VOL. XLVII.

Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 4, 1880.

\$3,00 Per Annum, Postage Free.

NO. 24

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## The Rostrum.

### THE CHRIST PRINCIPLE.

An Inspirational Discourse by Spirit William Ellery Channing, through the Mediumship of MRS. CORA L. V. RICHMOND,

Delivered in Boston, Sunday Afternoon, Feb 15th, 1880.

(Reported for the Banner of Light.)

INVOCATION. Infinite God! Thou spirit of all life; thou giver of every gift; thou who presideth alike in darkness and in light, in joy and in sorrow, in life and that other life that men call death; thou who art the source of the winter and summer of the spirit, bringing to every heart that which shall answer its need, baptizing every spirit with fire or with the calm of the spirit, filling every life with the motive of endeavor, of patience, of trust in thee-oh, God, we praise theel whatever be the state or condition of humanity at this hour; wherever the human heart may find itself wandering; however immured in darkness or bowed down in sin there is trust in thee, that points evermore unto the light. Hope is divine; faith is born of knowledge; and the spirit aspires forevermore to that conception fashioned of the inevitable, the divine, the all-glorious What ages has thy thought existed! what countless myriads of ages outwrought the workings of the uni verse! But man grows impatient at the tardiness of time and the non-fulfillment of hope. Oh, may thy

divine patience abide in every spirit! May the hear turn to thee with quickened pulses, alive to the ever present need, the ever-conscious life! May the divinity of thy life unfold itself within the spirit, until all humanity shall grow brighter and higher in the consciousness of thy being. May those sublime epochs of human thought wherein inspiration flows from the fountain of light, and prophet and seer tell, with won-derful vision, the promises of the spirit, be ever present in the human heart, ever alive in the human consclousness! Shape thou the thought of this hour to the fulfillment of prophecy! Unfold the truth within. that all may be alive to its perception; and on the mount of human transfiguration may those who are in sorrow and those who despair behold their loved ones exalted, uplifted, glorified, and on the higher mountain of sublime fulfillment may they behold a risen humanity stricken of its errors, robbed of all deficiency, clothed only in immortality and conscious life and freedom. May they feel the assurance of thy spirit at this hour, the promptings of lofty hope, the intuition of all glorious love. May they find the pathway revealed by a system of life perfect as is thy life, perfect as the life of the stars and suns that move in their places responsive to the breath of being; perfect as the guldance of the immortal spirit, that is not left voiceless and starless in the great sea of time and eternity, but is ever led by gentle mandate and lofty ministration to the perception of that truth that, like

#### the Star in the East, guides man forevermore. Amen. DISCOURSE.

The world is forever waiting for its saviour. Generations rise and fall, empires are created and perish, kingdoms crumble and pass away. but the human soul waits to be saved. The true Christ has not yet appeared; the final millennium is not at hand; but man is forever grasping toward that ultimate truth that is to make him wise and free and perfect. But what of the Christ that has been, and the truth that is as old as time? We tread it beneath our feet; we crucify and put it to death; we have enslayed it and placed it in dungeon cells to test its immortality. And yet, when destroyed, we covet it; when out of sight we long for it: and at the last the world turns back, looking at the crucified Christ as the only saviour. The child longs for the flower at its feet, plucks it from the stem, and in the idleness of a moment it is torn to fragments. The stars were not in their places for man's inspection if they were not so high, so far away so removed from his grasp, that the soul climbs for them by the spiral pathway of science, basing his calculations on the strong foundations of mathematics, and no one can rob him of his starry possessions; not even himself can rob himself.

Man cannot possess that for which he is not qualified, and the ultimate truth that he seeks is as liable to be in the past as the future. With all his comprehension, he is perhaps but little better able to understand it now than in the past. We must be aware that the earth moves onward, but so slowly that one Christ follows another, one dispensation succeeds another, finding mankind no nearer ready to accept the tokens of the hour. Christ upon Olivet, or Moses in the wilderness, or Buddha teaching the words of the Most High, or the wonderful prophets that came out of the East with storied treasures of knowledge upon their lips, teaching in the wilderness of Palestinethese are not understood at the hour. Plato was a dreamer; Socrates a lunatic; all teachers consigned to the narrow limits of the few who understand and the many who persecute, and the Christ of this hour, stands afar off, outside of your dwellings, knocking at the doors of your lives, and you in turn cry, "Crucify him!"

Truth, however, being ancient as God, who is | who mistake a form for a spirit, a form for a | ple of Christ will have been revealed to the from eternity, is never discouraged. Truth, however, being personal as man, and infinite as Deity, possesses itself in all patience and bides its time. Every truthteller understands his fate when he comes, knows what awaits him here, fulfills his work and passes on. Every expression of inspiration given to mankind is certain of response, which response will bear it down to the ages, make its mark there, fill the world with its light, and receive appreciation somewhat when the next dispensation is ready to be born.

There are those who consider that truth is an ultimate principle—is without individuality; that it requires no form of expression, manifesting itself in all forms and persons, according to their growth, as an atmosphere, as a solvent. I am not of those who believe this. So real and personal is truth to me that it comes to me in the form of Christ; it comes to me in the form of each teacher; it comes to me in every shape and image of individual life in the uniyerse. There are but few Christs; there are many teachers. There are but few seers; there are very many followers. You and I are in the following. Christ to us has appeared, or is to come; but what the time or place may be we may not name. Others have received their Christ; the kingdom of truth has come to them; the divine, personified or impersonal has been realized, and the spirit has been baptized in the ultimate recognition. You do not believe this? Then what have we to do with the great masters of poesy, of art, of science, of literature? Do we ignore Galileo because the schoolboy understands somewhat of his method? Do we say that Michael Angelo was not a genius because in the toyshops are the initations of his sculptures? Do we declare that Dante did not feel the fire and fervor of sublime inspiration because the poetasters and rhymesters of the hour have feebly imitated his verse? Shall we not always discover the master-hand of those who carve the pathway of the world? Shall we not find Humboldt greater than he who merely worships at his shrine? Is not the leader greater than the host? the general stronger than the army? mind that guides more potent than those who are led? The sun will be the centre of the solar system, whatever satellites or planets he may have; whatever their degree of brightness or unfoldment, the sun is there, and yonder distant sun, filling its central place, will be the force and motion and light around which the planets and their systems move. The central sun is the breath of life to all.

Christs come to earth as the dispensers of special truth, bearing the culmination of messages that are born in the spirit kingdoms and realized in the fulfillments of the hour. My friend and brother, Mr. Parker, believed that every hour produced the man required-Napoleon or Casar, Brahma or Mohammed. To-day, man thought, the leaders of human emancipation, the crowners of human aspiration, are heralded and make their advent. Christ born in you and in me, the thought of truth awakened within us, proves an interpreter between you and God, or myself and God. Whatever of truth is in us is awakened by that touchstone that links us to the divinity. Some personality is there, some child-voice, angel-voice, Christvoice, speaking to us, perchance in the darkness and in the silence of our own lives, but always a voice, always an identity. We do not leap to salvation, we do not spring as an unconscious flame into the breath of God. We are not freighted with immortality without intuition and purpose; nor can the world be saved at one bound by the mention of any truth. We grow to those estates: we are unfolded into them. We arrive there as planets arrive at their peribelion, as worlds and systems arrive at their unfoldment and perfection. What time the Christ will be born to you the angel of your life understands. What time the Christ in Galilee, on Olivet, or on Calvary, is revealed to any human heart, the angel of that dispensation knows; and throughout the world every spirit saved by Christ already is named. Not those who say "Lord! Lord!" but those who are possessed of the spirit of Christ, born unto his kingdom, as the babe is born to the light of its mother's eyes, as the world is born to the breath of spring, or as the flower unfolds what time the summer air sweeps over it and kindles the breath of fragrance in the heart of the rose. None can tell when this will be save the great spirit that abides in conscious protection of every life, and the angel that watches from the heights of the spirit and angel kingdom the children of life upon earth.

We hear much of the Christ principle talked of by those who reject the Christ person. For my part I believe in personalities; I believe in individuals. I do not believe that you or I can be saved unconsciously. We are saved intelligently. We will grow through the consciousness that is within us. The divinity that is ours is our immortality. If it is an unconscious immortality, it is not ours. The identity within us is that which comprehends truth, the identity of truth that which makes us comprehend it. and, born with the Christ spirit upon earth, it is not Jesus whom we worship, but Christ. It is not Moses nor Elias, but the spirit of truth alive within us. We are not bowing at the shrine of Calvary, we are not worshiping the cross in its literal sense. It signifies to us a divine self-sacrifice. Who is not aware when Calvary is within the soul, and what crown comes to the self-conquest that at this very day and hour may be approaching your hearts? The Gethsemane now, the victory to-morrow. And when the Calvary appears, are you not one with

Christ? I am amazed at those short-sighted mortals Messiahs shall come, the coupleted life-princi-

soul, and deny a truth because the shadow of it does not appeal to them. Remember, the world has never followed a Christ that was not worthy, in the ultimate, of the following. Moses or Jesus, Buddha or the seers of the East, have been worthy of the following. The imitations only are unworthy, and these only are what the mind rejects. The world has never rejected Olivet, never scorned the Sermon on the Mount. The Golden Rule is held high above all human persecution. What we reject is the catechism of Westminster, and St. Paul and Rome. but not the spirit of Christ. Born anew unto its kingdom, revealed to us from within, its light is made glorious through countless ages. The spirit of it is ours. Its evidence is upon us; we could not reject it if we would; we would not if we could. For is not the same spirit here to-day, and are you not possessed of its presence and its power? Do you not recognize its signs and tokens? Are they not abroad in the world, fulfilling their work? and are you not. as the Hebraic nation, waiting your prophet, your king, your Saviour? He comes silently. as one in the night; he comes unannounced. perchance, taking his place in your hearts and becoming one with your lives. That truth that has revealed to you life triumphant over death; that emancipation that has disenthralled you to come to gather up the old fragments of ages from bondage to creed, making truth one in every age; that light that has really set your feet, not upon Calvary but upon the Mount of Transfiguration; that glory that has illuminated the future life with conscious existence. and the pathway of prophets and martyrs with the light of an ever-present truth; that which bridges over all human strivings and contentions, the bitterness of kings, the warfare of princes who sought not for Christ but for crowns-this brings you nearer and nearer to the living hour, to the present, to to-day. You are born more to the Christian dispensation than erewhile the nations of the earth would have believed.

Let us remember, then, that the pulsations of Christ flow toward the earth at the time when the earth is ready. You sow your seed when stand and mark the pathway of those who her-the soil is prepared; you gather your harvests ald the promised dawn, and say, "These are when the sheaves have ripened. The fruitage is borne to you in the autumn time, and the consciousness of the earth is renewed by the results of the harvest. Spiritual kingdoms are not sown at random; the earth is not prepared by accident for the birth of the Saviours, nor is there an accidental birth that heralds a new dynasty ere the day and hour be ripe for its coming. To precede the world is Christ's mission; to lead the world is the one work of the Saviour. That which keeps exact pace and time with your footsteps is only equal to you; but that which is in advance, the highest advance, is the spirit of the hour.

alternately held sway. Mary, the mother of shiped as God by those who ignored the mothworld waits. Shall the Christ be man or womother. Is not the ultimate Christ principle was not the father and the mother God a prophecy of the Christ that you wait for, that waits for you, at the very advent of the new dispensation? For what is this social upheaving? For what this wonderful sliaking of the giant structures of olden time? For what this probing and piercing of the wounds and scars of social life, unless indeed there is to be a renovation of the whole fabric? And whence is coming the dual life? Christ spoke of the "bride." You might never know her, but she was there the spirit of that ineffable presence that made his life complete. So in the stricken world that now asks and claims a Saviour, it is not the man-child, it is not the woman-child, that is to alike, man and woman-the new humanity, enshrined in the perfect image of itself. Oh, if you knew what subtle symbols are alive in the air, what significant voices herald his coming. and what power of truth there is in the new Bethlehem that flowers to-day, and, when another hundred or two hundred years shall pass away, what ultimate harmony awaits this fulfillment, you would not wonder that spirits and angels hail this dawn with glad acclaim, and foretell the solution of many problems that are now veiled in darkness upon earth.

There is no Christ that is not for man and humanity. The angels that come out from the spheres of light, called "the sons of God"sons" generically, but manin the dual sense, the perfect man and woman-these are the dispensers of mighty truths to the world; and those dispensations and those prophecies reveal the Christ principle.

It is stated by John, in that wonderful vision on the Isle of Patmos-that vision which, interpreted in its literal meaning, reveals the full spiritual history of the world—that there shall be "twelve manners of fruits of the tree of life for the healing of the nations." As twelve represents the ultimate, the ulfillment of spiritual promises to the world, s, when the twelve

world. And the present coming being but the sixth in the cycle of the earth's unfoldment. will be a significant illustration, a significant victory, because the world will have half completed the solution for which it sighs. Onehalf redeemed; one-half glorified. Only the other half remains to be accomplished. And this is why the old fabrics are fading and the old dynasties are being wrought over, and the spirit of life is evidencing itself through all the old avenues of human thought. The dispensations of ancient time are being restored, and you are discovering, not only through science and scholarship and invention, but also by the bonds of intuition, that link you with the past, that every birth of truth, designated by that name upon earth, has been a birth of the Christ principle, an impersonation of that divine principle that ultimately, in its completeness, will redeem the world.

Those who are the first fruits of the kingdoms of Christ that come to the world; those who are ready to be ripened in the harvest, must have had beginnings other than on earth; must have been born in other planets, and freighted with some breath of promise that afterwards brought them nearer to the Christ than those who follow after. New dispensations will have past, and twice will a complete circuit of the world have to be made ere yet all the nations are drawn together in the completeness of this principle. But who is not aware that at some moments of life you can stand upon some height of human salvation, and point to those who are allied to the saviours of the hour? You have seen them within the last half century waging war with utmost endeavor for the freedom of man, and you have seen them striking home to the great central wrongs of the earth, and pleading for the prisoner and the unfortunate. You have seen them working their way through halls of statesmanship, alive with the fervor and inspiration of the hour, making distinct record of Him who is to come. And at this hour, upon some height of inspiration, you may ald the promised dawn, and say, "These are the heralders, these are commissioned to usher in the new dawn." And one angel, more glorious than the rest, just outside the gates of human life, born with inspiration and prophecy upon his lips, clothing the last century with a flame of fire, will predict that which is now coming-will herald the advent of the New Dispensation. But still it waits. What time you have yet to be unfolded anew-and anew the breath of life is to be infused into those who are to receive the new spirit of Christthen there is preparation. The Saviour will not be in the East, but in the West. The Christ spirit will not be born in the Orient, but in the Two thousand years ago, nearly, it was Jesus Occident. The complete circle of civilization of Nazareth. Another cycle has nearly passed. will have been made; and far off, where the from the strongholds of spirit power, or from the world will soon witness another evidence the dominions of spirit-life, the generals of hu- of the divine power. Is it man? Is it woman? world, behind the mountains clothed with inside my own slates, and put it on the shelf Is it not both? In the past, man and woman | splendor-whose valleys are verdant with the green of life, and the loveliness of whose bloom-Christ, worshiped almost as God; Christ wor- ing flowers fills the air with incense—the new light shall come, the new Saviour shall appear. er spirit. And away in the past ages, Osiris Wrongs will have been righted then that now and Isis held sway by the power of dual life exist; persecutions will cease then that now and birth and salvation. The Christ spirit of have countenance in high places; and corrupthe Orient ministering to humanity; Buddha | tions that well-nigh eat away the life and appearing in the wonderful transformations | vitality of nations will have been healed by the | and re-incarnations of the soul-these are the | magic wand of this knowledge. The probing thrilling records of past time. To-day the power will have gone to the very heart of the wound of human corruption, and the nation an? There are those who declare one and the | will stand, not as it does now, but as the epitome of the nations of the world, clothed upon both? Is not the completed spirit of salvation | with a true humanity, and radiant with a new the whole of humanity? And in the coming of life. The new spirit of truth will have expresthat spirit that to-day broods over the world, sion in one form to every finite life. The soul that will abide will be recognized, will be appreciated. From henceforth the Christ spirit will not be persecuted upon earth, nor put to death, nor stoned, nor despised; for man will seek the ultimate spiritual good, and instead of turning to earth will turn to heaven.

Now, from this hour henceforth, you will see that those who are allied to spiritual truth and inspiration will be more favored, helpful, prosperous, active. There will be less of vindictiveness pursuing them, less of persecution; the prophets will not always be stoned; the teachers will not always be scorned and despised upon the streets. There will be not only freedom, but appreciation, and the light of the spirit will be born unto the new dispensation, but both thenceforth glow more earnestly and fully. The summer-time of inspiration approaches. The spring is already here, and though there are blustering winds and tempests abroad, they are heralders of that new dawn that precedes the fuller glory coming by-and-by. Happy are they who upon the mountain tops herald its advent! Happy are they who in the valleys feel the pulsations of its coming! Happy are they who understand that the heart of humanity is not for ever to be oppressed, and that the light of truth is not forever to be quenched in the dull stream of human policy or the sordid stream of human ambition! You may make way and give room woman. There is no Christ that is not for for a higher inspiration. You will not be laughed at to-morrow for that which you believe in secret to-day. There will be no scorn upon the highways and byways, and when one shall stand apart from his fellow-men and proclaim the highest truth, no one will cry "Crucify him !" for with this Christ that now cometh a new dispensation appears and persecutions cease. One-half the dynasties of the world being completed, the Mosaic dispensation passes, and Christ comes to dwell upon earth.

> young woman of Pekin, Ill., was asked by her minister if her husband feared the Lord. She replied: Fear him! Bless you, he is so afraid of him that he never goes out of a Sunday without taking his gun

#### Spiritual Phenomenn.

INDEPENDENT SPIRIT-WRITING.

To the Editor of the Banner of Light:

Probably nothing in the phenomena of Spiritualism has so staggered the scientist, the philosopher and the theologian, as spirit-writing upon slates without human contact. Slade's powers have been tested with universal success in every part of the civilized world. Recently some accounts have been published in the Banner of Light in regard to phenomena occurring through Alex. Phillips, at 133 West 36th street, New York City. I have recently had two sittings with Mr. P., and they were most satisfactory in every respect. I found him quiet and unassuming, and of nervous temperament. I told him that I had come for independent slate-writing, and had brought my own slates; he said that he could guarantee nothing, but if I wished a scance he would do all he could by being passive. I had to wait some time, as he was occupied with a visitor. On sitting down at a small table his own slates were washed clean in my presence, and I placed my hand upon them, the medium not touching them in any way. Soon the raps signified that I was to open the slates, and there was a short communication: "No doubt you think this easily accomplished. You just try it, and you will find out." This was written without a pencil or crumb of any visible aid.

My next experiment was to place a small piece of paper between the small slates of the medium, and holding them under the tablethe medium holding one end of the slate a part of the time-in a few moments it was signalled by raps to look at the slates, and on opening them there was found written: "This is very hard work; do you know it? Be patient; we will try to write on your slate. E."

The next experiment was as follows: The two small slates were wrapped up in a sheet of paper, and on the paper, after it was pinned securely, I made a private mark. The parcel was placed on a small shelf, and I put my foot upon it. In a few moments the raps signified that the slates had been written upon, and I found, in a clear, legible hand: "I am here to greet you. I know you are anxiously seeking for the truth of my identity, so I will try and write on your slate 'Mother.' James N.

The medium did not touch the slates or come in contact with them, and I opened them myself. I next placed my own double slates upon the shelf, the medium's small slates on top of mine, and my foot upon them all. On my own slates were written the words: "If you were alone we could come"; on the small slates were written: "If you will sit alone for a little while each evening we will make ourselves manifest. I am Martha."

I next put a clean sheet of commercial noteand my foot upon it. I could feel the vibrations while the writing was being done, and when the raps signalled that the writing was finished, on opening this sheet of paper, on the inside was found to be written: "Would that I had the power to give you further evidences of our presence. James Nichols."

This occurred in the broad light of day; no confederates, no collusion, and the medium in no way manipulating the slates. Now such phenomena, it would seem to me, ought to satisfy any mind of an individualism outside of myself or the medium. James Nichols was a merchant in the State of Vermont whom I well knew, although not a relative, and this same spirit came to me at one of J. Frank Baxter's public séances in Brooklyn, in the fall of '79. He has been in the spirit-life many years, and certainly I have not thought of him. Mind-reading, unconscious cerebration, or collusion or legerdemain, will not explain such manifestations of the power of the spirit over matter. No pencils, crumbs of slate or pencil were used, and how spirits can write on the inside of a folded sheet in this manner, must be explained by them.

On showing these results of my scance to my friend, Prof. H. M. Parkhurst, the astronomer, he said, "Do you know that the medium did not tamper with your slates? and do you know that the paper had not been tampered with?" I said that was my belief; but to make matters doubly sure, I decided to have another scance with this medium. At the second seance, on his sitting down at the table with me, he was influenced to write in Chinese, and in three minutes by my watch he had made some two hundred and seventy complex Chinese characters. On the completion of the message it was signified by the raps that it was for me. I said I should have to get a translation to know its import or value. Immediately he was influenced to write, "Bro. Nichols, this is through the mediumship of Fanny Conant, and is from 'Confucius.'" I took the manuscript to Prof. J. R. Buchanan and requested him to find a Chinese scholar who could translate it. As yet I have not re-

Before leaving home I had marked my slates with my private stamp, and also several sheets of paper with this private stamp upon it. The medium washed his own slates in my presence, and they appeared to be free from chemicals of any kind. I put them on the floor and put my foot upon them. In a few minutes on examining them, I found in a clear, legible hand, the following: "Dear ---: From the beautiful fields of my spirit-home I come to fulfill the promise made you while in the form.

The medium did not touch the slates in any way. Next my own double slates were wrapped in paper securely, and I placed them on the floor. In a few minutes by the raps it was signified that writing had been accomplished. On

opening, I found written upon the slate in a is, and seemed more so from an objective point clear running hand: "Can you imagine anything more beautiful than the Philosophy of Spiritualism. It destroys the dogmatic doctrine | this pair, and almost before old Soley was aware of a worn-out religion-relieves the mind from of the probable acquisition to his family, the the pangs of a torturing Hell, and makes life a pleasant dream. '-

This was signed with the name of a very dearly loved one whom I had known for twenty years, and who has been a dweller in the spiritworld for many years. The medium did not touch the slates after they were in position, and they were not out of my sight a moment.

Another experiment was as follows: The medium took one of the sheets of paper I had both of them the sacred flame of love was kept brought with me and placed it in plain sight under a chair; he took a small piece of black cloth and threw over the chair, and stood up behind it. On taking out this sheet of paper a communication was found similar to the one I had on the slate. The name that was signed to the communication was, as stated above, that of a near relative. I have my doubts as to this spirit producing the phenomenon, although it might have been and was undeniably present.

In connection with this matter I made out a brief account and sent to the New York Daily Sun, hoping that it would be published, and that its publication might induce scientists in New York City to investigate the cause. Instead, Charles A. Dana visited the medium, and, I think, got more than he was willing to pub-

The facts accumulate and the witnesses are becoming more numerous, and the scientists and the theologians in this country will be compelled to admit our facts, and accept our philosophy. So, patience, brothers and sisters, for the world does move in our day, and the demonstrations of spirit-presence areaupanswerable. S. B. Nichols.

467 Waverley avenue, Brooklyn, N. Y.

Written for the Banner of Light,

## A DIVINITY-SHAPED END.

IN EIGHT CHAPTERS.

BY JOHN WETHERBEE.

CHAPTER II.

THEATS OF EMILY SOLEY AND THE PLAY OF LOVE'S YOUNG DREAM, WITH YOUTH OMIT-

The late solsticial period in Mr. Piper's affectional nature was broken up by the chance mingling with the Soley girls, or-as one of them was now married-we should say Mrs. Shepard and Emily Soley. They were old acquaintances, although it had so happened they had not met for many months, or perhaps a year. As these long lapses from contact had occurred before, the fact hardly explains the disposition to coalesce that grew out of the present accidental association.

Emily Soley, therefore, was no new eye-opener to John Piper; his eyes had been open in her direction a number of times during the last decade, and her sister's also. The fact was, there was nothing persuasive about either, and so Piper nevertold his love, and for the very good reason he had none in his mouth to tell; he had told his love to even less persuasive girls, and made mistakes in doing so, either first or last. Perhaps, in the case of the Soley sisters, it was not their hour to shine in his horizon. One of these days these two sisters would be girls of wealth -heiresses-for old Soley, as their father was called, was quite rich, and every year he lived it rolled up more and more for them. He was the president of a bank, also, and so had financially an influence. He never spent any money foolishly, and in his charities his right hand did not know what his left hand did-and probably no other person's hand did, either, He was a religious man, or, more properly speaking, he belonged to the Church; but that is no matter-he had the "tin"; but the trouble was, the girls had n't. The sister had married a deacon in New Hampshire as his second wife, and very likely the apparent sacrifice of such future expectations set Mr. Piper thinking that there might be considerable show for him for securing the younger sister. Perhaps, as blessings brighten as they take their flight, he secing the constellation of girls within his reachor rather suitable, but generally, it seems, beyoud his reach-was growing less, and this marriage of the sister, though not a new affair by a year or two, in his moments of reflection became a reminder of the subtraction of chances, and he began to feel a little moved in her direction. His eye, as has been stated, was on ready money. He believed in a bird in the hand as being better than a flock in the bushes, and old Soley also seemed in good preservation, and might be practically a perpetuity; but something moved him on in spite of these mental obstacles; it is possible her atmosphere was growing magnetic, and it is possible also that she may have been of a mathematical turn of mind, and had made calculations on the diminished chances, and would do now whateshe might have hesitated to do a year or two dgo; but the whys and wherefores do not belong to this story, but this does: that at about this time Mrs. Shepard, the married sister, or deacon's wife, came to the city on a visit, and at a church fair about the same time-where she was present and where her sister Emily was actively interested-they both saw much of Mr. Piper. He made himself quite useful and attentive, if not profitable, and for the week that it lasted he was quite devoted, and seemed to be appreciated. In fact these fairs, and other gatherings under the auspices of the church, are really more for the benefit and enjoyment socially of the workers and the patrons than for their ostensible charitable objects; there is no denying this, and no harm in the fact; if brings people together without the stiffness customary in polite private life; and this spe cial fair did bring out Mr. Piper's good nature and made it almost equal to good and easy man ners. The Soleys were not popular girls, and Emily could not have thought her sister had made much of a strike, as the saying is, in becoming the second wife of a country deacon -though he was one of the richest men in Plainville-and the fact may have suggested the marking of herself down to meet the mar-

Emily was mature, and like her sister had not the pick of the market, but she was one who would have her own way in the disposition of her own person; did not consult her father, and the old man did not meddle much with what was more his daughter's business than his, and besides, the play of "Sweethearts and Wives"

ket; but these things cannot be explained.

Emily appeared to be receptive, and Piper soft,

and before the sister returned to New Hamp-

shire he had come to the conclusion that wealth

in prospective was next to wealth in hand, and

the two came to an understanding and were

of view, when the slower blood of mature life was coursing in their veins, as was the case with married and the affianced took a journey to New Hampshire, Mrs. Shepard to her home, and Emily as her guest; and though Mr. Piper was left behind, the momentum of the week's courtship was still felt, and besides he wore her ringlet and ideally her image next his heart, and she had his-not exactly a ringlet, but a lock of rather sandy-colored hair-but it is presumed it kept the connection, and thus with perpetually burning; and judging the future by the past in Mr. Piper's experience in passional manifestations, the personal separation may have insured endurance when uninterrupted contiguity might have bred contempt.

While these two ladies are riding toward and into New Hampshire, and living over again in conversation the pleasant hours they had left behind them, we will go back to Mr. Piper in his loneliness, or rather his happiness, and with pencil in hand still further elaborate his picture; that is, bring out his prominent, if not his salient points, which in his case was an easier process.

One must not set it down as a weakness in Mr. Piper that he was a little superstitious; a great many wiser heads are weak in the same way, who think green an unlucky color; that things are apt to turn out badly when commenced on Fridays; if one stumbled on entering a room or a house it was ominous.' Mr. Piper quoted from the Bible to sustain this point thus: "For many men that stumble at the threshold are well foretold that danger lurks within"-only it happened to be from Shakspeare rather than Moses or Paul; but it must be remembered that Piper had no early educational advantages, and what little he knew he had picked up in his intercourse with people. These ominous fraits were in some degree inherited: he had an aunt that was odd or eccentric; some accounted for it because she was born with a caul; she could tell fortunes, read futures in tea-cups, and had a following of adolescent people who enjoyed her previsions whether they defaulted or not. In one of her inspired moments, and with eyes set, acting the gypsy role she put her hand on her nephew's head, then a lad of sixteen, and said, looking at vacancy as if it were futurity, "Thou wilt be ever seeking thy fortune, but never finding it; thou wilt sow, but thou wilt not reap; but be not east down, thou wilt see sunshine in thy afternoon, and thy later days will be thy best days." This forecasting or guessing made an impression on his memory, and particularly from the fact that it was substantially repeated a year or two afterwards by this family secress, and in her last sickness, when she predicted correctly the day of her own death, which occurred before he left the old home on the hills, which he did when about twenty years old.

The record of the last dozen years seemed to have corroborated the prevision of his aunt, and now having turned thirty-five, which in a man's life is high noon, he began to think of afternoon and sunshine; and associating the thought with the now absent Emily, he tried to feel (and being of a hopeful turn of mind, quite successfully) that the wind of his life was beginning to blow from the west, and that his balmy moments were drawing near.

It will help the future of this narrative to say that one of John Piper's ways of assuming a virtue, in a business way, without having it, was to advertise a long list of stocks for sale; and his list in the newspapers was often as long as an auctioneer's. One need not have the stocks on hand, because he advertises twenty or thirty kinds, at twenty cents a line; there is no trouble in getting them when they are wanted. And thus a man without a pocketor rather a pocket-book-will appear to the distant reader like a man of stamps; and Mr. Pi per did pick up enough of the country trade, in more than pay the co show of appearing in possession of assets and business

Old Soley knew Mr. Shadows very-well, and often consulted with him on the state of the market, though the latter had a very poor opinion of Mr. Soley, and used to think his name ought to have been Mr. Soulless. It would seem on leaving home that Emily briefly informed her father that she had engaged herself to Mr. Piper; she had not made up her mind when to get married-probably not at present, and there the matter rested, as between father and daughter, and soon after the two ladies started on their journey, as has already been mentioned.

Says Mr. Soley to Mr. Shadows, whom he accidentally met on the next day after this denarture:

You know Mr. Piper very well, don't you?" Very well," says Shadows.

"He has n't any property, has he?" says

Soley. "No," says Shadows; "but you know that as well as I do,"

"I know it, I know it," responded Soley, but I did not know but he had been picking up some of late. I heard that he had given a poor fellow in Portland fifty dollars in char-

ity."
"Yes, Mr. Soley, that is a fact; and a few of us made it up to him. The influence of the donation was good; it made one of the men of your stamp, Mr. Soley, open his wallet wider

than it had been opened for an age." Shadows then gave Mr. Soley the inside view of that incident, remarking that the Lord loves a cheerful giver; but he did not think he loved the man for that particular wide opening. 'But it did us fifty dollars' worth of good, it was managed so neatly by Piper; and we pooled up the money to make him whole very readily. Mr. Piper is a very industrious man," said Shadows, "and if you can give him any business, Mr. Soley, you will be helping a very worthy individual."

"Oh!" said Soley, "I do n't want to help anybody."

But the conversation not taking the turn Mr. Soley expected, he at once said:

"My reason for speaking to you about Piper is, he has formed an attachment for my daugh ter, who reciprocates it; and before things get too far, I wanted to get at his circumstanceswhether he can support a family, or whether, between you and me, I have got to support him. That is business, you know."

"I am very glad to hear it," said Shadows. "It is just the thing; he is just the blood you want in your family. I should think, with a little capital as a starter, he could support a family; and you are so able, you would not object to giving him a lift under such circum-

stances." was seldom performed in that family.

After a very short courtship, which was as intense and about as silly as young love usually

Mr. Soley appeared uneasy; but an impulse a peakest or writest, lut by the firmness of thy mind and the government of thy passions and affections.—

Fuller.

tion of wealth and traits, to further it, so that posterity would be benefited if this age was not. He said to this wealthy bank president:

"You have got in your family qualities that are worth perpetuating; you are frugal, a good judge of property, know how to get it and how to keep it, and are thrifty. Now how fortunate that your daughter did not fancy a man of the same compound of qualities that are accented in your line; for in that case the next generation might be so one-sided in a safe direction as to produce unpopular misers. Sometimes kleptomaniacs are made in that way. Now it seems to me," continued Mr. Shadows, "that as a kind father and good man, wishing to leave the world better than you found it, you should se lect qualities to graft on your family tree that your tree needs, so that, figuratively speaking, the fruit will get the premium when the world sees it. It strikes me, Mr. Soley, that Mr. Piper is the man to fill your gaps, so to speak. I look upon his bias in your direction as a streak of good luck. Just look at it, Mr. Soley: he is a healthy man, of good constitution—that is equal to money any time; he is also a man of good character; he has no vices; he is kind-hearted -his liberal donation, where he subtracted fifty dollars out of a mean millionaire's pocket and passed it along heavenward by the way of Portland, shows that. It seems to me as though nature had sent him along, as she is apt to, to equalize things. True, he is not strictly a religious man, but I have noticed," said Shadows, "some signs of weak piety that could be fanned into flame; he goes to meetings Sundays, and is attracted to church fairs, festivals and picnics. I dare say he is as much after society and social enjoyment as he is after religion or godliness; but he is not the least disinclined to piety, any more than you are; and a little liberality manifested to him by you would carry him, from gratitude, into the bosom of the Church. Seems to me your daughter, presuming her to be a chip of the family block, needs just what John Piper has got, and he needs just what is abundant in your family; and there will be progress in your line if the desires of the young people are carried out."

Mr. Soley made no comments; he did not know what to say; he listened thoughtfully, got some faint glimpses of wisdom, and retired without expressing any opinion. Mr. Shadows heard, through a mutual friend, that Mr. Soley asked him if Shadows was all right here, pointing at his head when he said "here." Thus the man of yesterday can never understand the man of to-day.

Some weeks after this conversation between Shadows and Soley, John Piper was sitting at his desk waiting for business, and thinking of his future and of Emily; and among his thoughts

he was wondering how long the old man would live, and what the chances were of anticipating. in a small way, some of the eventual pile in the way of a loan. In the midst of these cogitations the postman handed him a letter postmarked New Hampshire. His heart beat quickly, for he thought he felt the warmth that was in the words inside. A shade of disappointment came over his face as his eyes fell on the bold penmanship of a man instead of the neat

writing of a female. The disappointment seemed to change and his face brightened up as he read the letter and found there was money to come out of it, it being on business in his line. We will leave him reading the letter and thinking in what way he would answer it, while the reader will go back with us a few years and

gather up some of the threads of long ago and follow them down the web of time till they make their connection with Mr. Piper at the point where we have now left him, reading a letter of not unusual import, and having no connection with Emily Soley or love or matrimony; yet in the end it was one of the empha-

sized features of his life, and on it will hinge all the lasting interest that the reader will take in

> Written for the Banner of Light. THE BETTER DAY.

BY I. G. BLANCHARD, The world shall not be groping In darkness aye; There comes, as all are hoping, That better day Foretold by seers and sages; No Sabbath time! An age to crown the ages

A day for Nature's glory, And Reason's light; When, leaving myth and story, Men walk by sight; And lofty Use and Duty Unite to give

With work sublime!

A better growth and beauty
. To all that live. When chains shall fall asunder, Whate'er they be, Our race the wide cope under Shall all be free.

And from all superstition Souls shall be freed: Interred with old Tradition, All cant and creed.

No more shall Truth be slighted. Nor light despair, Nor Love's sweet buds be blighted In Wrong's foul air. But neighbor unto neighbor Shall do no wrong;

Then fame shall seek the server, And not the served: Genius shall move no fervor Whom -elf has swerved. For goodness shall be greatness In that new day; And honor charm the straightness

The daily voice of Labor

Shall be a song t

Of virtue's way.

Come oft again.

Then mad war's desolations Shall be no more; But love unite the nations, The round world o'er. Death, which so long bereft us, Shall yield its reign; The loving ones who left us

The Way shall be a highway That leads to heaven-No more a gated bywny, To th'" elect" given; And to and fro the angels Shall brightly throng, Gladding earth with evangels,

Love, light, and song! So tell theseers and sages, Oh, might it be The hope of all the ages Our eyes should see! For light is breaking, breaking; The day is near! The worldis waking, waking;

Ring out the cheer!

(From the Newport Mercury, Jan. 6th, 1868. Republished in the Providence (R. I.) Journal for Aug. 7th, 1880.]

The Three Great Problems of the Nineteenth Century that are to Culminate by the Expiration of the Twentieth.

"There is a Divinity that shapes our ends, rough hew hem as we may." First, in order of time, stands African Colo

First, in order of time, stands African Colonization, which was commenced about fifty years since by a few liberal and far-seeing men, whose declared object was to "Colonize in Africa, with their own consent, the free people of color of the United States." Wise as these men were, they still "built wiser than they knew." Paradoxical as it may seem, war and irruption, attended by colonization, have ever been the great civilizers of mankind. To this rule there has been one exception. An hundred millions of men existed in the tropical regions of Africa, wholly beyond the reach of civilization, for the reason that the climate would not admit of the lengthy sojourn of any other than the negro race.

the negro race.

In the order of Providence, a small portion of these were expatriated by violence from their native country, and forced to become slaves to civilized races in America, where, like the Hebrews of old, they have for centuries, amidst oppression and fears, been gradually acquiring a knowledge of the arts of civilization. The time has come for their redemption, and is close at hand, for their emigration to the fatherland by hundreds of thousands and by millions. And vain will be all the efforts of selfish men, whether friends or foes, to stay the exodus. They will mostly leave the cotton-fields of the They will mostly leave the cotton-fields of the South to be cultivated by other undeveloped races, and go to the land of their forefathers and brethren, and assist in building up a "United States of Africa," the foundation of which is already permanently laid in Liberia, that before the close of the twentieth century will extend from sea to sea, and rival in extent in all the useful arts in social and religious culture, and in the benevolence of its government, the "United States of America."

The next great problem in order of time is

the "United States of America."

The next great problem in order of time is "Modern Spiritualism," the cardinal foundation of which rests upon the tangible communication of spirits (of all grades) out of the flesh with mortals. Its revival (for it is not claimed to be anything new in the world) commenced about twenty years ago, and such has been its progress, that those who now acknowledge its fundamental truths are numbered in the United States alone by millions. Its mission is to in-States alone by millions. Its mission is to in-culcate doctrines and precepts similar to those taught in his day by the divinely inspired Jesus of Nazareth, but which were too far in advance of that hero-worshiping age to be received and practiced upon in their true spirit and mean-ing. Now that mankind have so far progressed that tyrants and bigots can no longer hang, burn and torture "spirit mediums," under the sanction of civil or ecclesiastical law, it is very before the influence of "Spiritualism" will so pervade the whole earth, that both bodily and mental slavery will come to an end, and Kings and Priests will be numbered with the things that ware

that were.

The third and last problem in progress is the movement now on foot to obtain for woman her natural rights, of which through the universal prevalence of the law of force she has been unjustly deprived. Man is, and ever has been, by nature, a savage in disposition; and, apart from the influence of woman, a brute in manners. Under his sole administration the world for thousands of years has writhed in darkness and agony. The best codes he has ever yet devised agony. The best codes he has ever yet devis have been but compounds of lies written blood, and forced upon the acceptance of fellows with the threat of the sword. Having no confidence in his own goodness, the male law-maker has never evinced any in that of others. His appeals have ever been made to the instinct of fear rather than to the nobler sentiments that elevate man above the commission of crime. Every line of his jurisprudence ferociously roars "believe or be damned!" Do or die! Not a volume even whispers, anywhere, "neither do I condemn thee! Go and sin no

The experiment of masculine rule has been The experiment of masculine rule has been tried long enough. Six thousand years of war, bloodshed, hypocrisy and crime have pronounced it a gross failure. It is high time that the feminine element was called to its aid. God and Nature have designed that the two should work together. Man excels woman in intellect. Woman is far ahead of man in intuition. The intuition of a woman correctly reaches results at a glance, without an effort of the mind, that a man will be weeks in comprehending through the tortuous workings of his hending through the tortuous workings of his intellect, and then be more likely to err than she. Of any two married men—all else being equal—the one who consults with a faithful wife will ever be the most successful in his undertakings. Let woman's voice be heard in af-fairs of government and the result will be equalry santary. The scale assertion that her deli-cacy would be offended and her refinement lowered by coming in contact with the tobacco-spitting, whiskey-drinking bipeds that abound in our congressional, legislative and town halls, in our congressional, legislative and town halls, presupposes something that now does, but which in her presence and under her influence at the polls, would cease to exist. In both the secular and religious concerns of the Society of Friends women take an active part equally with the men, and yet none of the sex, whose opportunities in other respects are equal, are so conspicuous for delicacy of deportment and refinement in manners as the female Friends.

That the present movement of woman to ob-

refinement in manners as the female Friends.

That the present movement of woman to obtain political rights will succeed, there is no doubt. All the signs of the times point that way. The angelic hosts are moving in her behalf, and every "Spiritualist" can do no otherwise than assist her to the extent of their influence, which, in a few years, will be dominant. Not only the affirmative, but the negative signs of the times are in her favor. It is always darkest just before day. And never since the world began has avarice, bribery and corruption of all kinds assumed such gigantic proportions as these crimes exhibit at present in the United States. At most, if not all, our centres of government, including our National Capital, the moral stench is too intolerable to be borne by sensitive and honorable men. It would be impicty to suppose that Providence permitted such audacious wickedness to stalk through the high places of the land unchecked, through the high places of the land unchecked, and almost unreproved from any quarter, but as the precursor of some great and necessary

as the precursor of some great and necessary change.

That change will soon come. Woman will assume her place in the Government, in the professions, in business and society. Then will wars cease to afflict the earth. Then will our sangulnary laws be amended. The law of force will give place to that of love. The gallows will be wholly and forever abandoned, and our prisons be turned into houses of reform, and the glorious day, "foretold by prophets and by noets sung," will quickly appear and gladden the hearts of a world redeemed from sin and suffering, through the ministry of angels and their sisters on earth. Thomas R. Hazard.

## Onset Bay Grove.

Dear readers of the Banner of Light: On Sunday, Aug. 15th, after the very interesting services at the lovely auditorium, a party representing seven different States crossed to Wicket's Island in a pleasant sailboat, by invitation of that indefatigable worker for humanity, and especially woman, Mrs. Dr. Cutter, so widely known and highly appreciated for her labors through the South and West during the past six years, who now proposes to build a "Home for the Sick and Weary" of God's children upon this beautiful island. From each member of the party of twelve or fifteen persons she had most encouraging and cheering words, with the name of the institution given.

She must not be left alone to establish and support this most praiseworthy work for our Father's and Mother's family; and I propose that all persons who read this, and use tobacco or liquors, or otherwise indulge in needless and hurtful habits, take one dollar out of the ordinary expenses of this kind, and send to Mrs. Dr. Gutter, Onset Bay Grove, and I will guarantee it will be used for a nobler purpose than it has before served. In doing this you will not only help her to help some poor, sick, heart-weary brother or sister, but immensely please

Humanity's Friend,

M. S. TOWNSEND-WOOD.

P. S.—Every dollar. ves. every twenty-five cents, will She must not be left alone to establish and support

P. S.—Every dollar, yes, every twenty-five cents, will-be recorded to the credit of the donors, and kept at the "Home." I have put my dollar in the treasury.

Do ye likewise.

### New Publications.

FORTY DAYS WITHOUT FOOD. A Blography of Henry S. Tanner, M. D., including a Complete and Accurate History of his Wonderful Fasts, viz: 42 Days in Minneapolls, and 40 Days in New York, with valuable Deductions. By Robert A. Gunn, M. D. New York: Albert Metz & Co., publishers, 60 John Street. Dr. Tanner, whose recent prolonged period of fasting has attracted much attention, not only here but in Europe, was born in England in 1831 and came to this country in 1848. In 1857 he connected himself as a student with an allopathic Medical College, but becoming convinced that the intolerance of that system was a hindrance to progress, left it and entered the Eclectic Medical Institute in Cincinnati, O. He graduated in 1859, and has practiced as a physician from that time to the present, with the exception of eighteen months during the war, when he enlisted in the service, was assigned to the 41st Ohio Volunteers and shortly after detailed as hospital steward. During his long term of practice, he claimed that the electricity of the atmosphere was an important factor in sustaining animal life, and that many diseases could be more successfully treated by abstaining from food than by the use of drugs. Holding these views, he not only advised patients to go without food, but on many occasions abstained from eating for periods of from two to ten days, with the view of curing his own indispositions. In 1877, while practicing medicine in Minneapolis, he went. without food forty-two days.

When, two years ago, the case of Miss Mollie Fancher was attracting public attention, and an acceptance of Dr. Hammond's bombastic challenge to her was wisely declined. Dr. Tanner offered to accept it as the champion of Miss Fancher, and for that purpose visited New York. But this was not what Dr. Hammond had anticipated, and he denied having made the challenge. Finding it impossible to commence his experiment under the direction of Dr. Hammond, Dr. Tanner placed himself under the auspices of the Faculty of the United States Medical College, and commenced his second long fast in their rooms on June 28th. 1880. at noonday. Watchers were constantly in attendance, consisting of forty physicians of the U.S. College, sixteen allopathic physicians and ten medical students, all of whom are prepared to certify under oath that the doctor took no food during their respective watches. In addition to these, at no time was a representative of the New York Herald absent from the side of the faster, a stroke of enterprise on the part of that journal that assured the public of the honesty of Dr. Tanner, at a cost to its publishers of nearly \$1,700. The forty days' fast ended at noon August 6th, when he took food, and has since

rapidly recuperated. This book will interest nearly every one, containing as it does all that the public desire to know of each day's experience; but there is one feature of it that does not impress us favorably, and that is a catering to popular prejudice against Spiritualism. Some one having charged a belief in it upon Dr. Tanner, he or his agents took early occasion to publicly deny it, and that denial is brought into this book. It does not appear to us that his belief or non-belief in Spiritualism has anything to do with his being able to exist forty days without food; and we opine that if it had been said he was an Orthodox, a Baptist or a Methodist, neither he nor any agent of his would have hurried off to the daily papers with a denial. He admits that he believes in the existence of spirits and of their ability to communicate with their friends on earth: but Modern Spiritualism he ignores; and thus, in his statements of what he believes and what he does not believe, undertakes the hopeless task of proving there is a distinction where there is no difference. It would have been a wiser course in him for his own credit to have said nothing about it, and left the public to form their own opinions-which they always do, and will now, regardless of what he may have said. There can be no doubt that over-eating is a prolific cause of disease; and if Dr. Tanner's exhibition serves to teach the people this truth, and to improve their habits in that direction, it will not have been made in vain. 🛰

THOMAS PAINE, THE APOSTLE OF RELIGIOUS AND POLITICAL LIBERTY. By John E. Remsburg. Bos-ton: Published by J. P. Mendum.

The author's aim in the production of this work has been to furnish authentic information respecting the life and labors of one whose treatment by the people of this country has confirmed the truth of the old maxim, "Republics are ungrateful," though this treat-ment.is attributable in a great measure, if not altogether, to the false light in which those who opposed but could not refute his writings held his character up to public view. Mr. Remsburg has studiously and impartially examined the charges of the opponents of Mr. Paine and the claims of his friends; rejected most of the former for want of evidence of their truth, and some of the latter for good and sufficient reasons, and made up and published in a neat and convenient form what may be accepted by all lovers of truth as an honest and reliable estimate of his life and character. At the present time the writings of Thomas Paine canunless it be those, and they are not few in number, who have inherited an antipathy against them; for there are scores of speakers and writers who handle "divine things" with far greater freedom than he ever thought of doing. The world moves, and the servants of God" must move with it, or fall and be crushed beneath the wheels of the ever-advancing car of progress.

THE AUTHORSHIP OF THE FOURTH GOSPEL; External Evidences. By Ezra Abbot, D. D., LL.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Boston: Geo. H. Ellis, 101 Milk street. This is an essay read, in part, before the "Ministers' Institute," at its public meeting last October, in Providence, R. I., and its purpose is to establish the genuinchess of the gospel ascribed to John. It is a very elaborate treatise, and to those interested in historical research tending to prove that the Scriptures were written by those to whom their authorship is ascribed, will be of interest; but to our way of thinking the living questions of our own times, the Scriptures that are coming through the inspired channels of our own day and generation, are better suited to our wants and more worthy of our consideration. It is of trifling consequence who wrote the Gospel of St. John; whatever there is in it of truth is of value and will endure and be profitable to mankind; whatever else there may be will pass away; and of this the people are to be their own fudges.

DIRECTIONS FOR SWEDISH SERVANTS, and phrases translated to Swedish. Instruktion für Tjenstefolk och Samtal pa Engliska och Svenska af C. A. Berg-lund. Revised edition, with additions. Boston: A. Williams & Co., 283 Washington street.

This is a book that will enable employers and those whom they employ, one or both of whom may be unacquainted with the English and Swedish languages, to converse upon ordinary topics.

THE BOOK OF ENSILAGE; or the New Dispensation for Farmers. Experience with Ensilage at Winning Farm. By John M. Bailey.

"Ensilage" is forage crops cut while green into

pieces less than half an inch long, trampled down solidly in the Silo and subjected to a heavy and continuous pressure. The "Silo" is a cistern or vat, air and water-tight at bottom and sides, with an open top. Dr. Balley's experience, as given in this book, shows that the cost of keeping stock upon ensilaged fodder is less than one-half as much as in the usual way. He claims that by the adoption of this system milk may be produced at one cent a quart, butter for ten, beef for four, and similar farm products at relatively low prices. The author is a practical New England farmer and well-known stock-raiser. Marshall P. Wilder publicly thanked him for his efforts in behalf of agricultural science, and gave it as his opinion that Ensilage will prove a great blessing to the world. This book, giving in a plain practical manner all the necessary instructions, details and specifications for building Silos of all sizes, and the manner of preserving green forage by this system, is published by the author at Billerica, Mass.

## "Spiritual Harmonies."

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

1 have just read Dr. Peebles's "Spiritual Harmonies." It contains some gospel hymns which I should have left out had I been making the selections; but on the whole it will fill a vacant place in our spiritual literature. The definition of Spiritualism is the finest thing I have ever seen from the pen of "The Spiritual Pilgrim." Some of the hymns, singly, are worth many times the price of the book. It must meet with a ready sale. "Geo. A. Fuller.

Beverly, Mass., July 26th, 1880.

#### FORGET AND FORGIVE.

- Forget; for why remember
- The wrongs of yesterday.
  Perchance kind words were spoken
  To heal the breach to day;
  Then let the past forever be
  A blank leaf in thy memory.
- Forget the Old Year's failings, The New will have its share; Each one will find that haply He hath enough to bear, Without the memory of the wrong That to the Old Year doth belong.
- "Let bygones BE bygones"—for why Should thoughts that gender strife Be nourished in the bosoms, That but embliter life, And fill this world, that else were fair, With scenes of sorrow, strife, and care!
- Forgive; for why should we withhold
  The blessing that we need,
  Or let an erring brother
  In vain for mercy plead;
  Oh! cold must be the hearts and rare;
  That could reject the suppliant prayer.
- Forgive; for Time's swift pinions
  Are bearing us along,
  And few may be our moments
  To do or suffer wrong;
  Then let us, while the power is given,
  Forgive, as we would be forgiven!

## Banner Correspondence.

#### Illinois.

CHICAGO.—Mr. F. Ottarson writes: "I have been tempted several times of late to write you some things in regard to spiritual matters, but have felt adiffidence on account of there being so many older and more competent ones here who might lay before the readers of the Bannor of Light not only choice bits of news gleaned at private circles, but also many notes of interest and information regarding the widely growing interest apparent throughout our city for more knowledge regarding the wonderful Spiritual Phenomena.

There are quite a goodly number of new mediums in the city, as well as many new ones being developed.

Dr. Wiggin kindly opens his house to all upon Sunday afternoons, and there you will see not only many mediums, but very many new converts and skeptics. All go away after an lour's visit with friends in and out of the mortal, feeling that they are bettet able to cope with the trials of every-day affairs on account of being brought so near the spiritual.

Mr. Slocum and his amiable mate entertainquite a large and select circle at their home every Nonday evening.

While it is very interesting to read-the-accounts of

Mr. Slocum and his amiable mate entertain quite a large and select circle at their home every Nonday evening.

While it is very interesting to read—the accounts of good times at all the Eastern Camp-Meetings, yet it does not satisfy us who live in the external, and require some amusement or diversion for the outer man. A company of one hundred and fifty or more found their way to Central Park, where a day was passed that will long be remembered. Of course all Spiritualists are not to be expected to accept Dr. Tanner's theory, consequently one could notice several groups in different localities preparing their spread: upon the fresh green grass. Too much praise cannot be awardedsome of the Spiritualists and mediums in this city for their efforts to give others all the comfort they possibly can, both temporal and spiritual. Of our most devited mediums, I teel it will not be out of place to nume Mrs. DeWolf, Mrs. Suydam, Mrs. Weeks and Mr. Williams, as among those who by their superior gifts dve to all ungrudgingly the love and kind words of tuse who have moved out of the mortal, but are cognizant of our doings. Were it not for these gifted ones, and others like them, who would give us tidings of our diparted?

At the home of Mr. Mitchell, on Bishop Cairt, a few friends met one evening lately to hold with them a scance commemorative of the birthday anniversary of their little boy, now in spirit. Their hearts were made glad by messages given through 'Laconle,' (Mrs. DeWolf's control) Mrs. Stimpson, Mrs. Nichol and Mrs. Suydam.

Letters published in your columns from all parts of

Suydam.

Letters published in your columns fromall parts of the country are read here and commented ipon. Why may not one from this point be of interest to the readers of the good old Banner?"

the country are read here and commented poin. Why may not one from this point be of interest to the readers of the good bid Banner?"

ROCKFORD.—E. T. Dickinson, upon fowarding the amount of his yearly subscription, expreses his great appreciation of the Banner of Light, and remarks as follows upon the power and value of spiritualism: "The masses are beginning to acknowledge that there is really something in Spiritualism, and that the is really something in Spiritualism, and that it has come to stay. This age of accumulative doubt and materialism demands its stubborn face and cheerful philosophy. The deaf are made to har, the blind to see, the lame to walk and the mute tspeak. To this fact tens of thousands can testify. Of these gifts I would not have ye ignorant, says Pul. There is the gift of healing, the gift of prophecy, so gift of tongues, the gift of seeing, &c., &c., all of which were enjoyed by the primitive Church; but alast tak have all 'fallen from grace,' and no such gifts testify of the spirit and of a future life. Still these beautuit 'gifts' do live, and, like benedictions from the land of angels, serve and bless humanity through Spirituilism.

The 27th day of January, a proplecy was given me, that I should lose an aunt if death in about twelve months, the cause of which would be typhoid fever. Fourteen months later I yield another medium, who was a total stranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organism I was greeted by my aunt, who was the first to arranger to re, and through her organi

## Maine.

SOUTH STETSON.—Mis. Mattie E. Huil writes, Aug. 23d: "I have no evil raport to send from the Old Pine Tree State concerning the cause you, Mr. Editor, have champloned so long. No better or more carnest Spiritualists are to be found anywhere than in Maine. In many places they labor under disadvantages, living in farming districts too much scattered to institute regular meetings; besides, speakers are not always available. I have been in this State several weeks, and been busy. My labors have mostly been confined to Penobscot County. I lectured two Sundays in Bradley. Many of your readers remember the terrible tragedy that occurred there little less than a year ago; I refer to the murder of James Norigs. He was a devoted Spiritualist and earnest worker in the cause. For years he had acted as President by the Spiritualist Society in that town, ever ready to do aught in his power to forward the work in lectured or in the Children's Progressive Lyceum. When his physical life was so ruthlessly taken it shocked the entire community, and especially those who had laboret with him in the cause of Spiritualist. "Uncle Jim has gone, who can take up his work?' is the universal question in that Society. No, "Uncle Jim is not gene. I am sure he is anxiously waiting for some one to put their shoulder to the wheel; then, I know, with united effort of spirit, in and out of body, the cause will move on as never before.

I spoke in West Hampden two Sundays, and return there next week for one Sunday more. In this place I enjoyed the luxury of speaking in a beautiful hall, built and owned by Spiritualists and Liberalista. I think I write the experience of every spiritual lecturer when I state the influence is always better in a hall dedicated and used for our particular work. I sometimes wonder how our finely strung, sensitive medlums can do half as well as they do, compelled to go into such atmospheres as infect most public halls that are used for everything but for good during the week."

## California.

RED BLUFF:—Mr. G. W. McCain remits a year's subscription, and alluding to the passing on of his wife, whom he says was highly mediumistic, sends the following written by her a short time before her departure, with a request for us to publish it. Mrs. McCain, who was a great sufferer for several months before her decease, was highly esteemed by all who knew her:

knew her:

"We must have the Kingdom of Heaven within us or we cannot have it without. If we have the Kingdom of Heaven within, all nature is beautiful to us; we receive sunshine from Heaven above on our hearts, and this heavenly sunshine of love reflects from our hearts to everything around us and makes everything beautiful and lovely. Many sounds around us will seem to be singing heavenly music. If we have but little of the comforts of life naturally, we can find much to praise God for; when our souls are trusting in God's care for us we can live like little children, and as little children of earth trust to their earthly parents for protection, so should we trust our heavenly parent. Then we can rise in the morning and say, one more than yesterday. But if we have not this heaven within, earthly treasures will never be sufficient; we will continually feel a want for something else. It is more heaven within our hearts we need and must have, "

## Massachusetts.

who can give equally as strong testimony in favor of her mediumship; and then goes on to narrate several cases where her prophecies have come true—ail of which goes to prove that Mrs. Dwinels possesses mediumistic gifts in no ordinary degree, and also that she is worthy of patronage.

#### MICHIGAN.

Second Annual Meeting of the Michigan State Mediums' Medical Association, held at Mead's Hall in the City of Lansing, July 30th to Aug. 1st.

[Reported for the Banner of Light.]

The meeting was called to order Friday at 10:30 o'clock A. M., by the President, Rev. Charles A. Andrus, of Flüshing. The attendance at the opening being small, the session was occupied by short speeches from the President, Secretary and members of the Board, after which the meeting adjourned until 2 o'clock M.

from the President, Secretary and members of the Board, after which the meeting adjourned until 2 o'clock P. M.

Friday Afternoon Session.—President Andrus in the chair; the Secretary, Mrs. L. E. Bailey, of Battle Creek, read the report of the first meeting of the Association, also the report of the first and second regular business meeting of the Board of Censors, held at Lansing Nov. 4th, 5th and 6th, 1879, and at Battle Creek March 27th, 1889; all of which reports were upon motion accepted and adopted. The President appointed as a committee on finance to audit all accounts presented by the Association and report on the same: John Smallwood, of Lansing; Mrs. Gertrude Merrill, of Lansing; Waldon De Clarenze, of Hudson. The committee reported favorably upon all claims and accounts existing between the Treasurer and Secretary as correct. Dr. A. W. Edson, Treasurer, made a very concise report, which upon motion was accepted and adopted. The Chair then appointed as a committee on reconstruction of by-laws: Dr. S. A. Thomas, of Sturgis; Waldon De Clarenze, of Hudson; Dr. William Clark, of Lansing. After some brief remarks relative to some needful changes in the by-laws the meeting adjourned.

Evening Session.—Dr. S. A. Thomas, of Sturgis, addressed the Convention at length upon the objects of the Association, drawing a comparison upon the old and new systems of medical practice and practitioners.

the Association, drawing a comparison upon the old and new systems of medical practice and practitioners.

Saturday Morning.—The session was occupied in reconstructing the by-laws.

Saturday Micronon.—The Convention was called to order at 2 o'clock by the President, who proceeded to read a call signed by J. Stolz, M. D., of Minnesota, for a Free National Convention of Physicians, to convene at Pacific Hotel in the city of Chicago, Aug. 24th, 1880. Upon motion three delegates were appointed to attend the same, as follows: Dr. S. A. Thomas, of Sturgls; Dr. George Bliss, of Fowler; Dr. A. W. Edson, of Lansing. The Secretary read letters containing expressions of interest in the objects of the Association, and words of cheer, from Dr. J. I. Arnold, of Grand Rapids; James D. Wigent, D. M., of Watervillet; Leonard Shaw, of Gaines Station; Dr. W. O. Knowles, of Grand Rapids; Howard A. Simons, D. M., of Allegan; Mrs. Augusta W. Anthony, of Albion; William B. Dean, D. M., of Bloomfield; Mr. and Mrs. A. M. Jordan, of Battle Creek; Dr. S. J. McPherson, of Carson City; Mrs. M. A. Jadwin, D. M., of Buchanan; Mrs. Mary McCain, of Milford; Mrs. O. H. Talmadge, of Marshall; Dennis Donnivan, of Saranac; Dr. William Hicks, of Rockford.

The committee on reconstruction of by-laws made the following report, which was presented by the Secretary:

retary:

Section 1. It shall be the duty of the President to preside at all meetings of the Association, countersign all orders on the Treasurer for moneys that may have been voted by the Association, and perform such other duties as may pertain to the office. He shall also call special meetings of the Association or of the Board of Censors, whenever requested to do so, in writing, by the executive committee, or a majority thereof, at such time and place as said committee may designate in said request.

Section 2. The Secretary shall keep a correct record of the proceedings of all meetings of the Association, receive all moneys and pay the same to the Treasurer, taking his receipt therefor; draw all orders on the Treasurer, taking his receipt therefor; draw all orders on the Treasurer, taking his receipt the office.

Section 3. The Treasurer shall keep a correct account of all moneys received by him, pay all orders drawn on him by the Secretary, countersigned by the President, and shall give a bond for the faithful discharge of his duties in the sum of five hundred dollars or more, subject to the approval of the Executive Board, and perform such other duties as may pertain to the office.

Beard of Censors.

Board of Censors.

Section 4. This Association shall elect at this meeting, held in Lansing July 30th, 1880, five members, who shall constitute a Medico-Magnetic and Clairvoyant Board of Censors, whose terms of office shall expire as follows: The first shall be elected for the term of five years, the second for four years, the third for three years, the fourth for two years, the fifth for one year; and hereafter the Association shall elect, annually, from its members, one Censor; and such Board, so constituted, shall elect from its members a Chairman.

\*\*Duties of Censors.\*\*

Section b. It shall be the duty of the Board of Censors to examine applicants as to their qualifications for diagnosing and treating diseases, and to grant certificates, permits, or diplomas to all worthy applicants, said certificates, permits, or diplomas, to contain a statement of the applicant's mode or modes of practice, in accordance with the examination of said Board.

Revocation of Licenses.

They shall also have power to rescind any certificate, permit, or diploma, so granted, upon knowledge or credible information lodged with said Board that the holder of any such certificate, permit, or diploma is guilty of immoral conduct or practices calculated to cast discredit upon this Association and in violation of the laws of this State. Provided, that every such person, so accused, shall be presented with a copy of the charge or charges pending, and cited to appear before said Board within a reasonable time, specified in said citation, and answer to the charges so preferred. And no such certificate, permit, or diploms shall be rescinded until after such action shall be had, and an opportunity given the accused to present robutting evidence; and a two-thirds you to fit he members of such Board voting in the affirmative shall be necessary for such recession. Mileage and Per Diem.

Mileage and Per Diem.

Section 6. The Dean, Secretary, and Board of Censors shall each be entitled to and receive two dollars per diem for each day actually spent in the necessary performance of the duties herein prescribed, and ten cents for every mileactually traveled in going and returning to and from any regular or special meeting, legally called, for the purpose of carrying out the duties above stated.

Section 7. Any person may become a member of this Association by signing the Articles and By-Laws, and paying the sum of fifty cents annually for each member. Any member falling to pay the annual dues for the space of one year after the same shall be due, shall forfeit his or her membership.

Section 8. These By-Laws may be aftered or amended by a two-thirds vote of the members present at any annual due riegally called meeting of the Association, fifteen days previous notice of such meeting having been given.

The report was upon motion accepted and adopted.

ous notice of such meeting having been given.

The report was upon motion accepted and adopted. The election of officers followed, which resulted in the following choice: President, Rev. Charles A. Andrus, of Flushing: Vice President, Mrs. A. E. Bheets, of Grand Ledge, (in place of Dr. William Hicks, whose time had expired;) Secretary, Mrs. L. E. Balley, of Battle Creek; Assistant Socretary, A. E. Nugent, of Lansing; Treasurer, Dr. A. W. Edson, of Lansing.

Dr. R. M. Lewis, of Charlotte; Dr. George Bliss, of Fowler; Dr. Waldon De Clarenze, of Hudson; Mrs. Dr. E. E. Hatch, of Niles; Dr. M. B. Sheets, of Grand Ledge.

Dr. E. E. Hatch, of Niles; Dr. M. B. Sheets, of Grand Ledge.

Saturday Evening.—The meeting was addressed by Dr. P. T. Johnson of Coldwater, after which Mr. Andrus was controlled by Scott Frazier, and gave a beautiful poem upon three subjects, "Hope, Charity and Love," selected by the audience.

Sunday Morning.—The session was most ably addressed by Rev. C. A. Andrus, subject, "Comparison of the Old and New Religions."

Sunday Afternoon was occupied by half-hour addresses by Dr. P. T. Johnson and Mrs. L. E. Balley.

Sunday Evening.—This meeting was under the auspices of the First Society of Spiritualists and Liberalists of Lansing. The President, A. E. Nugent, read their Declarations of Principles and introduced Rev. C. A. Andrus as the speaker of the evening, who did justice to his theme, and the crowded house which greeted him. Dr. Henry Slade related some interesting personal experiences, and was listened to with marked favor. The Lansing choir rendered good service, and the thanks of the Association are especially due Miss Agnes L. Slade for the excellent music rendered by her during the entire meeting.

Mrs. L. E. Bailey, Secretary.

SARDOU AS A SPIRITUALIST.—His familiar spirit was that of Beaumarchais — naturally enough—and on one occasion the author of "Les Pattes de Mouche" asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart—Sardou's favorite composer. "Take a pencil," replied Beaumarchais. Sardou obeyed, and began, under the influence of the author of "Marriage of Figaro," to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the boulevard St. Michel, such and such a number," rapped Beaumarchais: "you will find there the paper you need." Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by the defunct Beaumarchais. On his return home he again put himself in communication with the deceiful spirit. "Return," rapped the invisible tyrant, laconically. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated by the spirit. To buy the necessary quantity of paper, return home, and seat himself once more, pencil in hand, was but the work of a few minutes, and then—oh, wonder of wonders!—he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors and of an unknown style of architecture. It was there the spirit of Mozart dwelt! The drawing BOSTON.—A correspondent writing in relation to Mrs. Augustia Dwinels, 23 Winter street, Boston, the well-known clairvoyant, trance and prophetic medium, pronounces her accurate and very reliable, adding that there are hundreds of well-known clitzens of this city ders!—he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors and of an unknown style of architecture. It was there are hundreds of well-known clitzens of this city

was so extraordinary, and so marvelously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of this dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvelous lithograph known as "La Maison de Mozart," which the brother of the author of "Dora," the well-known bookseller in Brussels, sells to a few privileged amateurs.—Whitehall Review.

[From the International Review for August.]

#### T. W. Higginson's Estimate of Garrison.

There passed away in Mr. Garrison the living centre of a remarkable group of men and women who have had no equals among us, in certain moral attributes, since the Revolutionary period. The Earl of Carlisle said of them that they were fighting a battle without parallel in the history of ancient or modern heroism; and, without quite indorsing this strong statement, we may yet assume that there was much foundation for it. When we consider the single fact that the mob which dragged Garrison himself through the streets of Boston was composed, by the current assertion of leading journals, of "gentlemen of property, and standing," and that the then mayor of the city, wishing to protect the victim, found it necessary to direct that the modest sign of the ladies' anti-slavery society should be torn down and given to the mob, we can form some distinct impression of the opposition through which the early abolitionists had to fight their way. The Rev. Henry Ware, ir., one of the mildest of men, wrote in his letters of that day that Garrison was apparently animated by the spirit of the devil; and I can remember, ten years after the mob, to have heard a singularly mild-mannered Boston gentleman of the reformer's name as that of "a fellow who ought to be hanged." The so-called persecution of reformers is often a thing too trivial to be worth talking about—indeed, it is commonly of that slight texture in these days; but in the early anti-slavery days it certainly retained something of the leroic quality. At this period he was certainly a man of rare presence and power. Any observing eye would soon have selected him as the leading figure on the platform at any convention, from his striking presence, his sonorous voice; and the grave and iron strength of his face. I never saw a countenance that could be compared to it in respect to moral strength and force; he seemed the visible embodiment of something that surpassed intellect. His utternue was like his

countenance that could be compared to it in respect to moral strength and force; he seemed the visible embodiment of something that surpassed intellect. His utterance was like his face—grave, powerful, with little variety or play; he had none of that rhetorical relief in which Mr. Phillips was so alluent; he was usually monotonous, sometimes fatiguing, always controlling. His reasoning marched like an army without banners. His invective was scathing, but as it was always scriptural it did not carry an impression of personal anger, but simply seemed like a new chapter of Ezekiel. He constantly reiterated and intrenched his argument with full details, and had a journalist's love for newspaper cuttings, which he inflicted without stint upon his audience, bearing down all reluctance with his sonorous tones. For one I cannot honestly say that I ever enjoyed one of his speeches, or ever failed to listen with a sense of deference and of tonic support.

When judged by the lower standard of nerestimes are to the support.

to listen with a sense or quere and of support.

When judged by the lower standard of personal sacrifices for the right, his were undoubtedly less than those of many others. His life once saved from the mob, the rest of his career was less painful and self-denying than that of some of his associates. The anti-slavery reform took him from a village printing-office and made him famous; it gave him the most devoted friends and admirers that ever man had, and guaranteed him a sure, modest support. The guaranteed him a sure, modest support. The same reform took Phillips and Quincy from high social position, from admiring friends, from a sure path to public honors, and separated them absolutely from their early companions and their expected career.

#### . To Mediums. To the Editor of the Banner of Light:

You need not be reminded that while in Boston on my way to the Shawsheen Camp-Meeting of Spiritualists, I had the pleasure of meeting in the Banner of Light office your venerable self, Dr. Main, and the medium for the Message Department, Miss Shelhamer. The conversation partially dying away for a few moments, Miss Shelhamer passed into an unconscious trance. Theodore Parker was the controlling intelligence; and after a most carnest and characteristic prayer by him, the sainted John Pierpont took possession of the medium, holding her under his psychic influence for over an hour. The interview, the kindly advice, and the answers to questions, were all thrillingly interesting and worthy of Mr. Plerpont in his palmiest days on earth. Among the numerous ques-

tions that I asked the controlling intelligence was this: Mr. Pierpont, have you since entering the world of spirits seen Jesus of Nazareth, him known to us in this era as Jesus Christ?

He replied in substance as follows: "Yes; many times. He is an angel of love, crowned with light and glory; and his sweet and holy ministrations for the good of both mortals and spirits are as divinely beautiful as they are ceaseless and untiring."

And now to the point uppermost in my mind. I anpeal to mediums, interrogatively inviting them-providing they feel so inclined-to answer the following inquiries:

I. Have you while in a clairvoyant condition-dependent or independent-seen Jesus of Nazareth, the crucified of Calvary?

IL- Have any of your controlling spirit-guides or associating spirit-friends seen the Jesus of Nazareth mentioned in the New Testament? Please solicit replies from them.

III. Have your entrancing spirit-teachers in the heavenly life, seen or conversed with angels and high orders of intelligences, who declare that they have een Jesus, the central figure of the gospels? If so, write me to that effect, directing the letter to Hammonton, Atlantic Co., N. J. J. M. PEEBLES. Hammonton, N. J.

### To the Spiritualists of Cleveland, O. Spiritualists, arouse from your apathy ! We would fraternally invite the attention of these who

ecognize the cardinal features of Spiritualism as truth to a retrospection of the work done here the past twenty years, and the present status of the cause in this city.

Every year seems to render Spiritualists more apathetic; the work more difficult and the workers fewer. Those noble workers (now passed on) who sustained the burden in the past, did it in the hope of fostering the cause until a more general interest should be taken therein; and the present workers shouldered the responsibility with the same hope; but the outlook is not bright for a continuance of the meetings here, and unless a more united effort is now made the labor of years will fall to the ground.

It is not intended in this appeal to the Spiritualists of Cleveland to argue the advantage of holding continuous meetings-we deem this unnecessary, for if you fall to fully realize the situation of affairs, or do not deem it necessary to put forth more effort toward sustaining an organization here, the question is already answered; and argument would be in vain to those who are conversant with the his-tory of Spiritualism in this city.

Therefore we trust that every Spiritualist in Cleveland on reading this will consider him or herself personally appealed to and invited to unito with us in raising this organiza-tion to a loftler and better basis. By united action we can have an edifice to meet in worthy of the cause we seek to sustain, and place our Society where it rightfully belongs-

at the front,
Those favorable to a continuance of spiritual meetings in this city under better and more elevating influences and religious surroundings than in the past, will please confer with C. H. Rogers, Financial Secretary, No. 2 Lodge avenue—stating what they will be willing to subscribe for a year (payable monthly in advance), so that some approximate estimate can be formed of our income for the coming year (1880-1881), and thus see whether it is possible to continue, as proposed, with better surroundings and free meetings, or to stop right here, none of the present Board of

ings, or to stop right here, none of the present Board of Managers being willing to continue the struggle in the present shape.

Due notice will be given of a general business meeting to be held some time in September, to hear the report of the Secretary in reference to this appeal.

Executive Board of First Religious Society of Progre of Spiritualists.

THOS. LEES, President.

The burial took place at Vaucluse on Tuesday noon,

Aug. 17th. The following lines were read on that occasion by the Rev. C. T. Brooks:

One pligrim more gone home to rest! Last lingurer of that lovely band Of sisters, now together blest In Heaven's unclouded, deathless land.

When on the far Pacific shore Earth faded from thy mortal sight, Were not loved spirits hovering o'er. To meet thy spirit's upward flight?

Were not sweet voices calling thee To that more calm Pacific shore, Where leaves no more Time's troubled sea, Where clouds of sorrow come no more?

And thou, sweet mother, gone before, With what cestatle for didst thou Strotch thy fond arms from that fair shore, To clasp another darling now.!

Oh faithful daughfer, sister, wife! Daughter of God! the thought of thee, Thy peaceful, pure and patient life, Is full of immortality.

In this loved spot, brought home to rest With kindred dust, pale relies be! But thou, fair spirit, Heaven's new guest, Hast found the freedom of the sky!

Where life's free river rolls its tide And freshens all the balmy air. Dear spirit-shapes, I see you glide 'Mid throngs of sister-spirits there.

There, as in heavenly fields ye walk, The Father's glorious face ye read, And where the Lamb leads forth his flock Your souls in Truth's fresh pastures feed. Heaven's light streams back upon the ways

Your feet through earthly shadows trod. And filled with wonder and with praise, You bless the guiding hand of God. Blest spirits! we, on earth's rough road— How oft we stray or stumble here! Yet mushing on your fair abode, Our long and lonely ways we cheer,

"Farewell!" we sigh, who tarry here, As one by one loved friends depart: "All hall's they cry in that bright sphere, Where heart still clings to kindred heart,

Once more, to-day, we breathe farewell!
Yet not with fond regret alone;
Assured that thon art gone to dwell
Where pain and grief no more are known.

For thee are only thoughts of peace; The long and weary strife is done; The Angel Death has brought release, The Cross is borne—the Crown is won. But Memory's evening fires will burn,
While yet Hope's morning star beams bright,
And days of earthly bilss return,
Reciolhed in new and heavenly light,

Where Past and Future blend their rays In one screne, eternal Now, Thy form, transfigured, meets our gaze, The spirit's aureole on thy brow,

And as, in Memory's glass, a train Of beauteous days glide softly by, One perfect hour will still remain Unmoved, before my spell-bound eye.

The vision is before me now— The sky bends down in beauty there, And cain and clear the bridal yow Breathes out upon the listening air.

It seems but yesterday—oh where Do these immortal scenes abide? Is it an empty shape of air, The vision of that youthful bride? Oh not in mockery of our woe Are Memory's sweet illusions given! Foregleams of that bright world, they show Where she now dwells, a bride of Heaven!

And in that home above the skies Can she these carthly homes forget? The soul that looked through those calm eyes Glows with each pure affection yet.

She waits the hour when loved ones all Here left behind, she there shall greet, When each has beard the heavenward call, And the fair circle is complete. She waits—in no far distant place— She hath gone in—God's rest to share; The spirit knows no bar of space; God and His heaven are everywhere.

She waits—yet not in tdle rest— But quickened by the heavenly birth, She comes from mansions of the blest, An angel-minister to earth.

For us, in us, with us, henceforth, She lives, a spirit pure and free, To help us live true lives on earth, And win the spirit's victory.

So help us wait, and still work on, In patient trust and hope and love, Till turough earth's darkness Heaven shall dawn, And in one home we meet above. The following touching tribute was also offered by

Mrs. Julia Ward Howe:

A blooming child, a malden rare,
A woman, tender, brave and true,
My thoughts recall these visions fair,
With Esther's open grave in view.

An infant here she came to light, Here in her frolle girlhood played, And here in nuprial garments bright She filtted from the greenwood shade,

Sweet soul! from distant lands return, Seek, like a bird, thy native nest; Far dids't thou wander, fully learn, Here fold thy wings, and take thy rest! For here, unstirred by mortal breath, Thy links of kindred life are bound, And hearts that kept their household faith Lie still beneath each grassy mound.

The mother, and the babes she bore, A wreathed gift of womanhood, Haunt with sweet memories of yore This fair, historic solitude,

The shades of darkness close us round, We part from those we love, In pain; We see the light beyond the bound, We find, and never lose again.

## SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritual Con-ference meets at Everett Hall, 398 Fulton street, Saturday ovenings, at 7½ o'clock, Conference Meetings are held in Fraternity Hall, corner Fulton street and Gallatin Place, overy Friday evening, at 7½ o'clock. Seats free, and every body welcomed.

BEVERLY, MANS.—The Spiritualists hold meetings overy Sunday at Bell's Hall, at 2% and 7% p. M. Gustavus Ober, President; B. Tascom, Vice-l'resident; Mrs. Ella W. Staples, Secretary and Treasurer, Circles every Wednesday ovening in the same hall at 7% o'clock. Mrs. Ella Dole, medium.

origing at the same namative of clock. Mrs. Ella Dole, modium.

\*\*CLEVELAND, OHRO.\*\*—The First Religious Society of Progressive Spiritualists meets in Hallo's Hall, 333 Superior street, at 103 A. M. and 73 P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st. The Childron's Progressive Lycoum meets in the same hall at 125 P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian, To ail of which the public are cordially invited.

\*\*CEDAR HAPIDM. IOWA.\*\*—Society of Spiritualists meets in Post-office Biock every Sunday, at 7½ r. M. Inspirational speaking. Dr. W. N. Hambieton, President; Mrs. Nannie V. Warren, Vice-President; Geo. It, Heck, Treasurer; Dr. Hambiton Warren, Secretary. All are cordially invited.

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HNDLANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 801/2 East Market street, overy Sunday at 21/2 and 71/2 P. M. J. R. Buell, President; S. D. Buell, Secretary. LYNN, MASS.—Spiritual meetings are held every Sun-lay afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

day afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Gunningham.

\*\*LEOMINSTER, MANN.\*\*—Meetings are held every other Sunday in Allen's Hall, at 2 and 6% o' clock P. M. Mrs. Fannio Wilder, President of Spiritualist Union.

\*\*NEW YORK CHTY.\*\*—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 334 street, at 10% A. M. and 7% P. M. J. A. Cozino. Secretary, 36 West 46th street. Children's Progressive Lyccum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Nowton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. M. Nowton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mrs. M. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer of Mired Weldon, Prosident; Akex. S. Davis, Secretary: E. P. Cooley, Treasurer, 256 West lith street.

\*\*Aspiritualist Experience, Conference and Mediums' Meeting is held under the auspless of the Second Society of Spiritualists every Sunday afternoon, commencing at 2% o' clock, at Masonic Temple. Free admission and free platform. Geo. F. Winch, Chairman, 47 Jano street,

\*\*The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No, 11 East 14th street, between Filith Avenue and Union Square,

\*\*PORTIAND.\*\* ME. — The Spiritual Fraternity meets in Ressin Hall every Sunday for conference and lectures.

PORTIAND, ME.—The Spiritual Fraterinis meets in Rossini Hall every Sunday for conference and lectures, at 2% and 7% P. M. W. E. Smith, President; H. C. Berry, Vice President; Miss L. M. Eaton, Secretary; F. W. Hatch, Treasurer, Trustees—J. G. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Seats free to all.

PHILADFLPHIA, PA.—The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Chas. W.

ROCHESTER, N.Y.—Services are held every Sunday evening at 7½ 0'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornella Gardner), 68 Jones street. SUTTON, N. H. -Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum meets in the same hall at

Children's Progressive Lyceum meets in the same hall at 10 A. N.

\*\*SANTA BARBARA, CAL. — Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 15 p. M. Conductor, Mrs. H., F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Scarvens, \*\*\*MALEM, MANN.—Conference or lectures every Sunday at Prati's Hall, corner of Essex and Liberty streets, at a and 7 p. M. S. G. Hooper, President. \*\*VINELAND\$, N. J.—Meetlings are held every Sunday morning and evening, John Gage, President; Mrs. Elleu Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 124 p.m. Dr. D. W. Allen, Conductor, Manual Man

ductor. WORCESTER, MANS. - Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7% P. M.

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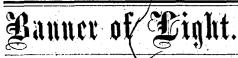
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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, tur columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

\*\*\*We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as again any of good faith. We cannot undertake to return or preserve manuscripts that are not used, when measpapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persual.

perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BAN-XKH OF LIGHT goes to press every Tuesday.



BOSTON, SATURDAY, SEPTEMBER 4, 1880. PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor.)

AVROLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY.

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Roston, Mass. All other letters and communications should be forwarded to LUTHER COLBY. SPIRITUALISM, like an enduring rock, rises up amid the

conflicting elements of Ignorance and passion-a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build (their altars, and kindle beacon-lights to illuminate the world, -Prof. S. B.

#### The Rev. Joseph Cook.

.In a recent discourse at Saratoga the Rev. Joseph Cook took particular pains to disabuse the public mind of the impression that he is a Spiritualist. As the best way of correcting this hotion, he seems to have launched into a violent tirade against Spiritualism itself. We doubt the wisdom of this course. He could better have served his ends, we think, by simply stating the facts as they really are; confessing that Spiritualism proper is merely the doctrine that there is an intercommunication between the spirit-world and this-a doctrine which was entertained by all the seers and saints referred to in the Biblical narratives, and most unequivocally taught by Christ and his apostles.

As for the supposed individual heresies and immoralities of persons of our day calling themselves Spiritualists, Mr. Cook should have told his audience frankly that these have nothing to do with the essential question, Do spiritual manifestations, whether good or evil, occur? Are phenomena, which Christians of our day accept as having been possible eighteen hundred years ago, possible now? By limiting himself to this inquiry we think that Mr. Cook would have disarmed his evangelical assailants, and have disarmed his evangelical assailants, and have

Having admitted certain phenomena, apparently preterhuman, he is at perfect liberty to book of Nature's living, breathing revelations, put what construction on them he pleases. But I have found that all we call progression, evoluwhat possible bearing on the truth itself has all | tion or reformation, is only one continuous and this abuse of Spiritualism, as if it were a purely human product, instead of a fact of the ages, an outcome from the unseen universe-throwing light on all human history down to the present time?

Like every great truth, Spiritualism may be a good thing to the good, and a bad thing to the bad. The art of printing and the art of photography may be used for very bad purposes as well as for very good. The very art of writing makes possible the perpetration of forgery. Mr. Cook's blunder is in not having made a wise discrimination between a universal, eternal fact, and its abuses. What conceivable pertinency was there in his dragging into his Saratoga lecture a story of some mediumistic profligate or impostor, who tried to exercise a sinister mesmeric power over a young lady he met in a railroad car? Is it fair to bring up such an occurrence (supposing it true) against Spiritualism, any more than it is to bring up the multiplied escapades and wrong-doings of certain unworthy clergymen in various parts of the country as arguments against Christianity? Such attempts to create prejudice are plainly unjustifiable. Mediums are generally passive subjects rather than active agents in mesmeric Mr. Cook should have boldly said to his evan-

gelical brethren: "You charge me with Spiritualism. I admit that I am a Spiritualist, for I could not have been a Christian without being at the same time a Spiritualist. Did not Christ repeatedly manifest his intense belief in the agency of spirits, bad and good? Did not Paul and the other apostles do the same? I am a Spiritualist after their type. I put the Biblical interpretation on these manifestations, if. as I have postulated, they are genuine. When you charge me with being a Spiritualist after the type of those men who justify their immorality, their atheism or their sensualism, by their appeal to the authority of spirit-tramps as their advisers or Mentors, then I protest against your accusation as a gross, dishonest slander; and I denounce that sort of Spiritualism as demoralizing and corrupt. I believe that good and pure men and women among Modern Spiritualists (and there probably are such) do the same. Spiritualism does not make characters-it finds them already made. The good may find in it stepping-stones to further good; and the bad may find in it aids to further evil. Spiritualism is merely the fact that there is an unseen world of spirits, communicating, under certain conditions, with the inhabitants of this planet. As well might I denounce human nature itself. because of the evils developed through it, as denounce Spiritualism proper because of the fact that bad people may adopt it, or that ignorant people may misconstrue the great truths it brings, or that evil men may retain their evil

propensities in the next life." We think if Mr. Cook had confined himself to this line of argument and reply, he would have

his evangelical brethren, and at the same time given no offence whatever to liberal Spiritualists. The latter are quite content with what he has done; inasmuch as he has told the truth as to his witnessing certain inexplicable phenomena. We are willing that he should now construct any theory that he pleases to account for them. If he attributes them all to bad spirits, and can give reasons therefor, every sincere Spiritualist will be grateful for any new light he may bring to the discussion of the question. If he can explain them by some recondite, original theory, he may be sure that he will receive a respectful hearing.

But this confounding of Spiritualism with its abuses, or with the bad things done or said whether by mortals or impure spirits, is an unfortunate blunder, which we sincerely regret. We regret it because Mr. Cook has rendered a real service to the cause of truth in manfully testifying to what he has seen. This being so, his evangelical opponents are manifestly in the wrong; since their opposition lies in the fact that he has dared to testify to an unpopular truththe truth, namely, that certain inexplicable phenomena do occur; and that the eminent German physicists and philosophers, who have recently tested and proved them, are neither dupes nor liars.

We can readily forgive, and only regret, Mr Cook's mistakes, in consideration of the good he has done. It is something to help to prove to this Sadducean age that there is such a thing in this stupendous universe as the agency of a spirit, even though the presumption in certain quarters may be that it is a had spirit. For this service we are grateful to Mr. Cook, and in consideration of it we can overlook much that is objectionable in his vehement philippics.

As Mrs. Hardinge Britten has made a full reply to his attacks on Spiritualists and Spiritualism, and as that reply is likely to be soon published, it is quite unnecessary for us to say more at this time in vindication of a cause which really needs no vindication; which Mr. Cook has helped by his intrepid testimony; and which he now cannot possibly damage by anything he may say derogatory to the character of Spiritualists, or prejudicial to the great fact of Spiritualism itself; since, if a fact, it is as much God's fact as the existence of the solar system.

#### Spirit Materialization.

The inspirational address on the above subect, made through the organization of Mrs. F. O. Hyzer and published in full in last week's Banner, cannot have been read by any one without feelings of true pleasure and satisfaction. The spiritual biography which the gifted medium sketched for herself was as much a part of the address itself, and as significant and vital a part, as was her recital of the cases of spirit materialization which came under her observation. In reference to that portion of her address, we cannot do better in any commentary upon it than to repeat her own wellchosen words, as follows: "The spiritual philosophy, as taught me for the last twenty-seven years in one unbroken chain of harmonial logic, has been directed in quite a contrary line from the sequences of this argument"—referring to what had gone before. "It has led me to see that the more spiritual we become in relation to ourselves, the more easily we can overcome the gross conditions surrounding us, and the more powerful we grow in our influence over others." Her purpose was to present the subject of Spirit Materialization in its universal sense and significance, and then to analyze its special characteristics. "I unfolded," she says, from unseen, spiritual causes, or germinal avoided giving offence to any class of intelligent ['de-materialized the child of larger growth for womanly development. Looking around me. above me and beneath me, reading the great unbroken process of Spirit Materialization an De-materialization."

This is well said, and it comprehends more than is commonly met with in similarly brief statements. The thought of to-day, she says, is only the emotion of yesterday. Restored health is the materialization of an organization that had been physically prostrated. In her case, she says that sickness was not healed, but that her real self, the spirit immortal, was moving into outer conditions, matter being in trav-"Spirit had its birth, as it always does, successfully, whether we know it or not, and I, in being 'born again,' was said to have been healed. I could have no relapse. I was unfolded." And she speaks with perfect confidence of her inspiration having been a materialization, or an "appreciable embodiment of the sweet, poetical, God-adoring emotions and faintly embryoed thought-forms of my earliest memories of being." "I never once thought," says she, "that it would be beneath the Being who had taken the trouble to 'make' me, to hold conversation with me. I thought He, of all living persons, was the one to appeal to in all my troubles and to thank for all my blessings; and no human theory to the contrary ever had any influence over my convictions." She says she has never attended a single séance for materialization with any particular personal interest, from the fact that she was "in hourly communion with spirit-friends and teachers, through inspiration and seership; having also seen in the laws of spirit and matter that sooner or later the invisible must inevitably become visible, since all Nature confirms the enunciation of our dear brother and fellow-seer of Nazareth, that 'there is nothing hidden that shall not be revealed.'"

Personal gratification, in connection with spirit materialization, she rightly regards as of slight importance in comparison with "the immortal interests of humanity which are embodied in its revelation." "Fastened as we are by the laws of our identity to ponderable matter," she asks, "what question can embody greater consequences to us than that involving our power as immortal spirits to direct and control such matter?" What are we all, she inquires again, but "breathing miracles of law"? And—"how can I sit in judgment on Infini-tude, not being infinite?" And—"how can I name correctly the shadow, till I have seen its substance? I must know the possibilities of God before I can define their negations." The lecture abounds with clear-cut and definitely expressed thoughts like the above; while its recitals, by way of illustrating and confirming them, are vivid and impressive to the last degree. The spirit of beauty hovers around this medium, invoking harmony between the experience and its outward expression. Materialization with her is evidently a process of spirit unfoldment, progress being but a continual reembodiment of new emotions, thoughts and

Gleanings from English Exchanges.

Mrs. Esperance met with an accident by which she dislocated her elbow and was obliged to have the arm bandaged in splints and suspendance, at which the spirit-forms came out as was greatly puzzled why the company were interested in examining her elbow.

The well-known materializing medium, Harry Bastian, is now in London, and is located, as on his previous visit, at 2 Vernon Place, Bloomsbury Square. He gave his first scance on the 16th ult. The London Spiritualist says:

"Mr. Bastian sat, in a tolerably good light, in a little cabinet, across which a short curtain was nailed, so that the head and shoulders of the medium could be clearly seen, while the rest of him was in that shade which favors managed that the could be considered that the could be considered. terialization. Under these circumstances, hare living hands and arms were thrust over the top of the curtain several times, while Mr. Bastian raised both his own hands to his face, to show that the protruded hands belonged to somebody else, although it was not possible for any embodied mortal to get into the cabinet with Mr. Bastian."

During Mr. Walker's absence from Cape Town, South Africa, the lecture platform has been occupied by Mr. and Miss Brown. Developing circles have been instituted and convincing proofs of spirit identity given.

Mrs. Cora L. V. Richmond is meeting with great success on her lecturing tour in the north of England.

In Liverpool, Mr. Wright is speaking upon subjects chosen by the audience. He lately gave a fine discourse upon "Joan of Arc," and has just commenced a second course of six lectures. His mediumistic powers are said to be of a high order, and the treatment of subjects by his control very satisfactory.

The imprisonment of Mr. F. O. Matthews has greatly enlarged his sphere of usefulness, and he is now known in hundreds of places where otherwise he would never have been heard of. He has recently given sixteen public meetings at Newcastle, at which many convincing tests were given. In one case he described a spirit, and said that the picture of the person was in the pocket of one of the audience, and had been brought several times before in hopes the spirit would show himself. The facts were exactly as stated. Mr. Matthews designs coming to the United States in about two months.

#### The Puritan Sabbath not Going-but Gone.

Last year Mr. Lyman Abbott, who in conjunction with Henry Ward Beecher edits the Christian Union, stated in that paper that the Puritan Sabbath was not going, but had actually gone. That remark caused quite a perceptible flutter of excitement among a certain class of religionists whose eyes must be in the back of their heads, judging from the view they have of things, and the Union was taken severely to task for expressing such an opinion. Mr. Abbott then based his statement upon what he witnessed at Martha's Vineyard. This season he is at Bar Harbor, the principal resort for visitors at Mount Desert, from which place he writes that his experience there newly illustrates and confirms the truth of what he said last year about the Sabbath that came over in the Mayflower. There are but two churches, both of which hold only 500 or 600 people, and there are from 5000 to 6000 people in the village. He says:

"There was certainly no semblance of disorder or boisterousness of any kind; and of course there is no drinking, or at least there is not a public drinking shop or bar, for Mount Desert is under the Maine law; but if Cotton Mather could rise from his grave and walk through the streets of Bar Harbor on a Sunday morning, it is certain that he would never cuess that he streets of Bar Harbor on a Sunday morning, it is certain that he would never guess that he was in a Puritan village on a Puritan Sabbath. I repeat, the Puritan Sabbath is not going, it has gone; and our question of to-day is not. How can we preserve what no longer exists? but, What shall we put in its place? or, if you prefer, How shall we rebuild and restore it?"

#### Reform of the Vaccination Law in England.

A deputation of influential medical men recently had an interview with Mr. Dodson, the President of the Local Government Board, in London, on the subject of the Vaccination Acts Amendment Bill now before the House of Parliament, in opposition to its passage. Mr. Dodson quite justly admitted that the opinion of the medical profession was entitled to great weight, but could not admit on such a question as the present that they were entitled to outweigh other opinions, and more especially the opinions of those people who had to administer the law. The deputation then withdrew.

Subsequently a large deputation of the opponents of compulsory vaccination waited upon Mr. Dodson, among whom were several members of Parliament and the medical profession. After offering arguments in support of their position, and the presentation by Mr. W. Tebb, Chairman of the London Anti-Vaccination Society, of an able memorial against all statutes making vaccination compulsory, Mr. Dodson replied that he had listened with great interest to what had been said, and held the greatest respect and sympathy for those who thought their children had suffered through the law. Having now ascertained their opinion on this point, he did not think he could say anything more than that he was glad to have met them. Serjeant Simon thanked the Right Honorable gentleman, and the deputation withdrew.

#### The Questions and Answers Department.

By reference to our sixth page it will be seen that the questions asked of and answered by the spirit-guides of Mrs. Cora L. V. Richmond last winter at the Banner of Light Free Circle-Room have all been published, and that we have commenced the presentation of those answered by W. J. Colville at the same place, after his return from the West.

It is due to all parties to announce that we have now made a new arrangement, whereby Miss M. T. Shelhamer will hereafter hold two sittings per week at our Circle-Room-on the afternoons of Tuesday and Friday.

Re-opening of the Circles.

Our public free scances will recommence at the Banner of Light Circle-Room NEXT TUESDAY AFTERNOON, SEPT. 7TH, at precisely 3 o'clock, and will be continued regularly every Tuesday and Friday afternoon, for the reception of spirit-messages through the mediumship of Miss Shelhamer. The public are cordially invited to

Rev. Samuel Watson (of Tennessee) is now preparing for the press a new work on Spiritualism, which from the mental breadth and marked experience of its author, promises to be a volume which will attract special attention on its appearance. It will be brought out in New York, and Colby & Rich, 9 Montgomery Place, taken all point and pith out of the attacks of experience. And this is life in its truest sense. Boston, will have the book on sale in due season. Shawmut Spiritual Lyceum.

This organization will commence its work for the ensuing season on Sunday morning. Sent 5th, at Amory Hall, Boston. The school, since ed in a sling. In this condition she gave a se- it was organized, has accomplished a noble work. It has had the kind and able support of usual. "Yolanda" came with bare arms, and many of the Spiritualists of this city, and it is fully entitled to it.

> The labor of making a Lyceum a success is an arduous duty, and all believers in free thought ought to lend those who are engaged in that work a helping hand. The school has heretofore depended entirely upon the Sunday contributions ; but it has long been the wish of its managers to adopt some new plan for its support. During the vacation the Conductor has caused to be issued a neat, gilt-edged card, or receipt for the sum of one dollar, which he proposes to circulate freely among the friends, trusting that in this way sufficient money can be secured to maintain the Lyceum the coming year without asking for it each Sabbath; and also to render it a free school in every sense of the word.

> Conductor Hatch wishes to improve this opportunity of thanking those who have assisted in placing the Lyceum in the position it occupies to-day. We trust all who were members of the school last season will be found in their places at the opening session. We are authorized to extend a cordial invitation to all children who feel so disposed to also become members of the school.

#### Entered into Rest.

A Newport correspondent of the Boston Traveller writes as follows concerning the funeral occasion of Mrs. Dunning-reference to whose demise is made in another column. Our deepest sympathies are extended to Bro. Hazard in this supreme hour of bereavement:

"Speaking of Spiritualism, reminds one of

"Speaking of Spiritualism, reminds one of a scene which, for pathos and peculiarity, could scarcely be matched in the world.

The funeral of Esther Dunning, daughter to the great Spiritualist, Thomas R. Hazard, took place at his beautiful old country place, seven miles from Newport, on Tuesday [Aug, 17th]. The belief of her father is so positive as to the spiritual communication with those who have gone on, that he does not grieve, or consider death more than a journey of a day. The Rev. Chas. T. Brooks read a poem at the grave, which was so beautiful that perhaps you will allow a few verses to be quoted here. It should be premised that Mrs. Dunning was married under these trees but two years ago, Mr. Brooks officiating. [The poem is printed entire upon our third page.—Ed. B. of L.]

During the funeral ceremonies a procession walked slowly through the box avenues of this romantic spot, which was patterned long ago after Versailles. The venerable father, who looks like a mighty King Lear, eighty-four years old, a giant who has survived his race, lowered the coffin into the ground, and strewed it with ferns, plucked from a spot which his daughter had loved."

#### Children's Seances.

The children's séances given by Mrs. Esperance in England are so largely attended—sixtythree being present at the last-that Mrs. E. finds herself obliged to limit the number and to furnish tickets, which are free. A writer says of them, "They will be the forerunner of others which will educate the rising and future generations of children, convincing them of the true nature of the future life better than sermons and catechisms have taught our grandfathers." The children are delighted in being able to attend them, and it will be a great disappointment to many to find they cannot do so on account of there not being room. Our materializing mediums cannot do a better service for the generation that is soon to take the place of the present, than to give once a week a seance for the special accommodation of children, There would be lessons taught and impressions made that no power could obliterate.

It would be a source of great gratification to us if the Burlington Hawkeye would, as an act of justice, at once and finally disclaim all connection with either the original production or the first publication of that sterling poetigem entitled "The Chemistry of Character," which has now begun its regular annual round of the secular press, being credited (whenever it is credited at all) to that paper. It is certainly not over twelve months ago since we informed our readers and the public that this poem is original with the Banner of Light, and that its composer is Miss Lizzie Doten, of Boston. The poem was first spoken by her at the close of a lecture in this city, was reported for our columns, was at once printed by us, and is now to be found in Miss Doten's "Poems of Progress," of which popular volume of stirring and spiritual productions it forms the initial number. Neither the Hawkeye nor the invincible Burdette himself can lay the slightest claim to it-Is it because the lady author is a Spiritualist, and the book (copyrighted) a Spiritualist one, that the secular press refuses to give due credit for the production, and the Hawkeye preserves such self-satisfied silence?

We made note recently of a lack of information exhibited by Zion's Herald, of this city, upon a matter which an every-day observer would not usually fail to have knowledge of, and now it makes another display of the same in accusing Col. Ingersoll of "constantly trampling upon all the divine sanctions | the communications by Prof. S. B. Brittan which of right living," than which nothing could be further from the truth; for it is admitted by all who know his life, whether agreeing with him in his views of theology or not, that a purer-minded, more upright man is not before the public; neither is there one who more strongly advocates the very thing that the Z. H. says he tramples upon.

In another column will be found the statement that Mrs. Lizzie Lenzberg, of New York City, has returned from her summer vacation, and is ready again for her spiritual work. A correspondent writes us as follows concerning this medium and what she has heretofore accomplished in the line of her specialty:

"Mrs. Lenzberg has wrought some wonderful cures—the last being that of a woman who had been given up by the regulars as incurable, after these gentlemen had doctored her for fitteen years. Mrs. L. restored this patient to health again in about one week. The neighbors and others who were well acquainted with the helpless sick woman, have given Mrs. L. a certificate, calling this a most remarkable cure."

Col. Robert G. Ingersoll created a profound sensation last Sunday evening by his lecture (delivered in Boston Theatre) on "The Liberty of Man, Woman and Child." Some of his reverend critics must feel decidedly "small" under the stinging rebukes they received in the course of the address.

ET Col. J. P. Dameron, J. F. Shaffer and Judge John A. Collins, publish a card in the San Francisco Chronicle testifying to the genuineness of the materializations at the seances of Mrs. Crindle.

#### Special Notice to Subscribers,

The present volume (XLVII.) of the Banner of Light closes with our issue for Sept. 18th.

It is earnestly hoped that those of our patrons whose time expires with that number will renew, thus giving us at the advent of the new volume the stimulus of practical recognition on the part of our readers.

Those who may feel to renew their subscriptions are requested to send name and money at the earliest opportunity after reading this notice; thus obviating the necessity of removing their names from the mailing-machine, and avoiding all danger of mistakes or loss of pa-

#### The "Regulars" Again Outdone. The Advance, published at Worthington,

Minn., comes to us with a lengthy account of cures effected by Paul Caster at an institution established by him at Ottumwa, Iowa. One of these is that of the wife of a physician residing in that place, who had a hip out of joint, and had been in that condition several years on account of the inability of the "regulars" to relieve her. Her husband, hearing of Dr. Caster's great success, took her to him to obtain relief from some other difficulty, and said, "Of course, we do not expect you can do anything for the hip." The doctor said, "Let's see about this hip." He then passed his hand over it, when the bone went back into the socket with a snap like a pistol. The lady's husband threw up his hat and began to cheer for joy. This attracted a crowd on the outside. Dr. Caster then said, 'Now. take your crutch on your shoulder and march up town and back." The lady did so, the crowd outside cheering as she passed through.

The Advance says:

The Advance says:

"Dr. Caster is one of those dreadful 'Spiritualiss' who are revolutionizing the learning and he religion of the world, undermining the churches and 'respectable' society, and who, if we are to believe the frightened clergy, will destroy the race, hand us all over to the 'Devil,' and leave this planet a howling wilderness, if they are allowed to go on."

#### Receptions.

Thonas Gales Forster, Esq., was to have a reception at the home of Mr. and Mrs. Horn (the latter being the author of "Strange Visitors," etc.), Stratoga Springs, N. Y., Sunday evening, Aug. 24th. He is expected in Boston at an early

A reception was extended to Mr. J. William Fletcher at the cottage of Mr. and Mrs. Harvey Lynan, Lake Pleasant, Mass., Saturday evening Aug. 28th. John Wetherbee presided; Dr. Peebles, Dr. Watson, Ed. S. Wheeler, Dr. Flower, Mr. Buddington and others were present; peech-making was in order, and Mr. Fletcher tesponded appropriately. He is to lecture at he Sunapee Lake Camp Meeting on the secondSunday in September.

Rev.E. P. Adams has just been convicted of heresy by the Buffalo (N. Y.) Presbytery, for the offence frefusing to longer believe or teach the "eternapunishment" dogma: He very appropriately and tellingly retorted upon this worthy body tha other dogmas, viz: those of "election" and "rerobation"—declarations of faith, which, not hwing been formally abandoned, were therefor just as binding upon them as church officials were practically ignored and considered obsorte by themselves and the clergy generally; but its words "were of none effect." The reverend predaters were unwilling to consider his plea, fraring no doubt, to take an action which in view of ha line of defence would seem at least tacitly to pluge them to the idea that the time might one daycome in the history of their church when the dyma of "deathless damnation" might also (as hese two others have done) "expire by limitalica"—or rather by continued progress toward weralism on the part of both clergy and laity.

On another page will be found T. W. Higginson's estimate of William Lloyd Carrison and his work. We publish the extra at the special request of a worthy friend of Spin ualism and the Banner of Light, who desires to emphasize the fact that persecution and true progress in this world always move abreast, and that Spiritualists - wlether believers or media—who are despondent at being called upon to endure social ostricism or open opposition, will find a fund of true encouragement in the mere calling to mind of the troubles faced by Mr. Garrison (and his compeers) in the early days of the movement to which his best energies were devoted.

The Rev. A. St. John Chambre, D. D., lecturer on Ecclesiastical History in Tufts (Universalist) Divinity School, and one of the Trustees of Dean Academy, has left the Universalist sect for the Episcopalian ministry. Several other Universalist clergymen during the year have gone over to different Orthodox denominations. Does not this indicate that the Orthodox are outstripping the Universalists in liberality?

B. F. Blackiston, of Dover, Del., informs us in the course of a recent business letter that we have from time to time copied from the secular journals, and which articles have aimed to reply to objections made against Spiritualism, its teachings and its media, have caused much interest in the subject in that place, and bid fair to produce correspondingly good results for the cause.

"The Poets and the Spirits," an able article recently written for and printed in the Hartford (Ct.) Times, will, if space can be afforded, be transferred to our columns next week. It is by Prof. S. B. Brittan, and is an excellent continuation of his work as Editor-at-Large.

The announcement is made that on the 15th of September the Voice of Angels' Circle will be removed from North Weymouth, Mass., to No. 5 Dwight street, Boston, after which date all letters and matter for the paper must be directed there.

At Cape Town, South Africa, recently, in the light, in presence of B. T. Hutchinson and ten others, Mr. Eglinton, while in a trance state, floated about the room above the heads of the company like a balloon.

Dr. Webber, the highly successful healer by laying on of hands, has returned from his pleasure-trip to the West, and is now ready to meet his patrons at his old office, room 6, No. 8¼ Montgomery Place, Boston.

A. S. Hayward, magnetic physician, has returned to Boston, and until he secures rooms will visit patients by letter appointment, care Banner of Light.

### BRIEF PARAGRAPHS.

The ONE, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good. He is the Original Life and Force of all things, in the ethereal regions, upon the earth, and under the earth. He is the Being, the Unity, the God. He is preeminently the same in the invisible world that the sun is in this visible world. He is truth; and light is the reflection of his truth.-Plato.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.—Adam Clarke.

Better that we should err in action than wholly refuse to perform. The storm is so much better than the calm as it declares the presence of a living principle. Stagnation is something worse than death. It is corruption also.—Simms.

The eloquence of a Wisconsin divine on the iniquity of any money dealings on the Sabbath had such a telling effect on his enthralled audience that not a cent appeared in the collection plate.

Nerl said you were good-for-nothing vermin: but what then? An ass may bray a good while before he shake the stars down.—George Elliot.

As alligators are killed for their hides, they will be forced to seek hiding-places:

The average safe-door is something to have pried in.

A little North Carolina girl started on her first senvoyage late at night, and on looking out at the stateroom window in the morning called her mother in astonishment to see the front yard full of water.

Friendship is no plant of hasty growth;
Though planted in esteem's deep fixed soil,
The gradual culture of kind intercourse
Must bring it to perfection. —[Joanna Bailey.

A surgeon in the German army calls the attention of all who have to do with horses to the danger of using the pocket-handkerchief to wipe away any foam from the mouth or nose of a horse which may have been thrown upon their clothes. Several instances have arisen among officers and men submitted to his care where the virulent and fatal disease known as glanders had been imparted from the equine to the human ordinism in this manner.

Oleomargarine is sold by the grocer, who tells you it is just from the cow. And so it is; but the cow is dead, and her fat was used to make it.—Ex.

According to estimates, the gold will all get back into the ground again in the teeth of decedent mortality, so that the future miner for the auriferous metal will have to operate in ancient graveyards.

To cultivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration you must be among beautiful things and looking at them.—Ruskin.

A city contemporary has this well-merited "hit" at the stilted style cultivated by the Boston Advertiser: "We verily believe that the Advortiser would patronize Shakspeare himself, were he alive and writing at the present time. 'Shakspeare is quite a writer, you know, but he is greatly overrated. He doesn't come up to our ideas of the language!"

A gentleman at the head of a large fruit-drying establishment states that fruit sliced very thin across the axis, placed on a tray in the sun, and covered with thin muslin (not mosquito netting), will present an appearance closely resembling that prepared by evaporation and bleached by sulphur fumes.

SCIENCE A CENTURY AGO.

Scant were the gleanings in those years of dearth;
No Cuvier yet had clothed the fossil bones
That slumbered, walting for their second birth;
No Lyell rend the legend of the stones;
Science still pointed to her empty thrones.

Dreaming of orbs to eyes of earth unknown,
Herschel looked heav'nward in the starlight pale:
Lost in those awful depths he trod alone
Laplace stood mute before the lifted vell;
While home-bred Humboldt trimmed his toy-ship's
sail. —[Olivor Wendelt Holmes.

The protest of the shop girls against being forbidden

to sit down is a matter of long standing.

Gen. Albert J. Myer, ("Old Prob") chief of the U. S. signal bureau, died at Buffalo, N. Y., on the morning of Aug. 24th. He was born in New York State, and graduated from Geneva College in 1847.

Little Eddy, a three-year-old of evangelical instincts, had been told that if he died he would go and see God. The other day a fly was on the table, and Eddy says: "Does the little fly want to do and see Dod? Well, he shall do see Dod," and he gave him a punch with his finger that was a through pass over Jordan. Eddy evidently believed that he ought to show his faith by his works.—Gardiner (Me.) Home Journal.

The Journal of the Society for the Prevention of Cruity to Animals states that a c over a large Boston church, on leaving the city for his summer vacation ordered his family cat to be turned into the street. But the turning of a cat into the street, inhuman as it is, is not worse than the act of the God whose mercy these doctors of divinity so greatly extol, when he, as the inspired Word says. turns the wicked into hell," " laughs at their calamity," and "mocks when their fear cometh."

"Do you see any grapes, Bob?". "Yes, but there is dogs." "Big dogs, Bob?" "Yes, very big." "Then come along. These grapes are not ours, you know."

When affliction thunders over our roofs, to hide our heads and run into our graves shows us no men, but makes us fortune's slaves.—*Ben Jonson*.

Some one lately gave out that each heathen convert cost \$50,000, whereupon the Missionary Herald has taken up its slate and figured out that they cost only \$200 apiece. Even at this rate the conversion of the **leathen world" will cost \$61,000,000,000,000,000, which** plainly shows "the plan of salvation" to be a very expensive one. We would endeavor to state the number Years the operation of conversion would take, but vant of room obliges us to omit giving the figures.

Be to the best thou knowest ever true.—Margaret uller.

It is good to dwell in amity, though it is amity hard tlng to do with some people.

B thankful that your lot has fallen on times when, though there may be many evil tongues and exasperated brits, there are none who have fire and fagot at command.—Southey.

"I ghas our man Ralph is a good Christian."
"How so) my boy?" "Why, I read in the Bible that
the wicked hall not live out half his day; and Ralph says he has hed out ever since he was a little boy."

NATURAL Res. 1910N.—Bishop (reproving delinquent page): "Wretched Loy! Who is it that sees and hears all we do, and before whom even I am but a crushed worm?" Page: "The missus, my lord!"—Punch.

A Cincinnati minister has been talking sharp about those men who spend fifty dollars for carriage hire at a wife's funeral who never went one dollar for riding while the poor woman was alive.

The Snake Run Academy is the name of an Indian school. The scholars must all be adders.

The word "impossible" is vie mother-tongue of little souls.—Lord Brougham.

The celebration of the 250th anniversary of the settlement of Boston, on the 17th in:t., promises to be a very interesting affair. The procession will doubtless be very attractive. Among its principal features will be a full-rigged ship bearing 38 ladies attired in white, as representations of the States of the Union. Many illustrations will be given of life and customs in the Boston of two centuries ago. A gentleman and lady of Sherborn will appear mounted on a pillon on one horse, in continental costume. In the Trades' section contrasts will be shown of the manner of making things and of things made in the olden time and the present, which will prove very interesting, and in many instances quite amusing. Nearly all the trades will be represented in operation. Printing presses will be worked, including the identical one that Franklin pulled at in his early days. Bookbinders, riggers, coopers, shoemakers, in a word, every form of mechanical work will be exhibited, and the day will be a very enjoyable one, and one that will be long remem-

#### Movements of Lecturers and Mediums.

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

J. K. Bailey spoke at the grove meeting in South Champion, N. Y., Aug. 15th; at Tylerville 22d. He will answer calls in the East for a few months. Address Sterlingville, Jesserson Co., N. Y.

C. B. Lynn will speak in New York City for the Second Society of Spiritualists, Oct. 3d and 10th; in Willimantic, Conn., Oct. 17th and 24th; in West Cummington, Mass., Oct. 31st; in Stafford, Conn., during No vember. Will receive calls for the balance of the season. Address care Banner of Light.

Dr. L. K. Coonley will lecture in Bartonsville. Vt. Sept. 5th, and expects to be at Sunapec Camp-Meeting the last of next week and over Sunday, Sept. 12th. He would like to speak Sundays or week evenings after that, en route to Boston, Mass., and also hold parlor seances until Sept. 10th. Address Bartonsville, Vt.; then at Sunapee Camp-Meeting, care of H. B. Allen, Secretary.

Dumont C. Dake, magnetic healer, can be consulted after this date at 31 East Twentieth street, New York City.

The many friends of Mrs. Zella S. Hastings, of East Whately, Mass., will regret to learn that she has been for the last six weeks suffering from a severe and dangerous illness. She is at the residence of her daughter, Mrs. J. W. Atwood, Bartonsville, Vt. She is now, we are glad to be able to announce, slowly improving.

J. Wm. Van Namee, M. D., will commence his circles for the season on Tuesday, Sept. 7th, at 66 East 12th street, New York City.

P. C. Mills has been attending the camp-meeting at Lansing, Mich., since Aug. 21st. Sunday, Sept. 5th, he expects to speak in Flint; Saturday and Sunday, Sept. 11th and 12th, he attends a two days' meeting at Rockford, Mich. Address him at St. Louis or Rockford until that time.

Capt. H. H. Brown spoke in Staffordville, N. Y., Aug. 21st, and in Clinton Hollow Aug. 22d. He opens the Lake George Camp-Meeting Sept. 5th; speaks at Willimantic, Conn., Sept. 12th and 26th; at Bristol, Conn., Sept. 19th. He will speak during the five Sundays of October for the First Society of Spiritualists of Philadelphia. Would like week-day engagements in that vicinity for that month. He has only a few Sundays unengaged between date and March 1st. Those who wish him should apply soon. Address Willimantic, Conn.

Dr. G. H. Geer, of Michigan, is now in New England meeting with good success. He spoke at Hague, N. Y.. Aug. 1st, 2d, 5th, 8th and 10th, and the 15th at Glens Falls. He was at Lake Pleasant from Aug. 18th to 26th, and spoke there the 25th. He also spoke at the Harwich meeting on the 27th. He will lecture in Chelsea Sept. 12th. He would like engagements for fall and winter. Address him care of Banner of Light.

Thomas Street expects to pass through Syracuse and Albany, N. Y., on his way to Boston. Any persons desiring his services as lecturer or medium, can address him at Syracuse immediately, or later at Albany.

Dr. H. P. Fairfield is one of the engaged speakers at the Etna Camp-Meeting, to be held in Buswell Grove, Me., Sept. 8th, 1880. The Doctor is a live magnetic speaker, and would like to make other engagements to lecture in Maine. Address him at Etna, Me., until Sept. 10th, afterwards, Stafford Springs, Conn., Box 30.

Dr. J. M. Peebles will speak for the Second Society of Spiritualists of New York, in Cartier's Hall, No. 23 East Fourteenth street, that city, during the Sundays of September.

Mrs. Julia B. Dickinson called at our office on Tuesday last, having but recently arrived in this country, after a highly successful period of mediumistic work in Liverpool, Eng. She has located for the present at 18 River street, Cambridgeport, Mass.

## W. J. Colville's Meetings.

On Sunday, Sept. 5th, Berkeley Hall, 4 Berkeley street, Boston, will be reopened for the season. Free spiritual meetings will be conducted there every Sunlay at 10:30 A. M. and 3 P. M. On the opening day Mr Colville will deliver (under influence of his spiritguides) a lecture appropriate to the occasion during the morning service, and in the afternoon subjects for a discourse will be accepted from members of the au-

Chelses.

In the evening of the same day, at 7:30 P. M., Mr. Colville commences a course of lectures at the hall of the Chelsea Spiritualists.

Highland Hall.

Dr. Kennedy has kindly offered Mr. Colville the use of Highland Hall, Warren street, for a course of lectures to be delivered regularly every Thursday evening during the coming fall and winter. The course will begin on Thursday, Sept. 9th; subject (by request), "Woman's True Place in Modern Society." Lecture at 8 P. M. Seats free. All are invited.

Mr. Colville having returned to Boston desires engagements in the vicinity of that city for Tuesday and Wednesday evenings of any or every week. He is willing to adapt his terms for lectures to the circumstances of any individuals or societies wishing for his services. Early application for all particulars should be made to him personally or by letter. Address to 94 Pembroke street. Boston.

Notice.

Mr. Colville has removed from 8 Davis street, and rented a house, whose situation is 04 Pembroke street, between Tremont street and Columbus avenue, to which address he requests all communications for him to be henceforth directed. He cordially invites all his friends who read the Banner of Light to be present at his birthday party, to be given in his new residence on Monday, Sept. 6th. Guests invited at 7 o'clock P. M.

## Sunapee Lake.

The third annual gathering of the Spiritualists of New Hampshire and Vermont will be held at Blodgett's Landing, Sunapee Lake, commencing August 31st, and ending September 12th. The picnic days will be on the 2d, 7th and 10th of the latter month. Among the speakers engaged are Mrs. E. L. M. Paul of Stowe, Vt.; Mrs. Lizzle Manchester, of West Randolph, Vt.; Dr. I. P. Greenleaf of Boston; George A. Fuller, of Dover, Mass., and Mrs. George Pratt of West Brain-tree, Vt. The Duxbury Glee Club of Vermont will furnish music for the meetings, and a good orchestra will also be provided. The officers of the Association are George A. Fuller; President; Henry B. Allen of Amherst, Mass., Secretary; Dr. S. N. Gould of West Randolph, Vt., Treasurer; and George W. Blodgett of Newbury, Superintendent.

## S hawsheen River Grove.

The closing meeting of the season at this place will be held, under management of Dr. A. H. Richardson, on Sunday, Sept. 12th, 1880. The services of many prominent speakers and mediums have been secured for the occasion. The morning exercises will consist of tests from the platform by Mrs. E. E. Weston, assisted by others. Also speeches by Dr. John H. Currier, and others. At 1:30 o'clock Mrs. H. W. Cushman, the musical medium, will, in the building known as Headquarters, hold one of her wonderful seances. At half-past 2 o'clock Prof. William Denton will address the people. Elliot's Military Band, of Boston, will give sacred concerts in the grove during the day. For further particulars see fifth page.

## Cedar Rapids, Ia.

We regret to be obliged to inform our correspondent, Hamilton Warren, that his favor announcing preparations for a meeting at this place, beginning Sept. 2d arrived too late for insertion last week. In the course of his letter occurred the following passage, showing that the meeting was sure of success:

that the meeting was sure of success:

"We have secured the beautiful State Fair grounds and the services of the Rev. Samuel Watson of Memphils, Tenn., Miss Susie M. Johnson of Minneapolis, Minn., Col. J. W. Eldridge and wife of Minnesota, and the sweet singer, Prof. P. O. Hudson of Detroit, who is said to be the Sankey of Spiritualism. We are also promised a whole host of speakers, both normal, trance and inspirational, of local celebrity, together with a number of test mediums, and in fact for all phases of spirit manifestations."

### Silver Lake Grove.

A grand picnic and excursion, under direction of Dr. A. H. Richardson, will be held at Silver Lake Grove, on the Old Colony Railroad, Wednesday, Sept. 8th, 1880. Dr. John H. Currier, Arthur Hodges, Mrs. Nelly Nelson, Mrs. Maggie Folsom, Mrs. Leslie and other workers will be present. The indications are that the enterprise will prove a social and pecuniary success.

#### Onset Bay.

A meeting will be held at Onset Bay Grove, Sunday, Sept. 5th, when the steamer Monohansett will make her usual trip from New Bedford. Though all Sunday trains on the Old Colony railroad have been discontinued, yet a large attendance is expected. Jennie B. Hagan, Rev. J. H. Harter and others will address the meeting.

#### Lansing, Mich.

We have received from Mrs. L. E. Bailey a report of the recent Camp-Meeting at this place, and shall give the account to our readers next week.

FREETHOUGHT for June is received from the publisher, E. Cyrll Havlland, Sydney, New South Wales. It contains quite a number of interesting articles, and as it devotes as much space to the opponents of Spiritualism and Liberalism as to its advocates, presents quite an animated field of discussion upon the living topics of our day. That active worker in the cause of spiritual truth, John Tyerman, gives a "Brief Exposition and Defence of Spiritualism." A sketch of the life and services of Mrs. Emma Hardinge Britten is accompanied by a phototype of that lady. C. H. Barlee, an opponent of modern views of Biblical questions, comes out in defence of the Jonah story; gives the size of whales, their power of swallowing things, the capacity of their internal apartments for the accommodation of tenants, and intimates that the whale that took in Jonah was a shark! A continuation of the interesting series of articles upon "Mesmerism," by Dr. R. Williams, with facts in illustration, together with contributions by other writers, serve to make this a very readable number.

RECEIVED: THE BUILDER AND WOOD WORKER, a journal of industrial art, published at 176 Breadway, New York, by Charles D. Lakey.

The Brooklyn Spiritual Society. To the Editor of the Banner of Light :

Mrs. F. O. Hyzer having accepted the invitation of the Brooklyn Spiritual Society for a new engagement, will inaugurate the new lecture season on Sunday, Sept. 5th. Mrs. Hyzer will speak in Everett Hall, 398 Fulton street, after-

speak in Everett Hall, 398 Fulton street, afternoon, 3 o'clock; evening, 7:45. The Children's Lyceum will resume its sessions on the same day, commencing Sunday morning, 10:30 o'clock.

At last Saturday evening's conference meeting, resolutions noticing the death of E. V. Wilson, and giving grateful recognition of his services to the cause of Spiritualism, were adopted; they will be sent to the Banner of Light in my next letter.

Brooklyn, N. Y., Aug. 30th, 1880.

BEVERLY MEETINGS .- The Spiritualists hold meetings in this town every Sunday at 2:30 and 7:30 P. M. Charles Holden, President; Richard Goss, Vice President; Ella W. Staples, Secretary and Treasurer.

#### The Editor-at-Large.

The amount of funds previously acknowledged and placed to the credit of Dr. Brittan, ending Aug. 21st, 1880, is as follows:

Paid	72.40
Amount Pleaged,	,,,,,,,
H. Brady, Benson, Minn Peter McAuslan, Yuba City, Cal	2,00
Religio-Philosophical Journal, Chicago, Ill.,	25,00
Henry J. Newton, 128 West 43d street, N. Y Charles Partridge, 29 Broad	100,00 50,00
Charles Partridge, 29 Broad C. W. Cotton, Portsmouth, Ohio	5,00 25,00
H. Van Gilder, E. V. B., Newark, N. J.	25,00 5,00
B. Tanner, Baltimore, Md	5,00 10,00
Total to data	329.40

## Spiritualist Meetings in Boston.

Amory Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10½ A. M. J. B. Hatch, Conductor. Summay at 10% A. M. J. B. Hatch, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10% A. M. and 3 P. M. W. J. Colville will eccupy the platform regularly during September and October, 1880. The public cordially invited.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7% F. M. Regular lecturer, W. J. Colville! Engle Hall.—Spiritual Meetings are held at this hall, 610 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ r. M. Excellent quartotte singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Lythian Hall. 178 Tremont street. Services every Sunday morning and afterboon. Good mediums and speakers always present.

CHELSEA.—Mrs. N. J. Willis, trance speaker, will address the audience at Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station, Sunday, Sept. 5th, at 3 P. M. W. J. Colville, inspirational speaker, will lecture there at 7:30.

#### **Brooklyn Spiritual Society Conference** Meetings

At Everett Hall, 398 Fulton street, every Saturday even At Everett man, one that the content at 8 o'clock.
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con., under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place, every Friday even-

if Fulton street and Gamein Frace, every Frace even-ng at 7½ o'clock.
Sept. 3d, Personal Experiences, Reunion, and a dis-ussion of fall and winter work.
Sept. 10th, Prof. J. R. Buchanan, New York City.
Sept. 17th, "The Gospel of Humanity," Mrs. Hope Vhipple. Sept. 24th, "Spiritual Experiences," Mrs. Hester M.

Poole, Metuchen, N. J.
Oct. 1st, "The Old and New Faith," Henry J. Newton, President First Society New York Spiritualists.
Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Conference.
S. B. N. NICHOLS, Pres. S. B. NICHOLS, Pres.

The Lake George Camp-Meeting Association will commence Sept. 3d, 1890, and continue through the month. The Association have purchased fifty-nine acres of land, most of which is a beautiful grove, including old historic "Fort Gage," upon whose summit the Camp-Ground is located. Eminent speakers have been engaged, and everything will be done that can be to make this a pleasant and popular resort as a permanent Camp-Ground in the future. The sum of the future and stage lines generally accorded to those visiting such places.

\*\*Officers of Association.\*\*—President, Henry J. Newton, New York; General Superliftendent and Secretary, A. A. Wheelock, Ballston Spa, N. Y.; Treasurer, R. C. Vandenburg, Ballston Spa, N. Y.; Committee of Organization—Daniel Ferguson, Lake George, N. Y.; S. H. Smith, Lake George, N. Y.; A. A. Wheelock, Ballston Spa, N. Y.; C., Vandenburg, Ballston Spa, N. Y.; C. F. Taylor, Schroon Lake, N. Y.; Cap, J. D. Chency, Schroon Lake, N. Y.; C. A. A. Wheelock, Ballston Spa, N. Y.; R. Ballston Spa, N. Y.; C. F. Taylor, Schroon Lake, N. Y.; Cap, J. D. Chency, Schroon Lake, N. Y.; C. Ballston Spa, N. Y.; R. Ballston Spa, N. Y.; R. Ballston Spa, N. Y.; R. Ballston Spa, N. Y.; C. F. Taylor, Schroon Lake, N. Y.; Cap, J. D. Chency, Schroon Lake, N. Y.; R. Ballston Spa, N. Y.; R. Camp-Meeting at Lake George.

## Grove Meeting.

The Liberalists and Freetlinkers of Michigan and Northern Indiana will hold their annual Grove Meeting at Schoolcraft, Mich., Sunday, Sept. 12th., 1889, in Island Grove. Col. R. G. Ingersoil and Prof. O. A. Pholps will positively be present and address the meeting. James Parton is also expected. This will be the largest meeting ever held under liberal auspices. Raliroads will run trains from all points centering at this place at very low rates. Armagements have been made to receive twenty thousand people.

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THE GRAND

## Closing Meeting

OF the Spiritualists, at Shawsheen River Grove. Brailard Vale, on Boston and Maine Ratiroad, will be held Sunday, Sept. 121a. 1880.

We are enabled to announce that the services of many prominent Speakers and Mediums have been secured for this Closing Meeting of the Neason, and a cordial invitation is extended for all to join us on this occasion. The morning exercises will consist of Tests from the platform by Mrs. E. E. Weston, one of our best and well-known Mediums, of Boston, assisted by others. Also speeches by Dr. J. II. Currier and others, and a feast of good things may be expected. At 1:30 o'clock, Mrs. II. W. Cushman will, in the building known as Headquarters, hold one of her wonderful séances for the production of Spiritual Phenomena, such as Spirit Raps, Tipping of Tables, Austefrom the Guitar made by unseen hands, Tests, &c., &c.

At half-past 2 o'clock, the justify cell-braied lecturer, Prof. William Denton, will address the people.

Ellioti's Military Band, of Boston, will give Sached Concents in the Grove during the day.

Tickets from Boston and return, 60 cents. From all other stations, fares at regular Camp-Meeting rates.

THAINS.

An Excursion Train will leave Boston and Maine Dépôt at 9 A. M. Return at 5:30 P. M., stopping at way stations, Trains leave Lawrence at 8:15 A. M. and 1:30 P. M. Leave Grove at 4:30. Grove at 4:30. Leave Lowell at 9:30 A, M. and 1:30 P. M. Leave Grove at

1:35 P. M. Leave Haverhill at 8 A. M. Leave Grove at 4:30. Refreshments for sale at the Grove, BER. A. H. RICHARDSON, Manager. Sept. 4.—2w

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## A DAY'S VISIT To the Old Camp Ground.

A GRAND UNION SPIRITUALISTS: PICNIC AND A EXCURSION will be held all Milver Lake Grove, on Old Colony Railroad, on Wednesslay, Sept. 8th, 1889.

This gathering will be in answer to the expressed wish of many old campers and friends that formerly attended our meetings in this beautiful trove, and will alford a fine opportunity to once more meet the companions and series of long ago. We have secured the services of many of our best Medhams and Speakers to be with us on this occasion, among whom are Dr. J. H. Currier, Dr. Arthur Hodges, Mrs. Nelle Nelson, Mrs. Maggie Folson, Mrs. Lestic and others; and one of our old-fashloned good times may be expected. A cordial invitation is extended to all to join us on this occasion.

Also we have made special arrangements with the

A cordial invitation is extended to all to join us on this occasion.

Also we have made special arrangements with the management of this Road to rain Excursion Trains at greatly reduced rates of fare from the following named stations:

From Roston and return, at Poychock 70c.; South Roston, 30d, 70c.; Hardrison Sq., 9:10, 70c.; Nepamed, 9:15, 70c.; Wollaston Herkits, 9:20, 70c.; Quiney, 9:25, 70c.; Braintree, 9:30, 65c.; South Hrachtee, 9:30, 65c.; South Weymouth, 9:42, 60c.; North Albington, 9:50, 55c.; Abington, 9:50, 45c.; South Mington, 9. 5c.; South Hanson, 19:35, 30c.; Plysmouth, 9:15, 46c.; Seaside, 9:29, 45c.; Kingston, 9:25, 30c.; Plysmouth, 9:15, 5c.; Rosekton, 8, 70c.; East Stoughton, 8:00, 70c.; Jibidgewater, 9:35, 56c.; Brockton, 8, 70c.; East Stoughton, 8:00, 70c.; Handolph, 8:10, 70c.

Returning, leave the Grove for Plymouth and way stations at 6:25. For Roston and all other stations, at 5:30 P. M. Elliof, 8 Band, of Boston, will turnish Music for Dancing, Refreshments for sale at the Grove,

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'Give us details—details and accurate delineations of lifo
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know my friends beyond the tomb? Will they know me?
What is their present condition, and what their occupations?
Too long have we listened to generalities and vague imaginations. Are the planetary worlds that stud the firmament
initabilited? and if Searce lavy morally related to us, and do
they psychologically affect us? What shall we be in the far
distant arons? Upon what shall we subsist, how travel?
and what shall be our employments during the measureless,
years of clerality?

This solume contains twenty-one chanters, and treats of:

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The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil—consequently those who prestfrom the earthly sphere in an undeveloped state, eventually progress to a higher condition. We nok the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—in more,

ner reason. Acceptance of the monore.

\*\*Def It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

\*\*Def As our angel visitants desire to behold natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.
[Miss Shelhamer wishes it distinctly understood that she glves no private test seances at any time; neither does she receive visitors on Tuesdays or Fridays.]

\*\*B\*\*\* Letters appertaining to, this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, Chairman.

Messages given through the Medlumship of Miss M. T. Shellinmer.

Scance June 22d, 1880.

Invocation.

Oh God, we thank theo that thy eternal gates are forever ajar, and that through thy ministering love and tenderness, vouchsafed unto every child of mortality, and given to every creature. In thy realms on high, the eternal gates shall ever be kept wide open, that love from human hearts may come streaming down to those sorrowing and affileted ones who question in anguish whither their dear ones have gone. We bless thee, oh our Father, that the realms of the blessed are open to thine angel hosts, who bring us tidings that lift up the fallen, strengthen the weak, enlighten the gnorant and bring light from darkness. Thou who art the God of the interaction and bring light from darkness. Thou who doth ever bless all thy creatures, whether in bondage or in the ranks of freedom, send forth thy ministering spirits to give human beings instruction and light concerning the laws of life, the unfoldment of the interior attributes of the soul, and those realms on high whither thou hast called thy loved ones. To-day we ask thee for more strength sont, and those realists of high whiter thou hast cancer thy loved ones. To-day we ask thee for more strength and courage; we ask thee that this light may still go forward, permeating all humanity with a knowledge of the truth, breathing a spirit of love and charity and good-will through all social, political and religious life on earth. A near on earth. Amen.

#### Lyman Beecher.

Once again, Mr. Chairman, I feel it important to return to earthly scenes and to speak as the spirit moves me, not that I care to speak under spirit moves me, not that I care to speak under my personal name—and yet I feel that I should not come otherwise in this place. I have been striving to go forward in spiritual life, to receive humbly from those gone before little tokens of their wisdom; little gleams of knowledge that should unfold my spirit, and give to it that truth which I in turn might give to those who follow after me. And to-day I felt that I must return to this place to gain a new power, a new strength and inspiration to go forth still higher into the realms of infinite knowledge, that I may again receive some new light which I may turn to account for others. Therefore, I am here at this time; and yet, I would say to humanity, the greatest work of every life lies within; each soul possesses the abilities and the powers to reach out and to grasp that spiritual to the soul possesses the abilities and the humanity, the greatest work of every life lies within; each soul possesses the abilities and the powers to reach out and to grasp that epiritual wealth which shall enrich the count and make it blossom out as the cars in heaven, shedding abroad a beautiful slight for all who come around. And this great work which you possess, this mission which you have to fulfill, should be begun in the sanctity of your own homes, in the quietude of your private closets, examining the spirit within with a keen, searching gaze, examining closely the inward aspirations, whether or no they be upward toward the good and true; whether or no you may so cleanse your own spirits that they shine without spot or blemish. Let us all in the higher life, and on this earthly plane, strive to first unfold that which lies within our souls for goodness and truth; strive first to become pure ourselves, and then, by cultivating Christian charity and kindly feeling toward all beings, to shed abroad a light of love that shall embrace every soul, giving not censure and blame, striving only to uplift those who have fallen weak by the wayside; to extend the helping hand to the needy; to give light and consolation to the sorrowing, thus gaining happiness ourselves, in our own spirits, by uplifting others—by extending peace to other souls. This is my message to-day to my friends, to all who care to hear from me at this time. I small say to them, as you loved me in the past, as you hope to meet me in the future, strive earnestly at all hours and seasons to become even purer and better each day, that every hour may see something and seasons to become even purer and better each day, that every hour may see something performed, some good accomplished for the bonefit of the interior being. As you go for-ward on your earthly way spread abroad the kindly feeling of universal love and sympathy, that shall uplift all and purify those with whon

I am here to give no sermon. It seems to me at this time, that every soul should preach its own sermon; every heart should possess that courage, that aspiration for higher things which courage, that aspiration for higher things which shall uplift it into a spiritual sphere of goodness, where intuitively it may receive knowledge of the higher life. And so, my friends, I say, go on in your good works; strive carnestly to attain something higher and better; become as little children, asking for knowledge, for truth, for wisdom from on high; become ever willing to work hand in hand with the angels, doing as the hosts of heaven all do, reaching upward with one hand to grass more of light and doing as the nosts of heaven all do, reaching up-ward with one hand to grasp more of light and glory from above, and stretching down with the other to uplift some fallen brother, some sorrowing sister; do this, and you will not have cause for repentance. The way of life is broad and free to all; the future shall hold every spirit; it is our work and our mission to go for-ward as teachers as benefactors to those in

spirit; it is our work and our mission to go forward as teachers, as benefactors to those in need, and also as pupils of those higher powers who possess a knowledge of all things.

To one I would say, We are with you in your work; we are satisfied and blessed. As far as you have gone it is well; you have the benediction of those ascended ones whose mission it is to preach the tidings of good cheer to the people; only seek carnestly for knowledge; investigate as it comes to you for truth; look forward for the light, and even though these things tigate as it comes to you for truth; look forward for the light, and even though these things come to you by divers ways, receive them with love and tenderness. As you go forward in your work you shall be attended by angel loved ones, and assisted over the spiral stairway which leadeth to eternal life. My particular message is to one whom I shall call teacher and learner. Lyman Beecher.

David Handy. [To the Chairman:] Sir, I trust you will not consider me an intruder. I am somewhat anxious not to be forgotten, and so, finding this avenue open, I enter, that I may speak to those who knew me when I inhabited a mortal form. I feel to say to my friends, all has gone well since I passed from earthly scenes and labors. I cannot say that I was fully prepared to go, that I was at all anxious to leave the material form; and had the summons come less quickly, I might have felt somewhat doubting and dubious concerning the other life, although it would not cerning the other life, although it would not have been expressed. But now I would say the step into the unseen world was a good one for me, and I am glad that it was so. Since that time I have been earnestly seeking to inform myself concerning my new existence, and although many things, with me, have proved to be what I had not expected, yet there is so much that is strange and almost incomprehensible, yet so natural and real, when once understood as it should be, that I feel I have a whole revelation to make to my friends, if they will give me an opportunity; yet this is neither the time nor the place for anything of the kind. I have many private concerns to speak about. It seems to me that some one connected with my-self will know that I have spoken, and give me the opportunity for which I seek—to return in private, and manifest to my satisfaction. I wish to be remembered to each one. Although snatched from the material life, yet I am, in spirit, just the same as when on earth, a man. spirit, just the same as when on earth, a man, alive with all the emotions, all the affections of being, holding in my spirit the sensibilities which I had when on earth, only quickened into more active life and being; therefore it is that

I desire to send out my word of greeting to my friends, and to say to them: I am not dead, but living. My home was in Jamaica Plain. Although having lived on earth a pretty lengthy time, yet I feel that, after all, my experience of life has been brief and fleeting. I hope my friends will strive to obtain all the knowledge concerning themselves and their own beings, and that life whither they are bound, which it is possible for them to receive; then will they arrive in another world fully informed, as far as it is possible for mortals to be, and ready to take up anew the thread of existence. My name is David Handy. is David Handy.

George Rathbun.

That old gentleman was anxious not to be forgotten. Now, I don't care whether I am remembered or not: that is not my business remembered or not; that is not my business here—to remind folks of my existence—but I have come for my own special benefit. I am pursuing a piece of work on the material plane, and I have to watch here and there my opportunities, and make use of them. I have come here to gain power, and I was told if I would manifest myself, I would succeed better in my enterprise; consequently I am here. If any of my friends should see my name and wish to know what I have to say, please tell them I am well off; would n't come back if I could; do n't care a copper whether they want to hear from me or not; but if they are really desirous of knowing where I am, tell them I am in a very good—place. I remember them, of course, and knowing where I am, tell them I am in a very good place. I remember them, of course, and expect to meet them when they come to the other life; but these things we cannot control ourselves, and as my friends are unbelievers and somewhat bigoted, I do n't at all expect to reach them by any such means as this; but, as I said before. I have a certain work to do. There were affairs which I left unsettled, and which it is important I should see to myself. There is one who is a medium, but undeveloped: through him I can work at times, but not always; and it came into my head that if I gained assistance here and power from certain spirits who congregate at this place, I might be able to push my labors to my satisfaction; and that is why I am here. My friends will wonder what in the world I am up to now. I want to stir up their curiosity a bit, to give them something that will make them open their eyes and wonder. I would say there was an affair concerning little latio, garaten ways at tall I lad. thing that will make them open their eyes and wonder. I would say there was an affair concerning little Julie—certain papers that I had to make out, and certain other documents that were laid away which my friends have not been able to find. I know just where those documents are, and I shall be able, through the old deacon, to bring them to light. They wonder why in the world he peers around here and there, poking into this place and that. Well, that is all right. When he pokes into the right place he will find the papers. Now, then, if my friends wish to know any more, they will have to hunt me up a medium and let me come, my friends wish to know any more, they will have to hunt me up a medium and let me come, for I certainly shall not speak any plainer at this place. I am directing my remarks, Mr. Chairman, to Springfield, Ill. I am very sure they will be understood, not by my immediate relatives—because they never think of looking into a spiritual publication—but by others who know of me and this work which I speak of Yes, I am as vigorous-minded now, and as active and determined to push ahead—obstinate, as my friends used to say—as ever. If any one gets into my road I shall certainly push him out. I think they will understand that. You may call me George Rathbun. I am very much obliged to you, Mr. Chairman, for this opportunity.

Lydia Raymond.

[To the Chairman:] I want to come. I want to talk. My mamma cries all the time—most all the time. I do n't want her to. Nellie brought me here to speak to mamma. I want to tell mamma that I has n't gone away off. She says to Aunt Jennie that I has gone away off from her. I has n't. I want to say I comes every day, I does—every morning—and I kisses mamma; too. I want her to know it, for she cries, and it makes me feel bad. I want mamma to know I has got a white dress, with little flowers on it, just like she put on me when she sald I did go away. Nellie gave it to me. And I've got some flowers, too; and tell her I've got a little birdie, just like Robbie, that I had here. He has got a red breast. I have been away—no, I aint away. Oh, it's a long time since mamma said I had gone away, and I have been round all the time, trying to make mamma know it. She don't, because she cries so. Nellie says if she feels better I can make her feel me come, because she can feel people around her; but she don't know what it is.

Nellie has been gone away a long, long time, too. She is here with me, and we want mamma to know it. My mamma's name is Lizzie. Do you want to know my name? It is Lydia Raymond. My mamma is in Boston. Will she hear what I say? Will she stop crying? Oh, I'se so [To the Chairman:] I want to come. I want

mond. My mamma is in Boston. Will she hear what I say? Will she stop crying? Oh, I'se so hot! I was all burning up, I was. Mamma kept faming me all the time.\_

[To the Chairman:] Don't you want me to bring you some flowers? I will bring you some, because you let me come to my mamma.

Emma J. Wallace.

[To the Chairman:] I feel attracted here to-lay. I presume it is the case with all spirits, if they wish to return, wherever it is possible to speak to their dear friends on earth. I am sure it will be a great blessing to me to speak at this place, for most of my friends are unbelievers in the Spiritual Philosophy, and an intense desire pursues me at all times to convince them of the truth of spirit return, and give them some knowledge of that future life which awaits every one. I lived in Wisconsin—La Crosse. Months are rolling into years since I passed away suddenly from earthly scenes; and yet to me they are beautiful, to me they are fraught with meaning. I have learned more since my sojourn in another they wish to return, wherever it is possible to speak to their dear friends on earth. I am sure I have learned more since my sojourn in another life than in all the years of my life on earth put together. It was hard for me to realize at first that I was a disembodied spirit; that I could no longer minister to my little ones, to my family in material ways; that I could no longer comfort them whose happiness seemed to depend upon myself to a large extent; and yet now I can realize that all was for the best, that I had a work to perform which I never could have done while confined by material bands

I am very anxious that my dear mother and father should realize that I can return from another world and speak to them; that not only I can return, but all those dear ones who have left their side and gone before—we can re-turn at morning and at night; that no distance separates our spirits from theirs; that the lovetie holds us close and draws us upward. Day by day we strive to unseal their eyes and give by day we strive to unseal their eyes and give them glimpses of the happiness which lies beyond. I would have my mother feel that I am strong and powerful in spirit; that I can work for others; that I am anxious to influence her and to guide those whom I love. As I wrote to her in days gone by, when in the form, so I would write a letter at this time. In speaking of my little ones I would say, I love them tenderly and truly, yet I would not be to them a source of harm; I would not indulge them in any way that would be hurtful to them in afterlife, because I would have my love lead them up into a pure, a holy, happy condition that any way that would be hurtful to them in afterlife, because I would have my love lead them up into a pure, a holy, happy condition that shall bless them all their days. I do not expect to do much at this time, but in the coming months, at the West, I feel certain I shall be able to give tokens to my friends which cannot be set aside. I want father to begin to realize this truth. I want him to lay aside old prejudices concerning Spiritualism. I desire him to look earnestly for some little gleam of truth whereby he may understand that spirits can positively return from beyond the grave-to speak to mortals. My mother would like to know if I join in singing now as when on earth, and I would say, Yes, oh, yes; but the singing in the higher life so far exceeds that of earth, that it is impossible for an angel's tongue, even, to portray its glories and its beauties to mortals. Soon we shall meet in that world beyond, where her ears shall be gladdened by the sound of my voice, as of yore, and she will feel indeed that we are reunited in a world where separations never come. My name is Emma J. Wallace. I hope my message will reach Mr. Thomas Pitman, of Eagle, Wisconsin.

have been at this place, once or twice, striving to communicate, but have been unsuccessful, therefore it is more than a pleasure for me to be here to-day. These things are very strange to me, seemingly incomprehensible to my spirit, to me, seemingly incomprehensible to my spirit, and yet I recognize them as being so beautiful, so natural, just what one would expect a good father would provide for his children, that I am overwhelmed with the goodness thus given to those spirits who, having passed beyond the gate of death, are desirous of sending back some word, some token of their existence to friends on earth on earth.

on earth.

I have many friends, I am pleased to say, upon this material plane, and I shall be glad to reach some of them in this way. I left a dear companion and son, speaking after the manner of mortals, and yet I would say I did not leave them; I was by their side immediately after passing out of the body, and many times have I sought to manifest my presence and to give them some token of love and remembrance, some little idea that I could return and influence them for good, and, in fact, to make them realize that I was a living, active being, warmly interested in their welfare, and anxious to be known.

I would say to my friends, I have been with you in your work ever since I have become a spirit. I am very much interested in the temperance cause. I believe it the duty of every spirit. I am very much interested in the temperance cause. I believe it the duty of every temperance man or woman to spread abroad their principles; not only to be temperate themselves, but also to make their influence felt for good; and when they operate together to assist others who are weak and unfortunate, they shed abroad an influence that cannot fall to be of use to others. I would say to my friends, I am with you, heart and hand, in the work. We have such societies in the other life. I have become a member of one where spirits band together earnestly, disinterestedly, anxious to throw off evil influences from unfortunate lives, and to assist the down-trodden, fallen and degraded beings up into a higher plane of being; and we often return to our friends and associates on earth, to give them of our influence; to seek to inspire them with new motives to go forward and be of use to others. I hope I shall be remembered. I feel that I shall, and I wish to say that I remember every one, each dear friend, with love and affection. I would say to my associates, I have been at old Valley Forge many times; I know just the amount of work that has been performed, and Valley Forge many times; I know just the amount of work that has been performed, and the good that has been spread abroad through the labors, through the associations of that dear old place. I belong in New York City. My name is Ebenezer Bassett.

MESSAGES TO BE PUBLISHED. June 29.—Chauncey A. Barnes; Sarah Snow; Rev. Chas B. Storrs; John Waterhouse; Gulde of the Medium,

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE,

Questions and Answers.

Ques.—[From New Hope, Maine.] Suppose three persons of the same sex are born exactly alike, mentally and physically; one dies as soon as born; one lives a life of ease and luxury, with every opportunity for mental and physical culture; and the other lives a life of poverty, to the property of the lives a life of poverty. toil and pain, with but little opportunity for culture; both of the surviving ones live to be seventy years of age; at the end of the seventy-first year how would the spirits of the three

first year how would the spirits of the three compare?

Ans.—That would depend entirely upon the amount of effort that each one individual had made to overcome temptation, and to rise spiritually. We have said emphatically, times without number, that you cannot measure spiritual development by external life at all; but that spiritual development is the result of the voluntary effort which a spirit has made to develop. You may have been very respectable, very honorable in the eyes of the world, because you, by accident, have committed no vices; but you have had no temptation to commit any. On the other hand, your neighbor may be very disreputable morally, because he, having been subjected to strong temptations, yielded to them at first, before he had developed power to offer successful resistance; yet if he has resisted five temptations, he must be beyond the person who appears much higher in the eyes of the world, who has only resisted four. The number of temptations resisted marks the spiritual development; spiritual development cannot be determined by the external aspects of life at all. From this cause Jesus, and all great reformers, have been led to say—"Judge not!" The questioner represents, three persons as being born exactly alike. That is a case we can scarcely conceive of; we have never known two persons exactly alike, to say nothing of three.

conceive of; we have never known two persons exactly alike, to say nothing of three.

Q.—[By the same.] Is there an arbitrary time fixed for human beings to live, which can be neither lengthened nor shortened? A.—We consider that, in a certain limited sense, every one is the arbiter of his or her own fate; that, while you may be within a certain limit the arbiter of your own fate, still there are always powers that know more than you are always powers that know more than you know, and according to foresight or foreknowledge, they have made provision for the inevitable results of the exercise of the limited freedom conferred upon you; therefore, as their powers are much higher than yours, they know the moment when you will pass out of the physical body. We do not say they are the arbiters of your destiny; that they ordain it merely because they have made provision for it, knowing your life and all connected with it, and that it will lead to such a consummation. For instance: we may know perfectly well that and that it will lead to such a consummation. For instance: we may know perfectly well that you will perform some action that is not agreeable to our wishes, we can see you tending in that direction, and we know that you will certainly perform that action; therefore we make provision, knowing that the act will be performed; still it would not be fair to say we had directly predestined that action, and that we are responsible for it. If you knew that burglars were going to make an attack upon your dwelling to-night, you might be forearmed, being forewarned, but no one could say you were to blame because the attack was made. It was not your fault. It is just the same with guardinot your fault. It is just the same with guardian spirits. They are aware of the use you will an sprits. They are aware of the use you will make of your opportunities: they are aware of the manner in which you will exercise the limited freedom which is, of necessity, given to you in order that you may develop your moral and spiritual nature; they make provision for it, and they may be able to predict, if they will, the moment of death. It is doubtless quite in harmony with the layse of nature to state that harmony with the laws of nature to state that lengthen or shorten your own life. You may give poison to some one by carelessnou may give poison to some one by careless-ness, or you may neglect to pay proper atten-tion to some one committed to your charge, and by so doing shorten their life; while it might be very agreeable to your feelings, at though your conscience would not indorse it, to say to yourself, "The Lord gave and the Lord hath taken away;" "God deprives me of friend;" whereas your own conscience would Lord hath taken away;" "God deprives me of a friend;" whereas your own conscience would say to you, "God would not have taken that friend away if you had been more careful in your attention to him, or if you had not given him the poison through carelessness;" whereas if you had done all that it was possible for you to do, and your friend had passed into the spirit-world after all your efforts, you might take all the consolation you could possibly get out of the thought that he was removed by higher powers. Undoubtedly there is a power higher powers. Undoubtedly there is a power that knows all things. There are spirits appointed guardians over you that know everything which will be connected with your life; but it is a portion of the Infinite will that the human will should be free within certain limits, in order to develop the soul's moral and spiritligher powers. Undoubtedly there is

spheres; whereas the legitimate use of reason is to dissect, to analyze everything that exists around you and beneath you. You cannot reason about a thing satisfactorily unless you can compass it. A great many things are beyond your power to compass, yet you receive shadows of them through intuition. Reason and intuition are coexistent; in the spirit-life there will be as much use for reason as there

Q.—How can persons best develop their spiritual natures?

A.—By doing what they conscientiously be-lieve to be the duties of the hour. There are numbers of people who think they will develop their mediumship if they shut themselves up as their mediumship if they shut themselves up as recluses, taking themselves out of the active duties of the world in order to serve God. The prevalence of this idea has given rise to monastic institutions in the past; and while monasticism may have been applicable to certain conditions of existence, while a great deal of good may have been performed by monks and nuns, in certain circumstances of life, while the anchorites and recluses of ancient Hindostan may have developed into wonderful seers and prophets by a life of isolation, yet, notwithstanding. ets by a life of isolation, yet, notwithstanding, this condition is applicable to only a small minorthis condition is applicable to only a small minority of the human species. More people would destroy their mediumship by isolation than would develop it by this mode of life; more people would weaken and injure their spiritual powers by cutting themselves aloof from society than by mingling with it. The true way to develop spiritual gifts is by the continual practice of self-denial, by the unselfish performance of good, to increase the joy of others in your daily life. Suppose you were placed in a family of persons who were so very irritable that they daily life. Suppose you were placed in a family of persons who were so very irritable that they annoyed you exceedingly, and you should say, "If I could only be removed into harmonious conditions how beautifully my mediumship would develop." You would like to walk along a path strewn with roses, without any thorns; and because you floated on the surface of an unrufiled stream, you would imagine you were developing spiritually very quickly, whereas your spiritual endurance had never been really put to the test. It is very easy to be good when put to the test. It is very easy to be good when you have no temptation to be anything else; it is very easy to smile upon everybody when everybody smiles upon you; to be harmonious when no one contradicts you—when you have everything you wish; but this life of ease and perfect harmony does not suit man's necessities here on earth, and will not develop your nature and make you nobler. Directly you come in contact with the sharp corners of everybody, AT THE BANNER OF LIGHT PUBLIC PREE-CIRCLE ROOM contact with the sharp corners of everybody, you will see how very partially developed you really are. The true way to develop mediumistic power is to remain in the irritable surroundings, if you have a work to perform there, and it is your duty to be there, and endeavor to submit to circumstances; and while you do not sink to a lower level by affecting a compromise with the error around you, endeavor to lead those in error to a higher plane of life, by exerting over them the power of love rather

exerting over them the power of love rather than fear. By thus reforming your fellow creatures, and shedding an atmosphere redolent with heavenly peace around, you will gradually with heavenly peace around, you will gradually rise, until your spiritual power will be the greatest it possibly can be. If there are any housekeepers who know it is their duty to cook the food and wash the dishes for their family, who are mourning for the reason that they cannot develop their mediumship, because of domestic duties, let them be aware that if they will perform their domestic duties faithfully, then angels can communicate with them far more readily when they are washing dishes or cooking food for their household than they could if they were to sit in the very best developing circle that ever was held, heglecting a plain duty in order to do so; for to acquire any gift or power at such an expénse, only makes the power valueless when developed. We have nothing to say against time spent in the cultivation of mediumship, if the time is not taken away from the performance of plain duties; but if taken away from the performance of duties that lay at home, it cannot develop spirituality even if it should develop mediumship, the aver that lay at home, it cannot develop spirituality even if it should develop mediumship in the ex-

ternal sense.

Q.—Do undeveloped spirits suffer in their development in the after-life?

A.—Decidedly they do; suffering can be carried beyond the grave, because the keenest suffering is the suffering of the mind, not the suffering is the leading that the suffering state. fering of the body; thus, when you have got rid of the physical organism, all the power to suffer acutely remains within you. No bodily pain is great in comparison with mental anguish; and as you carry your mind into the spirit-world as you can your mind the spirit-world, or course you can suffer as intensely in the spirit-world as you can in this world.

Q.—Can a beautiful spirit illuminate and make beautiful a human form that would otherwise.

erwise possess no particular beauty?

A.—Decidedly; only the beauty will be of a moral and spiritual rather than of a physical order. What do you call beauty? Do you allude to mere regularity of features? Do you allude to a merely good physical appearance?
If you do, you will find that some of the most dissipated persons on the face of the earth are the most beautiful, because many of the fluest looking people are those whose moral character will bear the very least examination; whereas if you look beyond the physical form to the spiritual that shines out through it, if your ideal of beauty is perhaps intelligence, benevolence, purity, everything that relates to the moral and spiritual development, then you will see low a beautiful spirit will make a beautiful body here in the material life. The mere phys-ical form is oftentimes afflicted by the action of ical form is oftentimes afflicted by the action of outside circumstances. Undoubtedly, so far as the physical body is concerned, looked at from a merely superficial standpoint, a person who did nothing but take care of himself would keep his body in a better state of preservation than some one who exposed himself to considerable hardships for the good of others. Which erable hardships for the good of others. Which spirit would be the most beautiful? the lazy, self-indulgent person, or the active worker who suffered physically in order to bless others? Undoubtedly the latter would be the most beautiful to the eye of the spirit. Were you to approach the two when in the most sensitive spiritual condition, you would see a glorious expression on the very loomely features. expression on the very homely features, a almost disgusting one on the beautifully expression on the very homely features, and an almost disgusting one on the beautifully formed features of the other, who did not wish to do any good in the world. Take these two spirits out of the body and what kind of a spiritual body will they have? The self-indulgent idler will have a very imperfectly formed spiritual body, not beautiful at all; whereas the spirit who did a great deal of good in the world will have a very beautiful body. Spirits manifest the outward appearance that they wore on earth, for the purpose of recognition. Suppose your father had had one eye put out in trying to save some fellow creature from injury, and he appears to you with only one eye. Do you think he looks like that in the spirit-world? Do you think he suffers loss in the spiritual body because he interposed and sustained a physical injury in order to do some good? Decidedly not. The only reason why he appears with one eye is because you are not yet sufficiently developed in spiritual perception to recognize your father apart from the physical form; and therefore, in materialization and clairvoyance, he takes upon himself the semblance of that form in order that you may be speak to mortals. My mother would like to know if I join in singing now as when on earth, and I would say, Yes, oh, yes; but the singing in the higher life so far exceeds that of earth, that it is impossible for an angel's tongue, even, to portray its glories and its beauties to mortals. Soon we shall meet in that world beyond, where her ears shall be gladdened by the sound of my voice, as of yore, and she will feel indeed that we are reunited in a world where separations never come. My name is Emma J. Wallace. I hope my message will reach Mr. Thomas Pitman, of Eagle, Wisconsin.

Ebenezer Bassett.

[To the Chairman:] You receive everybody, I am told, sir. Well, that is kind. Can you tell me what date it is? [June 22d, 1880.] I passed away early in June, three years since, and I

of perfect love and perfect wisdom constitutes angelic life; this union constitutes justice.

Q.—Will the faculty we call reason, as used on earth, be applicable to the after-life?

A.—Most undoubtedly it will; reason becomes stronger and stronger as the soul develops. Reason is as much a divine gift as intuition. We are as much bound to use reason, in connection with the things that are below us, as we are to receive from intuition knowledge of things that are above us. The legitimate domain of intuition is to receive light from higher spheres; whereas the legitimate use of reason is to dissect, to analyze everything that exists

| Countie of the spirit shining through the soul develops. It was a spiritual body; but so far as you cannot do this, and you only look at the external, we cannot say that a beautiful exterior has any reference at all to a beautiful spirit.

| Verification of a Message. | To the Editor of the Banner of Light: | To the Message Department of the Runner of the survey of the Panner of the Runner of t

In the Message Department of the Banner of Light of this date a communication appears from ISAAC TABOR. I knew him intimately when I was preaching in New Bedford, some forty years ago. He was a Friend, took active part in all the moral agitations of that time, and of course was an abolitionist. I was a coworker with him.

and of course was an abolitionist. I was a coworker with him.

In New Bedford I first saw Frederick Douglas. In the vestry of my church he debated
with my parishioners, advocating endless punishment, they the salvation of all mankind.
He was then a fugitive slave, maintaining himself by sawing wood. Perceiving his ability as
a debater, I encouraged him to enter the lecture field. He then and there began his marvelous career. To-day he is United States Marshal in the capital of the nation!

About that time Lucy Faggin, a slave, was

velous career. To-day he is United States Marshal in the capital of the nation!

About that time Lucy Faggin, a slave, was brought from Richmond to New Bedford by her owner. I aided her to escape. For this, one of the best acts of my life, I was arrested and about to be cast into prison, when Isaac Tabor became my bail. The case never came to trial. My persecutors saw I was not guilty of any illegal act.

Nothing was then known of Modern Spiritualism; but when it appeared Friend Isaac accepted it, and to-day I am delighted to see the name of my benefactor in the Banner, he using what the Friends call the "plain language."

I have not the slightest reason to suppose that Miss Shelhamer ever knew that such a person as Isaac Tabor ever existed. Truly the Message Department of the Banner of Light is a marvelous affair!

J. M. Spean.

2210 Mount Vernon street, Phitadelphia, \( \)

A Sad Occurrence.

To the Editor of the Banner of Light:

Rose A., daughter of Lewis E. and Sarah A. Watermanlate of Boston, now of New York City-passed on by accident Saturday evening, Aug. 14th, 1880, at the early age of 15 years and 5 months.

In the full blush of innocent beauty and perfect health this sweet Rose, just blooming into maldenhood, was cruelly plucked from the tender stalk and instantly launched into

Being on the roof of the block in which her mother and sisters occupy a flat, with a number of children and their elders, as she was about to part from her friends and descend to the street, in some unaccountable way she passed over the rear edge of the roof, falling five stories and landing in the back yard, receiving fatal injuries; and half an ing in the pack yard, receiving latar injuries, and and in hour later her young spirit had passed from earthly life to join her twin sister Lily, who went when but a year old.

I have known the child for five years, and had she been the daughter of fortune she would have attracted wide at-

tention. Possessing extraordinary beauty, both of form and features, with a brilliant intellect, modest manners, kind and affectionate heart, trusting, and an extremely sensitive nature, she had wen her way into the hearts of all who knew her, as the vast throng who gathered to pay the last sad rites to her memory testified. Stout men knew none of the rest of the family, stood weeping over her

The house was packed in every room by old and young, all weeping bitterly from pure love for the unfortunate one; and their tributes were as remarkable in character as in amount. Her entire class of sixty children, belonging to the 12th-street school, many of them of the wealthlest families, with all of whom she was a favorite, came in a body to her funeral, bearing many bouquets, and a large set-piece of flowers, with the name of their mate wrought in rosebuds. Her teacher, who said sho was the lovellest child she ever lad, sent a large wreath with her pupil's name in buds. Perry Lodge, No. 134, Order of Good Templars, of which Rose was a member, brought an immense pillow of white rose-buds, in the centre of which in blush rose-buds was the name "Rose," and below it, in tea rose-buds, "We mourn our loss."

The Lyceum of the Society of Progressive Spiritualists sent a large wreath with the letters "C. P. L." in its centre, and at the bottom, in a profusion of delicate ferns, knotted together with ribbon, a large white lily and a blush rose,

typical of herself and twin sister.

The funeral services were performed by the Rev. Dr. Steene, of the Episcopal Church, and services equally impressive are seldom witnessed. As the angelically beautiful child lay in her rich casket, embedded in white rose-buds. her left hand reposing on her pure young breast, holding a white lily and white and red rose, she looked indeed as though, dressed for her bridal, she had fallen asleep in Flo-ra's arms. And to gaze upon the pyramid of richest flowers on the casket, one might have supposed it was the funeral of a Princess rather than that of a poor little girl, whose life had not been over-brilliant with the sunshing of fortune They were all the tokens of pure, disinterested love and admiration.

It was the funeral of a Princess! One of God's Princesses, bright and pure as an angel, for, as good Dr. Steene said, with tear-filled eyes, after he had read the sublime service: She was too young to have come to the responsibility of guilt, and too ignorant and innocent to have known crime.
Her life was as pure and sparkling as a gushing mountain stream, and as sweet and beautiful as the flower whose name she bore and adorned!

Dead! She is not dead, over whose cold and pulseless form men and women, strangers to the family, came to shed passionate, blinding tears!

She is not dead! to whom the old colored janifor and his wife came weeping, and praying that they might look upon the childish face and touch the childish lips of her "who always had a pleasant look and kindly word for them !"

Dead! She is not dead, whose tender grace draws the letter-carrier to her bier to drop a pearl upon her marble brow, and crave a bud that has touched her cheek, because he knows her winning voice will never cheer him in weary rounds again or chide him when he leaves her empty-hand-

Dead ! No! our blushing Rose is not dead, only snappe from the earth-stalk and transplanted to that fairer, bright er, sunnier clime, where no chilling blasts can ever; each her tender, sensitive nature, and where she shall bloom with her sister Lily into a glorious life of purity, so which si has gone, as Dr. Steene remarked, pure and bright as the brightest angels, to look him of Nazarete in the face with bright as th out a blush or tear, while her form reposes in Woodlaw's

## PUBLIC MEETINGS. ETC.

Will hold its Quarterly Convention at Stowe, Friday, Saturday and Sunday, Sept. 17th, 18th and 19th, Mris Shulkers who are to be present are Mrs. Famile J. Emma L. Paul, Miss. Nellie J. Kenyon, Mrs. S. A. Wiley, Mr. Emma L. Paul, Miss Jennie B. Hagan, A. E. Stanie, George A. Fuller of Dover, Mass., Henry B. Allen of Agherst, Mass., Mrs. M. S. Townsend-Wood of West Saylon, Mass. making an array of talent which cannot fill of ensuring a successful Convention.

All friends are cordially invited, and they can be assured that a three days' solourn with Col Bailey at the foot of that a three days' solourn with Col Bailey at the foot of Mt. Mansfield will prove both pleashit and profitable.

South Woodstock, Vt., Aug., 3th, 1889. The Vermont State Spiritualist Assocition

The Fourth Annual Congress of the National Liberal League of the National Liberal League.

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th and 18th of September next. All charter and iffo-members of the National Liberal League, the President and Secretary of each local auxiliary, and threadelegate from the same, are entitled to seats and votes in the Congress, and all annual members of the National League are eftitled to seats, but not to votes.

ELIZUR WRIGHT, President.

Boston, Mass., Aug., th., 1830.

The Twenty-Fifth Annual Meeting Of the Friendsof Auman Progress will be held at North Collins Station, Lrie Co., N. Y., twenty miles south of Buffalo, on the B. & S. W. Ry., on the 3d, 4th and 5th of September, 1889, commencing at 10 o'clock A. M. Good speakers and music will be in attendance. There will be a fee of 5 cmts for all persons over 12 years of age taken at the gate to defray expenses.

Per order of Com.

## Advertisements.

BALTIMORE ADVERTISEMENT.

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Aug. 7.

THE SPIRITUALIST NEWSPAPER.

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THE RETAIL PRICE IS \$2,00.

"THE ORPHANS' RESCUE.

In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all carthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resigna-tion, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream-a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell

toward his heroic sister, his little form nearly paralyzed with fear. SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

> THE RETAIL PRICE IS \$2,00. "HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfew tells the knell of parting day, " \* \* from the church tower bathed in sunset's fading light, "The lowing herd winds slowly over the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tirechness look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for ''my colt.' Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." ''Now fades the glimmering landscape on the sight," This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soil of the verse finds elequent expression. Here the "inspired song of home and the affections" is beautifully painted, affording another striking example of the versatility and talent of that highly gifted artist.

'Homeward" is not a Steel Engraving, but Stein---Copied in Black and Two

Tints in a high style of that art, by that eminent German Artist, THEODORE

H. LEIBLER. Its tints produce charming twilight effects. Size, 22x28.

THE RETAIL PRICE IS \$2,00. THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayno County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of high and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1. To give the picture its deepest significance and interest, the ideal with the real was united, embedying spirits-sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed, in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and caken bucket. A little further to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toll. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES. THE RETAIL PRICE IS \$1.00.

COLBY & RICH.

## Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 4, 1880.

Lake Pleasant Camp-Meeting.

The Closing Week-Synopsis of the Addresses-Miscellaneous Notes,

The closing days of the great Camp-Meeting-who shall describe them? | Each day large crowds have vis-Ited the grounds. New campers have arrived on almost every train. The city by the Lake has assumed gigantic proportions. The meeting has reached a magnitude of which its founders did not dream.

This yearly convocation is looked forward to with pleasure, for here you meet Spiritualists from all parts of the country and from foreign lands. Comparing notes, one learns something of the grandeur of the spiritual movement.

E. V. WILSON.

Notes of the memorial service held on Monday, Aug. 23d, have already appeared in this correspondence. The good work of selling our ascended colleague's book goes on with a will; photographic views of the grand stand, as it appeared on the occasion of the service, are also selling rapidly. The general feeling is that something must be done to aid Mr. Wilson's family in their present financial embarrassment.

The writer has received a letter from A. B. French, of Ohlo, one of the ablest lecturers in the ranks of Spir-Itualism, in which the following sentences are to be

"CLYDE, OHIO, Aug. 23d, 1880, have had; who is perfect? But he was brave and

have had; who is perfect? But he was brave and earnest.

There ought to be a memorial service held at Lake Pleasant in his honor. I wish I could be with you to speak for him whose tongue is, now silent. Had he been a Methodist, and traveled half as far and worked as nobly, half a thousand pulpits would have done him honor. The old and tried ones are going very fast! Shall we build forward where they have dropped the great sledge-hammer of truth? They have built for themselves monuments which will endure when marble shall corrode and grante crumble.

Bro, Wilson's last words were: 'Is this death?' What a text for a fruitful sermon! No doubt the light of the unseen continent was then upon him, radiant in its untold splendor. Our dear brother, recognizing the glorious fact, exclaimed: 'Is this death.'

The world has had more genius, but no greater zeal than his. His life is a miracle—from sea captain to hotel keeper; then traveling lecturer.

Cheer 'Farmer Mary'—his wife—with a voice from Lake Pleasant!

The writer takes pleasure in assuring our cloquent

The writer takes pleasure in assuring our eloquent western friend and all others interested that neither E. V. Wilson nor Farmer Mary was forgotten at Lake

Substantial tokens of remembrance and esteem have ere this reached the Illinois farm.

TUESDAY, AUG. 24.

C. Fannie Allyn delivered the regular address in the afternoon. She took various subjects from the audience. Christianity, Women of the Future, The Mis sion of Woman, were among the topics suggested. The speaker proceeded to treat each of these themes in an able manner. She claimed that morality, truth and love were more divine than any system of belief. Woman would never be free until she had outgrown the limitations of theological Christianity. Ministers should have over their pulpits this motto: "Malice toward none and charity for all," Instead of Bible texts. In the future mankind would unite on a creedless platform, and high and noble living would be hon ored above all else.

A large audience was in attendance, and the speaker was attentively listened to and frequently applauded. WEDNESDAY.

Owing to the rain, Ed. S. Wheeler spoke in the hall in the forenoon. His speech created a profound impression, and loud calls were made for the issue of the address in tract form.

The Grattan Smith family sang "'Tis Coming Up the Steep of Time," with such skill and enthusiasm that expressions of delight were heard among the audience. Mr. Wheeler then spoke as follows:

dience. Mr. Wheeler their spoke as follows:

"My theme, as I have announced, will be, 'Things I do not Know,' not, as has been reported, 'The Things I do not Know,' for that would include all I don't know; some of my friends have heard the latter, and, naturally enough, I do not see them before me. ILaughter.]

M. Arago, the famous astronomer, declared that he who, outside of pure mathematics, pronounced the word impossible, was guilty of an imprudence. This line of the possible is one of the important things I don't know. I could apply the fact of my ignorance to many things in schence and elsewhere; but as pertinent to this occasion I shall attempt to consider the matter of Phenomenal Spiritualism.

I see as to such phenomena, in certain claimed cases, a dear and honored old friend of mine has, by a slip of the pen or otherwise, used the mischievous word impossible,' and that in a manner not connected with pure mathematics. The first rap removed the whole subject of so called physical phenomena in Spiritualism beyond the range of 'common' means of scientific discrimination. The simplest story of 'dancing tables' is an outrage upon 'common' sense, for in all common experience respectable, well-made for insulted has necessariant of the part of the properties of the prop

discrimination. The simplest story of 'dancing tables' is an outrage upon 'common' sense, for in all common experience respectable, well-made furniture has behaved with becoming gravity."

The speaker gave some remarkable facts from his som experience, involving the moving of ponderable bodies by spirits, independent state-writing, the passing of solids through solids, and the materialization of fresh human blood, etc., descanting upon those phenomena. The speaker observed, "Such statements are utterly incredible to any and all except those who have seen the same or similar, and we should take no exception when we were disbelleved in regard to such performances, which seemed most impossible to the most scientific.

scientific.

Science gave us 'facts'—clam-shells and statistics; it took us and dried us up, bundled us and labeled us, then laid us on the shelf among other dead relies, victims of a catalogue. Let us not blaspheme science; hers are civilization, the steam engine, printing press, telegraph, telephone, electric light and electric production.

telegraph, telephone, electric light and electric pro-pulsion. To science we owe our progress in material good, but when we reach the open grave the apparatus disappears in the abyss; and when we ask What of our dead? we are told they are chemically dissolved, disintegrated forever!

'Science' has made the earth from and the heavens brass, and bound us around with an impenetrable horizon of assumed immutable law, defining the possi-ble. To science the things I have related are impossi-ble, because they are illegal. What is the law of the spirit rap? Ah! that is one of the things I don't know; can any of you inform me of the scientist who does?

One thing we were taught in school as axiomatic:

One thing we were taught in school as axiomatic: One thing we were taught in school as axiomatic: No two atoms of matter can occupy the same point in space at the same time. Spiritualism abolishes the atom, divides the indivisible, and reduces the infinitesimal. Instead of the atomic axiom, ever incapable of proof, read: No two forces of like character and intensity can operate in opposite directions on the same line at the same time. Yet several messages pass at once on the telegraphic

of proof, read: No two forces of like character and intensity can operate in opposite directions on the same line at the same time.

Yet several messages pass at once on the telegraphic wire in opposite directions, I am told. Yes; but the force, although of like character, varies in intensity, in form of vibration.

The various States of the Union have their lex locf, and one of the things I don't know, but of which I have a suspicion, is that either there is a local law in the region where our Spiritualism takes us, or that the laws we know become so modified in operation by condition and environment, that to all apparent practical purposes they have the force of new enactments!

Spiritualism enlarges our horizon, lets us out into a new world—saves us from despair. Inspired by heaven-born hope we laugh at suggested, ay, sworn limitations. The force for which science can find no law, to which none can assign a limit, may—will—in its higher progress, raise the state of humanity, just as miraculously as it lifts a table; the insane asylum, the State prison and the fort, the almshouse as well. It is no more strange that we should one day ere long see flowers bloom, and children play over the ruins of their tenautiess walls, than that the 'impossible' should be done, in passing solids through solids, or writing the evidence of immortality on a chemically clean slate with a chemically clean finger!

There are but two things, Soul and Force, and these two are one! Instead of material atoms, we have centres of polarity—forms of force; this is the basis of Spiritualism, and its only by a comprehension in part of this, that we can prepare ourselves for investigation. The old facilities fail, and a new method must be evolved. Another thing I am sorry I don't know, is what that method fully is. One thing I can say, as the spirit that spoke from the burning bush to Moses. 'Put thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

One thing we have proved—more we shall know over the open grave,

This discourse was the subject of universal comment, and most flattering encomiums were heaped upon the speaker.

IN THE AFTERNOON Mrs. R. Shepard, of Minnesota, spoke from the grand stand. Rev. Samuel Watson, of Tennessee, pronounced an invocation, after which Mrs. Shepard proceeded with her discourse. Her theme was "The Storm."

She said that as there were tempests in the material universe which cleared the atmosphere, so in the mental world great agitations arose which in the end resulted in establishing great movements which blessed mankind. The early teachers were crucified; present saviours, who were sounding the new doctrines of Spiritualism, were often denounced by bigots. Peace succeeds the storm in the physical realm; so in the spiritual—out of all the chaos and controversy of the present a blessed system of thought will rise, which will be of inestimable value to mankind.

AN EXPLANATION.

The writer, at this juncture, desires to state that he inadvertently omitted (in the haste of making up the concluding portion of last week's letter, to mention that Mrs. Shepard participated in the memorial services to E. V. Wilson, on Monday (23d). On that occasion, our sister delivered an impressive poetical improvisation, which was highly appreciated by all. The writer trusts that Mrs. Shepard and the public will pardon this oversight, in view of the multiplicity of cases which crowded upon him, in such a colossal gathering as Lake Pleasant.

GEORGE II. GEER,

of Minnesota, followed Mrs. Shepard. He said:

"There are always surprises in store for one. After laboring as best 1 could for several years, I find myself at Lake Pleasant. I am delighted with the meeting. Thousands gather here to listen to the truths of Spiritualism. At Neshaminy Falls and Onset Bay, I saw large assemblages listening to our speakers. Thus the good work goes on. We should labor to benefit each other. That is the function of these meetings. What methods are best adapted to promote the growth of this movement. This is a tople worthy of meditation. The cause of Spiritualism will continue, because it has its roots in the soil of the human soul. Let us happily blend inspiration, the facts of mediumship; scholarship and the scientific method, so as to conserve all good things. good things.

Mr. President, I feel like congratulating you on the success of this Camp-Meeting."

THURSDAY.

W. J. Colville, of England, spoke in the morning, and delivered an address which was received with the greatest enthusiasm. The topic was, "Inspiration-Past, Present and Future." Following is a digest of the speech:

The inference is that you are all interested to a greater or less degree in Spiritualism. You meet here to wisely blend physical recreation, mental enlightenment and spiritual unfoldment. The inspiration of the past has been misunderstood. It was adapted to that time; not necessarily to the present or future. The old inspiration became corrupted. To day faith in the spiritual has declined. The ages have failed to rightly interpret God's bible, Nature. Spiritualists agree on the fundamental doctrine of spirit communion. On points of speculative belief they differ widely. Spiritualists also agree that happiness in the next life results from the quality of one's life here; and the same may be said of suffering.

Underlying the old myths there are glorious truths. The inspiration of the past was sufficient for the time. Some ask, Why not give more? We answer, You receive as fast as you are able to digest.

It is folly to deny what one knows nothing about! [Applause.] One should say, I am waiting for light; I will suspend judgment until I have familiarized myself with the subject! [Applause.]

Concluding, the speaker adverted at length to Joseph Cook's recent fulminations against Spiritualists. He said:

said:

Last season Mr. Cook accepted—to all Intents and purposes—the facts of Spiritualism. Now he is seeking to surrender to the church under the cry of "evil spirits." This will not do. If communing with the spirit. World he a heinous crime, let Joseph Cook be consistent and hurt the epithet "reptile" in the direction of his professed Lord and Master. [Applause.]

Mr. Colville seemed to receive a sudden influx of spirit power, and branched off upon the topic of mediumship, with special reference to materializations. He spoke with power, thrilling the audience. He held that materialization was a fact; he spoke whereof he knew. Relative to visiting mediums he argued that visitors should go with love in their souls; no one had a moral right to visit a scance saying, The medium is a cheat, on hearsay evidence.

Mediumship was the basis of Spiritualism! [Prolonged applause.] The chatter of some Indian spirit would convince people upon whom the most cloquent philosophical discourses would fall unheeded. [Applause.] All phiases of phenomenal Spiritualism were—fundamentally considered—on an equality. There was no high, no low. Talk about outgrowing the manifestations was unphilosophical. [Applause.] Still Spiritualism meant something more than spirit communion. All reforms should have their special consideration in order and systematically.

The young speaker was loudly cheered at the conclusion of his address, which immediately became the subject of favorable comment throughout the camp.

IN THE AFTERNOON

Rev. Samuel Watson, of Tennessee, was the speaker. This distinguished brother brings to the platform the culture of the church, minus its superstitions. He is always listened to with pleasure. Following is a digest of his remarks:

A few days ago I heard Joseph Cook speak. Ho made a most unmanly tirade against Spiritualists, and against mediums in particular. Now, preachers are the most inveterate enemies of Spiritualism. There are three stages through which they must pass in the are three stages through which they must pass in the study of Spiritualism: (1) The humbug cry. Mr. Cook has passed that point, for in Epes Sargent's house he, witnessed the grand medial powers of C. E. Watkins. (2) The cry of devil; and (3) The-Bible-is-against-it theory. Cook is now balancing himself—or trying to—between the last two theories. The speaker then took up the question of Bible opposition to Spiritualism, and lucidly explained the fallacy of such an argument against the movement.

False worship of the Bible was injurious to man-

against the movement.

False worship of the Bible was injurious to mankind. I am radical, exclaimed Mr. Watson, on this point; also on the doctrine of vicarious atonement. You must save yourself. [Applause.] The lecturer analyzed the basic doctrines of theolo-

gy, the fall of man, etc., and closed with a vigorous and eloquent appeal for human brotherhood.

A TRIBUTE TO REV. MR. WATSON. Ed. S. Wheeler, of Philadelphia, rose at the conclu-

sion of Mr. Watson's speech, and spoke as follows: I rise to salute my brother from Tennessee. Years ago I said that the doctrine of the vicarious atonement was a curse to mankind. I am happy that today I hear Dr. Watson corroborate the statement. Years ago I was favored with an interview with this cultured gentleman, in Memphis. He honored me by consulting my relative to the publication of his pay consulting me relative to the publication of his now famous book, "The Clock Struck One." I read the MSS., and said. By all means publish the work.

I honor Mr. Watson for his heroism in stepping out of the Church—in being true to his convictions. He brings to us the culture and method of the Church. All honor to him! [Applause.]

Buy his books, friends—he is too modest even to mention them.

Mr. Wheeler closed his speech with a flight of pathetic cloquence that brought tears to the eyes of

many.

IN THE EVENING The dancing pavilion was brilliantly illuminated, the occasion being the grand masquerade party, that for two weeks past has been one of the prevailing topics of social talk. The costumes worn were appropriate, many of them being notably rich and elaborate, while others partook strongly of the comic, and excited general merriment. The attendance of maskers was estimated at about one hundred couples, and the affair was far ahead of the one held last season. The orchestra did itself great credit, and everything conspired to render the occasion pleasant.

FRIDAY. Mrs. Stiles, of Worcester, described spirits from the stand, in the audience, and many of them were recognized. The singing was fine, and highly compli mented.

IN THE AFTERNOON Mrs. Sarah A. Byrnes addressed a large audlence on the general theme of Spiritualism, which she he lleved to be more fully comprehended to-day than ever before. She believed we are called upon to look at it in its broadest and most practical light, yet we should step cautiously, and sift the good from the crude, for there is much of the chaff mixed with the wheat. Care should be taken against too rank a growth, for we can become bigots in liberalism as well as limited in Spiritualism. There is no use tri-fling with differences of opinion, but turn to the cause of their origin, and by careful, patient investigation, endeavor to judge between the right and wrong.

The speaker was listened to with rapt attention, and

pointed out many of the fallacies of the different 'isms." She is always a welcome itinerant at this and other meetings. Her recent return to the lecturefield has been signalized by some fine successes.

SATURDAY. In the forenoon speeches were made by Dr. J. M. Peebles, Ed. S. Wheeler and Rev. S. Watson, which

vere well received. In the afternoon Prof. Wm. Denton delivered a powerful address on the Bible. He was listened to by a

large audience, and his utterances were frequently ap plauded.

THE WILSON MEMORIAL-ASSOCIATION was organized, with the following officers: President, Dr. Joseph Beals, of Greenfield, Mass.; Vice-Presidents, E. S. Wheeler, of Philadelphia, Pa.; Dr. J. M. Peebles, of Hammonton, N. J.; Hudson Tuttle, of Berlin Heights, Ohio; Treasurer, H.J. Newton, of New York City; Secretary, S. B. Nichols, of Brooklyn, N. Y.

SUNDAY. Dr. J. M. Peebles delivered the regular address at 10:45 A. M. He was greeted by a very large audience. The "Pilgrim" was warmly welcomed by the vast assemblage. The great traveler has many friends all over the world. He has been an indefatigable worker with tongue and pen. The years deal-lightly with him, and he speaks with his old-time vigor. He said, in substance:

he speaks with his old-time vigor. He sald, in substance:

Looking back into the measurcless ages of the past, I see gaseous fire-mist, star-dust, an oceanic realm of matter containing in itself polarized points, atoms, molecules, elements and forces, out from which was evolved this world, so full of beauty and grandeur. But whence man? Was he created some six thousand years ago? Is he the gradual outcome from apes and gorillas? or did he eternally precist, awaiting incarnation? Science demonstrates the unity of the human species. There are many tribes and races, and yet but one human species. Man as a moral and spiritual being did not descend from the monkey. The body came up through the lower gradations; but the body is not the man. It is the shell that covers the man. Darwinism grapples with but one side of human existence. As a segment of the circle of evolution it is useful, and Darwin is to be honored as a fact-gatherer. But facts are not always truths. The word creation must give place to the better word evolution. Science and true religion are in perfect harmony. It belongs to spiritual science, to phenomenal Spiritualism, to sound the depths of human nature and to demonstrate the certainty of a future existence.

I am soul: otherwise expressed, the soul is the man. And this soul is conscious of God, the Fathersoul. Intellect knows less of God than consciousness or conscience. Nature is the oldest revealine of God. It is the most sacred Bible, and every dewdrop, every rippling stream, every loating cloud and blazing star, is an inspired page in this Bible, written by the finger of God. This Bible reveals no forgiveness in the sense of remission from just punishment. It ever voices the truth, obey and five.

Man is naturally worshipful. All clans and races have their altars and temples. Burn all the world's printed Bibles, and men would still worship. They would manifest the religious element. Among the underlying truths that tend to perfect human nature are a knowledge of the future life, faith in immor

obedience to moral law, and trust in the divine perfections of God.

The religious element, connecting man consciously with the Divine Cause and the overshadowing world of immortality, is the noblest quality in human nature. It is the lamp within, the fire upon the altar, that must be kept burning perpetually. The great positive religion of love cradles the heaving continents of humanity, for God is love, and love is the attractive magnet of the universe. Hate is the centrifugal discordant force. Light, like love, is positive. Light and darkness can and do have communion, like twilight hours, in this world. The wheat and tares were to grow together until the harvest. Judas went to his own place. Each person gravitates at death to the plane that he belongs to. Both the heavens and hells are open to carth, demonstrating the angelology and demonology of the past. Spiritualism is the best and the most dangerous thing on earth. The best, because conquering death and reintroducing us to the loved in heaven. It is the gospel of the ages. It is a sunny philosophy, and a divine religion. It leads the thirsty to living fountains; it breaks the chains of bigotry; it feeds the hungry with the bread of heaven, and placking away the thorns of life, it plants along our paths the flowers of undying affection. The cycle of myth and dogna is closing. The angels are in the clouds of heaven, and they are calling us to come up higher.

IN THE AFTERNOON

Prof. Denton gave a most interesting speech. Following is a brief synopsis of his address:

ing is a brief synopsis of his address:

"Whence these various living forms, and how came I into existence?" It is one of the first questions of lisping infancy, and often the subject of greatest interest to the aged sage. Answers to these questions, however numerous, range themselves into two grand divisions; we, in common with all other living beings, came into existence either by the operation of law or by miracle. There is nothing that the study of natural science so profoundly impresses upon the human mind as the universality and the continuous operation of law. The more we become familiar with the heavens and the earth, the more clearly we see their varied phenomena to be the offspring of natural causes. Indeed, the very existence of our planet and of similar bodies in space is now generally attributed to their action. Herschel, LaPlace, Comte, Humboldt, Mitchell, Agassiz, and indeed every scientific person familiar with the discoveries of astronomy and the facts of geology, believe that our planet, as well as the whole solar and astral systems, came into their present form by the operation of law.

Whirled from the sun originally, as drops are from a revolving grindstone, our planet was, by the law of gravitation, molded into its present shape. The infant liquid globe lay in its arms, and its present shape indicates its perfect obedience, its pervading influence. As it cooled a rocky crust formed upon its surface by the operation of the law of cohesion, which binds particles of matter together and thus forms solid bodies. Over in that rocky crust we find hundreds of minevals, produced by the law of chemical affinity, which unites unlike particles of matter, and by their union produces new forms.

When we thus see the operation of law for millions of years, rounding the globe, forming its crust, producing the various minerals that constitute the substance of that crust and shaping them into such beautiful and perfect forms, what more natural than to believe that the domain of law extends over the organic "Whence these various living forms, and how came I

preexisted and preoperated, hence we have a natural pyramid, of which gravitation is the base and crystalization the summit.

Nearly all intelligent persons now acknowledge that the rocks composing the earth's crust were formed by the operation of natural law; granitic rocks by the slow cooling of fiery fluid matter under pressure; metamorphic rocks from the decomposition and disintegration of the granitic, and the reformative and crystallization of the material; and the fossiliferous rocks by the agency of water and the assistance of plants and animals. The oil that we burn in our lamps, the coal we consume in our stoves, the salt, marble, lead and lime are all the product of law. By it trees grow from seeds that are utterly unlike them, and all animals advance from a minute germ, that does not bear the most distant resemblance to the ultimate being. It was once thought that the thunder's roll in the heavens was the voice of a personal delty, the lightning's flash was the glare of his angry eye, the tornado, that found a paradise before it and left a desert behind it, was the blast of his nostrils, and the earthquake that swallowed a city at a gulp was his agent to punish a gully people. Now, back of the lightning and the thunder we discover the electricity that goes up with the ascending vapor; the intensely heated atmosphere precedes the hurricane, and beneath the carthquakelles the cooling globe.

These laws are, as I believe, but the modes of operation of an unseen, but ever-present, ever-active, spirit; but a spirit which, as far as we can tell by our own experience and that of our fellows, operates invariably by law; and it is therefore most reasonable to suppose that all forms of life, including man, have come into existence by natural processes, which we may reasonably suppose are still at work upon our globe.

Prof. Denton is a great favorite with the attendants at Lake Pleasant, and his trenchant sentences are always eagerly listened to. His trumpet has no uncer tain sound, and whenever he speaks the "dry bones" are stirred, and a prolonged theological discussion is

NOTES. Prof. Cadwell, the well-known lecturer on mesmerism, desires to state that he was favored with a very satisfactory sitting with C. E. Watkins at Lake Pleas ant Camp-Meeting. Writing came—the usual folded state test—under circumstances where deception was impossible. The communication was lengthy and was signed by the full name of a very dear departed friend. The Professor is enthusiastic over this phenomenon. He also states that the communication which recently appeared in the Banner of Light from Emma M. Livermore he recognizes. The Professor will speak at the Sunapee Lake Camp-Meeting.

The writer presents his compliments to John ADAMS. ESO., of the Fitchburg Railroad, and asks to be recognized as something of a prophet. Months ago it was whispered to the railroad king that the meeting at Lake Pleasant this year would far exceed all previous gatherings. Such is the case, Mr. Adams,

Capt. H. H. Brown is in luck this year. He has had several benefits at the Lake, which must have netted him a very handsome sum. Local talent contributed to make a very interesting entertainment in the hall, on Wednesday evening, Aug. 25th, on which the Captain made a short but fine address. He closed as fol-

"If I do my work any better in the future, remember that you have put it in my power to do so, by the unselfish kindness which you have so copiously showered upon me. I do not take this reception as wholly to myself; it is a tribute to all our brave workers. May the glorious word, 'Fraternity,' be our watchword."

Dr. C. C. York, a veteran healer, has been performing good cures at the Lake. He is a successful worker. F. A. Moore, formerly of Washington, a prominent and intelligent Spiritualist, states that W. J. Colville answered questions at his (Colville's) reception the other evening at the Lake, with consummate ability.

Rev. A. A. Wheelock arrived on the ground for a second visit, Aug. 27th. His reports relative to the

Lake George meeting are favorable. Mr. A. B. Severance and wife (Dr. Juliet H. Severance), of Milwaukee, prolonged their visit to Lake Pleasant until the close of the meeting.

W. H. Vosburgh, of Troy, N. Y., an old-time Spiritualist, is meeting with excellent success as a healer. He has many cases in Troy and vicinity. A wide field of usefulness is opening to Mr. Vosburgh, and he should be called into active service as a medium. Dr. Patch, who was stricken down at camp during a heavy thunder storm, can testify as to Mr. Vosburgh's healing nowers.

Mediumship, in its various phases, was never so well represented at Lake Pleasant as during the present meeting. Hundreds have been converted to Spiritualism through convincing tests given by different medi-

B. B. Hill, of Springfield, Mass., states that on the evening of Aug. 26th E. V. Wilson materialized at a seance given by the Eddy Brothers at Lake Pleasant. Mr. Hill was within six feet of Bro. Wilson. The materialized spirit appeared twice; his voice was natural but weak; he gave descriptive tests as of yore, when incarnated in the body. Mr. Hill has witnessed materializations in all parts of the country, and affirms that what he gaw on the occasion referred to ranks ahead of all his previous experience in that direction.

E. Rogers and wife, of Troy, N. Y., and Mrs. William Brunton, of Brighton, Mass., arrived in camp Aug. 27th.

Mrs. Shepard and Mrs. Mason were given testimonial receptions by their friends, which were eminently successful. Tearful partings were the order of the day at the

station, when camp broke up. Newburyport, Utica and New London delegations were only consoled by the thought of meeting again next year.

Mrs. E. McNell, of Philadelphia, was successful in her séances at Lake Pleasant. The Grattan Smith family, of Painesville, Ohio, have

won plaudits from the people. Their engagement has been an unqualified success, and it will be a disap-pointment to thousands if the Association fails to secure their services for another year.

Mrs. Nelson has been holding successful scances. The same may be said of Dr. Jack, Arthur Hodges, and hosts of others, whose names would fill a column of the Banner of Light.

Keeler and Rothermel and the Eddy Brothers have been flooded with visitors.

The " Pligrim," Dr. J. M. Peebles, arrived Aug. 27th, looking finely. He was greeted with hearty good cheer by hundreds. "Ho for Lake George Camp-Meeting and Sunapee

Lake!" was the cry from departing trains. Mrs. Stiles, of Worcester, gave a good test to Mrs. E. McNeil, of Philadelphia, who is an excellent medium. Mrs. Sibley, of Worcester, whose home is a haven of restfor mediums, enjoyed her sojourn at Lake Pleas-

W. H. Spear, of the Boston Herald, is a competent journalist. Gentlemanly in appearance and conduct, he wins friends both for himself and the great journal which he so ably represents.

The Troy and Boston and New York Central folks have done well this year in travel to Lake Pleasant. But you can double it, gentlemen, by more advertising along your lines.

The writer, in behalf of Colby & Rich, returns thanks to the hundreds who have subscribed for the Banner

of Light. Dr. F. H. Lynn, of Philadelphia, left the Camp for home Aug. 27th. He enjoyed his visit, and will probably secure a lot for next year.

W. W. Currier, of the Onset Bay Association, made a flying trip to Lake Pleasant. John Hawkes, Esq., and family, of Turner's Falls,

Mass., were residents of the Camp.
President Beals has been a faithful official. His estimable wife is a blessing to him. She cheers him on

Mrs. Harvey Lyman's cottage was crowded on the evening of the reception to Mr. Colville. Mr. and Mrs. Frank Beals, of Corning, N. Y., enjoyed their sojourn at Lake Pleasant.

Daniel B. Allen, Esq., who so kindly remembered the speakers at Onset Bay, deserves a medal. The writer returns thanks for his \$5,00. May Mr. Allen live long and attend all the Spiritualist Camp-Meetings throughout the country, is the earnest prayer of the band of itinerant Spiritualist lecturers.

Good luck to the Grattan Smith family journey to your Ohlo home. Come and see us again at Lake Pleasant, Onset Bay and Neshaminy Falls.

Capt. Russell, you and your corps of musicians nobly sustained the well-earned reputation of being firstclass performers. The Fitchburg band is A No. 1. The testimonial to the Grattan Smith family on Fri-

day evening, 27th ult., was a brilliant success, Remember Farmer Mary. A note to Lombard, Ill. will be cordially welcomed by her. The Wilson Memorial Association is well officered. Something practical will be done.

The Pilgrim's friends crowded around him at Lake Pleasant. Pleasant are such greetings. Mrs. E. McNell, of Philadelphia, gave a public test seance in the hall Saturday, the 28th, which was very

Mr. S. H. Bradley, chief of the Banner of Light com posing room, made a brief visit to Lake Pleasant. Well, we all had a good time at Lake Pleasant-a feast of reason and recreation. Good-by until next

Cape Cod Camp-Meeting.

vear.

Monday afternoon was spent in conference. Drs. Storer, Peebles, Greenleaf, Mr. Smalley and others participating in the discussion of the question, "What is the Condition of the Soul after Death?" It was very interesting, each one expressing his thought, and some giving items from their experience relating to the subect. The meeting closed with a poem on " Immortal

Life" by Miss Jennie B. Hagan. The first in the order of exercises on Tuesday afternoon was an invocation by Mrs. Wood, after which came an address by Dr. J. M. Peebles on "The Origin of Human Life." The human species are one. There are many races, and the races and their color originate through climate, condition and culture. Men's bodies came up from the lower races—their souls came from God. The soul eternally preexisted and is a part of the

Oversoul of God. Dr. Peebles was followed by Mrs. Wood in some very interesting remarks on "Our Duties to Humanity." Miss Hagan then gave poems on presented topics: "Home and Mother," "Gathering Flowers in Heaven," etc.

Wednesday morning, met in conference, but the rain soon drove all into the cottages for shelter. As the storm continued through the afternoon, most of those who were on the ground met in one of the large tents and held a circle, whereat a few tests were given.

The conference on Thursday morning was opened by Kles Doane, followed by Mrs. Wood, Mr. Fuller and others. It closed with a poem on "Old Age," by Jennie B. Hagan.

Afternoon services opened by Mrs. Wood with an inspirational poem, "Unity." After singing by the choir, Mrs. Wood gave an address on Spiritualism. Spiritualism was announced to comprehend all things-spirit being the power, and matter the means of its manifestation. Love was defined as the spiritpower of God in and through nature purifying and elevating nature, and the broader the platform the more

purifying the influence became. Friday A. M., conference opened by singing by Capt. W. B. Kelley. The meetings which have been held each morning have been very interesting. The subject of this morning's discussion was "Temperance." Poem by Miss Hagan, "The Bobolink." In the afternoon Mr. Geer gave a short account of

his experience, and suggested as a theme for Miss Hagan's poem that which was to be the subject of his lecture. "The Future Church." After the lecture which was excellent, the question was given, "Is mediumship a fact of universal human nature? and if so, what are its uses?"

Dr. I. P. Greenleaf "never did better," as everybody says, than on Saturday, when he delivered a masterly discourse upon "The Methods of Spiritual Culture and Growth." A dozen years' acquaintance with the doctor leads every year to a higher apprecia-

tion of him as a speaker and a man. On Sunday, Aug. 20th, the extra trains from Boston and the Cape brought great accessions to the number who came by carriages, of which the outlying grove was full. Not less than twenty five hundred persons were present. The choir received an accession from the Provincetown Quartette, who had given a concert on the grounds on Saturday evening, and the music was inspiring. Miss Jennie B. Hagan, ever ready and ever capable of pouring forth from an inexhaustible fountain poems upon subjects given by the audience, interspersed in this manner the exercises of the day. As everywhere else, Miss Jennie is a great favorite.

Rev. L. K. Washburn, of Chelsen, delivered the morning lecture upon "The Old Faith and the New." He is a radical preacher, nominally a free-religionist, and practically a bold, courageous, eloquent and cultured thinker and speaker. He emphasizes the duties and privileges of to-day, believes in scientific methods and their conclusions, and is hopeful and inspiring in his outlook toward the future of mankind. His discourse was fearless and uncompromising, and his metaphors brilliant and impressive.

Cephas B. Lynn, in the afternoon, grandly presented the "Spiritualism of To-day" as comprehending the culmination of the latest scientific conclusions, and the best thoughts of philosophy and religion.

The Cape Cod Camp-Meeting is to be a permanent institution. A new building is immediately to be erected, the money for which has been subscribed: the dining-room of Steele & Whitcomb to occupy the lower floor, and lodging-rooms for speakers and visitors to be furnished comfortably on the second floor.

jected and have carried on this meeting for fourteen years. H. B. S. Cassadaga Lake Free Association

Another success has greeted the veterans who pro-

Camp-Meeting. We are in receipt of the following, which is contributed to our columns by Giles B. Stebbins, Esq., under

date of Aug. 23d: I have just closed a four days' stay on an Island in this beautiful lake, or chain of lakes, three miles long. Here the Association have twenty-five acres of land, and can get more. A bridge links them to the depotsome forty rods from their gate—of the Dunkirk and Alleghany Valley Railroad, fourteen miles southeast of Dunkirk. The native forest of large pines and oaks stood untouched on these grounds a year ago, and they have made some acres feasible for roads and tents by clearing away trees and brush where too thick. A plain hotel, in which some forty persons can find room, is full, and is well kept. A score of cottages and tents are up, and more are building. Thirty lots are sold and more wanted as soon as surveyed, and a larger hotel is to go up. All is paid for, and stock is selling in twenty-dollar shares for future enlargements. All this "from the stump" in one year, and a firm resolve on the part of the directors-Messrs. Skidmore, Cobb, Carter, Chase, and others—to "push things." for.

permanent work. The lake is six hundred feet above Lake Eric, giving a pure, cool air. The location is midway between the scaboard camp-meetings and those in the West, and a well-settled farming region, with many Spiritualists and liberal people, is all about. With good and wise management this is to grow to a large camp. The audiences are now large on Sundays; some fifteen hundred or more being here yesterday to hear Dr. Spinney, Mrs. Colby, Mrs. Morse and myself; O. P. Kellogg and Mr. Cobb presiding and the people be-

having well. On Saturday we had a remarkable mediumistic test by slate-writing. I had met Mr. R. W. Sour of Titusville. Pa., an intelligent and sincere man, some thirty years of age, who was here with his wife. Both are German, and he has psychography and materializations; the first most convincing, as it is one of the best tests by its nature, giving manual skill without visible hands, and intelligence combined, with conditions fair-

ly open to all. Just before our morning meeting in the hall, I met him, with his two slates tied together, and carefully examined them to see that they were clean of writing, as did O. P. Kellogg. He said he felt that something was coming for the meeting, and did not go out of our sight a moment. I sat near the end of the low platform, which had no desk or chair on it, no railing in front. but two hundred persons seated around in full view and in full daylight. Mr. Kellogg opened by some introductory and well-chosen remarks, saying nothing of the medium, as no one but ourselves knew of his being influenced. He soon came and sat very near me held his slates, tied together, out on his open hand, or spread fingers, his arm outstretched to its full length. Mr. Kellogg at once asked the audience to keep perfect quiet, and all sat and watched in silence. Kellogg and myself standing near the slates and hearing plainly, as did some others in their seats near, the noise of the little pencil writing inside the slates, dotting, crossing and punctuating, as it moved swiftly on. Soon the medium reached out his other hand quickly, turned the slates over, as though the under one was filled, and the message was to be continued on the one now put beneath by this reversal, put the hand again on his lap and the writing went on. He soon handed the slate to Mr. Kellogg, but instantly took it back, saying, "I did not give the name." For a moment we again heard the noise of the pencil, and the slates were handed back, opened, and found filled with writing in a plain and clear hand. I read the writing to the audience as

follows: follows:

"FRIENDS OF PROGRESS: I am glad to be here, and much pleased to write this. I thought it was a good opportunity for this large assemblage to prove what has often been done, the immortality of the soul. Now I well know that some will dispute this fact, but what if they do? I know the world is still quite full of those, on this point, respectable ignoramuses. I will close by stating a fact: Friends, depend on my veracity. I tell you most emphatically, the spirit-world is peopled from our world, and they cannot depend upon peopled from our world, and they cannot depend upon another man's light for their salvation. They must not only believe and know for themselves, but they must do the work for themselves. Do right; be true and good; that is what counts.

Truly yours,
H. H. ROUSE."

At the close of the reading, Mr. Kellogg said to me: The brother of this man, Mr. Rouse, now Chief of Police of Titusville, just came into the hall before this was read. I will see him." He took the slate, showed it to Mr. Rouse, who said at once, with tears on his cheeks, "It is from my brother, and is like his hand-writing," and took from his pocket a letter, the last he had from this brother, who passed away some six years ago. That letter I carefully compared, as did others, with the slate-writing, and I call it a good fac simile. The signature is perfect, and the whole I should pronounce the same hand-writing.

Thus I give the plain, unvarnished facts of one of the most remarkable manifestations ever witnessed. Mr. Sour surely should be widely known. He is a man of good character, unpretending, earnest and devoted in his appearance.

Lake George (N. Y.) Camp-Meeting.

Services at this Camp-Meeting will begin on Sunday, Sept. 5th, when addresses will be delivered by Rev. A. A. Wheelock, of Ballston Spa, N. Y., and Capt. H. H. Brown. The Grattan Smith family, whose singing has so delighted the people at Lake Pleasant, will be present; also, Charles W. Sullivan, of Boston, the well-known singer and character artist.

According to circular, the Lake George Camp-Meeting will hold through the month of September. The route to this meeting is as follows: At Saratoga take the Delaware & Hudson Canal Co. Railroad to Glens Falls; thence an hour's ride to Fort Gage Grove, commanding a superb view of Lake George.

## The North Collins (N. Y.) Meeting.

The gatherings at this point each year have become famous. Hemlock Hall is uniformly crowded, and the speakers are always given the most respectful attention. The meeting this year will be held on Sept. 3d. 4th and 5th, and a large attendance is expected. A full report of the proceedings will appear in the Banner of Light, which will be represented at the meeting. North Collins is twenty miles south of Buffalo.

Hop Bitters cures by removing the cause of

sickness and restoring vitality.