laden, using his time sieve to obtain and collate the kernels of truth.

In an article of his entitled "Is Anything Settled?" published in a recent issue of the Banner, we discover the same clear reflection and accuracy of thought; but occasionally he stumbles, perhaps, as the rest of us have. Speaking of the "material form laid aside at death," he represents that in the next life spirits, gravitating to their own planes, allying themselves into distinct classes according to loves and instincts, are less liable to change or above title is attached-the book being from the press | progress than in this life-that in fact the opportunities there for improvement are less. This is the idea he plainly conveys. I have not now before me the article, else I would use an extract conveying this sentiment; but I am confident I have not misstated his position, and would not misstate for any consideration. He certainly means to tell us, and does tell us, that as we in this life are conglomerate and mixed up socially, our facilities for reform and enlightenment are better than in the spirit-life. Is not this a reclothing of good old orthodoxy in finer dress?

In this strange world of ours, seemingly so chaotic, the general progress of the race in intelligence and virtue is proportional to the civilizing and refining influences of the arts and sciences, inventions and improvements that bring us more and more into contact and affiliation with each other's interest. Within our own lifetime, by means of the discovery and application of steam to locomotion and electricity to news-carrying, humanity in general has made wonderful strides forward in education and spiritual thought and knowledge. This improvement has mixed us up most earth are thus jumbling together; and out of the chaos comes a new racial wave of civilization. We are learning of the heathen, so-called;

the continuation of this, that the spirit-world the strongest and best mind rules there as it does here-from these data we conclude the chances for mental and social intercourse in the next life are far in advance of this. Obviously the benevolent and enlightened spirits there, remembering their trying pilgrimage on earth, and therefore "touched with the feeling of our infirmity," are constantly devising ways and means whereby to bring the ignorant and benighted into discipline for good by direct association with the already regenerated ones. This is the joy of their labor there, their highest aspiration and deepest love. Our heaven on earth is best attained when we reach some dark and sin-stained soul and lead it into the liberty and light of truth. And surely it must be so there after the pattern of the spirifual Nazarene who ate with publicans and sinnerselse the spirit-world is not the heaven for which the seers of the ages have aspired with selfdenying labor and love. Fraternally,

J. O. BARRETT. Glen Beulah, Wis., Aug., 1879.

VITAL MAGNETIC CURE. By a Magnetic Physician. Boston: Coloy & Elich, publishers.
This book is written in the interest of what is more generally known as "animal magnetism" as a curative agent, and the author devotes a number of pages as an introduction in considering the history of magnetism as a remedy for disease. Much of this history partakes of the marvelons, and the things accounted aforetime as supernatural the writer claims to have been caused by vital magnetism. We might say that about this book there is an air of mysticism, which makes one think he is keeping the company of the "magic workers" as he reads. In the chapter in which be considers the "Moral Integrity of Healers a Necessity," the demand is made for clean living on the part of those who propose to enter into the practice of the "new school of medicine." . . . The preaching in this chapter is a very good kind of gospel. He treats of insanity, and considers magnetism as the natural cure for all mental diseases. The ancient and almost pre-historic doctrine of obsession is advocated as accounting for many cases of supposed insanity. . While great stress is put upon vital magnetism, as a curative agent, the author does not claim that it is a king cure-ail. His whole attempt is to relegate this formerly supposed lawless and supernatural agent to the realm of the orderly, and to show that those who use it should know what they are about . . . His statements of claimed authorities in the medical world, to the unrellability and almost groundless stupidity of the general practice of medicine, we hardly think would meet with approval from the best medical men in this country. A doctor who would say, in the light of the experience and developments in the medical art made in the last half century, that "the present system of medicine is a burning reproach to the profession," had better quit the practice. The closing chapter is devoted to what the author calls a "Biblical Account of Vital Magnetism." He does not believe in magnetism in the sense of callin

She was a modest little girl, Her name was Mattle Gordon; But on the fire she poured some oil, And she's salled the river Jordan.

#### SPIRITUALIST LECTURERS.

(To be useful, this List should be reliable. It therefore behowes those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur,

uyof appointments, or change of appointments, whenever and wherever they occur.

REY, WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALGAS, Matheld, Mass., 1907 26.

MRS, N. K. ANDROSS, Baince speaker, Defton, Wis. C. FANNIE ALIAN, Stonchain, Mass., STEPHEN PLANG, ANDROSS, Baince speaker, Defton, Wis. C. FANNIE ALIAN, Stonchain, Mass., STEPHEN PLANG, ANDROSS, TRIBE speaker, Betton, Wis. C. FANNIE ALIAN, Stonchain, Mass., STEPHEN PLANG, ANDROSS, TRIBE SPEAKER, BEATHELOTO, VI. Mus., DR. M. A. AMPHLLLIT, care Dr. C. Bradley, Dayton, Ohlo.

MRS, R. AUGUSTA ANTHONY, Alddon, Mich., MRS, R. AUGUSTA ANDROS, BRITHEL, care Mr. Ada H. Foye, Box 173, San Francisco, Cal., Cat. Mr. Ada H. Foye, Box 173, San Francisco, Cal., Cat. Mr. Ada H. Foye, Box 173, San Francisco, Cal., Cat. Mr. Ada H. Foye, Box 173, San Francisco, Cal., A. O. B. MINTE, Glen Boulah, Wis. MRS, R. W. Scott Blittott, Wis. Mr. Lathield, Mc. Catr. H. H. Brows, Carefol Montree st., Brooklyn, N. Y. T. C. Blittott, Dr. Warket Street, San Francisco, Cal., Mrs. H. F. M. Brows, Santial Kubana, Cal., Dr., Jays. K. Ballitay, care of Religio-Philosophical Journal, thicago, Hl. Phot., S. B. Brittia, S. West With History, N. W. J. Charles, C. Browk, Mrs. Brittle, The Roows, St. Johnson't Centre, Vi. J. R. Bullia, G. C. Brows, St. Johnson't Centre, Vi. J. R. Bullia, G. C. Brows, St. Johnson't Centre, Vi. J. R. Bullia, G. C. Brows, St. Johnson't Centre, Vi. J. R. Bullia, G. C. Brows, St. Johnson't Centre, Vi. J. R. Bullia, G. C. Brows, St. Johnson't Science, Mass. Mrs. A. P. Brows, St. Johnson't Science, Mich. A. B. Brows, Sov. Ohlosson't Centre, Vi. J. R. Bullia, G. C. Brows, St. Johnson't Science, Mich. A. B. Brows, Sov. Ohlosson't Centre, Vi. J. R. Bullia, G. C. Browshill, R. Charley, R. Bullia, G. Warter, Mrs. L. C. Locchies Inc., C. C. Browshill, R. Charley, R. Bullia, R. Warter, G. C. Brows, St. Johnson't Centre, Vi. J. R. Bullia, G. C. Browshill, R. Charley, R.

A. P. BROWN, M. D., philosophical, Whiteshoro, Texas, Mrs. Arry N. Bernylman, 20 Porter street, Boston, D. S. CAROWALLADIA, 25 West Seventh street, Williamston, Del. W. J. Collytelle, inspirational orator and poet, 8 Dayls street, Boston, Mass. W. Amer. Charl., 25 West Seventh street, Williamston, Del. W. J. Collytelle, inspirational orator and poet, 8 Dayls street, Boston, Mass. W. Amer. Charl., Portland, Ore. Mrs. Herrife C. Lurke, Enance speaker, will answer calls to be fure or attend funerals. 57 Dover streek. Boston, Mrs. S. E. Crossman, E. Tremont street, Boston, Mrs. S. E. Crossman, E. Tremont street, Boston, Mrs. Alennert, C. Charl. Palmylle, Ct. George W. Carley Der. Reinfeldighte, Und. Mrs. M. J. Collician, Champilla, Undergraved, Cal. Mrs. Belle, C. Collician, Champilla, Undergraved, Cal. Mrs. J. Collician, Champilla, Undergraved, Cal. Mrs. J. Collician, Champilla, Undergraved, Cal. Mrs. J. F. Collician, Childenniane, O. Robert Coopera, Reflectoriative, O. Robert Coopera, Reflectoriative, O. Robert Coopera, Billedights, Collician, Collician,

SAMAN GRAVES, Insulvational, Grand Rapide, Mich.
MISS LESSER NEWELL, GOODERL, Boy S7, Amberst, Ms.
MISS, CORNELIA GARDNER, 63 Jones Street, Rochester,
N.
G. H. GEER, Inspirational, Rattle Creek, Mich.
MISS, M. C. GAME, NOVES, Filmt, Mich.
LORAS, GREGG, West Littleton, Mass.
ELLA E, GHISON, Marshalton, Pa.
MISS, V. M. GEORGE, & Edits Street, Roston, Macs,
E. ANNE HISMAN, West Winsted, Ci., Box 323,
Lyman, C. Howe, Fredonia, N. Y.
MISS, S. A. ROGERS HEYDER, Grance and Inspirational,
Grass Vafley, Nevada Co., Cal., care Wim, Heyder, Esq.
MISS, V. A. ROGERS HEYDER, Grance and inspirational,
Grass Vafley, Nevada Co., Cal., care Wim, Heyder, Esq.
MISS, A. ROGERS HEYDER, 325-§ Bushstreet, San Franelseo, Cal.
CHARLES HOLT, Clinton, Onedda Co., N. Y.
WM, A. D. HUME, West Shile P. O., Cleveland, O.
R. W. HUME, Long Island City, N. Y., will lecture on
the reforms connected with Spiritualism.
REV. J. H. HARTER, Anburn, N. Y.
DR, E. B. HOLDEN, Inspirational, North Clarendon, VI,
MISS, F. O., HYZER, 43E, Raltimore st., Baltimore, Mol.
MISS, I., HETCHESON, Inspirational, Owensyllie, Cal.
DR, ADELLA HULL, 229 First street, Detroit, Mich.
HENRY HITCHECOCK, 629 North 5th St., St. Louis, Mo.
MISS, M. A. C. HEATH, Bethol, VI.
ANTHONY HIGGINS, Jr., 200 Shewart street, Philadelphia, Pa.
MOSES HULL, 229 Someryille avenue, Someryille, Mass,
DR, D. W. HULLA MI, HOLMES, Sail Lake City, Utah,
ZIELLA S, HAATINGS, Inspirational, East Whately, Mass,
DR, D. W. HULLA MI, HOLMES, Sail Lake City, Utah,
ZIELLA S, HAATINGS, Inspirational, East Whately, Mass,
MISS STSIE M. JOHNSON, 37 First avenue, South Minmenolis, Minn.
MARY L, JEWETT, M. D., Trance, Rutland, VI.
W. L. JAVEK, HAVER, M. D., Grance, Rutland, VI.
W. L. JAVEK, HAVER, M. D., Grance, Rutland, Co., O.
MRS, R. G. KYMERLE, Lebandon, N. H.
MRS, R. G. KYMERLE, Lebandon, N. H.
MRS, R. G. KYMERLE, Lebandon, N. H.
MRS, R. G. KYMERLE, KNOWLES, Recolostific, Mich,
MRS, DR, H. R. KNAMOS, KOY 27, Traverse City, Mich.
MRS, DR, H. R. KNAMOS, KOY 27, Traverse City, Mich.
MRS, LAURA KENDRICK, 3

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Sunapee Lake Spiritualist Camp-Meeting. The spiratiatis of New Hampshite and Vertuent will hold a Camp-Meeting at 196da 10's Landing, Newbury, N. H., commencing August 21st, and closing September 15th, 1870.

Situation of Gray, Blobest's Landing is situated by

5. C. Commoning Agas 1 718, and chosing September 15th, 1875.

Niluntion of terror. Reobject's Landling is situated in the town of Newgary N. H., agas the gastern shore of Lake Sunager, say intestient the Rathead station on the Concentrated Chemon Rathead. The strained station on the Concentrated Chemon Rathead. The strained station on the Concentrated Chemon Rathead. The strained and Newborn Station.

Note that the strained strained the strained Lady Woods sum makes come from with all trains on this road at Newborn Station.

Note that the strained strained the strained Lady Woods sum makes for 1870, effect, J. M. Paul, of Stowe, Vi., a fine Inspirational speaker, will be present during the carting George A. Indian of Shedron, Massa, well known throughout the Last, will be present during the entire meeting. George A. Indian of Shedron, Massa, well known throughout the Last, will be present during the entire meeting. Tradoscipl heads of Greenheld, Mass., President of Lake Plea and Camp Meeting, has promised to be present september 7th. Meeting, deathers and Missacres, George Plant, both hims peakers, them Vermout, are expected. Other speakers are risgaged and expected.

Mediums. W. Harry Powell, Independent state-willer, of Philadelphia, Penn.; Win, Eddy, and his sister, will minicon both materializing modoune: Henry B. Albent machine, but materializing modoune; Henry B. Albent machine, of Orange, Massa; Di. A. Hodge, best medium, of Orange, Massa; Di. A. Hodge, best medium, of Orange, Massa; Di. A. Hodge, best medium, of Boton, Missa, and man others momenton will be present during the meeting.

Muller in altendance. Socied Concents will be given every shear, for the model and expected by the service of the necting.

Particle of the necting of central and other town.

Robert's Landling of central and other town.

Particle of the necting to the strain Missachnests and New Hampshire, will make connections at London.

Particle of the necting to the strain of the first of the deligination of the proposition of the s

magner recents, to at sevents a day.

A Post-office will be found at he adoptation. Telegraph office in ar.

Spillfundishe books will be four at he adoptation. Notably among them the entire works of Prod. Win. Denton and Dr. Peebles. Also the Ranne of Light, the labest spiritual journal in the world.

A large stock of fee, stored in commodions fee hortestal A good Photograph Arits will be present.

A Restaurant will be established upon the ground. Monthlyth Encoursions on the Science Lady Wessian will be horder.

Pientle Days. Aug. 26, 28, 864, 2 and 1, will be Pientle Days. Speaking in the morning at loose. Dane mg at 2 and 7 p. M.

All letters of limiting should be addites set the either one of

All letters of inquiry should be addressed to either one of GEO, W. BLOWGELL, Newbury, N. H., Arrangements.

Freethinkers' National Convention.

Freethinkers' National Convention.

The New York spine Freethinkers' Association hold their Third Annual Convention at Chautanqua Lake. Sept. 17th. 18th. 19th. 20th and 21st. The Association as heretome tryines the Freethinkers of the Union and of Canada to unife with them and make this a National Concention. Arrangements are already perfected for alroid half railroid Airs from mearly every city in the United States. A tent that will seat 2000 persons has been promined. Cheap hotel rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance.

H. L. Giller, Scendary.

Annual Convention of the Connecticut Associa-

The Fitteenth Annual Convention of the Connecticut Association of Spiritualists will assemble at "Loomis Hall," New Haven, on Friday, Sept., 26th, at 109 A. W., and continue in session three days. All members and triends of the Association are couldnly invited to attend.

Berorder,
L. ROBINSON, See'y,

The Northern Wisconsin Spiritual Conference The Northern Wisconsin Spiritual Conference Will convene in Omro, Wis, Sept. 26th, 27th and 28th. Dr. James M., Peobles is already engaged for the occasion. Officer speakers will be in attendance. All Liberalists Instituted to participate. Efforts are being made to seems the attendance of a first-class test medium, "Officers for ensuing year wiff be effected," W.M. M. Lockwood, Press. Dr. J. C. Phullits, Soc. y. Ourro, Ang. 27th, 1859.

#### Erle County Meeting.

The Annual Meeting of the Priends of of North Collins and Collins, will be held in Henrock aran, Brant, Erle Co., N. Y., beginning on the 5th of 8 plember, continuing three days (stift, 6th and 7th 8 pc, Mrs. Lydia A. Pearsall, Mrs. Ametia Colly, Lyman C. Howe and others are expected to he present.

By order of Committee, 189 North Collins, Aug. 3th, 1879.

The Next Consterly Meeting

Of the Spiritualists of Western New York will be field at Lockport, on Saturday and Sunday, Sept. Eab and 11th, Mrs. E. L. Watson Scienzagol to Speak. All are having attend.

Groupal W. TAYLOR, Commettee, Mrs. E. Griffelder, Vennacities,

#### Passed to Spirit-Life:

From Boston (Charlestown District), August (3th, Charles ... only sen of James and the late Jennette Vlams, and H years and 9 months,

31 years and 9 months,

Charles has for a long time been a confirmed awald, and
anxiously awaited the change that would tree hit spirit from
list frail garment of mortality, and permit it to meet his
mother (who passed on just live mentils previously, March
lath). The leaves this side a brotel lather, sister and companion, who are cheered by the knowledge that from the
hither shore he will watch over them, as tendedly as they
have bor binn while awaiting his glorious change. At his
request, the writer, assisted by Mr. Charles Abboth, Mrs.
Joseph Carranid Miss C. Campbell, othertic dath is funeral,
which was held at the forms of life father, No. 2 Authorn
Court, on the attennous of Aug. John, At the close of the
ser vice life remains were removed to Mablem for inferiment,
71 Leverett street, Roston.

From Auburn, N. Y., August 17th, Milo J. Webster, one of the oldest and most respected citizens of the place. of the oldest and most respected eithens of the place.

Major Webster, as he was familiarly known, was born at Saratega Springs. N. Y., Nov. 30th 179s. At the time of distributions from Saratega Springs to Austra in the time of distributions from Saratega Springs to Austra in the earliest His father, Milo Webster, served in the patriot army during the Revolution, and the subject of this notice, then but a youth of fifteen years of age, participated with home in the war of 1812-13-14. On the 11th of December 180, Mr. Webster was united in marriage to Julia Ausins, a result into the varieties at which and as the truits of their union they were blessed with the children, five daughters and Rivesons, the latter all serving with distinction in the late war of the rebellion. The deceased was the first person precived into the communion of the flapfits church of this city, but died embracing the spiritualistic faith. He was a kind husband, a deviced father, an honest man. No higher enlogy can be pronounced.

From Mystle River, Conn., August 6th, of apoplexy,

From Mystle River, Conn., August 6th, of apoplexy, Capt, Harry Ashbey, in the soft year of his age.

He was worthy and consistent member of so bety, and a firm believer in the Spirtmal Philosophy for many years; he was waiting patiently for the Angel of Change to open the door and led bits spirit free to join his companion, who passed away Jan. 30th, aged 76 years, having spent over fitty years in harmonious relations in carthellte. They have joined hands across the river, to go on gathering the farter flowers where sleckness and sorrow are unknown. In the land of the sweet by and by "may the bright light of Spiritualism, which has illuminated their pathway in the past, continue to choor them by the future, shining brighter and brighter until the period day.

Functal services by the writer and others.

West North, Cybin.

From South Rosten, August 20th, Mr. Nathan Wheeleft.

From South Bosten, August 20th, Mr. Nathan Wheeler, aged 7a years and 1 month.

He was one of the oldest and firmest Splittualists, ever tristing in the manifestations, which made the rutare bright before him. His children, who all joined with him in the bellef, now have another attraction to splitt-life, where parents and children may all enjoy the rest that each weary one here is waiting for. Functual services by the writer, SAMUER GROVER, and West Canavard street. Roston.

462 West Concord street, Boston. From Florence, Mass., August 13th, Dr. L. Smith, aged

To years.

The was for many years a real carnest Spiritualist. By this change of the a whe is benefind an affectionate husband, children of a khat and provident lather, and society of a useful physician. The functual services were conducted by the writer.

DR. H. P. FARIFIELD. 70 years.

Oblinary Notices not exceeding twenty lines published gratuatously. When they exceed this number, twenty exents for each additional line is required, payable in advance. Aline of ayale type averagees ten words.]

#### TO BOOK-PURCHASERS.

Spiritual, Proive. Reformatory and Miscellaneous Books. A Character appears his confine to the most Recker 68 of the positive of corresponding Any Recker and held with a America that our of points will be sent to

And Carlogues of Easts Parties Cant for Sale 1, with tall 1 & Rt went free. The

#### SPECIAL NOTICES.

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# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 6, 1879.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Place, corner of Province street lawer Flour.

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#### Special Notice.

and the public that we have secured the services of Mr. W. J. Conviller, the well-known inspirational medium, whose spirit-pides will answer questions that naiv be propounded, oralto the surpose herein expressed. The first setulars in our next issue.

Professor Neuronis of the Popular Sologie Monthly. And yet it that for him a figure fastination. It largets him. He capted east it of. In his September issue his leading article of sixteen pages is a translation of Professor Wurdt's antagonistic letter, a ldressed to Professer Ulrigit of Halle, a recent convert to Spiritualisms. Velor tunving if are some ten artisby Mr. Yeaman's bin self, commending Herr the unscientific, because untine, information: that "Slade was e ested from England"; it being notorious, on the contrary, that the presecution against Slade fell through, and that Lankester, his persecutor, that "conceited and excitable youth," as he is described by his teacher, Professor Ludwig, not a nly won no laurels in the encounter, but showed the white feather in declining Shade's courteous effer to give him a second sitting, free of expense.

Following the letter by Wundt and the introductory remarks by Youmans comes a somewhat vapid article by the irrepressible Dr. Beard, entitled "A Remarkable Cojneidence," we may accept his own estimate of it, has not Columbus, but to the unguitude of which the public seem as fet to be incorrigibly blind. On page of angents a brief lefter from Dr. A. L. Child, of Nebraska, recommending that Mr. Yournans should give a little more attention to the other side of the question in the matter of Spiritualism. On page con is an article. by a correspondent entitled "A Wonderful Phenomenon Accounted For," and intended to show that supposed spirit manifestations may sometimes have very simple explanations; a truism which it needs no ghost to inform us of. On pages 709, 703, 702, is another paper by Edifor Youmans, intended to justify his course in excluding from his magazine articles defending Spiritualism from the attacks to which he gives such ready and frequent admission.

Thus it would seem that his mind is somewhat exercised on the subject; that the persistency of Spiritualism in not subsiding into a terred, disturbs him greatly. His purpose is to show that Spiritualism is not a subject that can be noticed by science without a violation of the first principles of the latter.

And how does Mr. Youmans attempt to prove this? Why, by asserting that science postulates? an inflexible order of nature as the foundation of all its work. We will not raise the question whether or no this postulate is true? We will simply deny most emphatically what Mr. Youmans asserts so confidently, namely, that Spiritualism violates the order of nature.

He proclaims that the Spiritualist "denies his order of nature as being unalterable; he knows of that which is above nature, that is greater than nature, that interferes with it, and breaches all its vaunted stabilities with infinite ease." And Mr. Youmans adds, in clinching the nail, "That such is the attitude of the honest Spiritualist is undeniable. He approaches the man of science not as an inquirer-he does not know what inquiry is-but he comes with his mind made up, saturated with credulity, and full of tales about what is going on in transcendental spheres, psychic realms, and the supernatural

Now all this assertion as to the attitude of "the honest Spiritualist"-supposing that he is not a fool-is not only an exaggeration but an untruth. The medium or sensitive, who claims supersensual knowledge, may profess to see what is invisible to normal sight, but the honest Spiritualist, the level-headed investigator, building day Excursion Steamer Ella to appear before on positive, demonstrable phenomena, does not do one of those things which Mr. Youmans of breaking the "Sunday Laws." charges upon him. On the contrary, the attitude he assumes is something like this: "Mr. Editor, I went the other day to Mr. Charles E. nothing; for, whether good or bad, it does not | plish," is its theme.

affect the certainty of the phenomenon I witnessed; I took my own book slate, which I had conditions impervious to fraud or delusion, I ing while I held the closed slate in my own of my person; no other individual being pres-

This is the kind of phenomenon for which the honest Spiritualist may properly claim a scientitle recognition ; and Mr. Youmans well knows Moses, of London, he will find so has mass of crushed Spiritualism? testimony as no tair and reasonable mind can well resist. But Mr. Youmans will resist its is in redible, because it is in violation of the laws of Natures

His answer is unscientifie; it Is a mere be tzing of the question. When did Mr. Youngues, sive treatment of the subject than is presented peculiar phenomena, and their sensitive media, if acquire such a knowledge of the laws of Nature in this letter by Wundt could not well be de- they hope for either the ordinary "toleration" as would justify him in asserting that it is a con-vised. He admits that be cannot explain the of opponents, or the approving verdict of their tradiction to those laws to postulate therevists phenomena, some of which he had witnessed; own self-respect! ence of intelligent beings, provided with organ- and in the next breath he volunteers the hyisms, invisible to our coarse, imperfect senses? pothesis that they may be "well-managed feats A plane is played on by a force intanzible and unseen. "It is a violation of the laws of Na- denial of what it has always admitted, namely, ists, that community have decided to give up the ture," cries Mr. Youmans. But this is the cry the fact that Spiritualism has existed in all ages practice of complex marriage, so that they will of his ignorance, and not of his intelligence, of the world, and that the same phenomena That a book should be carried from one room to another without mortal agency may be perfect-back as human history extends. He assumes | ferred. What will remain of their communism ly consistent with the laws of Nature, when comprehended in their completeness.

elains have been investigated for the Lunched genes, and all science is a report against them." and work angecting to populative sciences. Measurement of the phenomena, "admitting them to be genuine," (I shows the utterly inscientific characters and communicative theory is to be supported by the phenomena, "admitting them to be genuine," (I shows the utterly inscientific characters and communicative standard standard by More (1687), Glanvill 1675), Blackstone (1786), actor of his objections, and the charlatarry that to be united by the control of the phenomena, "admitting them to be genuine," (I shows the utterly inscientific characters and communicative standard sta We take pleasure in announcing to our friends their contemporaries. There is no evidence that duce any adverse report of any authority that science has presumed to make. He transcends. Prof. Wundt admits that the phenomena are

He objects to "a belief in glosts who can since with take place on Today other, Soc. 12th Aick holes through the forten contexture of mainstant, of the parties of a further parties to a further parties to a fundamy where." Such beliefs, he tells us, "are league's attack. But will the Popular Science active labor-at least for a time. She desires to permicious, not only because they are intrinshally false and absurd, but because they are Spiritualism as a Scientific Question, may long be stillity to science, and are a fatal-Spiritualism seems tool a the jet aversion of costraction to the advance of rational educa-

The absurdity of this kind of lamentation will the percentized when it is seen that the whole agaestion reduces itself to this: Are the phenomena trace that is, do they occur as report- ation. Truly a liberal programme for a journal ed? 45 aneumategraphy, or independent writer claiming to be scientific! ing, a fact 5 We assert sand millions in all parts of the world a serf that the phenomena do occur. This being the case, the persistent argu-Wundt's letter, and in which he gives his roaders ment of Mr. Youmans that they are violations of natural law is annihilated forever. We must enlarge our notions of natural law so as to take in the new, yet ever-ancient facts. Instead of blindly raving against facts, which are "divine illselosures", let Mr. Youmans honestly go to work to test their occurrence. Prof. Wandt, whom he so highly commends, admits! that he is not in a condition to express a conjecture as to how Slade's experiments were performed; yet immediately afterwards the oblivious Professor suggests that they were "wellmanaged feats of jugglery,"

In denvire that well-attested phenomena are subjects for scientific investigation, Mr. Youand intended as a puff of his great discovery of phanes is going directly in opposition to the seithe "Six sources of error"; an event which, if entitle method. He is setting up his own construction of nature's laws as a finality. In rebeen paralleled since the days of Copernicus and 'ply to the charge of "partisanship," he replies :  $^{lpha}$  We are partisans—partisans of the multiplica- . tion table, partisans of the law of gravity," &c. This is a childish retort, for it assumes that the stion, Arc there Spicits? has been decided in the negative as conclusively as the accuracy of the multiplication-table is fixed in the affirmative. But the controversy is not ended; and when such men as Zollner, Weber, Feehner, heibner and Boutlerof, all eminent men of ience far above the standard reached by Mr. Youmans, testify to the objectivity and genuineness of the Slade phenomena, it is not the influence of Prof. Wundt, even when backed by that of Prof. Youmans, that is going to arrest the progress of a great, eternal truth.

The venerable Ulrici, one of the foremost of ontemporary philosophers, may rest assured that he will be sustained in his defence of Spiritualism. His friend and co-worker, the late Immanuel Hermann Fichte, was right in the: corpse and allowing itself to be decently in pamphlet written shortly before his decease, and in which he said: "The cause of Spiritualism is secure in Germany."

The letter of Prof. Wundt is remarkable only pertaining to the phenomena. The only hypothesis he can suggest for the marvels through he tells us that even if the phenomena are what | at the Grand Opera House, in the city of Cinwe think them to be, they must be ignored by cinnati, Ohio, on the 13th and 14th of Septemscience, since they are "prejudicial to the moral development of man. We can, therefore," he says, "leave the question entirely alone, whether or not you have ground to believe in the Spir- the United States an opportunity of consulting itualistic phenomena."

After a mediaval sentiment like that we think we may safely leave it to our readers to decide how far Prof. Wundt is qualified, by a sense of what is due to science, to discourse upon "Spiritualism as a Scientific Question."

The friends of free-thought everywhere should have the tract recently published by Mr. Byron Boardman, of Norwich, Conn. It is entitled "Sabbatarian Laws, Considered from a Christian Standpoint." He will furnish this tract at \$2,75 per thousand copies—simply the ost of printing. The matter is judiciously placed before the reader, and no doubt that all liberal-minded people, whether in the Church or out, will endorse the writer's views. It is important that this tract be widely circulated as speedily as, possible, as the bigots of Connecticut have already cited the officers of the Sunthe police court in New London, on a charge

essay from the pen of Charles, W. Gardner, of Freeville, etc., Liberal Meetings-the remarks

#### "Sureastic and Crushing."

just purchased; and, in broad daylight, under to Noah's Atk is said to have comforted him- the Yearly Meeting of the Portage County Spirself with the conjecture that it was n't "going itualists, held at Atwater's Grove, Mantua, O., go, three time, successively, independent writ- to be much of a shower." Such has been the Aug, 3d. During the procession of that gathconsolation of the opponents of Modern Spirit- ering a series of resolutions were presented hard, cold, envious, false, scornful, bitter, sarcastic, hand, and while Mr. Watkins sat four feet off malism ever since its outbreak in 1847. To reck- by the appropriate Committee, through their from me, without touching the slate or any part on up the number of time, that the "humbur" Chairman, Mr. S. Bigelow, (and adopted by the of my person; no other individual being pressure that the "foul superstition" people present) the items in which are worthy been exposed," would be an impossible task, the third, fourth, fifth and seventh resolutions ting much comfort from an article by Prof. following clause: that he cannot refuse that claim without assuming that the whole story is a falselic od. If he cares to satisfy himself on this point, he can do so by seeing Mr. Watkins under favorable conditions; or, if he will read the little volume, entitled "Psychography," by the Rev. Stainten Moses, lef Lenden, he will find such a mass of trushed Spiritualism?"

Wandt, of Leipsie, of which a translation appears in the last Populary School Monthly? The Digory and narrow sectarianism, and would do nothing to foster or encourage them; yet we do love the Cransceipt hails it as "Sarcastic and Crushing."

And such will be the cry of the secular and reflict to them in all their organizations and declarations and declarations in the last Populary School Monthly? The Digory and narrow sectarianism, and would do nothing to foster or encourage them; yet we do love their forements of the first of the secular and recommend our brethren and friends everywhere to cling to them in all their organizations and declarations of sentiments and principles, and not allow them to be diluted and weakened and robbed of their force by the addition of any qualifying adjectives, prefixes or sufficient.

ter this cry can have read Prof. Wundt's article. thus set forth, but prefer to allow it to stand killed recently in Connecticut. The question is, How He will tell his informants that the whole thing the is in the form of a letter to Prof. Ulrici, of out in its native strength! The paragraph is Halle, who admits the well-attested phenomena one the clear-cut point of which would be weakthrough Slade, and justifies the spiritual infer-lened by mere elaboration. Spiritualists must ence. A more feeble, irrelevant and inconclusivated by their colors, their distinctive name, their of jugzlery." He attributes to Spiritualism the common now have appeared sporadically as far that the operating spirit is under the influence of the medium, whereas it is the medium who "The believers in astonishing revelations ask, is under the control of the spirit. He makes for investigation," says Mr. Youmans; "their many other blundering assumptions. Throughout his letter he manifests a most shallow acquaintance with the subject he affects to crush. This is another exaggeration, very unbecoming. The stress he lays upon the "immoral tendenin a work affecting to populatize sciences. Me- "cy" of the phenomena, "admitting them to be were all seliment scholars or men of science, underlies them. The only question in which and the belief of the Modern Spiritualist was science is interested is, "Are the phenomena the equivalent of theirs, and of that of millions of true?" Prof. Wundt tries to forestall the prejudices of his readers by telling them that the schence has ever investigated the subject in such phenomena, even if true, are immoral and dereport; indeed we defy Mr. Youmans to pre- admissible argument in a purely scientific dis-

ly or in writin flat our Public Free Circles Room, science in his hold assertion; be enters the realm to him inexplicable. But he tries to discredit Monty mery Place. He will devote one home of my theand chimera; in spite of all his professe them by assuming prestidigitation; an hypothsis which was emphatically repudiated by Bel-Jachini, the leading "conjuter" in Berlin.

Undoubtedly Prof. Ulrici will reply to his col-Monthly find it convenient to give the reply a place in its pages? Probably not; for, in the the most ample testimony, if they do not coin- will be given. cide with what he individually thinks the laws Top nature ought to permit, are contrary to scisence, and must be excluded from its consider-

#### A Kindly Act.

A brief note, of which the following is the extent, reached this office from Providence, R. L. August 25th: "Messrs, Colby & Rich | Enclosed find check from a lady friend for twenty dollars, for the benefit of the Banner of Light," unknown donor, who has thus taken occasion. and in such a delicate way, to testify her appreciation of this paper and the labor it has been privileged to perform in the cause of spirit-return and communion. At a time when so many who call themselves Spiritualists seem to feel it a bounden duty to strike hands with Orthodoxy in efforts to belittle the media of the New Dispensation and abuse all who dare to stand forth in their defence, the action of our kind though unknown friend is particularly pleasant and suggestive.

### W. H. Powell's Mediumship.

Certain hypercritical Spiritualists and others are endeavoring to make it appear that Mr. Powell's slate-writing manifestations are not the result of spirit-power, but on the contrary are produced by himself. A gentleman who has had much experience in such matters called at our office recently, and informed us that he had critically examined the medium while the manifestations were going on, and was obliged to come to the conclusion that they are not fraudulent. Other competent and reliable parties also inform us that they have no idea whatever that Mr. Powell deceives. There seems to be a combined effort in certain quarters, for selfish reasons, to ignore phenomenal Spiritualism altogether. But their schemes in this direction will surely come to grief.

### A Convention of Liberals.

We have received a document signed by Robert G. Ingrisoll, James Parton, T. B. Wakeman, E. H. Neyman, Parker Pillsbury, J. P. Mendum, Horace Seaver, and B. F. Underwood, as Comfor the dense ignorance he displays in all things mittee of Invitation, wherein it is set forth that: "A call has been made by Hon. Elizur Wright, President of the National Liberal Slade is jugglery! But, with amazing candor, League, for a Convention of Liberals, to be held ber, 1879. The object of this Convention, in addition to the transaction of the ordinary business of the League, is to give the Liberals of as to the propriety of taking political action."

### Sunday Meeting at Shawsheen.

By reference to the card of Dr. A. II. Richardson, on our fifth page, it will be seen that a meeting will be held at Shawsheen River Grove, Sunday, Sept. 14th, under management of that gentleman, the services to include a sacred concert by Ripley's Band, tests by Mrs. Maud Lord Mitchell and Mrs. Nellie Nelson, a séance weather prove favorable, no doubt a large assembly will be convened.

Mr Attention is called to the admirable discourse (on first page); "THE PATHWAY OF AN-GELS," given by Spirit Emanuel Swedenborg through the trance mediumship of Mrs. Cora L. V. Richmond. We shall revert to several points in the lecture in a future issue.

Ma The Weekly Ithican, (N. Y.) has devoted, Em We shall print next week an admirable of late, considerable space to accounts of the quite fully reported.

#### Stand by the Colors!

The poor fellow who was refused admission | On our second page will be found a report of has been crushed out, that if the swindle has of far more than a cursory glance. Notably And now our friends of the daily press are get- -the first named especially, wherein occurs the

r suffixes."

It is hard to believe that the persons who ut-; We might proceed to descant upon the idea

หลัง In response to a proposition by John II. Noyes, the leader of the Oneida (N. Y.) Socialconsist of two distinct classes-the married and the celibates-both legitimate, but the last preafter these modifications is defined thus: "1. We shall hold our property and business in common. as now; 2. We shall live together in a common household and eat at a common table, as before: 3. We shall have a common children's department, as now: 4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement."

Bar We are having evidence from various sections of the country to the effect that Dr. Charles Main, of 60 Dover street, this city, is remarkably successful in his extensive practice. The doctor is himself a medium, and assures us that he is daily en rapport with denizens of spirit-life. We know this gentleman is an exa way as to give the beast weight to any adverse, basing in their tendency. As if that were an cellent clairvoyant, as we have had evidence of his powers in this regard for many years, which indoubtedly accounts for his superior knowledge of the cure of disease.

> Ro Mrs. Kendall, the excellent test medium, has been obliged, through continued illhealth, to give up her rooms at 84 Montgomery Place, Boston, and to retire from the field of return thanks to her patrons for their friendly appreciation of her past services, and to anopinion of Editor Youmans, negations are sei- nounce that, should she again commence sitting entific; while positive assertions, founded on for the public, due notice of her whereabouts

野海 Attention is called to the highly interestng letter on our second page, contributed by Mrs. Mary F. Snow, of San Francisco, Cal. A perusal of its items is calculated to assure the one so doing that Spiritualism has a firm foothold at that prominent point on the Pacific slope.

Bor Ichabod Carver writes us from Plymouth, Mass., under date of Sept. 1st, that "C. A. Mansfield gave one of his 'entertainments' (?) last evening in this place to a disappointed and We desire to return our heartfelt thanks to the disgusted audience. I hope that through your paper our people may be warned."

> REC' Mr. Geo. Jacob Holyoke will be present and address the National Freethinkers' Convention which meets at Chautauqua Lake, N. Y., Sept. 7th to 21st, inclusive.

23 Attention is called to the announcement on our fifth page concerning Tragedy," (a pamphlet,) by Prof. William Den-

क्ष्रिक Read the new announcements put forth on our third page in the names of the Connecticut Association of Spiritualists, and the Northern Wisconsin Spiritual Conference.

A notice of the new work "Evolution of Man," put in type for this issue, will appear next week.

### Movements of Lecturers and Mediums.

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

Dr. Peebles dedicates a new hall in Willoughby, Ohio, and lectures there during the month of September.

Capt. H. H. Brown will attend the Mass Convention at Felchville, Vt., Sept. 5th, 6th and 7th.

J. O. Barrett, the well-known and able lecturer of the spiritual philosophy, is again ready to answer calls to lecture. Address him at Glen Beulah. Wis. Bishop A. Beals will speak at Crown Point, Ind.

during September. Giles B. Stebbins, of Detroit, Mich., spoke at the

Lake Sunapee Camp-Meeting, Newbury, N. H., Aug. 30th, 31st, Sept. 1st and 2d.

Geo. A. Fuller, of Sherborn, Mass., will frequently address the Lake Sunapee Camp-Meeting during its

Mrs. Jeannette Clark may be addressed at Plainrille, Conn. After Nov. 1st, Dr. Jack, of Haverbill, Mass., can be

visited at the Sherman House, Boston, the first three days of each week. A. A. Wheeloek will lecture in Stafford, Conn., dur-

ing October. C. B. Lynn will speak in Orange, Mass., during Octo-

ber; in Troy, N. Y., during November; and in Springfield, Mass., during December.

Mrs. S. A. Byrnes has removed to 95 Webster street, East Boston, Mass. She will speak in Philadelphia during September. Keep her busy.

J. Frank Baxter closed his two weeks' engagement last Sunday at Lake Pleasant Camp-Meeting and goes this week to Etna Camp-Meeting, in Maine, where he speaks Saturday and Sunday, Sept. 6th and 7th; Sunday, Sept. 14th, be will speak in East Westmoreland, V. II., and is open for engagements in vicinity for the following five evenings. The last Sunday in Septemby Mrs. Thayer, addresses by Drs. John H. Cur- ber he will address the assemblage at Schroon Lake, rier and H. B. Storer, etc., etc. Should the N.Y. Write him 13 Walnut street, Chelsea, Mass., at

Dr. C. P. Sanford is now making arrangements to enter the lecture field for the fall and winter campaign. His post-office address is Iowa City, Iowa. His wife, an excellent test medium, will accompany him.

Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn., is now located in Denver, Col.

Mrs. R. Shepard will start on a tour West Oct. 1st. and will answer calls to speak on her way to Minneapolis, Minn. All communications must be addressed (early in September) to 1577 Atlantic Avenue, Brook lyn, N. V.

Mr. Andrew Walker, (of Shreveport, La.) a good healer, is traveling in Louisiana, and meeting with Watkins, a medium; of his character I know | Portsmouth, N. H. "What we may Accom- of Prof. J. R. Buchanan there delivered being marked success in restoring the sick lame and deaf. He is also a fine developing medium and speaker.

## BRIEF PARAGRAPHS.

"Pleasant words are as an honeycomb, sweet to the soul and health to the bones." In a world where there are so many kinds of words-spiteful, málicious, venomous, haughty, selfish, and profane-how soulrefreshing are pleasant words! They never blister the tongue nor sour the spirit of the giver, and to the receiver are like cold water to the thirsty.

The present number of the Banner contains an unusual amount of choice reading on subjects of vital importance to the world.

The death of Sir Rowland Hill is announced, at the ripe age of eighty-four years. He was the father of the English penny post and indirectly of the cheap postal system of the civilized world.

The Chilian war is becoming unpopular, as resort to all wars ought to become.

The Traveller says a snake " as big round as a teakettle," (and eleven feet and five inches in length.) was large round was the tea-kettle?

#### The race of the slanderer shall be brief in the land.

It is said by those who know that the message we printed some months ago from Spirit Commodore Vanderbilt, given through the mediumship of Alfred James of Philadelphia regarding his unhappiness in his eternal home on account of the lawsuit about the disposal of his property, was the chief cause of an amicable adjustment of the matters in dispute.

-Beware of the man who often professes great friendship for you. There is a mice in that meal.

It has been well said that it does not pay to spend too much time lamenting over a friend's idiosyncrasies, which are very apt to be harmless, after all.

Most profoundly grand are the silences of nature; but of her many voices, not even the voice of the thun-der approaches that of the ocean when it gathers itself in all its might and hurls its crest-crowned ranks in sharp succession against the great rocks which defy their every assault. So it is with human life, when the angry waves of passion are hurled against the solid rocks of truth and common sense.

Business is looking up all over the country, and busiiess men are uncommonly cheerful in consequence.

Prof. Denton don't smoke, and so he thunders his wholesale anathemas against the use of tobacco, which evidences the fact that prejudice doesn't belong exclusively to old theology.

It is said that the Indians in the Northwest are suffering much; some of them being in a state bordering on starvation! The account then goes on to say that, notwithstanding the great privation and suffering extant among them, good feeling exists among the different tribes, and there is no disposition to commit depredations. And we call this a Christian nation! while the original owners of the soil in this favored land of plenty are "bordering on starvation"! having been driven by the avarice of the whites to this dreadful condition. Is it not high time that the people of this country rise en masse and demand a thorough investigation of the shortcomings of the Washington authorities?

Poor old Tremont Temple - the seat of learning (Cook!) and of plety (Fulton and Kallock!)-seems to have been fated. It would be a wise move to utilize the site as a street, as has been proposed.

Hayti (W. I.) continues full of disorder and revolu-

In the last New York Truth Seeker, Mr. D. M. Bennett gives a long letter from his cell in the Albany Penitentiary. He is having a rough time, his treatment being "Christian,"(?) as his jallers tell him. Hence his fare is not half so good as our dog's; he has no papers to read-nothing, scarcely, but tracts and other religious works; he is dressed like a felon, his hair and heard shaved off close, and he is kent busy to work making shoes; but as he writes cheerfully and without complaining, he probably stands his imprisonment better than his persecutors would, who, it is to be hoped will yet see their wickedness and repent of it. Bennett, who would like to have his friends write him, can be addressed "Albany Penitentiary, cell 265."

There is a new rebellion in Cuba-on a small scale.

The yellow fever still rages in Memphis, and has lately crept into New Orleans. But it is to be hoped the frosts of autumn will kill off "Yellow Jack."

### Consumptives pine for the forests of Maine.

John Wetherbee, at the beginning of a letter on a matter that he has called attention to in an advertise-

ment, says:

"Those who know me know that I am hospitable to the 'influences,' still I have never been led by the spirits against my judgment, and do not practically consider them a factor in any business movement. The fact that anything of a selfish nature is so apt (or from some other reason) to bring around spirits who certainly prove no more reliable than those in the form, makes me cautious; yet my experience has proved that, when least expected or sought after. I have had impressions from super-numbane sources that show an impressions from super-mundane sources that show an intelligence wiser than mine, and therefore I know the power exists that sometimes directs human business affairs, hence I am always hospitable even if not always yielding."

He hopes the friends will notice it and send for the

The public debt statement for August shows a decrease of \$3,527,395. Who says Uncle Sam is n't on the high road to prosperity?

It is said there is a searcity of water in Watertown, (N. Y.) How's that?

There is a dawning suspicion in the minds of a good many people that it is not so necessary to the welfare of the Fall River mills to cut down the wages of operatives as to cut off the heads of plous, canting, loud-mouthed hypocrites and thieves who sit in elegantly furnished rooms labelled "treasurer's private office."—Boston Herald.

Editor Charles De Young, of San Francisco, who shot Kallock, of Tremont Temple fame, has been bailed in the sum of \$25,000.

Last Monday the thermometer in Boston marked inthe shade 89°. The ladies were all in a melting mood; so Digby says.

"The last rose of summer" may be seen on the Pubic Garden just now in all its glory. Hurry up, for "Many a flower is born to blush unseen, And waste its sweetness on the desert air."

The Pen is a sprightly journal, edited by Virginia Stephens, of Springfield, Mass. Many amateur journalists display skill and adaptation to the profession. Miss Stephens is among the number.

We have kept the run of "kerosene horrors" as reported in the daily papers for the past year, and find, up to Sept. 2d, they average just one a day, the last occurring in Manchester, N. II.

#### A Public Call.

An urgent appeal is made to all those who desire a continuance of Parker Memorial Hall Spiritual Meetings in Boston the ensuing season, to meet in the Reception Room of the Banner of Light next WENNESDAY AFTERNOON, Sept. 10th, at 2:30 o'clock. Let there be a full attendance. Per order.

GEORGE A. BACON, Cor. Sec'y.

Enrique Colford, writing from Baltimore, Md., says "the Independent Spiritualists' Association will commence its sessions Sunday, Sept. 7th, and meet at 26 North Entaw street every Sunday, at 8 P. M."

Rev. Dr. Leonard Bacon, in his attempts to enforce the Sunday laws, says he has succeeded in bringing the laws face to face with the law-breakers. He has done more than that, for he has brought himself and the aforesaid laws face to face with the nineteenth century. And it will not be the nineteenth century that will take the back track.—Boston Herald.

# The Campers.

#### Lake Pleasant Camp-Meeting.

The closing week of the camp-who can de-The closing week of the camp-who can describe it? Thousands of visitors came in from the surrounding country; parting words were livered Mrs. Smith, of Springfield, occupied the foreshoon. Mrs. Juliet Yeaw, of Massachusetts, delivered said by many; an added eloquence seemed to grace the utterances of the speakers; congratulations poured in upon President Beals over the success which had attended the meeting. Following is the record of the week:

Col. Kase, of Philadelphia, gave an account of the conversion of Abraham Lincoln to Spiritu-alism. He was followed by Mrs. Shepard, Mrs. Morse, and Mrs. Snow. the conversion of Abraham Lincoln to Spiritu-

#### THE REGULAR ADDRESS.

A. A. Wheelock delivered the regular address. A. A. Wheelock derivered the regular address. He spoke with great earnestness and eloquence. After a brief and complimentary reference to the growth and progress which he observed at Lake Pleasant since standing upon this platform five years ago, Mr. Wheelock announced as his topic, "Spiritualism, Destructive and Constructive."

The work of the iconoclast will never be completed while a single error remains to blind the vision, or an idol left for worship is undemolished. The natural and necessary result of Spiritualism, as a divine force, is to demolish old forms. Wisdom thrusts forward the important inquiry at every step, How is it to be done? What are the best means for the accomplishing of the needed change? The same law should be observed in the realm of thought, feeling and conviction, as in external forms. The man who would be selected to demolish a structure—a building that had become the abode of a family, with many endeared and loving associations—should possess the element of wisdom, justice, benevolence and kindness to such a degree as to carefully remove from possibility of injury every inmate of the dwelling—gray-haired sire and helpless child—before the rude blast of destruction should fall upon the structure. Unless he should do this, he would be considered by every intelligent, humane person, as unfit for the work. The work of the iconoclast will never be com-

So in the moral realm. The individual who ruthlessly assails the conscientious opinions and

ruthlessly assails the conscientious opinions and convictions of another, because having power to do so, regardless of results, is simply an assassin of conscience. This brings up that foremost and most important of all the mighty problems involved in the difficult yet needed work of the destruction of old forms—the right of individual conscience.

Without entering into a close analysis of what is involved in this fundamental proposition, we affirm that Spiritualism, in its true and wisely-directed iconoclastic work, insists upon and emphasizes the duty and necessity of giving to all human beings, however much in error, a sincere and profound respect for their honest convictions! Only upon this basis can the true iconoclast successfully work. The same degree of respect which we demand from others we must be willing to give to them. others we must be willing to give to them.

By this careful and prudent process a natural

and healthy disintegration was reached. Nature, our great teacher, never takes a particle or a larger form down without having a new

particle or form to take its place!

Thus Spiritualism becomes a constructive, a healing power. And regarding every form of life, all thought and emotion, Spiritualism is

the master-builder.

But there are destructive forces within Spiritualism, as well as without!

The cloquent speaker proceeded with an elaborate exposition of progressive Spiritualism. He was loudly applauded, and many friends congratulated him at the conclusion of his discourse, which, unfortunately, was interrupted by rain, so that the services were brought to an abrupt termination. TUESDAY.

Mrs. Jeanette Clark, of Boston, lectured in the forenoon; she spoke at considerable length and quite pointedly concerning the rise of Spiritualism and its career, referring to many of the celebrities connected with the movement. The lady's address was well received.

Dr. H. B. Storer's absence in the afternoon was much regretted by a large audience. The difficult task of attempting to fill Dr. Storer's place was allotted to the writer, who vainly essayed to meet the reqirements of the occasion. WEDNESDAY.

In the forenoon Mr. Hendee had a few words to say about the Pacific coast.

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Mrs. Nellie J. T. Brigham spoke substantially as follows: "They shall worship God, who is a spirit, in spirit and in truth." A truth is never really old or new. Truth is the expression of God's life. The brightness of truth will remain with you. How shall we worship God? Ideas of worship differ with different minds. Why? of ideality in different persons. Christianity took an individual and incarnated in him the divine perfection. Do not blame the adherents divine perfection. Do not blame the adherents of this faith. People must grow into an apprehension of principles. Growth is slow. Spring does not come at once; its approach is gradual. As you reverence the spiritual you will grow into a true idea of worship.

The lecturer used the choicest language in the expression of her thoughts; some of her illustrations were uniquely original. Her address was well received.

THURSDAY.

Mrs. Townsend Wood, of West Newton, Mass., delivered a very spirited address in the morning, on the importance of greater elevation of character. She said God was too great, in her ing, on the importance of greater elevation of character. She said God was too great, in her mind, to admit of her belonging to a sect. She would preach to any sect or church as soon as to Spiritualists, if they would let her. She was an Adventist, and expected to see the world burned up. We should all be burned up with the love of God, which is the fire of purification. The office of spirit is to purify matter. The spirit educates the brain of man. I could not come before you with a studied discourse. I have often mourned over my ignorance. I would as soon have a college education from angels as from Harvard College. [Applause.] We should enlarge our hearts with the charity of the skies. Everything that admitsof a feeling of bitterness is not of the higher spirits. The philosophy of charity is understood to be the coeternal relationship of spirit to matter. The earth is to be burned with the fire of the spirit—that is the true kind of adventism. I am a member of the church, and I offer an invitation to you all to join it. I want to see this church established at Lake Pleasant, and it will grow so as to include the whole world, and you will have to buy up a continent to hold the meeting in. My church is built on a good foundation: Truth and Love at one corner, Charity and Mercy at another corner, Wisdom and Justice and Hope and Salvation at the others. My church is that vast eathedral which the sun and moon suffuse and Salvation at the others. My church is that vast cathedral which the sun and moon suffuse with light, whose choir is the wind and waves, whose organ is the thunder of the heavens, and whose dome is the sky. You see you are all in this church, whether you will or no, and I hold you responsible to the laws of that church—to love one another. It is the creed of this church to love one another.

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J. Frank Baxter spoke at length and in an able manner. The speaker is held in the highest esteem by all who know him. His remarkest esteem by all who know him. His remarkable tests place him in the foremost ranks of the workers for Spiritualism. He said: Modern Spiritualism is claiming, as never before, the attention of the world. Its truth is a matter of great importance. With the rise of Spiritualism, dogma has decayed. In its progress it has made great inroads on the church and the theological world. Hence the clergy cry, "Beware of follies and delusions!" Some say Spiritualism is unpopular. So was Christianity in the early day. It is objected that the manner of the manifestations is trivial. We forget that the manner of communication originated with us; that we said, If you are a spirit, lift this table, play on this guitar, sound these bells, touch me, rap three times, etc. The really magnanimous mind in its search for truth will readily overlook trivial things.

The speaker entered into a learned exposition

of the relation of mesmerism to Spiritualism. He cited facts of clairvoyance and psychometry, and in an eloquent and scholarly manner eulogized Modern Spiritualism. He was generously applauded.

THE REGULAR ADDRESS. THE REGULAR ADDRESS.

She said: The church is a declining power. It believes in a dead creed, a dead inspiration and a dead Christ. Creeds have lost their vitality. The human mind rejects the old idea of authority. Inspiration is not confined to ancient time. It is a living power in our midst. The Christ-spirit baptizes the earth to-day.

The lecturer showed how Spiritualism emphasized the power greed the new insuigation and

#### SATURDAY,

Mr. Nichols had charge of the morning conference, which was very interesting, many of the prominent speakers participating in the ex-

THE REGULAR ADDRESS.

Prof. Wm. Denton spoke to a large audience at 1:30 p. M. on "What do the Scriptures of the Earth Teach?" The lecture was replete with scientific facts, and was delivered with great power. No mere digest could do justice to the learned speaker's effort.

#### SUNDAY, AUG. 31ST.

The address of Prof. Denton this morning was listened to by a large and attentive audience. The day dawned clear and beautiful, and the large excursion parties that arrived during the morning from Greenfield, Fitchburg and way stations, could not have chosen a more favorable day for their visit.

At 10:30 A. M., following the concert by the Fitchburg Band, Prof. Denton was introduced, and took for the subject of his discourse "The Philosophy of Death." The speaker said old things have passed away and vanished. A new spiritual temple has been built, and its frequenters to-day stand on the highest eminence man spiritual temple has been built, and its frequenters to-day stand on the highest eminence man ever held in humanity. This planet is only one wide sepulchre, and we are only the walking ashes of the departed, and this formation has been lent us for a time, to be returned when death summons us across the border-land.

The ocean is a wide, deep grave, and the great globe itself, rock-ribbed and fiery-hearted, wast dis and a book to the form here of the

must die, and go back to the fiery bosom of the sun from whence it originated, and be seen no more by the inhabitants of other planets like

ours.

The sun too will grow old and perish; go back to the nebulous condition in which it was in the great eternity of the past, and no more shed its

we have only to open our eyes to see the universality of death. Old forms vanish and new ones come into being, and the very ashes of the old go to glorify and beautify the new.

New worlds are hourly being made, and out of the dust of the old come new men, women and shildren

children.

Why do men and trees die? Why was death ever permitted to come upon this planet? The priests tell us it was owing to the sin of man. Away with such superstitious belief. It is too late now for the Eden snake-story, and I do not believe death came from the apple-eating propensity of the first pair, if such persons as Adam and Eve ever existed, which I doubt. Death did not originate through sin of theirs; it did not commence with man. Animals, fishes, and reptiles lived and died millions of years before man came. Why, then, do we die? Because we live in a natural world; a universe governed by natural laws, where things must grow to per-

live in a natural world; a universe governed by natural laws, where things must grow to perfect their development.

Life and death go hand-in-hand. What would the world be to-day had fishes, animals and reptiles been immortal? If death had stopped with the first man, we should now have only a race of low-browed savages instead of the refined and intelligent race of to-day. Stop death now, and rum and tobacco would curse our world forever. Old Orthodoxy would find new holes and corners from which to spring its traps holes and corners from which to spring its traps upon the unwary. Death comes to enable us to advance. It al-

ways was so and it always will be so. Thank God for death. It is the greatest of all blessings; we die, and our poor scar-worn bodies go down to the dust, but our spirit is wafted to a home immortal.

immortal.

I know not what follows the death of the body, but I suppose I am to be eligible to visit the stars in my time, and the experience of this world will prove only one out of myriads. I know I shall live again as my friends live who have gone before.

Did you ever stand by the death-bed of a friend.

bearing flowers of immortality with which she crowns us as we pass into the land of the im-

mortal.

True we have sins, and they have left their sears on our spirits and a God cannot wipe them

way. We are the eternal; heirs of the great eterni ties; and we want clean hearts and clean hands to go into the world divine. If you have failed in the past, mark the spot and guard against a repetition in the future, and become wiser, truer and happier men and women than you

#### IN THE AFTERNOON

J. Frank Baxter addressed a very large audience at two P. M. He delivered a very able and lengthy address upon the "Growth of Spiritualism." The address was most cordially received, and was aimed to meet the objections which are raised against Spiritualism; facts identified with the inception of the movement were cited. The believers in Spiritualism had come from all grades of thought; hence as a body we represent all phases of thought. We are developing slowly. Think of the time which clapsed ere Christianity rose from chaos. Spiritualism has swept everything in its track.

Mr. Baxter adverted to the crude socialistic from Saratoga take the Adirond

Mr. Baxter adverted to the crude socialistic theories of the day, and denounced all forms of sensualism. He expressed his abhorrence of fraud in mediumship, but was confident that the frauds of Spiritualism were more than equaled in the ranks of Orthodoxy. It is possession, not profession of a truth, that makes the upright man.

the upright man.

Continuing, the speaker argued that it was the duty of mediums to educate themselves in the laws of control. The importance of purity of character among mediums was especially dwelt upon. Coöperation was also emphasized as essential to progress. Our children should be educated in the light of the spiritual philosophy.

people throughout the delivery of his lengthy address.

Mrs. Anna M. Middlebisok, of Bridgeport, Conn., has many friends who were disappointed in not hearing her voice from the platform at

Lake Pleasant this year.

Ho, for Schroon Lake! was the jovial utterance of hundreds at Lake Pleasant on Sunday. Hunting and fishing rate A No. 1 in that region. Crowds will be present to attend the meetings. Remember the route: Adirondack Railroad from Saratoga to Riverside, thence by stage to Pottersville, thence by steamboats to Lake View Point.

W. H. Spear of the Boston Herald has gained many friends at Lake Pleasant, in consequence of his impartial letters to his journal.

A. S. Hayward, the healer, arrived Aug. 30th, just in time te see the closing exercises. Dr. Dake and Mr. Mansfield were eagerly booked for, Good words for the Banner of Light were spoken to the writer by hundreds. In reply, we tendered the compliments of Colby & Rich.

Miss Lizzie Thompson's reading in the hall, one week evening, was largely attended. She is a young elocutionist of great promise.

Messrs. Baxter and Sullivan gave an interesting entertainment on the evening of Aug. 21th, assisted by Mr. L. Spear, Miss S. A. Blanchard and Miss L. Hamilton.

On Tuesday, Aug. 26th, the new cottage erected to accommodate the band was dedicated. The writer had the pleasure of introducing Mrs. Nellie Brigham to a large audience. Her re-

Nellie Brigham to a large audience. Her remarks were eloquent and appropriate.
Inquiries were made for C. Fannie Allyn, J.

M. Peebles, R. G. Eccles, W. F. Jamieson and other lecturers. People want to see all the workers at Lake Pleasant.

Miss Hattie Dyer sang acceptably many tunes from the grand stand, during the sessions of the meeting.

Dr. H. B. Storer reached the camp in due course of time. His many friends were glad to hear his voice in the Saturday morning confer-

Henry J. Newton and wife, of New York City, enjoyed their visit to Lake Pleasant. Postmaster Chenery is an efficient and agree-able Government officer, and the campers are indebted to him for his courtesy and the business-like management of the Lake Pleasant nost-office.

"Good-by until next year!" was the cry on all the departing trains from Lake Pleasant. The Fitchburg band should make a tour of

The Fitchburg band should make a tour of the country.

C. F. Taylor and wife, Capt. E. D. Cheney and wife, of Schroon Lake, N. Y., were cordially welcomed to Lake Pleasant by President Beals. Dr. A. H. Richardson followed Mrs. Nellie J. T. Brigham, on Wednesday, in a short speech of unusual excellence. He referred to his experience as a manager of camp-meetings, and congratulated the Lake Pleasant officials on the success of the gathering. He also claberated success of the gathering. He also elaborated some good thoughts on the general theme of Spiritualism. The Doctor is an earnest and conscientious Spiritualist of many years' standing, and is highly esteemed by all who know

him.

Detective Joseph Knox, of Boston, was a very gefficient official at Lake Pleasant. Quiet and unobtrusive, he is just the wan to be useful in

unoutrusive, he is just the man to be useful in maintaining order in a large gathering.

The attendance at Lake Pleasant, on August 31st, was estimated at ten thousand.

Charles Sullivan will sing at the Schroon Lake, N. Y., Camp-Meeting.

George A. Bacon and John Wetherhee were interested spectators at Lake Pleasant last Sunday.

Aug. 30th, at 7½ P. M., a complimentary enter-tainment to Hattie Dyer was given in the hall at the Lake. Messrs, Baxter, Sullivan and Spear participated. Miss Dyer also took part in

To the large number who have subscribed for the Banner of Light the writer returns thanks in behalf of Colby & Rich. CEPHAS.

#### Sunapec Lake Camp-Meeting.

The Sunapee Lake Spiritualist Camp-Meeting, now in session at Blodgett's Landing, Newbury, N. H., commenced Aug. 22d. The first services were held Saturday. The platform was occupied by Dr. I. P. Greenleaf, of Boston, Mass., and Geo. A. Fuller, of Sherborn, Mass. Dr. Greenleaf's addresses were very fine, evincing deep thought.

Sunday, Aug. 24th, was somewhat cloudy in the morning, yet over five hundred people congregated at the appointed hour. The Sunapee which Dr. I. P. Greenleaf gave a short but very able discourse. Giles B. Stebbins, of Detroit, Mich., followed with one of his characteristic and eloquent lectures. Messrs. Greenleaf and Stebbins also delivered very fine addresses in the afternoon.

August 25th, services were held at 2 P. M. Speeches by Dr. Greenleaf and Mr. Stebbins.

August 26th, Mr. Stebbins lectured upon 'How can we be saved?" Mr. Wm. Eddy gave a very successful séance for form manifestations. Mr. Fred E. Foskett, of Orange, Mass., held a fire-test circle also in the Séance Hall, pro-

Did you ever stand by the death-bed of a friend, did you ever watch the change as death gathered the bright spirit home? We see the poor suffering frame, but cannot see the bright angels forms hovering around the death-bed to guide the new-born being into a life immortal.

When death is understood in its true character its fears shall pass away. It is not the grim skeleton with seythe and hour-glass that old Orthodoxy pictures it. It is a radiant maiden heaving flavors of immortality with which she Pleasant. Next Tuesday a delegation of twelve Shakers are expected from Enfield, N. II., among them Elder Cummings. Mrs. Blodgett's dining-hall is an honor to the ground, and is conducted as nicely as any hotel. Henry B. Allen and Fred E. Foskett will hold séances during the meeting. Geo. A. Fuller is chairman of the meetings. Twenty-five tents are occupied, and some find accommodation in neighboring farm-houses. The dancing assembly Tuesday evening was a perfect success. We have opened the meeting under auspicious circumstances,

GEO. A. FULLER.

### Schroon Lake, N. Y.

The camp-meeting at Schroon Lake, N. Y. vill commence September 10th and hold through the month. Excursion rates can be secured from New York City via Hudson River boats, and (probably) from Boston via Hoosac Tunnel. From Saratoga take the Adirondack Railroad to Riverside.

H. B. Storer, E. V. Wilson, C. B. Lynn, A. A. Wheelock, Abby Burnham, Nellie Brigham, J. Frank Baxter, Mrs. Morse, Capt. H. H. Brown and other eminent lecturers will apidress the meeting. Every accommodation will be afforded the people. Board and lodging (in tents) \$1 per day; also accommodations in the hotel and cottages. Good music for social festivities has been secured.

This is the first attempt at a Liberal campmeeting in this region. Messrs. Taylor, Cheney, The speaker commanded the attention of the Mead, Faxon, and their colleagues, are intelligent and reliable gentlemen and deserve suc-

#### The Etna (Me.) Camp-Meeting

At Buswell's Grove, commenced 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. W. J. Colville will be at this grove from Sept. 4th to Sept. 7th inclusive, and will speak on several occasions. Other lecturers will also attend, and J. Frank Baxter will give some of his wonderful tests. On Sunday, the 7th, Mr. Colville will deliver two addresses, and we advise Spiritualists and skeptics alike who may reside in that vicinity to improve the opportunity thus afforded of listening to this eloquent trance orator.

The ferryboats between Liverpool and New York are bringing over lots of gold.

#### Spiritualist Meetings in Boston.

TVANHOE HALL, Children's Progressive Lycenin to, 2 meets in this hall, No. 16 Maile - 410-4, Charlestown District, every Sunday at 10% A. M. J. B. Hatch, Conduc-

er.

EAGLE HALL. Spiritual Meetings for fests and speak-ing by well-known speakers and meditims, are field, at this lig by well-known speakers and meditums, are held at this hall, 616 Washington street, corner of Tssex, every Sunday, at 109 A. M. and 25 and 75 p. 9. Excellent quartette sing-ling provided.

pythilax HALL. The People's Spiritual Meeting flormetly held at Eagle Hall) is removed to Pythian Hall. 15 Tremont street. Services every Sunday morning and atternoon. Good mediums and speakers always present.

Amory Hall.—On Sunday morning, Sept. 7th, Children's Progressive Lyceum No. 1 will meet, as heretofore, at Amory Hall, corner of West and Washington streets, Boston. It is hoped that, after enjoying a season of rest, all the members of the school will refinite on that organization with treatments.

members of the school will refinite on that orcasion with strength renewed, determined to
work as they have never before, and that the
Boston Lyceum may stand first in the ranks.

To all who have cheered us with their presence in the past, we bid a hearty welcome to
our hall; and may the pleasant relations that
have existed still continue, that we may be encouraged in our work to do far more in the future than we have in the years gone by.

In behalf of our Lyceum, I desire to thank our
good brother, Luther Colby, and his faithful
co-workers, for the unremitting kindness they
have ever shown us, and the valuable services
they have rendered us in the twelve years of
our existence. The Banner of Light is all its
name indicates, and serves to illuminate many
a soul that otherwise would remain in darkness.

D. N. Ford, Conductor C. P. L. D. N. FORD, Conductor C. P. L.

Eagle Hall, 616 Washington street.-The meetings at this place on Sunday last were unusually interesting and instructive. The hall was filled throughout the day, the greatest harmony prevailed, and all seemed to feel that it was well for them to be there. The exercises were varied. In the morning many excellent tests were given through the organisms of Mrs. Pennell and Mrs. Leslie, and some very interesting and instructive remarks by Mr. C. M. A. Twitchell.

cheff.

The afternoon services consisted of many convincing tests by Mrs. Ireland, Mrs. Pennell, Mrs. Leslie, and B. F. Richardson (the blind medium), and some well-timed and practical remarks by Prof. Milleson, B. F. Richardson, Mrs. H. G. Richards, Mrs. M. A. French and others.

The evaning evergies were onened with a

The evening exercises were opened with a finely written essay by Mrs. M. W. Leslie, after which came remarks by Dr. B. F. Richardson, Mr. Howe, Mr. Geo. O. Sanderson, and others, and tests by Mrs. M. A. French.

These meetings will be continued as usual management of the continued as usual means and search of the continued as usual means.

every Sunday at 10:30 A. M., and 2:30 and 7:30

Children's Progressive Lyceum No. 2, of Boston, has secured Ivanhoe Hall, No. 16 Main street, Charlestown District, and will commence its sessions at that place on Sunday next, Sept. 7th. Parents cherishing a belief in Spiritualism are earnestly urged to make efforts toward in-ducing their children to attend, and they, as well as all adult friends, are cordially invited to visit our Lyceum and witness the work it is doing for the benefit of the young committed to its care. The services will commence regularly at half past ten o'clock each Sunday morning.

J. B. HATCH, Conductor.

PICNIC OF THE NEW ENGLAND BAND ASSOCIA TION.-Last Friday the annual reunion of this organization took place at Silver Lake Groye, on the line of the Old Colony Railroad—a spot well and pleasurably remembered by many of our readers. The day was delightful, the company attending was quiet and orderly, the refreshments were of an order much in advance of what is frequently to be met with at out-ofdoor gatherings, and the occurrences of the day, from first to last, were pleasant to the participants.

At two o'clock a grand concert was given by the

consolidated bands, under direction of Prof. Alonzo Bond, who adds to his reputation as a veteran and Cornet Band discoursed sweet music, after first-class musician, the characteristic also of being a fearless and outspoken adherent of the spirituabeause Hall's Boston Brass Band, the Maplewood Band, and other organizations furnished appropriate selections; Mr. Hall (bugle) and H. D. Brooks (cornet) gave solos which were clearly appreciated. The "Star of Hope" (by Prof. Bond) and "Nearer, My God, to Thee," both rendered by the consolidated bands, were much admired. Bond's Boston Orchestra furnished music for dancing at the pavilion.

As an evidence that the push and enterprise of Prof. Bond are recognized at other points in the country as well as in Boston (where he has devoted almost a life time to his profession), it is pertinent to state, in this connection, that he is about to start for Nenia, O., on an engagement made by L. M. Garfield Superintendent of the Miami Powder Mills), in the interest of Garneld's Band, to arrange for and conduct a similar picule and band tournament in that part of the Buckeye State. We wish the Professor success in his new undertaking.

King Alfonso, of Spain, will wed the Archduchess time in the Spanish capital.

During the year 1873, 9,721 death claims for \$27,312,327 were pald by American Life Insurance Companies 1,042 policies for \$2,510,714 expired by limitation; 30,083for \$86.541.535 were purchased for a eash or naid-up value; while 76,570 policies, insuring \$186,716,581, were forfelted by the non-payment of premiums for which those insured received no allowance or value for the sum accumulated from previous payments made to the companies. Hence the importance and merit of the plans of the Union Meteral Life Insurance Con-PANY, by which its policies are protected by the Maine Non-Forfeiture Law, and a definite and fair contract of insurance value in case of discontinuance.

Fair skin, rosy cheeks, buoyant spirits and the sweetest breath in Hop Bitters.

## RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line, Minion, each inscrtion. BUSINESS CARDS,—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance. AT For all advertisements printed on the 5th page, 20 cents per line for each insertion.

& Electrotypes or Cuts will not be inserted.

35 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

#### SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morritson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is alsoa Practical Physician. Office 126 West Eleventh st., between 5th and 6th ave., New York City.

## Special Notice.

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

S. B. BRITTAN, M. D., has removed his Office Practice to No. 80 West 11th street, New York, where he employs Electrical, Magnetic and oth-or Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious reme-lies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. My.17.cow

J. V. Mansfield, Test Medium, answers scaled letters, at 61 West 42d street, New York. Terms. \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.5.

ADVERTISEMENTS.

#### One More Sunday Meeting AT SHAWSHEEN RIVER CROVE.

THE SPIRITUALISTS of Recton and vicinity, in connection with trends from Lowell, Lawrence, Haverhall, Act, will hold a Closing Meeting at the alove-named Grove on Sunday, Sept. 17th, 1879.
The services of Mrs. Vellac Netson and Mrs. Mand Lord Mitchellihave because and and they walcoopy the platform by giving tests at no title, 18 (1964).
At 12, orchook, Mrs. Thayer, the greated rifet Pewer Meshimm, will hold a section. As a first orchook of 19, 41, 8, storer and 19, 3, 41, Carrier, of Resion, will keeting on subjects parlaming to the Pinter-ophy and Reagion of Spiritualism.

subjects pertaining to one consequences. In the final in a Ripley's Rand, of Berlon, will held Sherred Cencettern the traveled in the first line field that the consequences are first final field for the field and Manne depot at 9 v. M., 145 M. Betturn at Rich Color and Manne depot at 9 v. M., 145 M. Betturn a From Rich (Fig. 175). Betturn a From Lowell, 950 (176). Betturn a From Lowell, 950 (170). Betturn a These trains will step at way stations.

DR. A. H. RICHARDSON, Manager.

# TO LET,

# A T - MONTGOMERY PLACE, rooms, heated by steam, and supplied with water, sultable as offices, Apply to COLRY & RICH, 9 Montgomery Place, Boston, Aug. 20, 48

# DETROIT, MICH.

# DR. E. L. CLEVI LAND, Clattoward, Mrs. KATE A. CLEVELAND, Tamee, Te t and Business Medium, 76 spitoal street, hear Ca. Avenoe, Defroit, Mich. Aug. 20, 2008

ITCHING PILES - SYMPTOMS are more time, allstressmatteching, as though plus were crawing in about the parts diseased, particularly at night, "SWAYNES OINTMENT," pleasant, since one also for tetter, all skin diseases. Mailed to any address on tee plat of price, 20 center a box, or three boxes 41.25. Address letters DR, SWAYNE A SON, No. 330 North Sytth Steet, Philadelphia, Pa. No charge for advice, Sold by leading druggists, Sold by COLBY A RICH, 20 Montgomery Place, Roston, Mass.

#### MINERAL RODS.

I MPORTANT to infine (s and treasure-seekets). For Circular send stamp to E. A. Collin, B Bristolst., Boston, Sept. 6. 4w

A. FARNSWORTH MÜRRITT, MAGNETIC PHYSICIAN, Room 2, Hid Building, Union Square, Somerville, Wass. — 3w' Sept. 6. M ISS CHURCH, Business, Test, and Healing Medium, No. 8 Davis street, Roston, Mass, Sept. 6, 199

MRS, M. A. EATON, Magnetic Physician and Trance Medium, 6 Indiana Paces, Reston, Sept. 6, -18

 $\overline{M}(RS,C,HL^{2}WH,DES,Test)$  and Business Medium, it Tremont street. Room 5, Toston, Wass, Sept. 6. (19)

(\*E. WATKINS, the Psychographist, can be addressed at a Rockwell street, Cleveland, Olice.

# THE POCASSET TRAGEDY Legitimate Fruit of Christianity.

BY PROF. WM. DENTON.

All who have heard of the Pocasset Mardér, prompted by the teachings of Christianity, hould read what Prof. Wim. Denton say in this little pamphlet. Paper, proceducents, For sale 500 OLBY & RICH.

# Dr. Taylor's Lecture. Delivered at Constitution Hall, Topeka, Kansas, Now, 16, 1872, in towlow of Japanon king's editorial to the Commonwealth, on the Woodbull-Bochet Induced to the Middle the Dottor skins the Captain, and dien treats ann, not tea coal of an and feathers, but saft and paper. A Defence, not of Mr., Woodbull, how of Mr. Beecher, but of the time doctrine of the Harmonial Philosophy. Pages 12 notes induced with the Captain and Philosophy.

### THE SICK CURED Without Drugging the Stomach!

Paper, Tacents, postage 2 cents For sale by COLBY & RICH.

ARVELOUS RESULTS aftest the superiority, milds the sand certainty of the Absorption Cure!

#### In diseases originating in torpor of the LIVER, KIDNEYS AND STOMACH DR. H. B. STORER'S

# Vitalizing Pad!

Pit of the Stomach, The most susceptible part of the human body, and its powerful healing properties, which are Anti-Septic, Disinfection, Stimulating and Resolvent, are taken up by the absorbents and carried to every part of the system through the circulation. They especially act upon the

# GREAT VITAL ORGANS.

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

PURE, RICH BLOOD. None but the purest and most potent ingredients are used, which are warranted tree from anything polarmous or fa-furious to the feeblest person.

# In Liver Complaints.

Kidney Affections, and Diseases of the Stomach, The Pad acts with constant and vigorous energy.

Fever and Ague, Dumb Ague, Dyspepsia, And all the distressing symptoms resulting from Mainrial Poisons, Indigestion, Torpid Liver, Biliousness, &c., such as Sick Hodacke, Constipution, Vertigo, Flatuency, Janudice, Palpitation and Nervous Allocaters of the Heart, Liver Cough, Anna taken for Consumption, Ague Cake, Dizziness, Newalyia in nead, neck, shoulders, stomach, heart and chest, Lumbaya, Sciulica, Internal Rheumatism, Low Spirits, Female Weakness, Musterles, &c., &c.

#### Hysterics, &c., &c. This PAD is a powerful preventive and deolectrucat ta-

KIDNEY AFFECTIONS, Removing the urea, uric acid, urates, and effete matter, which obstruct the action of these most important organs, and cause Inflammation, Bright's Disease, Dropsy, and often death,

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

43-These PADS have NO SUPERIOR AT ANY PRICE, but are sold at 81,00, and sent by mall to all parts of the country, postage 10 cents extra. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.

Under existing postal arrangements between the United States and Canada, these PADS cannot be sent through the mails, but must be forwarded by EXPRESS ONLY, at the purcha er's expense.

No Invalid should fail to wear the VITALIZ-ING PAD.

Orders may be sent either to DR. H. H. STORER, 29 Indiana Pince, Boston, Mass., or COLBY& RICK, 9 Montgomery Pince, Boston, Mass. March 29.

The Massachusetts and New Mexico MINING COMPANY. INCORPORATED MARCH 20, 1879.

# CAPITAL, . . . . . . . . 82,500,000. 100,000 Shares, par value \$25 each. Stock Forever Unassessable. OFFICE, 7 EXCHANGE PLACE, ROOM 23.

# OFFICERS. JOHN S. ABBOTT, of Boston, President, ELIJAH WEEKS, of Silver City, N. M., Vice Pres. EDWIN ABBOTT, of Boston, Treasmer, G. B. HASKELL, of Boston, Secretary, W. H. NEWCOMB, of Boston, General Manager,

JOHN S. ABBOTT SAAC E. RICH, CHAS, D. JENKINS, EDWIN ABBOTT, G. B. HASKELL, of Boston, ELIJAH WEEKS, JOSEPH T. YANKIE, of Silver City, New Mexico.

The property of the Company consists of the Legal Tender Ledge, 150 feet in Fright by 650 in width, situated at Silver Fity, Silver Flat Mining District, Grant County, New Mexico.

Mexico.

During the last ten months, work, 255 tons of ore extracted from this Mine returned \$25,000, being at the average rate of about \$124 per ton. This at an expense for milling of \$39 ton.

per ton.

For the purpose of erecting a new mill the Directors will solve shares of stock at the price (for the present only) of \$2.00 per share.

Prospectuses and samples of ore at company's office.

April 19.

# Message Department.

We publish on this page reports of sports Mossages given each week in Baltimore, Md., through the modernal col

Mrs. Sarvit A. Danskin.
These Messages indicate that splitts carry with them the characteristics of their earthy info to that hove downlother for gost or exit consequently thoughthous in influentilisephore in an undeveloped state, eventually progress to a

We ask the real to receive no doctrine but forth by splitts in these countrys that does not conject with his or but tensor. All express is no hold it it has they perceive

#### MESSAGES FROM THE SPIRIT-WORLD GIV. S. THE WOLL THE MEDILMSHIP OF

#### MRS. SARAH A. DANSKIN, William Meredith.

The least med my coming is that many of my the fets are any coming is one many or another strong ment and the friends pronounce the dead, and I wish to unveil to at cloud which hangs over the minds of men, as far as my capacity will allow me. It is as stand truth, that once having passed under the rod and been accepted on the other side, the rod and been accepted on the other safe, then comes heaven. Heaven is nothing more needed that the harmony of the soul. While, encased in the clavey tenement we are subject to crosses, irritabilities, vexations and unpleassantness. This is the only fell with the receive man has to pass through. Be vigorous, be gateragetic, perform your duties, and latter the spirit becomes few each either the spirit becomes few each either the spirit becomes few each either. getic, perform your duties, and after the Spirit becomes free you will have the grand enlight enment of the soul. We meet, how and greet each other. We are divided, the Ligher from the lower spheres of unfollowin. Its evertion; we obtain advancement in the classes, similar to earthly positions. In our deep researches with honests of carperse we find the glittering diamond, not those which we can sell, but that which gives in limit y and confort to the mind. If we listened to nortals when talking one with a cities, and effect head them say, "Spirs Pessecul, thus and so why do they not do as

its stead, thus and so why do they not do as we deduce them? I answer the question; We will associate them? I asswer the question; We will associate them? I asswer the question; We will associate the mediums through whom we then to commune. It is unwise, in the composite the mediums through whom we tree composite the medium to the subjects he touched upon a set un to the letter."

When we its angry billows rolled and battle banners were unfurled, when passion human hearts controlled through the social of a soldenest, I am William Metestih, second of a soldenest, I am William Phil delphia, but died in New York. with an other, and often heard them say, "S its small thus and so swhy do they not do

#### Samuel Dierby.

I died in the prime of a vanisheed of the six years. More than the prime of a vanisheed of the six years. More than the second of the Someon Dies with the law without does not be. The Someon Dies with Nebraskia, for merly of Indiana. To all who may seek out my residence that this, for the will have I doed thy should be the this, for the continual flower than the running month of death, it being as natural to die as to be born, the one in ustable with of the Lighted on the other side to find pripe that life with all its beauties.

There are effected into a searching minds one

find perpetual life with all its beauties.

If we are extremely a searching rained one that ever could to find the beginning of the coul of things. I can find say that the philosophical schooling under which I have been training tas made necomprehend in its fulness win life was given so man. I see its purpose. The purpose is not merely to delve on earth and procure coin. It was given for the grand purpose of drawing more and more in attribute toward the infinite creater of man. Death has no sting the girde has no betters, for margh, lies there but what belongs there of the spirit makes its return in the fullness of of figure. The starte our what orange cases, where spirit makes its return in the fullness of conception. I have been over the river of life but a short time. I am a drinker from the crystal fount; I look upon the flowers and the birds. I am a particle roof the balmy atmosphere that the number of each of the life.

that fills me and gives me rich life.

Let those who remember me feel that I am happy in the land of spirits, for truly so I am, Since my life began, spiritually, the more I ask for the more I receive. The further I seek the ticher treasures I find,

## Jennie McGee.

My name is Jennie M. Gee, in my fifteenth year, daughter of Jame and James McGee, I hived on East. Thirty-eighth street, New York, I could not feel reconciled at first to the separation from those I loved and knew, but as time went on I grew more content, seeing that all things were possible in the angel-world. We are taught the relationship between the two worlds and left free to act, either to come or never to return. I now, after a lapse of time,

never to return. I pow, after a layse of time, propose to visit earth and view its scenes and see whether there has been any great change. I find but little. I feel that my affections and loves have grown the stronger by absence.

The spirit-world is a beautiful, harmonious world of unfoldment from the lower grades of life to the Ligher. Some are beautiful in form and face, others carry the deformities of character written in their countenances. There is no one late who can be strainary or inertian early free who can be stationary or inert; each, one must be doing something for advance-mention runsible doing something for advance-mention runsible many in the little babe to the wink from the little babe to has its peculiar unfoldment according to age

I am not as learned as many, but as years are added, intellect will unfold spirimally. After we have passed through the change, having been in the spirit-world a short time, the desire to return and be an inhabitant of earth again is lost in a great measure, for what you have encearth we have in the spirit-land, only more othereal, more spiritualized. If the choice, we want in the spirit-land continued in the latest spiritualized in the choice of the choice were mine I would not return and live on earth,

were thine I would not return and rice on earth, although no one more dearly loved a father and, mother than 1. I was young in years though old in unfoldment and experience.

I have now briefly spoken my sentiments, and with thanks to the one through whem I speak. I will withdraw, feeling that I have accountilished my work. plished my work.

### Joseph Bullock.

I died at Indianapolis, Ind., and was buried at Evansville, Wis. My name was Joseph Bullock. To keep track of time exercises, all the mental capabilities that belong to the human mind. capabilities that belong to the human mind. With material data I have finished; it is the spiritual platform upon which I now stand, and on which I am an investigator. What one sees and knows and hears and feels he must believe. This has been my case. Though not so well versed in the philosophy of this new religion, still what knowledge I have gained has been of import to me. It carries me beyond the narrow confines of death and the grave; it makes me an investigator, by which the soul has power to expand and gather in all the advantages which.

an investigator, by which the soul has power to expand and gather in all the advantages which are outwrought by spirits who have been livers here a long time. True it is I am not a scientist. I am a plain practical man, dealing with facts as they are presented for my investigation. There are many friends whom I have left behind who will be well pleased to hear from me from the other side of life. Well may we say that earth-life is death, but spirit-life is life, for every faculty is oulckened into its finest power. every faculty is quickened into its finest power

of conception.

What a man knows not be must learn ere be can take the broad expansive step toward perfect knowledge and perfect wisdom. I say to earth's children, Learn all you can; be not novices; for the learning of spiritual things will advance you in the higher spheres of life. I can now, with the finer conception of memory, go back and trace my life from infancy to manhood. I can find many defects and with no

go back and trace my the from intancy to man-hood. I can find many defects, and with my spirit-knowledge I can change them. Wondrous indeed is this thread that carries man back and reveals to him his entire life. But before this is done, friends of earth, we must be spiritualized, taught and educated under the laws of the finer senses of spirituality. I became a student, and what a gratification to feel and know that I am, and shall never be any less.

## Poteet.

A lady brought me here for to talk. I was drowned. I lived on Hull street, Locust Point. My father's name was Sylvester Poteet; my mother's name was Ann. I was nine years old, and the only son; and that's what made all the trouble. I used to go into the water often, and I was n't afraid of it; but this time I slipped

and fell backward into the water, and could not get right any more. When I came to myself I found that I was away from my home, and I asked and asked the people that were around me to take me back again where my mother and my father were, but they said: "Child, you are disrobed of your body; your spirit is now dwelling in the place that people call heaven. You must be comforted, for when the time comes your mother and father will save and live with your mother and father will come and live with you. You can never go back to live with them as once you did."

I was fond of crabbing and fishing, and so I disobeyed my parents; but it is all over now, and I am happy, happy as I can be. Everything is prettier here than down on the place where I used to live. I do not see any quarreling or strife now, or hear any angry words. Every-hody seems to be happy, and so I am going to be?] So, mother and father, do not grieve any more for me. I am going to try and please the angels; then, they tell me, I will be a happy boy.

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUM-HIP OF MRS

MESSAGES TO BE PUBLISHED:

SARAH & A DAN-KIN.

A Poetic Message.

A Correspondent forwards us the believing fines, to their with an endors ment of the statements they set total though from prodential reasons she desires the total though from prodential reasons she desires the withhold form prodential reasons she desires the total though from prodential reasons she desires that we will had been name from publication: "The circumstative will have such as to give quite convincing proof of the power tela spirit recomb of the mortal. Mr. Silles and the was a tradition to the mortal. Mr. Silles and the fines it was about to be given or any particulars relating to them, at being, I think, it is first visit is that part of vermont. My friends there had not even spoken the name of my former has bond, Horace knapp, when after a circle Silles said, Wait! He thought a test was about to be given in the power than two in the power than two in the reason when a particular to the latter."

When was at that time in Wisconshi. When he had finished withing he did not understand the meaning of the verses, and asked if any one in the room knew such a rooped the stanzas and sent them to me, and I would say that the fine and the combined withing he did not understand the meaning of the verse, and asked if any one in the room knew such a rooped the stanzas and sent them to me, and I would say there that I had never seen Mr. Silles and the viring he did not understand the meaning of the verse, and asked if any one in the room had an alled to order than two in the power to a particular to the latter.

When was it saugry billows rolled and be the man in the power than the man in the power than the power than the power than th

Within the courts of spirit life With friends I love so fendly well.

A faithful and beloved wif-Was left to mourn a husband gone, To toss upon the waves of strife, Her heart begeaved, her life forforn.

No mother's hand my earth-browsmoothed," No father watched my fleeting breath, No voice of loving partner soothed My passage through the shades of death.

Alone, and far away from kin, The soldier laid his armor down, Departing from the world of sin-To wear in heaven the shining crown.

The strife of war with me is o'er; The shricks of wounded in their pain By human ears are heard no more Peace reigns upon the battle plain.

Love is my only armor now, And justice is the shield I wear? Immortal wreaths adorn my brow, Truth is the magic sword I bear.

God is the captain of the bands Enmarshaled on the heavenly plain, And when He wills and He commands, Eternal law and order reign.

No warrior with his blood-stained sword Is there to conquer and destroy, Or march with his invading horde To blast the angels' peace and joy.

But works of love their lives engage, They live to heal, and not to harm, To quell the fires of hate and rage, And give for wounds the soothing balm.

The "shoulder-straps," the suits of blue The general and the private too

Here in this glorious land are seen We know no difference between

The so-called rich and so-called poor: For man's life is not measured here By what he has or what he lacks,

But by that better rule of right-The wealth of true and noble acts. Vehicliered life was mine below,

Though kind friends took the stranger in, Protected him in weal and woe, And kept his feet from paths of sin.

As long as memory shall last, Or sit upon its regal throne, I never can forget the past, Nor all the kindness to mg, shown.

For memory is the angel bright That follows the immortal soul As it winds up the steeps of light, Through ages that forever roll.

And oh! it fills my heart with joy That I again to earth can come, And human hands and lips employ To write and speak from angels' home.

Tell Hattie when you her shall see That I will ever hover near, And she shall often hear from me In messages of love and cheer.

Her life has one of sorrow been, But she will win the Golden Prize The recompense of discipline, The crown of glory in the skies.

Then she shall dwell with me above, Where life is one bright placid stream, And rays of harmony and love Along its beauteous wavelets gleam.

And they who loved me in earth's sphere, Who made my life a life of joy, Deserve a passing tribute here From me, their dear adopted boy.

They took the little waif in youth, Gave him a home Love's sweet retreat; And through their power the path of truth Was ope'd to his immortal feet.

May God, our friend, his gifts most choice Within their earthly pathway strow, And may theirs be the richest joys . That earth and heaven can bestow. Kind friends, may you accept this flower,

My first through this material hand; It may possess a little power To point you to a happier land. And when your mortal eyes shall dim, And you shall rest in earth's cold lap,

It is not the garb but the heart-it is not the name he bears, but the principles he has imbibed, which

Tests Given from the Platform at the Lake Pleasant Camp-Meeting, Montague, Mass., Aug. 19th (1), 20th (2), 21st (3), and 22d (1), by J. Frank Bax-

(Reported for the Banner of Light, 1

(1.) I see twoold persons—one who has been a long time gone from earth-life, and one a great deal longer than the other. I feel a drawing to the left. I feel an influence of a great deal of anxiety. Not a blood relation, I think, yet a relative. They are brought near here. Some anxiety. Not a blood relation, I think, yet a relative. They are brought near here. Some one may be suffering in some way. The spirit tries to offset the influence. A name flashed before me—a mere intage—the name "Emerson." They come from a long distance. They may be for Bro. E. V. Wilson, they may not helong to him. It seems—wait—LOIS, I see the name in a flash William. Do you think they refer to you, Wilson? I hesitate yet. I should say father and mother-in-law. [Mr. Wilson replied, "Yes."

son replied, "Yes."

I see over Mrs. Lincoln a single name, "Jacob."

complained fearfully of his head. His name was James M. Rice. I think he lived in Athol. Is it right? [A lady rose and said: "The message is correct."]

sage is correct."

Here is a man who has been in spirit-life a long time. Spiritualism was known to him in its youngest days. This is an old man. He does not remember when he left. Think it was the winter of '50 or '60. His name is Reuben Watson. "No," Attica says, "Wason, not Watson."

I see the names Ann, Electra. They belong

I see the names Ann, Electra. They belong to a lady over there (pointing to a lady); she lived in Haddam, or Haddam Neek, or East Haddam, Conn. (A lady in the audience said, "These were my mother and daughter.")

Here a man comes a little hesitating: "Why should 1? (It is true. I had no fellowship with these people, but circumstances alter cases."
This man had been devoted to teaching. I hear a laugh. "Yes," he says, "teaching in one sense." A clergyman—a man who ministered. a laugh. "Yes," he says, "teaching in one sense." A clergyman a man who ministered. Zenas Barnes, of Boston. Recognized by a Boston man.

Here's a man they call Judge. He does not give me the name. Attica says, "Come, Judge, speak." Charles Carter. This is a man who had a spiritual experience. For a long time he maintained the second coming of Christ. He believed it to be a literal coming. He gave it believed it to be a literal coming. He gave it up from a spiritual experience he would not relates here. When he became a Spiritualist he had the Bible at his tongue's end to prove Spiritualism. He was so in carnest that the people formed a society where he lived, and the people made him president of it. I see Pepperell and Shirley, Mass. Now a question comes up from some party whether angels and spirits marry. This spirit replies as he used to from the scripture: "They neither marry nor are given in marriage," etc. He had two wives in spirit-life and left one in earth-life. E. V. Wilson asked the spirit if they mate without marriage in spirit-life? Baxter said the spirit replies that this is a subject which had better be left for discussion elsewhere. There is a kind of spiritual affinity between the sexes in spirit-life. believed it to be a literal coming. He gave it up from a spiritual experience he would not relate here. When he became a Spiritualist he had the Bible at his tongue's end to prove Spiritualism. He was so in carnest that the people formed a society where he lived, and the people made him president of it. I see Pepperell and Shirley, Mass. Now a question comes up from some party whether angels and spirits marry. This spirit replies as he used to from the scripture: "They neither marry nor are given in marriage," etc. He had two wives in spirit-life and left one in earth-life. E. V. Wilson asked the spirit if they mate without marriage in spirit-life? Baxter said the spirit replies that this is a subject which had better be left for discussion elsewhere. There is a kind of spiritual atlinity between the sexes in spirit-life.

A'boy comes, crying, eleven or twelve years old. A boy who passed out trom some accident. He forgives another boy who caused his death by carelessness. The boy was a Grifflith boy. I feel an intense heat and pain here (pointing to his abdomen. Probably the accident occurred here. He do n't want to find any fault with Johnny. Don't like to give the name of the boy. Well, give his mother's name. Betsey Griffith. I now

Are dropped when uprtals leave your sphere,
The general and the private too

Are recognized as equals here.

Are recognized as equals here.

The joys that evermore endure:

The joys that evermore endure:

The solution of the solution of the look. I feel an intense heat and pain here (pointing to his abdomen. Probably the accident occurred here.

He do not want to find any fault with Johnny.

Do not like to give the name of the boy. Well, give his mother's name. Betsey Griffith. I now feel year weak as the influence leaves me.

teetvery weak as the influence leaves me.

A man rose and said this boy was shot at Otter River, Templeton, by another boy, with a pistel, as they were playing with it. He said to his mether, "Do n't feel bad because I am shot; do n't blame Johnny." I do n't remember his name. He was of Irish parentage.]
Baxter said; "He was Johnny Kelley, the boy who shot me; the spirit passed over three years ago next October." [This was recognized as becorrect.]

Mr. Baxter closed, and E. V. Wilson rose and said in recognition of descriptions given above, "William Emerson died Dec. 14th, 1874, and is buried under trees of his own planting on my

buried under trees of his own planting on my farm in Illinois. Lois Emerson, his wife, died four years ago. They were father and mother of that little woman whom you have heard me call 'Farmer Mary,' my wife. Both of them stood by me in my tent this morning, and said they would go with me to the stand and give their names there this afternoon. If there are any people from Bangor, Me., they will remember Marshall William Emerson, of that city, and that he was Marshall."

(2) While Elder Evans stood lecturing, a man of venerable look, a very ancient person, surrounded by a mist, making a dim form, was beside him. As the Elder closed, the form went up to him and placed his hand upon the shoulder. A very old man. Yow I see a man who was interested in the order of Shakers. On a misty background I see a large number of people. The man is there, holding up his hands. He is Daniel J. Hawkins. (Evans said he belanged to the South family in Vount Lebragon) He is Daniel J. Hawkins. [Evans said he belonged to the South family in Mount Lebanon.]
Baxter: "Yes; for the last twelve years or more he was an elder there: he was not made an elder till he was eighty or eighty-two years

an elder till he was eighty or eighty-two years of age, but he was a dweller there for forty years or more." [Evans said the old man first mentioned was John the Revelator, who had been constantly with him for several years.] A little child is shown to me, a child in arms. I see "S. M." over Mrs. Winshow there (pointing to a lady). This child was very small; now it is presented to me older, some seven or eight months. Most of this time it has been in spiritlife. I get a sound: "Eddie, Eddie, Eddie, Barnham. Edith M. Burnham." My guide tells me: "It has to do with George A. Burnham; this is the child of that person." (George W. Burnham, of Willimantic, Ct., rose and said he did not remember very clearly, but his son. George A. Burnham, had a child, but corrected himself when Baxter said the child died Jan. himself when Baxter said the child died Jan. 21st, 1879, as was given to him by Attica, and said that the spirit was right. Baxter said the child died at two or three days old, and was to be named as he had given it. [This statement was pronounced correct.]
Attica tells me there is a deformed boy or

Attica tells me there is a deformed boy or young man here who wants to get in a word for Mr. Bullens, of Chicopee, to send to his family. Dwight Adams the name.

Mrs. Lincoln, of West Newton, Mass.: Yesterlay you recognized your Grandfather Jacob, but did not know Jane. Had I said Eliza, would you have recognized? [She said "Yes."] Baxter: "The name was Eliza J." [Right.] Here are two old people, an old man and woman. They were made Spiritualists by a peculiar experience. The woman passed away a long time ago. Twenty-one or twenty-two years ago. The woman was Mary Davis. She passed

cause the spring was brought to light by spirit-power; hundreds went there, and many were benefited.

benefited.

[Mr. Barber, of Warwick, Mass., said Elijah Davis was a neighbor of his. He found that spring under a wall. Thousands of people had been there. Davis died at a great age.] Baxter said "Eighty-seven." [He saw the spring in a dream.] Baxter: "Also Brother Barber and those who remember me will also remember how I gloried in telling the story of that spring."

Mr. Bullens, of Chicopee, said the deformed boy was of Chicopee, Mass., and the name correctly given. rectly given.

I see the name New Lebanon and William Whiting. Elder Evans said he was of the sec-

I see a field of ripe corn. I am shown a knife.

"A. C." Some one who then had "A. C." Some one who lived to a pretty ripe age, worked very hard, was strong, was stricken suddenly. I see a corn-stalk, knife cuts it in two. "A. C." A. Church, Sept. 1876—"Austin Church." He went into his field to cut corn,

Church." He went into his field to cut corn, felt dizzy, felt, knew nothing till he awakened in spirit-life. [Right.]

It's cold here; my hands grow moist. I hear a roar like the sea-shell at your ear. Now everything is black. I lose sight, can hardly see you. I hear the splashing of water. I hear "Alonzo Dewey." Quobog: was sixteen or seventeen; died by drowning. Those who know Charles Dewey know me. I see Horace Walker. Here is another, Abigail Walker." [A man rose in the audience and said: "This Alonzo Dewey was drowned in Quobog River. Brookfield. was drowned in Quobog River, Brookfield,

Mass.!

I see a black man by you, Mr. Pierce. "George Brown." A hard old time he had. Why, he is attracted to you! It is one you or your people did much for. He was a medium, but being poor and black, he did not receive encouragement. Providence, R. I., people will remember him. [Recognized by A. T. Pierce of Providence.]

Mr. Baxter: Now I must close. Wait a moment. Here is a man who has manifested before—"John Lawrence." He says the Universalists have not the whole truth. Spiritualists have something a little ahead. Hosea Phinney, tell Maxim that he was a great deal more pleased with the flow of thought from Greenleaf's mind than with what was said by the minister Maxim, though Greenleaf did not speak. Hosea Phinney, belonged to Stafford, Conn. A hearer asked how he spelled his name? Baxter said, "Phinney:" a Stafford man said "Pinney." The latter was right.]

(34) I feel an influence from Mrs. Byrnes.

name? Baxter said, "Phinney:" a Stafford man said. "Pinney." The latter was right.]

(3.) I feel an influence from Mrs. Byrnes. It is about her son Robbie. "Mother, did you think last night that it is almost ten years since I passed on?" This boy died of an affection of the throat. The spirit seems to have felt anxious to have his mother come to him before he died. She was away. The lad was a little over seven years old. Now I hear, "Wonder if Charley knows I'm almost eighteen." [Mrs. Byrnes recognized the statements made as correct.]

Here is an old lady who can testify to the manner in which she, with others, in Springfield, Mass., battled for Spiritualism. She had a heart and a will to do. About two years ago she died. She embraced Spiritualism at the time of the Rochester knockings. The name is Betsey Hitchcock. Mrs. William Hitchcock, Springfield, Mass. [Recognized.]

Here is a spirit—a young lady. She says, "Oh father?" She is draped in a light-blue, ethereal substance. She dropped a kiss and a magnetic light from her hand, and said, "Father." The lady belongs to Col. Kase, of Philadelphia. [Recognized.]

Many a time has the spirit that now comes been in this vicinity. He is surprised that this

[Recognized.]
Many a time has the spirit that now comes been in this vicinity. He is surprised that this meeting is growing so. He never expressed himself favorably about Spiritualism. He knew more of it as it came from the grove. His name is Arza Bardwell, of Montague. [Pronounced wight ]

Here's a man who was influential-he han-

eral with him, and one who urges him to come is his own son, who passed on sixteen or seventeen years ago. He was connected with the civil war. William II. Hayden. He was in the navy, and died in a Southern prison. He was present in spirit at his father's death. The father was a man of importance—some way connected with Warner. Hayden was in Fitchburg in a woolen mill for years. I see the hall at Fitchburg—three or four valicemen. I see burg in a woolen mill for years. I see the hall at Fitchburg—three or four policemen. I see cablages, parsnips, meat in a room there. The meaning of this is that the police now occupy the room that he used to make use of as a provision store, under the City Hall. [This was recognized as correct.]

I see a girl twenty or twenty-three years of age. She says:

"From Nature's book you're tought to road."

From Nature's book you're taught to read in every flower and tree and seed. The truth of an immortal life. Ay, life beyond the world of death is whispered you at every breath; The songs of birds are with it rife." "Immortal life, immortal life, they sing you from the spirit-land." Lizzle Goodnow. This

erson who comes to me, as I was a teacher I think she might have been one. Attica says she was a teacher for a number of years, and she died at Shelburne Falls, Buckland, Mass., March 30th, 1877. [Recognized by several pres

ent.

A young man comes—S. M. K. The manner of his death gave much pain to his people. He was drowned from a boat on the mill pond in Winchester, New Hampshire. S. M. Kendrick. This comes home to some one here who will not recognize it. [A lady at last acknowledged it as

trne.]
Who is Caroline—Carrie? C. W. W. Where's Lucius? An elderly person—Caroline Wells Whiting, Cazenovia, N. Y. [Recognized; Lucius was her husband's name.]

(1.) I am hearing now a hymn sung by a weak, trembling voice. A young lady. She sings, "Rock of Ages." I hear the name Mary. Here is a form of a young lady—a mere shadow. I can look through it: it floats, locates half way up the audience. Looks down. Mary Hayward. Mrs. Wilson of Bridgeport, Ct., that form vanishes before your face. I hear school-children in a chorus. She was fond of children, taught a Sunday school—Mary L. Hayward. [Right.]
Here a spirit comes near me, gives me a shock; Luther Gale. Here's a hand, a regalia—belonged to some secret Order. [Recognized as a man who lived in Lenox, Mass.]

A child is attracted here, who shrinks from coming—gives the name in letters: G-e-r-t-r-u-d-d-J-o-s-e-p-h-i-n-e D-o-o-l-i-t-l-e A little bit of a child. Been in spirit-life five or six years. Passed on in the fall of the year, between three or four years of age. "Papa and mamma's names are George and Lizzie." (Recognized as a child of George Doolittle, of Greenfield.]

Here's a man sixty years of age. I see a large field—poles with vines on them. This man (1.) I am hearing now a hymn sung by a weak,

Here's a man sixty years of age. I see a large field—poles with vines on them. This man walks in and out among the poles. He looks up Mr. Bullens, of Chicopee, to send to his family.

Dwight Adams the name.

Mrs. Lincoln, of West Newton, Mass.: Yesterlay you recognized your Grandfather Jachb, but did not know Jane. Had I said Eliza, wolfid you have recognized? [She said "Yes."] Baster: "The name was Eliza J." [Right.]

Here are two old people, an old man and woman. They were made Spiritualists by a postuliar experience. The woman passed away a long time ago. Twenty-one or twenty-two years ago. The woman was Mary Davis. She passed to spirit-life and became a power to develop the gifts of her husband—"Father Davis," he was called—Elijah Davis. There are parties who well know him, if they will remember the spring, and the persecution of the church be-

when he reached there. He was called Father Child—Phineas Child. [Mr. Barber, Warwick, Mass., said the man was his wife's father, ninety-

Child—Phineas Child. [Mr. Barber, Warwick, Mass., said the man was his wife's father, ninety-eight and a half years old.]

I feel a giddiness. I see two hands clasped, and the name Theron—Ruth. I see a gnarled and tangled stump under the hands. That fades from me. I see Root Finch. [Not recognized.]

Here is a man who passed out in great agony; the air is confined, I am in the centre; the air presses in on every side. Forty-five or fifty years ago he died in the most fearful agony. A great mass of sand I see; I see a mist coming up through the soil; there, it's taking shape, a round globule adding to itself from the mist—it takes the form of a man. There he stands. He beats his breast and says, "Life! Life! Life!" then points down into the sand and says "Darkness and death." Daniel Brooks. I get Springfield, Mass. West Springfield. I think he must have been buried alive. [Not recognized.]

Here is a man with emblems; a hand, and on it a chapeau with black plume. Cheenery Abbott, Holden, Mass.—on the old Abbott place. [Pronounced right.]

Some one asked was he a Spiritualist. He was a jolly, happy sort of man, inclined to look into the matter; had a belief that spirits returned; used to hold discussions at the tavern; might have been persecuted if he had not a

was a jolly, happy sort of man, inclined to look into the matter; had a belief that spirits returned; used to hold discussions at the tavern; might have been persecuted if he had not a good way of turning a joke. He used to be an anctioneer: Old Worcester County would know that. [Right.]

Flora Isabella Park. Izzee is the spirit name. She came here yesterday to meet a friend then here—a doctor—feels disappointed to-day. Child of fourteen or fifteen when she passed away. Does any one know Joseph Park of Northfield. Mass.? [Recognized.]

Daniel DeVere Vining, young man twenty-two or twenty-three years. He has a great admiration for this book in the hands of Giles B. Stebbins; thanks you for publishing it. He was a western man; belonged in Michigan, Liberty Mills. E. W. Vining, Elgin, Ill., will know him; he passed on years ago; was more or less of a poet. Died 30th May, 1863, I think, but am not sure. [Mr. Stebbins thought he knew the young man, and said he was something of a poet.]

### Spirit-Message from J. W. Barron.

The following message was given through the mediumship of Mrs. Dr. John S. Drake, of Waverly, Bremer Co., Iowa, on the evening of the 17th of July, 1879, with an urgent request that it be forwarded to the Banner of Light for publieation:

I, the spirit of J. W. Barron, formerly cashier I, the spirit of J. W. Barron, formerly cashier of the People's Savings Bank of Dexter, Maine, find myself a personality, a living, moving being; and although a resident of the spiritual state of existence, I am still cognizant of all that transpires in the earth-life with regard to my good name, my honor, and the interest of my well-beloved family—as fully so as when I walked and talked with we findle out the httpringly large. name, my honor, and the interest of my well-beloved family—as fully so as when I walked and
talked with my friends on the physical plane. I
have sought and obtained leave from the gifted
and noble spirit who controls the pure-minded
medium through whose lips I am now speaking,
to come back to earth and appeal to the people
of the land, to be heard in my own defence;
from the other side of the river whose waters
divide the physical from the spiritual world, I
come, and claim the right to be heard in vindication of my name. I declare through these
mortal lips, in the name of God, that I am innocent of the sin of suicide or fraud.

Happy in the beloved bosom of my family,
with a true, loving companion, with our precious
God-given children, with a competent support,
pleased with my situation, enjoying the conddence of my employers, who were my friends—
with no desire for great wealth, respected in the
community in which I lived, what motive could
I have had in destroying all prospect of future
happiness and the enjoyment of the blessings in
this life, and my hopes for happiness in the life
to come?

this life, and my hopes for happiness in the life

Love of life is strong in the human heart; no man cuts the silver chord of life without great and weighty cause. No such cause existed for my committing such a rash act.

Far from my mind was any thought of death, when sitting in the bank office at night, and to come

when, sitting in the bank office at night, and about to leave for my home, I was silently and about to leave for my home, I was silently and suddenly set upon by three men, who gagged, bound, beat and cruelly abused me. I fought desperately as men fight for life—fought for more than life, for honor and the defence of the treasures entrusted to my care, and with the memory of my dear loved ones tugging at my heartstrings. With no chance to call for assistance, I was soon overpowered, and borne in the chair to the bank-vault, and told to choose between life and death: either to enable them to gain access to the treasures in the yault, and be gain access to the treasures in the vault and be spared further indignities, or to refuse and lose spared further indignities, or to refuse and lose my life at the hands of the assassins. I chose death to dishonor, and was again most cruelly beaten, and fatally injured. When liable to detection if they remained longer, the cowardly ruflians and murderers fled, leaving me still bound, and apparently dead. When discovered I was unconscious, and too near death for speech, and soon passed over.

I was unconscions, and too near death for speech, and soon passed away.

My family were overwhelmed with grief and agonized at their loss. But Time, the soother of all earthly sorrow, had somewhat alleviated their distress, and life might have become more endurable to them, had my name been left untarnished, my honor unquestioned; but another blow fell upon their hearts with terrible force.

My spirit had risen from the mutilated physical form to the mystic shores of the bright and beautiful Summer-Land—more gloriously and

beautiful Summer-Land—more gloriously and transcendently lovely than tongue of angel or the pen of the gifted ones of earth can describe. Already the sunlight of an infinite and eternal day of a progressive life was shining brightly and sweetly upon my unfolding and immortal spirit, and thus, I might have been still learning and progressing had not the agony of soul of wife and children drawn me down to earthly scenes and conform drawn me down to earthly scenes and sorrows, caused by the cruel aspersions of wicked and designing men, who are striving to brand me as a villain, thereby bringing disgrace and ruin upon my family. Thank God! they could not find any proof that I ever wronged any man, or committed one dishonorable act. These charges, though unproven, were widespread and never fully refuted by the press and spread, and never fully refuted by the press, and have caused sorrow to my friends, anguish to my wife, humiliation and distress to my chil-

ren. Their great unhappiness still holds me to the earth-sphere, and causes my spirit great sor-row. This condition of unrest has brought to row. This condition of unrest has brought to my assistance spirits from higher realms, who teach me and assure me that by controlling a medium in earth-life, and sending forth my declaration of innocence, I shall become more calm, quiet and hopeful, and can thus be approached by friends and sympathizers, and be enabled by their help to rise out of this unhappy state, and regain my own proper sphere amid congenial associates and more soul-satisfying surroundings.

surroundings.
And now to all those who believe me to have been a martyr to my love of honor, losing my life in defence of the same, I wish to say, May heaven return to you a thousand-fold the assistance rendered to my beloved ones. It was not a mistaken kindness, for I declare to you I was not guilty. To all believers in spirit-return I appeal to assist me; I entreat you to spread this declaration of innocence as widely as the cruel and utterly false charges have been spread, so they may not remain undenied and unrefuted

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A Cambridge man, in referring to College examinations, makes this neat parody: In the crown of his cap
Were the Furies and Fates,
And a delicate map
Of the Dorlan States;
And they found in his palms, which were hollow,
What's frequent in palms—that is, dates.

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The First Gospel, or the Invancy of Jesus Chirist, alleged by the Guostics, a sect of Christians in the second century, and translation for English by Mr. Henry Sike, Oriental Professor at Cambridge, in 166.

Thomas's Gospel, for The Invancy or Jesus Christ, --Printed by Professor of Cabbridge, in 166.

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The Apostle's Christ in the Ancient State, without the articles of Christ's Boscent into Hell, and the Communion of Saluts. See it thus handed down in Mr. Justice Bailey's edition of the Book of Common Prayer, 8vo, 1813, p. 9. Note: Also in Hingham's Antiquities of the Christian Church, folio, 1736. R. 10, c. 4, s. 12.

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The Epistle's Cried in the Sponen, and the Laborary of beames, a Viridario, at Padim. See also Poole's Annotations on Col, iv, 16., and Haf Mest, Col, 122.

The Epistle's of PAUL The Apostle To Steneda, with Sexel's To PAUL, the Apostle To Sexel'a.

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AMERICA is not the country to submit to sharply drawn so ial and political distinctions which have no better foundation than the differences of tace, nationality and relizion. Our people are from all races and every nation on the earth. Our arts, sciences, industries and signification, are derived from every people under beaven. We are emphatically the great edlectic nation, whose government and laws, social relations and political concurv, solences, arts, religion and life, should embrace what ever is best and noblest in the ideas and institutions of all times, races and nations, He is a sorry specimen of an American citizen who is willing to promote either social, political or religious distracism in this country? Any attempt to either revive the customs of despoth countries, or to foster the clious distinctions of caste, Is at war with the principles of a time democracy and forever intering itable with the remins of American institutions. Our declaration of civil rights admits of no such distincspeedily followed by the stern lebuke and indigment protest of an extended recale.

When individuals and companies are granted special rais). logics, they in return assume certain obligations in their ne-Latinas to the public, "If reapplies to hotel proprietors and public arriers as well asymbers, who for the purposes of this lefter meed not be named. These polications they may neither lightly estimate non-readily set listed on pry-shallow pretext suggested by either personal interest, childish carprice, or sectation precion of There are persons who by they resention of their own selfish interest spexes is all the privileges and preferatives they way have the power to command, seculially without any new mitten of the perippocal claims which the public may hand on them for proper a sound of those and comple verseage but. We have illustrathers in the researcher at least of Joige Hill on and Auss tin Carbin't was I the down. The displayerse excited by the a solar tof these pointeness, as lown the an agent confined or one as the offstal conflat of the priesthood. For this and to the passed in the been index assisted. Had it begins peress I'very butle from the Grand Union at Surgiota and the Maniertan Beach Hotels all of orderly down and then tiles, hooning would have complained of the injustice of such a de fell on. But the realissue in this case is of a widely direcent in ture. There is the small duty of ten percentum. The second entry and highing said above encluding elelectionable persons of any, classification were also called in question, and the Gothie diame, hation of faith, bombe ansocientain persons have excited the discleasure of these autocraft, gentlemen, they assumetthe field to but their doors against full dows, however exalted in character, refined in their labits, and digiffield in their degler ment. This they insist on doing, not only without offering any plansible excuse for sail, and to but was deeply moved, and its, priestly representatives took an against reason, in opposition to the essential spirit of the early opportunity to call on the publican and in a most civil code, and in violation of the principles of heli if one liber erty as guaranteed by the national Constitution.

When the natural rights of a great people and their prisileges under the law-a people who cannot sufter from a just comparison with any other; whose record is made himinous by the revelations of 2000us and the presence of some of the grandest historic characters, ancient and modern, the world has ever known, are thus wantonly assailed, we have all a vital interest in the settlement of the question. When any man strikes at our civil and religious liberty, even in the person of another, every time American must feel the blow and tests the assidiant. That dewe are less respectable and honorable than other people, few if any will be inclined to believe who have bither studied their history or been fated with them in official relations, the transactions of brising is, and the more infimate intercourse of social life, There studied the character and history of both dows and Christians. During a long of also relation, and with some unit wal opportunities for personal experience. Thave ories, to inspire the reverence, and to cultivate the taste of not failed to notice many this is which are highly creditable, the worshiper. But this is not their only use, nor the one he former. The Jews nind their own affairs an industrious and thrifts roogle; they take care of their own poor, and have founded some of the noblest public pations, to be site, but they manage to live by their labor. than bergars, beging tremember to have seen a dew asking alms. The representation of this people in the records of the ofining colephanis very small; at the same time those who profess the ingree of the down for soft Christian ? theole ! egy are very humerous in all root State prisons. Scarcely a week passes in the year left some brotal crimical, with a delirious faith in the Book of Cyles, swings off the scalfold, he odeln't in the belief that he has chosen the shortest route to heaven!

I need not argue from type the feat premises or in halge in speculation when significant forts offer the most instructive and fercible illustrations. I shall not be uslindeed to be unduly partial to Jews, not prejudiced against Christians. by those who know my antecolents. With a Paritan an cestry; born and educated in the Bartist Charelyof New England: becoming a believer in Universalism from an instinctive opposition of reason and the innate sense of justice to all forms of theology that reveal the trail of the serpent; an independent thinker generally, and-through a mysterious providence-for more than thirty years a Spiritual Bationalist, I have come into more, or less, intimate relations with men of all countries and languages, and of all forms of faith and worship. I have not with good and true men among all classes, and have found nothing in human nature to justify a sweeping denunciation of any nation or people. Least of all have the Jews given me any occasion to complain of either their want of principle or the propriety of their deportment.

But I propose to briefly illustrate the subject of the comparative virtues of Jews and Christians by a citation of facts. During the administration of President Lincoln and his immediate successor, the writer was in the service of the Government in the capacity of Examiner and acting Appraiser of Fine Arts, Books and other merchandise at the port of New York. In the course of this official experience I was repeatedly appealed to by persons professing to be Christians and standing high in the church, to violate my sense of moral obligation and oath of office, with a view of furthering the interests of "the Lord's people" at the expense of the United States Government. A number of crafty priests and bishops engaged in the business of importing certain kinds of goods for their own use, and to be supplied to the faithful in their communion. This merchandise consisted in part of superfine broadcloths, fine linens, rosaries, pictures of sacred scenes, decorated windows for churches, and efficies of the apostles, early saints and other eminent religious persons. The parties making the Custom-House entries scertified under oath that these goods were not dutiable under the revenue laws.

It is proper to observe here that there was a provision in the tariff for the admission of Church Regalia free of duty. They were consecrated persons who thus engaged in this business of importing merchandise, and they entered their less, unhappily, it shall go off some day at a pawnbroker's goods at the Custom-House as Church Regalia. By getting sale, or at the instance of a wicked burglar; when, perhaps, them in free from the heavy duties to which most of the articles already specified were subject, they would be able to undersell the honest importer, and still realize a very handsome profit. The writer viewing the subject from an official and unselfish standpoint, did not see it in the same light, and hence could not agree with the clerical importers. Tons of rosaries were classified as manufactures of metal,

glass and wood, subject to an ad calorem duty of thirty-five the church, and such noble examples of Hebrew delicacy percentum. The fine wool and linen fabrics were also prop- and honor in the outside world, America is yet misreprehaving been returned to the Collector's department, I was real god is Mammon-Christians with gilt-edged securities promptly honored by a visit from two venerable-looking in their pockets and the essence of despotism in their hearts. gentlemen in black, who mildly suggested that there was a These distant "followers of the meek and lowly Jesus" doubt- and it was hence argued that they were entitled to Christians who put on offensive airs; the saints who contlax were to be made into suits and undergarments for the godliness; who defraud the State in the interest of Religion; priesthood, and hence should not be subject to duty.

their application to the decorations of the Ecclesiastical order, or the ensignia of the priestly office, worn by the priesthood while inerporting the poduranteer of the ritualistic services pre-scribed by authority of the Church. It was explained that the string of Leads with which the devotee in the Roman Church. numbered her prayers, was not to be confounded with the en-ignia that indicated the rank of the priest at the altar. The ordinary wearing apparel of a minister was not Church Regulia, and therefore no more excepted under the law than the wardrobe of any other citizen. This strict construction of the terms of the tariff was not at all acceptable to the parties directly interested. It was at first suggested that if our decision was not the result of inexperience it must be inspired by a feeling of hostility to the Church. When it was ascertained that such infinations were powerless to secure a reconsideration, the last resort was to fall back on the fine art of pious persuasion. Their plea was for religion and the church; they had no selfish interest--at least they said so "but they were bound to "labor and suffer reproach." in the interest of their Master. It was a contest between the clergy and, a Government, that worships Mammon and has no other God in the Constitution. It was only for the sacrod cause of Christ--a cause worthy of every sacrifice-that we were expected to make a false return! The writer away; imperial dynasties are overthrown, and Governtions, and the first attempt to encourage them should be took occasion to observe that, from his own limited knowledge of Jesus, he did not think that eminently pure and chas not obliterated the strong lines which define the indispiritual man would approve of his lying for Christ's sake, and he was sure that a good cause could never be promoted by mand and perjury. Here ended the argument; the duthes were publicand the business of defrauding the Governst the great names and memorable events in their history. In ment and every bonest importer received a check from which it has not yet recovered.

> While in the United States Appraisers' department the windows of a new Gothic church editice were sent to me, the literature of all nations for the evidence of a deeper on one occasion, for official inspection. They were large and so heavy as to require the aid of all my assistants in handling them. Strange as the fact may appear, the sworn entry-specified Charch Renaling. The Christian importers were informed that Samson baying departed this life some years ago, and there being no man now, either Jewor Christion, sufficiently museular to bear off the rates of a city on his shoulders, it did not appear that those windows could be tion. The importers asked permission to withdraw the invoice for the purpose of correcting the entry, which was had been entered as pointings, which were only subject to sarched windows were at length sent on their passage as who take sof metal and glass, subject to a duty of thirtytive percentum ad valorem. When the writer's action, in respect to the classification of the windows, was made known to the parties immediately interested the Church prayerful spirit labored with him. That, I believe, is the expression in church parlance.) It was urged that the goods were correctly classified as paintings, and that they should so pass the Custom-House. It was insisted that excessive and unlawful duties were assessed to the extent of twenty-five percentum on the entire amount of the invoice, Was it not true that the prima facie evidence sustained the importer's last classification? Were they not pictures of Christ, the Virgin, and the Apostles? Certainly there were such pictures on the windows; but this fact did not demonstrate the correctness of the entry, nor did it determine the proper rate of duty.

The writer explained: The tariff provides that when an imported article is intended to serve two or more purposes, the duties on the same shall be assessed at the highest rate known to any one of the uses to which it is made subservient. These desorated windows serve a purpose to the lover of Religion and the Fine Arts-to revive sacred memsubject to the highest rate of duty under the law. These wholes were specially designed for stop so nowy boles in the really of a Abriction bouch, and thus protect the worcharities. Some of the mare engaged in very humble occu-, shiper from exposure to the elements. This fact takes the windows out of the category of paintings -under the only While our total as eities are constantly besleged by Chris- rule recognized by the tariff and they must therefore pay the rate of duty which belongs to manufactured articles of such composite materials. The servant of Uncle Samproved to be inevorable, and the duties, as assessed, had to be paid before the new church could be decorated with

" Rich windows that exclude the light."

In official transactions with Jews I have had no similar experiences; but during my term of office several facts occurried which stand out in bold and striking contrast. I will only offer a single example in this connection. A number of Christians 25 had pursued the writer for months, determined on his removal from office because he stood in the way of their attempted frauds on the Government. But intead of accomplishing their negations purpose, their own base designs were exposed by the writer and the late Hox. BENJAMIN F. WADE. With the bold and manly cooperation of that noble statesman and honored Spiritualist, Mr. Bailey, a protest of the late Secretary Chase, was removed from office, he being the secret agent of the Treasury Department. A complete exposé of all the facts resulted in the Government adding several hundred dollars to the writer's salary. This controversy ended in the utter discomfiture of his enemies; and then the writer offered his resignation, which, at his own earnest solicitation-after a delay of three months -- was finally accepted.

It was in this connection that the fact occurred which will illustrate the gentlemanly refinement and delicate moral sensibility of certain Jewish importers, as compared with those Christian hypocrites who labored to corrupt honest officials and defraud the Government, and at the very time when our institutions were trembling in the wild throes of the Rebellion. The fact of the resignation was soon known to the leading importers of such goods as were subject to the writer's inspection, and was the occasion of his receiving many letters expressive of surprise and regret. The following is an extract from one emanating from a leading Jewish negreantile house in New York:

... "We learn with a feeling of regret that you have resigned. We cannot allow the occasion to pass without assuring you of our high appreciation of the prompt, intelligent, and efficient manner in which you have ever discharged the duties of your office. Now that you are no longer employed by the Government, and cannot hereafter be spected to serve us in any similar capacity, the motives which are our incentive in writing this letter cannot be misjudged, either to our discredit or the injury of your official record. We therefore solleit the acceptance of the accompanying token of our recognition of the value of your official services, and as a further expression of our respect for your character."

The friendly spirit, high moral tone, and delicate terms of this note, when compared with priestly arguments for fraud and perjury, are as heavenly sunshine let down on the darkness of the bottomless pit. The token referred to was an English chronometer, set in a heavy gold huntingcase, which will probably be preserved in the family; unsome surviving legal representative may pronounce a

### " Woe to him whose daring hand profanes,

The honored heir-looms of his ancestors.' With such melancholy specimens of saintly depravity in

\*Bailey, some time after, as Collector of Internal Revenue, defrauded the Government out of about \$150,000, and has ever since been a fugitive

orly classified, and the duties determined. The invoices sented and defamed by certain nominal Christians, whose mistake they would like to have corrected. The rosaries carry their heads up like the giraffe, while they may or may were for the use of the Church-of this there could be no | not be spotted as the camelopard. These are the bogus be admitted free. The goods manufactured from wool and trive to cover a base character with a thin veneering of who eat swine's flesh, and go to the baptism and commun-The writer here defined the terms thurch Regulia; limiting ion with a moral leprosy; who decide the holy penary of Jesus, and virtually say to all Jews: "You must not approach me, for you are unclean! You shall neither travel on the same steamer, eat at the same table, nor sleen under the same roof. Avaunt, thou son of Abraham! 'Stand by thyself, come not near to me: for I am holier than thou'"

> The records of authentic history furnish no example of a more remarkable people than the Jews. They are scattered, but not destroyed. The glory of the Holy City has departed, and the descendants of the patriarchs are in exile. The great mosque of Al Harrem occupies the site of the ancient Temple. Viewed from the Mount of Olives the gilded minarets of Omar and other mosques flash like polished cimeters in the light of the rising and setting sun. The Arab worships on Mount Moriah, and Zion is desecrated by the foot of the infidel. Jordan still flows between the same banks, but with a diminished current; the sea of Galilee is there, but the cities which nestled around its shores are blotted out forever. The Judaean mountains remain, but are changed in their superficial aspects. Even the everlasting hills are scarcely more enduring than the characteristics of the people who lived there two thousand years ago. The wandering Jew is still recognized among all nations. Empires, Kingdoms and States rise and pass ments decay; but the Jews remain. Time's effacing hand viduality of that illustrious people.

The Jews eling with fond affection to their traditions. It is not without a certain excusable pride that they point to all their wanderings they manifest a noble devotion to each other, while the pursuits of business never wholly stifle the sacred memories of the past. We shall look in vain through love of country, and a more becoming recognition of all that is beautiful in the early associations of a deeply-religious people. The spirits of patriotism and poesy at once swept the cords of the lyre to notes of highest inspiration amid the solemn scenes of the captivity. The deep devotion of an enslaved people to-their country was never expressed with finer feeling, a deeper sense of religious obligation, nor more exquisite pathos than in the following chant of the Hebrew minstrels:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required aganted. When the papers were returned those windows for us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem! let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my month; If 1 prefer not Jerusalem above my chief Joy."-(Psalms exxxvil: 1-6.)

David, who has been called "the sweet singer of Israel," was the great poet and musician of his people. He was a lover of Nature and possessed a lively appreciation of beauty and harmony. The silence of mountain and grove; the sublimity of the visible heavens, and the glory of Zion, inspired his soul with devout meditations and poetic ascriptions of Gloria in excelsis! It was through

—" David's harp of solemn sound,"

that the spirit of inspiration found harmonic expression in Orphic Hymns, which to this day constitute a part of the devotional exercises in Jewish and Christian temples, and are read with admiration by millions in all the languages of the civilized world. From that early period down to the present day, the Jews have furnished a large part of the world's music, especially of those grand, impressive compositions which inspire the deepest religious emotions. Among the great musical composers the names of Mendelssohn, Meyerbeer, Offenbach, Strauss, and others, ean never be forgotten.

But this is not all, nor is it the most remarkable thing I have to say in behalf of the Jews. The whole Christian church affirms that all the revelation it has from the one living and true God indeed, all that the world ever had-was given to mankind through the instrumentality or mediumship of the Jews. Nay, more; it dogmatically asserts that this living revelation is sufficient for all time and people; that the sacred canon is full, closed by supreme authority, and forever under seal of the Almighty, so that nothing can either be added or taken away. Still more: On that gentle and beautiful Jew who came out of Nazareth the Christian church rests all its hopes of salvation and eternal life. It reverently acknowledges that without him it would also be "without God and without hope in the world"; that there could be no true religion on earth; and that even the Christian elergy might to-day be worshiping Brahma, Jupiter, Mammon, or some other false god of inferior dignity. Nor can the fact be disputed that for centuries the Jews exerted more influence against heathen idolatry than all the rest of mankind. In spite of the polytheistic faith and worship of other nations, the Jews, by some means, kept alive the idea of the essential unity of the First Cause, or the DIVINE ONENESS, which is the cardinal doctrine of the most enlightened. Theists of the pres-

ent day. And now, gentle reader, it is proposed to libel Jesus and lishonor the Republic by attempting the ostracism of this remarkable people. The very people to whose acknowledged thrift, undoubted genius, and matchless career all Christendom owes so much, must be kept out of sight of the flite of our superline society; not because they smack so much of musk and impudence; but for the implied reason that they lack the superior grace of American manners and a certain peculiar odor of Christian sanctity. The sons of Abraham who worship one God and mind their own business: whose hands may hold at once the springs of honorable industry and the votes of royal counsellors; yes, even the despised Jew, who has more than once saved the credit of Christian governments; and may be qualified for any position of public responsibility-even the premiership of an Empire on which the sun never goes down-he is the man who is expected to stand out of the way of our American aristocrats who flourish on their millions as mushrooms grow on a dunghill.

We have in the history of the Hebrews a story of one Haman, a man of unscrupulous ambition. He was a princely attendant at the court of Ahasuerus, and to further his own selfish designs undertook to destroy the Jews. Among all the princes and servants in the king's palace there was one man who did not respect the authority of Haman. It was Mordecai the Jew, who "bowed not, nor did him reverence." The presence of that man within the gate was sufficient to disturb his peace. Determined to remove the Jew who had offended his dignity he erected a gallows fifty cubits high, whereon he proposed to hang him. The biblical reader is familiar with the denouement of that tragic drama. Suffice it that the sublime elevation Haman obtained by means of his gallows long since became proverbial. The lesson is brief but forcible. The Jew will continue to rest within our gates; but as for the Hamans who can find no peace in his presence, why, they may have leave to stay out; or, following their prototype more literally, may go and be

The poor lunatic who nightly railed at the stars, and to emphasize his contempt was wont to spit at the heavenly bodies, was not without excuse for his absurd conduct, to be found, alas, in his hopeless insanity. His case appeals with irresistible power to all the manly and womanly sympathies of human nature. He was lost in the deep eclipse of his own disordered mind. His desolate life was but a turbid stream, that washed a blackened shore as it wildly-

\* Known among Christians as the mosque of Solomon.

---" ran. Through caverns measureless to man, Down to a sunless sea."

But the men whom no inquisitorial commission in lunacy has yet disturbed, in the exercise of a freedom too rankly grown and arrogant; the men who discount the civil and religious liberty of a whole people; who look at the broker's board when about to figure the price of Justice and the value of Manhood; who bark at their benefactors and throw stones at their saviors-who shall defend these men before the tribunal of an offended public sentiment?

We are not counsel for the defence. Perhaps the Bohemians may know who are employed in that capacity. We stand on the broad principles of a political and religious democracy. While we speak from an earnest conviction, hired attorneys

"to the chink of Mammon's box Give most rapacious heed."

The wreck of our worldly fortunes has left us little or nothing of value but our principles. These are neither offered for sale, nor is it proposed to lend them on security. The loss of such principles would leave us poor indeed; whilst their undisputed possession is a guarantee against he moral bankruptcy which is the great epidemic of our

Reader whether Jew or Gentile matters not-a word, and no more. There is something more honorable to human nature than a titled ancestry, and the possession of wealth, and power, and fame: It is an honest recognition of the claims of JUSTICE AND HUMANITY. S. B. BRITTAN. 80 West 11th street, New York.

#### London Spiritual Notes.

Fo the Editor of the Bann wof Light:

The other evening a party of ladies and gentlemen invited Mr. Haxby, the medium, to meet them for a scance. He accepted, and on arriving he was taken into another room and asked to change his suit for one they had provided. This being done, he was taken into a second room, handcuffed and bound to the bed. The party were in an adjoining room. The gas was lowered and the curtain drawn over the open doorway, and in less than five minutes the full form of a materialized spirit was walking about the room. The seance lasted about an hour, and at its close the medium was found bound to the bed as he had been left. This séance was a most convincing one, and Mr. Haxby was very generously treated afterwards.

There is to be a grand convention of Spiritualists at the Spiritul Institution, but although it is called a Jubilee, no Americans will be invited. Some have offered, and their services been declined. The joyful event will take place

sometime in Septémber.

Mrs. Georgina Weldon is making a great stir among the unacy people. She is called mad because she is a Spiritualist; but her winning face and marvelous voice make friends everywhere, and she always takes pains to state that had it not been for the spirits she would have been caught by the mad-doctors.

Steinway Hall lectures, although crowded as usual, are to close for four weeks, reopening in September for the remainder of the year.

Mrs. Anna Kimball has already got an extensive practice as a healer, and is succeeding well. London has not a good lady magnetist, and Mrs. Kimball has a wide field to draw

Mr. and Mrs. J. William Fletcher are in Belgium. Mr. C. E. Williams is in Paris for the holidays.

Major Thos. Gales Forster is to sail the 22d of August for New York. FIDELITY.

#### Cleveland (O.) Notes.

To the Editor of the Banner of Light:

We cannot in Ohio yet boast of spiritual camp meetings of two or three weeks' duration, but we can report a very successful one-day meeting on August 24th at Euclid Creek; and if all goes well will probably be able to report next year a meeting similar to those you so successfully manage in the East. [Mr. Lees forwards with these Notes a report of the Euclid meeting, from the Cloveland Herald, which account we shall print next week.—Ep. B. of L.]

It gives us much pleasure to record a new spiritual society just organized in West Cleveland. Its members have a neat hall at No. 31912 Pearl street, capable of seating about two hundred persons; for the present they hold circles at 5 P. M. every Sunday, and intend the forthcoming fall and winter to hold regular meetings for lectures. We believe the indefatigable C. Fannie Allyn is to open the course. They also contemplate the starting of Lyceum No. 2. They already have a Mite Society which meets semi-monthly in connection with their own. The officers of the West Side Society are A. Dunlap, President; L. G. Turner, Secretary; and - Smith, Treasurer.

The Cleveland Lyceum meets at Lyman's Hall the first Sunday in Sentember, when the monotony of a two-months' vacation will be broken. At the opening a full session is expected, as the following orizes have been offered: Two dollars for the best Lyceum essay one dollar for the best original motto; one dollar for the scholar who can repeat by heart the most mottos; one dollar for the most proficient in calisthenics, age being considered.

As yet we are unable to report the list of speakers for the coming season, but hope to do so in our next. Cleveland, O., Aug. 28th.,

W. J. Colville tings.
On Sunday, Sept. 14th, the regular Subbath morning services heretofore conducted by this gentleman at other points in the city will be remangurated for the fall and winter season at Berkeley Hall, Odd Fellows' Building (corner Berkeley and Tremont streets, Boston). The meeting will commence at half past ten o'clock. This opening lecture, as outlined by the subject announced by Mr. Colville's guides, will treat of various "Important Duties of the Present Hour." The following day, Sept. 15th, being the last one on which women can avail themselves of the right to enroll their names as voters for school officers, etc., this discourse will, in connection with other matters, touch in some degree upon that topic. As intimated above, these meetings will be held regularly at Berkeley Hall on the

morning of each Sunday throughout the current lecture season. The Roxbury Society of Spiritualists will recommence meetings at Kennedy Hall, Warren street, Boston Highlands, on the evening of Sunday, Sept. 14th, at half past seven o'clock. Its management have secured the services of Mr. Colville as their regular speaker. The subjects for discourses at this place will be taken from the audience, and full opportunity will be given, all desiring to ask questions pertinent to the matters under consideration. This course of procedure will be the stated order adopted at these meetings during their continuance.

On and after September 14th Mr. Colville will answer calls to lecture on week evenings, provided the places to which he is summoned be within reasonable distances of Boston.

### Correction.

To the Editor of the Banner of Light: In a brief editorial article in your issue of Aug. 30th, entitled "The Second New York Spiritualist Society," there is a statement that needs correction.

Mrs. Richmond spoke in Brooklyn under the auspices of the Chairman of the Brooklyn Society (Mr. Chas. R. Miller), and that gentleman cooperating with individuals, but no society, invited Mrs. Richmond to speak in New York in Republican Hall on Sunday, Aug. 24th. On that occasion Mr. Miller took the chair. And, after his announcements, Mr. Welden (on behalf of the new Society) announced that "Mr. Ed. S. Wheeler, of Philadelphia, would deliver the inaugural address of the Second Society of Spiritualists on Sunday the 31st." That Society, as you perceive, had not yet held its first public meeting.

In justice to all parties I make this correction. All that the Banner of Light says concerning the addresses by the guides of Mrs. Richmond, both morning and evening, meets with hearty approval from those who were present on that occasion.

Rev. Dr. Bacon, of New Haven, is rather overdoing the matter in his crusade against Sunday excursions, and his attempt to enforce obsolete laws on the subject. The agitation of the matter will do more harm than can be offagitation of the matter will do more harm than can be offset by any good effect of endeavoring to break up customs
firmly rooted in the community, and which are based on
hygienic ideas. Rowdyism on such excursions should be
suppressed by a strong hand; but it is almost idle, at this
late day, to endeavor to restrain large masses of people from
escaping the stifling heats and unhealthy odors of the cities
during the summer, and enjoying a few hours' sail on Sunday to localities where the air is purer than at populous centres.—Boston Transcript.

It may be possible that a friend is sometimes taken because the divine One sees that his ministry can act upon us more powerfully from the unseen world than amid the infirmities of mortal intercourse.—Mrs. Stowe.

To restore nerve and brain waste, nothing equals Hop