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The Rostrum. The Manhood of Spiritualism----What

it Portends.*

A Discourse Delivered before the First Society of Spiritualists at Fairbank Hall, Chicago, March 27th, 1881, by the duides of MRS. CORA L. V. RICHMOND.

Our theme, as announced for this evening through this instrument, is: "The Manhood of Spiritualism-What it Portends." You have already heard through the lips of our sister, † a messenger of this truth to the world, that this is an anniversary; that Spiritualism, next Thursday, will have been in the world just thirty-three years as a modern name. Between this time and next Sabbath evening, when we shall again address you through this instrument, there will have been a celebration of this anniversary throughout the entire civilized world. We do not mean by this that your popular places of worship will celebrate it, or that there will be very large assemblages in public halls or rooms of the masses of the people. We do not mean that in Rome at St. Peter's, in London at St. Paul's and Westminster, there will be grand processions of people and conventions of those who worship at the shrine of popular religion; but we do mean that in their own way, silently, or with audible sound of voice, the word of life that has come to the people for the last thirty-three years will be spoken and celebrated; that the message of Spiritualism to the world will have no silent. no obscure sound, and that that which is awak- | fair in a world where intelligence on the averened by its memories or by its positive possessions will not be an uncertain sound in the world. When I was a child, said St. Paul, I though as a child, spake as a child, acted as a child; when I was a man, I put away childish things. Eleven years are given to childhood, eleven to youth and early manhood, eleven to the preparation for whatever work life can bring. To day Spiritualism stands before you in its thirtythird year. It is no longer a child to be trifled or played with. It is no longer a youth, to squander with you a few hours of time in idle argument, and, perhaps, bring a few idle tears, then be cast aside; but it is full grown; it has measured its power in the world; it has created its instruments of expression; it has test ed the thought and mind of the nineteenth century: it has been put to the test by the thought and mind of the nineteenth century. and now it is ready for work. There may be those within this room who have followed its career, who are ready to enter with Spiritualism upon the work that it has come to do. who have felt its evidence of immortal life crowning their existence with added splendor, who have known and been moved by the actual contact of spirit life with mortal life. There may be those in this room who are beginners in investigation. These must necessarily be in the childhood of Spiritualism; for while there are always old age and manhood, or womanhood, and youth and childhood in the world, you do not expect that men and women shall always be children, or that those who have had added experience shall know no more than those who are just born; and this is what rarely occurs to the mind of the beginner, who considers that Spiritualism is just born when he or she begins to investigate it, and who believes that no one has been adequate to test or investigate properly until his or her individual mind has been brought to bear upon the subject. Such thought as this is foolish, is evidence of childhood in the particular direction of investigation, and should pass from the mind as unworthy, because you should know the moment a subject is mentioned to you that it has been in the world before you were born, perhaps, and that those who were wise, intelligent and capable, have investigated it, given their testimony and their experience. Their experience is not yours, but it was theirs. As theirs it is sacred; as theirs it forms a portion of the great testimony of human life. Without it you would have no possible communion with one another. And as these instances are innumerable, the beginner should not approach any subject with the idea that he or she is endowed with especial qualities to discover its fallacy. There is no greater mistake in human life than this. Nature with all her manifold mysteries, the flower with its silent secret of incense, the stars

tion, might bafile the bold and daring man who would assume that for the first time he contemplates their wonders. Past ages have spoken of their splendors. . The loveliness of the earth has been revealed before to day, and the power of mind over matter, of spirit over death, of life over separation, has been again and again expressed by exalted tongue, by pen of poet, by eloquent lip of prophet and teacher, and it is only that anew and anew the world must be born and regenerated that this light has come to you. Are you ever tired of springtime because it comes once a year? Are you ever weary of the morning because it comes once in twenty-four hours? Are you tired of childhood because infant lips prattle around you all the time? Is youth ever tiresome to you in its many phases of unfoldment? Is not manhood's promise foreshadowed in every form of life, and shall you not remember that it takes the whole cycle of existence to make life complete?

Spiritualism stands, therefore, to-day, in the hearts and minds of one generation as a complete fact. They have passed through the various stages of doubt, of partial investigation, of conviction, of growth, of apathy, of indifference, of regeneration, revivification and certainty. They now stand taught in the mystery of that which lies beyond this life; they have seen the shadow of the grave swept away from human lives, and the certainty of immortality shining full upon their existence; they have witnessed and given evidence in their own persons that this is true. They are entering upon the third stage of manhood in Spiritualism, which is active and intelligent work-work for that truth that has built itself up in their minds; work for that power and purpose that has superseded and supplanted smaller labors by the majesty of its dominion; work for that exalted method of existence that supersedes death and the fear of it, supersedes the necessity of creed by the certainty of knowledge, supersedes the smaller leading-strings of faith by the actual possession and certainty. And those who have lived this full generation and reaped this full harvest of knowledge, do not turn with scorn to the beginner and say: " have all knowledge-you have none," but are willing that each and every mind shall pass through the various stages of investigation that they have passed. They only ask that the beginner shall not scorn what they have seen; that he who is yet an infant in investigation shall not despise the quarter of a century and more of earnest thought, of actual labor, of positive demonstration, of teaching that has come from the sources that have been veiled thus far to your understanding. This is but

with their wonderful power of light and mo- | intended to overthrow and quench the fires of | gains; but only in later years does the solemn religion and inspiration, albeit they had died no one could wonder that from their ashes came forth no flame of splendor, illumining the world. But such as was in the world had been inadequate to stay the tide of Intellectual materialism.

Spiritualism stands at the doorway, holding the very key that science has been in search of, and says : "I am here not to prove annihiliation, but immortality. What will you do with me?" And they can do nothing but to either hide themselves away in their usual pursuits or to bravely enter the list of investigators and come out, as every scientific man has, who has attempted the investigation, a believer in the spiritual powers of the universe and in their manifestation in modern times.

We say that Spiritualism is ready for active work; we do not say this merely to beginners; we say it to Spiritualists, to those who have experienced the full measure of thirty years of investigation; to those who, perhaps, have been over and over again taught in the fundamental principles and elements of spiritual communion.

The passage quoted from Paul applies to you Spiritualists; that forever and forever you are not to remain in the elementary branches: that what you do with Spiritualism depends upon you, not upon it; that it is here in the world.

Now remember that we do not call any one class of manifestation elementary over another: we do not say that physical manifestations are elemental and mental manifestations are further advanced. We say that is elemental which first takes possession of your mind as a demonstration of the facts of Spiritualism, whether you begin at one end or the other of the level which forms a complete circle of manifestation: we do not claim one manifestation over another to be valuable, but we are claiming that you shall not forever remain in the realm of that fact; that having possession of it leads you to something, and that while digging in the ground you may arrive at the root of the tree, but shall not forever eling to the root and not look to the trunk, the branches, the leaves, the blossoms, and the fruit that may be hanging above.

There are certain asso, of investigators who forever cling to this one root, who lay: "I have found the fact and the truth, and that is sufficient for me." Immortal life means more than this, if it is to pervade your existence with aught that is valuable; if it is to pervade it wholly and utterly from crown of head to sole of foot; if you are to be imbued with its matchless fervor and fire. Spirit is not something that you can take on and put off as you do a garment; it is your life, it is you; and the moreit is expressed the more you will be men and women, the more you will be human beings as when war and strife and ambition shall cease are to become through Spiritualism is not to be measured in the small compass of one fact, or the small round of one theory; but it is the pathway open that leads to an eternity of facts to the truths of the universe; the pathway you are to climb sooner or later. This pathway is inevitable in time and eternity, and the sooner you take the second step the sooner you will be prepared for the third, and so on up the whole round of that endless spiral chain that leads to the eternity of life. No wonder, then, that in this solemn hour circling around the world there will be millions to attest the fact of Spiritualism; there will be hundreds of thousands to say that upon that fact is a philosophy of existence beyond death. but there will be only hundreds who will say, upon that fact also is predicated a system of life which means the life here as well as hereafter, and enters into every ramification of human/existence, adding lustre to the intellectual and moral glow of the world. Man and woman together, in the sphere of perfect unfoldment, constitute society, life, existence, civilization, in all that makes up existence; to express that life, to make it more exalted and perfect, to introduce the higher atmosphere of existence into daily being, to make intellectuality itself more splendid and exalted by making it luminous with soul, to make your bodies fitting temples for the spirit to inhabit, and make society that which the spirit shall dictate-this is the meaning of this new cycle in spiritual unfoldment. It will not come with the rush and sound of armies; it will not come in the splendor of triumph, like victory; it will not come like a wave that is just approaching its highest flood-tide; it will not come, indeed, like any of the external methods that sweep over human life, being in popular favor; it will come with silent work into individual lives; you will each pass through the various stages of childhood, youth and manhood of Spiritualism; you will each do as children do with a new toy, as youths and maidens twenty-five years ago pauses now when it meets | do with a flower that they prize for the moment, and then with larger possession of faculties and intelligence you will accept this truth as the most sublime truth of the universe. If valuable, it is of more value than all the other truths; if in existence at all it is in existence because it is more valuable. If it means anything to human life beyond the mere ignis fatuus of the hour; beyond the bubble that can be broken with the breath of air, it means all that eternity possibly can be to you. Who is there here that dares to say he or she interprets its meaning fully? Who is there here that, having passed beyond the portals of doubt and entered the gateway of certainty concerning immortal and spiritual life, will dare to say that it is not the uttermost that can be given to man: the crowning gift of spirituality. Childhood is a selfish age; the physical man and woman in infancy gather all things to themselves; the youth and manhood disapthe threshold of that period which it seems was prove this by scattering that which childhood

possession of life enter fully into consciousness out, perchance, upon the altars of theology, and and that solemn possession that comes to you in consequence of spiritual awakening is not the possession of self, or fame, or intellectuali ty, or earthly possessions, or aught that time can give, but the consciousness of the possession of eternity. If it is not a ray of light thrown into the world that shall overbalance any materialism that is here, or any mere external knowledge, any kind of philosophy or science, any splendor of earthly government, then we are mistaken in its import.

We predict nothing. We simply say that Spiritualism is here to do its work in the world; to do it individually in your lives; to reconstruct and regenerate your conceptions of existence until you shall no longer build from the atom and the primordial cell upward to man, but from spirit, seraph, angel, downward to earth; until you shall no longer make the superstructure of existence a foundation for transient intelligence, but shall see the universe based and grounded in the infinite intelligence of life, soul and consciousness; and this shall sweep into the avenues of your being, surge around your intelligence as an intellectual proposition, take possession of your material facts, clothe your lives with its splendor, ex. alt you with its divine possibilities, and make you feel that you are with angels in their immortal state.

More than this : Society shall feel its breath and become quickened into a more exalted tone. There shall no longer be the veil, the mask of falsehood worn. Face to face you shall stand with one another as spirit to spirit. Seeing that truth has made you free from the bondage of the senses and the degradation of material life, you shall look into one another's eyes fearlessly; you shall no longer be afraid of the outward mask that is worn, of falsehood and error, but spirit to spirit, soul to soul, heart to heart, you shall labor for the great humanity that is to be.

More than this: It shall prophesy; it shall reveal to you the visions of the future ; it shall point to the glad time when there shall be neither death, nor the fear of death, nor the fear of that which shall come after death, but a conscious possession of immortal life, the result of an inheritance that is eternal, and the unfoldment of which is in your sacred keeping : your keeping, aided by the angels of light who shine upon you; in your keeping, aided by ministering spirits who walk and talk with you every day; in your keeping, assisted by the vast society of human beings who shall neither be foes nor criminals, but brothers and sisters in the great household of humanity; assisted by those benign thoughts that shall flow to the earth, age is comparatively equal, and where oppor- designed by the infinite God. That which you -when crowns shall have lost their splen- diacs particularly these Egyptian Zodiacs, and dor and the sword shall have lost its cunning; when there shall be no longer the ceaseless striving to be uppermost, but when every man. seeing a weaker brother, shall press forward to assist him; when every man seeing one who is blind, shall aid him to walk, and all human minds shall join in the effort, that beneath the eyes of the spirit-world, of angels, and of your own souls, you may see that that which Spiritualism portends is the full spiritual manhood of earth.

free Thought.

THE MYTHO-ZODIAC THEORY OF RE-LIGIONS,

The Egyptian Zodines and Materialism-Volney-Jesus no Myth.

BY F. J. BRIGGS.

PART TWO.

To the Editor of the Banner of Light: When Napoleon invaded Egypt, 1798, he had a commission of scientists and artists accompany his expedition, so that they might be enabled to pursue antiquarian researches under the protection of the French arms. When Desaix had ascended the Nile as far as Dendera, some one discovered among the ruins of the city the ancient temple of Athor, the Egyptian Venus. "And General Desaix discovered in the templo the planisphere or circular Zodiac, which in part formed the ceiling of the hall situated upon the terrace of the temple." Another, a rectangular planisphere, sculptured upon two parallel bands, was found in another part of the same temple. Afterward others were discovered in Esne and Panopolis. They contained fictures of animals and figures enough for much more than all the signs of the Zodiac, with one always wanting. Drawings of these were taken, and copies of them circulated through Europe; studied, commented upon, and explained by scientists. Some, by elucidations claimed to be certainly correct, demonstrated that these Zodiacs were from 4500 to 6500 years old, and belonged to a Zodiacal system that had been perfected 15,000 years B. C. Hence it was taken for truth that the ruins of Egypt furnished astronomy with monuments containing observations that exhibited the state of the heavens from the most remote periods. Among the most prominent of these savants was M. Dupuis, and he is the one Volney takes for his authority and follows in his "Ruins," where he attempts to show the solar-Zodiac origin of all the ancient religions, as well as of most of the old renowned religious persons. Volney was the first to present this Zodiae religion in a popular form, through translations of his "Ruins," to the American publie. And no writers of that school since have

added anything of importance to it. The system itself is bald Materialism, and never can be made anything else. It is so constructed as to be supported and proved by a (socalled) scientific elucidation of the Zodiac, particularly of these very ancient Egyptian Zodiacs. That all my readers may clearly understand the position, allow me to state that the truth of this Zodiac mythical system rests upon the assumption of the extreme antiquity of the Zothe use of Zodiacs among the most ancient Orientals, by which they constructed their mythical religious systems. If that assumption is unfounded, the astro-Zodiac religious theory of these savants is at this day nothing more than a chronic Zodiac superstition, a mirage followed by the glare of false science. This theory stands in the same relation to the Zodiac that Orthodox Christianity does to the Bible. If their claims for their Bible and its correct interpretation are proved unfounded, down go their theological systems built upon those claims. So these ancient Zodiac drawings are these surants' copies of their Bible; and if their antiquity is unfounded, and the interpretation of them incorrect, they are no better off in this respect than the Bibliolater. I will show this to be the truth before I close. We are now prepared to present this Zodiac theory, mainly from Volney, as supported by their Zodiac Bible. I quote from his twenty-second chapter, where he makes his ideal orator, that is himself, give "The Origin and Genealogy of Religious Ideas" to imaginary multitudes of all religions of the earth. And you will perceive that from the same premises and through the same processes by which he disproves (as he thinks) the existence of Jesus, he disproves all spiritual existences. Speaking of the growth of religions, he says: "The only difficulty then is to ascertain how. and for what purpose these antique productions of the imagination were originally formed. Now, if we examine with minute attention the subjects they portray, and accurately weigh the circumstances to which they allude, . . . it will be discovered that all the theological notions respecting the origin of the world, the nature of God, the revelation of his laws, and the manifestation of his person, are merely recitals of astronomical facts, figurative and emblematical narratives of the motion and influence of the heavenly bodies [notice that]; and it will be thus convincingly seen, that the very idea of the Divinity, at present so obscure, obstructed and metaphysical, was, according to its primitive model, merely that of the powers of the material universe [sic]; considered sometimes analytically they appear in their agents and their phenomena, and sometimes synthetically, as forming one whole, and exhibiting a harmonious relation in all its parts." Here the have what all religions, religious emotions, and beliefs originate from, and all the reality there is to them, viz., "the motion and influence of the heavenly bodies and the powers of the material universe." "At first, on considering the action of the elements upon him, he (man) conceived relatively to himself an idea of weakness, of subjection, and relatively to them an idea of power, of domination; and this idea of power was the primitive fundamental type of all his conceptions of the Divinity. The action of natural bodies excited in him sensations of pleasure or pain, of good or evil. As a natural consequence of his organization, he became affected with

*This lecture was delivered directly before and antici-patory of the thirty-third anniversary of the advent of Modern Spiritualism; and was reported in full in the Chi-cage Times of March 28th-to which paper we are indebted cago Times or for the address

† Mrs. O. T. Samuel, who made a preliminary address on this occasion.

tunities are not withheld. The beginner has

the right to all the privileges of investigation that have been in the world for thirty-three years; he has only to take possession of them. He is entitled to every manifestation and every form of proof that the spirit-world has given for the last thirty-three years, if he will only avail himself of them. He is entitled to all the knowledge that that investigation can bring out and all the joy which a consciousness of immortal life will yield to him; but he must not uplift his hand against or endeavor to take from the one who possesses it a moiety of that certainty which has come by cumulative years of effort, industry and spiritual teaching.

Therefore, as we say, Spiritualism enters upon new stage at this hour. This year it is ready to grapple with the problems of life. This year. though it has no storied institutions, no vast scientific schools, no systems of education, no colleges or institutions where it is promulgated ; though it has no corps of professors appointed to go forth in the world : though it claims no visible centre as its source and power, it still has the power of manhood at this time, and it means not simply idle questioning and curiosity, not simply the proof of existence beyond the earthly state, but what that proof will do in the world. It means renovation.

An epoch or cycle of time has passed, and some one asks : What has Spiritualism to show for it? What has it not to show? The superficial glare of external worship is not its own; that which belongs to any system of intellectual culture has not been promulgated by it; it does not obtain its sources of knowledge from the usual methods of human education. But it has done precisely what it claims for itself-namely, it has spiritualized the apprehension and conception of man; it has renovated the thoughts of this century, and so far as eyes can judge that are accustomed to gaze upon human thought, it has spiritualized the tendency of modern time until the materialism that was wont to creep into the thought and culture of face to face this ever-encroaching and ever-rising tide of spiritual truth.

Bentham and John Stuart Mill, great in affairs of social and political economy, would leave humanity stranded upon the bare and barren rock of speculative materialism. Herbert Spencer, the pope of modern philosophical and metaphysical thought, sends forth his edicts into the world of scholarship, and they meet face to face at the door of academy, school, and scientific institution, the facts, phenomena, philosophy, and religion of Modern Spiritualism. Prof. Carpenter, Mr. Huxley, and Mr. Darwin, each in his own way building up a school of materialism in the world, are answered by the Crookeses, the Wallaces, the Zöllners, and a score of others, that materialism alone will not meet the need, and that there are far other facts in the realm of existence not yet noted by the former; and this just upon

TURT THE

At the close of her address Mrs. Richmond improvised an anniversary poem, entitling it "The Messenger."

SAVING MOTHER.

SAVING MOTHER. The farmer shi in his easy chair Between the fire and the lamplight's glare, Ilis face was ruddy and full and fair; Ilis three small boys in the chinney nook Conned the lines of a picture-book; Ilis wife, the pride of his home and heart, Baked the biscuit and made the tart, Laid the table and steeped the tea, Deftiy, swifty, sliently; Tired, and weary, and weak and faint, She bore her trials without complaint, Like many another household saint— Content, all selfish bilss above, In the patient ministry of love. At last between the clouds of smoke

At last between the clouds of smoke That wreathed his lips the husband spoke:

That wreathed his lips the husband spoke:
"That wreathed his lips the husband spoke:
"There's taxes to raise, an' int'rest to pay, And ef there should come a rainy day, "T would be mighty handy, I'm bound to say, T' have somethin' put by. For folks die, An' there's funeral bills, and gravestiones to buy— Enough to swamp a man, purty nigh: Besides, there's Edward, Dick and Joe To be provided for when we go.
So 'f I was you, I 'll tell ye what I'd du; I'd be savin' of wood as ever 1 could— Extra fires don't du any good— I'd be savin' of sope, an'.savin' of ile And run up some candles once in a while; I'd be rather sparin' of coffee an' tea, For sugar is high And all to buy, And eider is good enough drink for me. I'd be kind o' careful about my clo'es, And lock out sharp how the money goes— Gewgaws is useless, nater knows; Extry trimmin' 'S the bane of women.
I'd sell off the best of the cheese and honey,

And eggs is as good, high about, 's the money; And eggs is as good, high about, 's the money; And as to the carpet you wanted new— I guess we can make the old one du. And as for the washer an' sewin' machine, Them smooth-tongued agents so pesky mean, You 'd better get rid of 'em silek and clean.' I What do they know about women's work? Du they calkilate women was born to shirk?"

Dick and Edward and little Joe Dick and Edward and little Joe Sat in the corner in a row. They saw the patient mother go On ceaseless errands to and fro; They saw that her form was bent and thin, Her temples grey, her checks sunk in; They saw the quiver of lip and chin— And then, with a wrath he could not smothe Outspoke the youngest, frailest brother : You talk of savin' wood and lle, An' tea an' sugar all the while, But you never talk of savin' mother.'' iot smother.

What is Spiritualism?

What was the Spiritualism of the first medium? Phenomena! What is it of the last formed successful circle anywhere? Phenomena! And without phenomena in a circle there is reckoned no Spiritualism.-Light, London.

LIGHT. BANNER \mathbf{OF}

AUGUST 27, 1881.

love or aversion toward them, he desired or dreaded their presence; and thus fear or hope became the origin of even the idea of religion ' "Thus the idea of God and of religion [sic]. sprung, like all others, from physical objects, to these fictions; their imaginations materialand were produced in the mind of man by his ized and erected its own conceptions of these sensations, his wants, the circumstances of his into a solid stage with all the concomitant imlife, and the progressive state of his knowledge." According to this, religion is nothing there was neither world nor life]; and their nobut fear and hope excited from physical weakness and power. So there is nothing spiritual within us or in the universe.

course of nature and the changes of the seasons, he adds : "It was necessity, then, that prompt- already questioned themselves respecting what ed them to become acquainted with the course of the sun, which in its Zodiacal revolution as they had early reasoned upon that principle [note that] showed itself the first and supreme of life which animates the body, and which agent of the whole creation; and in the next quits it without changing the form of the body, place of the moon ; . . . and finally of the stars, and had conceived to themselves subtile suband even of the planets. . . In a word, it stances, plantoms and shades, they flattered was necessary to establish an entire system of themselves with the belief that they should re-t calls "my intellectual friend," also demonastronomy notice that] to form an almanae." | sume in the subterranean world that life which "As the state of society had already introduced was too precious to lose, etc. . . On the the archeologists' proofs "in relation to the a methodical hierarchy of rank, employments other hand, the astrological and philosophical and conditions, men, continuing to reason by priests gave descriptions of their heavens, and comparison, transfused their newly-acquired | constructed tables of them that perfectly quadnotions into their theology; and hence resulted rated with these fictions. . . . This mythoa complicated system of gradationary divini- $\frac{1}{4}$ logical and fabulous world ||,|||,||| then became ties. . . . But in this state of progressive a place of future punishment and reward in development it altered not its first principles; which divine justice was supposed to correct for the idea of God was still the idea of phys-1 the vices and defects of this transitory state." ical beings [note] operating good or evil, that And here is his conclusion: "Such were the is to say, impressing sensations of pleasure or means by which an invisible world became supaint

religion of Materialism is, and how it is proven | and China! this is the theology which was origby the Egyptian Zodiaes: "Should it be asked | inally founded by the Egyptians, and has been at what epoch this system took birth, we shall thence transmitted down and preserved among answer, note his authority] supported by the you in the representations you give of Brama, monuments of astronomy itself, that its prin- | Beddou, Sommanacodom and Omito. This, too, cides can be traced back with certainty the ye Jews and Christians, is the counterpart of thinks their Bible infallible, sure) to a period [an opinion of which you have relained a cerof nearly seventeen thousand years. Should tain portion, when you describe God as the we further be asked to what people or nation breath [spirit] of life. . . . And that fluid it ought to be attributed, we reply that the soul of the world being the Divinity, it followed self-same monuments, fit is the same Bible] that the souls of all beings were a portion of seconded by unanimous tradition, attribute it God himself, partaking of his attributes—that to the first tribes of Egypt." For further con- is, being an invisible, simple and immortal subtirmation he adds in a note, as if this was his- stance-and hence originated the whole system torical: "The historical orator follows here of the immortality of the soul. . . . Such, ye the opinion of M. Dupuis, who, in his learned Hindoos, Buddhists, Christians, Mussulmen, memoir concerning the origin of the constella- | such is the origin of all of your ideas of the spirittions, has assigned many plausible reasons to *unlity* of the soul; such the source of the dreams prove that Libra was formerly the sign of the and reveries of Pythagoras and Plato, your invernal, and Aries of the autumnal equinox ; stitutors." . . . that is, that since the origin of the actual astronomical system, the precession of the and its extreme antiquity : "Such is the train equinoxes has carried forward by seven signs the primitive order of the Zodiac. Now, reck- traced out at a period anterior to the positive oning the precession at about seventy years and a half to a degree, that is, 2,115 years to a sign; and observing that Aries was in the fif- the result of one continued series of study and teenth degree, 1,447 years before Christ, it follows that the first degree of Libra could not theatre of investigation where their primitive. have coincided with the vernal equinox more lately than 15,194 years before Christ, to which, if you'add 1,799 years since Christ, it appears that 16,993 have elapsed since the origin of the Zodiae." If we will add to this up to A. D. 1850, it will make 17,074 years since astonomers arranged the Zodiae, and our "actual astronomical system" ! !

Here I cannot help remarking that these Zodiac religionists appear full as devoted and superstitious over their old Bible as the Brahman, Buddhist, Chinese, Jew, Christian and Mohammedan do over their respective Bibles. Each sect claims infallibility for its own, and denies it to all the rest; and so do these believers In their Zodiae Bible.

And as all these classes of religionists are annoved by having some books or parts of their respective Bibles proved of much later dates than is claimed for them, so with regard to this Zodiae Bible, composed of twelve books or constellated signs. I have already shown that two mmiled by Cleastratus and put into the Zo. diac infallible Bible, for "figures will not lie," only about 500 B. C., instead of being more than seventeen thousand years old. And now I must do justify the assertion that "Jesus of add that this book Libra, which is made the Chronicles of this Zodiac Bible, is never mentioned earlier than about 50 B. C., and could not have been composed before Hipparchus, 140 B. C. See Humboldt's Cosmos, Vol. 3; pp. 162, 163. This disproves the chronology of that Bible even to a greater degree by many thousands of years than ours has been ! Continuing to expound to us from his Bible of seventeen thousand years, he says that specific influences were supposed to be exerted on earth and over many by these constellations drawn in the shape of animals, and hence called by their names. This led people to imagine that their correspondences on earth were endowed with the same powers and qualities, so that there was a mysterious sympathy between them. So they prayed to them (more properly before them) that these heavenly powers might bestow good or avert evil. "Such was the origin of the antique and preposterous worship of animals.' Hence he says-and please notice it particularly-that "the bull" of the Japanese mythology, the Apis of the Egyptians, "the golden calf" of Israel, the bull sacrificed by the Persians "in the symbolical mysteries of Mithra," and "the Lamb of God" of the New Testament, are all "the self-same sun in the sign of the celestial Ram." All this is directly opposed to facts, not so well known, perhaps, when Volney wrote. 1st: These sacred bulls did not pertain to astronomical muths: 2d: They could not be "the self-same sun in the sign of the celestial Ram." because that constellation was not made up and placed in the Zodiac till after 500 B. C., and those bulls had been used by many nations for thousands of years before Aries became a constellation. Does not that squelch this theory? Ye believers in your Zodiac Bible, your book of the Ram is apocryphal ! 3d: Those bulls were in no sense astral or astronomical. They pertained exclusively to the old Phallic religion, and were symbols of the active or masculine principle in nature. As to the lamb, that was never a constellation. As an angight religious symbol is denoted the Zodiac, was supposed to represent." In vain SUDMISSION; and With the came to be presented. M. Champollion told them that the Egyptian as an offering, it denoted submissiveness; and astronomy was essentially blended with their hence agreement or reconcilliation where there had not been previous harmony. And it was always an emblem of peace. Now, let us attend to how the world became deluded into the belief of a spirit-world and a future existence through the sun and Zodiac. 'In the projection of the celestial sphere, as shown, by the astronomical priests, the Zodiac of the constellations disposed in a circular form, presented their two equal portions and halves in diametrical opposition; the winter hemisphere, the antipode of that of summer, was accordingly adverse, contrary, opposed. These words, by a constant metaphor, assumed a the ages of those unknown by comparing them

moral sense; and the adverse angels and genii became rebels and enemies." "No sooner had the vulgar heard speak of a new heaven and another world, than they began to give a body agery and dramatical scenes of real life (where tions of geography and astronomy served to favor, if not to give rise to the illusion. Now, inasmuch as mankind, inquisitive about every-As agriculture required the observance of the thing of which they were ignorant, and equally desirous of a prolongation of existence, had was to become of them after death; inasmuch

peradded to that which is visible and real. . .

Ite next tells us how old this astronomical And this, oh nations of India, Japan, Thibet zers, the Fouriers and Biots, who had claimed

For proof, he again recurs to his authority of ideas which the human mind had already recitals of history ; and since their systematic form and connection prove them to have been research, everything inclines us to place the elements locally originated, in Egypt." Volney's Ruins, Chap. XXII., passim.

I have been particular to present this chain of quotations so that the readers may see what this Zodiac theory really is, and understand also that it is from the same premises, with the same data, and through the same process of reasoning, that the personal existence of Jesus and others have been resolved into the Zodiac, and our own immortality, all spirit-worlds and spirit-existences are also disproved and resolved into the sun, the Zodiac, the constellations and motions of the heavenly bodies. By this system they are all branches of the same trunk, through which the same sap of Materialism circulates

as their only life. Alas ! all is illusion, save Materialism, *i. c.*, matter and the changing of all material forms : the rotations of physical life and death, growth and decay; individual consciousness budding and developing, and falling back into the eternal infinite ocean of unconsciousness. And those French Revolutionists, of those books, Saggitarius and Aries, were from whom we received this Zodiac religion,

with those whose ages were known, investigated the subject; and they were unanimous in the opinion that the designs, style, workmanship and figures all belonged to the period of the Roman rule in Egypt, about the beginning of the Christian era. But this study was unostentations, and unheeded by those scientific astronomers and mathematicians. The opinions of Dupuis and Volney fermented anew, and extra pains were taken to circulate them among the people by cheap publications and pamphlets.

Before long, however, M. Champollion, Jr., with his knowledge of the Egyptian phonetics and hieroglyphics, read upon the temples of Dendera and Esne, and on some of the Zodiacs, names and inscriptions which fixed forever the age of those monuments to the first or second century of our era!

M. Latronne, an explorer of Greek and Roman antiquities in Egypt, and whom A. Humboldt strated the correctness of Champollion's and age of the Zodiacs." He found a Zodiac painted upon a mummy coffin which belonged to the age of Trajan A. D. 100. Kenrick also says in his History of Egypt: "It is well known, too, that all monuments of Egypt in which figures of animals appeared in the Zodiac are of the Greek and Roman times." Vol. II.: p. 7.

Another noted Egyptian archeologist, the late Geo. R. Gliddon, says on these results, "The astronomers and mathematicians, the Dupnis, the Bodes and Rhodes, the Goerres and Creufor the zodiacal planisphere of Dendera and Esne an antiquity of from seven hundred to seventeen thousand years B. C., were not particularly charmed with a science which demonstrated by hieroglyphical interpretation, what the learned Visconti had sustained twenty years before, amid the sneers of his cotemporaries, that these astrological fuot astronomicall subjects were the most modern productions of Egypto-Roman art and Egypto-Hellenic science of the age of Tiberius, Nero, Claudius Hadrian or Antoninus." See his Ancient Egypt, p. 7.

But what must have been very mortifying to these Zodiac Bibliolaters, M. Latronne, as well as others, showed that these Zodiacs "in no respect relate to astronomy; but are connected with judicial astrology and themes of nativity, and will in no case ever lead to any chronological result." He further says: "The Egyptian Zodiacs, thus deprived of their high antiquity, which had been so liberally assigned to them, and of the nurely astronomical character which they were supposed to have, lose nearly all their importance. They are nothing more than simple objects of curiosity, which may furnish the artist and antiquary with the means of after present no object for truly philosophical research; for, instead of concealing, as was expected, the secret of a science which had reached its perfection even before the deluge, they are merely a representation of absurd reveries, and a testimony still living of one of the follies which have disgraced the human mind." M. Greppo's Essay, (translated) Part II., chap. x. So this attempt to do away with Christ, his life and teachings, by resolving them into this astro-Zodiac religion, with Egyptian Zodiacs for their Bible, which none but such peculiar scientists can interpret.

"As none but those of holy breeding Can expound the Scriptures well,"

has proved one of the most absurd of scientific absurdities. Those who follow it are more behind the time than those who are guided by "a last year's almanac."

In my next I will show that the Zodiac could not have colored or influenced religious ideas.

Verification of Spirit-Messages.

· DR. ELIJAH COLBURN. To the Editor of the Banner of Light:

Written for the Banner of Light. HOW WE ARE MEASURED,

BY MRS. J. S. ADAMS.

The preacher estimates us according to our church-going. It matters not what realm or sphere we may have worked in; how deep or soul-stirring may have been our experience; we are good or bad, right or wrong, according to our attendance at church and observance of its formal duties. The first thing a pastor should know is, that the shrine is in every place where the heart is uplifted, and the soul touched and quickened.

He has learned but a portion of life, and will find his labors limited and his powers dwarfed, who knows not this truth-that the Infinite has infinite ways of reaching the hearts of people. Often one strain of music does the work better than an hour's talk: one tint upon the summer cloud; one perfume of a flower; one friendly glance; one warm pressure of the hand; one heart-offering of a friend, thrills and fills the soul beyond words. The life-song that was dying in a minor cadence on our lips is taken up with renewed vigor, and the tones ring out clear and strong again.

Our friends often measure us by the frequeney and infrequency of our visits, and yet the gauge may err; for our thoughts, our love may be with them, though our feet may not, from the pressure of life, turn toward their dwellings. If the days of our absence are multiplied into weeks and months, the measure is applied -we are cold, and thought to have grown indifferent. If we give not freely to the numerous demands upon our time and purse, we are thought to be sordid, though we may have silently and unobservedly dropped our last dime into the outstretched hand of some famishing child.

Society measures us by our dress. If through sacrifice we wear last year's garment we are said to be indifferent to our attire. Thus each day some new measure is taken of us. If we walk in paths which are not trodden and furrowed, we are surely out of society's gauge. If inner voices call us here and there, and we follow them, and the multitude walk in an opposite direction, we are said to be strange and queer. • A million paths may lead to God; each soul has a separate one; some steep and cheerless, others radiant and fragrant with flowers. The Master leads, and the voice of the multitude should be lost in his. The popular pathway curves back to self; the spiral winds to a summit on whose height there is repose. The neighbor enters daily into our life and exclaims, "You are not in our set," and we are supposed to be nowhere because not with them. Aside from the separate interests of life, there is a power leading us on in separate ways; paths that diverge for life that may converge hereafter. making a few collections, but which will here- Life should teach us that no one can measure us: that each soul is a distinct atom of Deity. We are as separate in certain portions of our development as grains of sand. The friction of one is not essential to another. The bodily pain of one may be soon allayed, while in another it leaps from part to part till a fire seems burning within. No one prescription of the physician will do for all; here a powerful anodyne, there a mild one; here a stimulus, there a sedative. There is, there can be, no measure of one for another. We are individualized atoms of the Father, each with its own sparkle, its own light; and the higher we climb the greater becomes the individual life; this inner self which no man can measure; and to a wonderful degree we become alone with God.

No one can justly measure us by presence here or absence there; by giving or withholding. If we live aright, we see our steps, and they are hidden from the multitude. We owe deeds and words of cheer to the throng; but our soul-life never can be measured by that throng, nor can we measure them.

Prof. Phelps and Spiritualis

and not ignore the evidence which Modern Spiritualism vouchsafes. It would see that : "This is not a matter of to-day, Or yesterday, but hath been from all times; And none bath told us how or whence it comes," Yours for the truth, Tnos. MIDDLETON. Woodstock, Vt.

E. W. Wallis, of England.

To our brethren in the United States, greeting: In the course of a few days our highly-esteemed brother and dear friend, E. W. Wallis, will leave us for a sojourn amongst you for a time.

He comes to you partly to recruit his health, but principally because his spirit-guides have repeatedly and strongly expressed a wish that he should do so to further develop his mediumistic gifts.

His "guides" give phrenological delineations, diagnosis of diseases, advice on health, and use him for healing magnetically. One of them was in earth-life a merry-maker, and sometimes gives great satisfaction by his witty philosophy. Under other influences he is a very fluent trance orator, and has done good work here on the platform.

In himself he is warm-hearted and genial, full of sympathy; an earnest worker in the cause of truth and progress, you will find him ever willing to do his part, and will do it to the best of his ability.

Our Bro. Wallis leaves us with all manner of good wishes for his success and usefulness in his new field of labor.

The enclosed resolutions, passed by the different associations, are here given as his credentials.

We desire that the strongest bond of love and union shall exist between you and us, and trust that our brother's visit may be instrumental in kuitting us closer in fraternal onchess and sympathy, that in our struggles materially we may have the angels of purity, love and goodness ever near to help us, to guide us into the paths of virtue, right, harmony and truth.

We earnestly pray that you may be baptized with the baptism of love, holiness, purity and power; that 'the angels of the Covenant" may ever bless you in your homes, guide your children into the paths of virtue and peace; attend your every meeting, and fill you with the fulness of the spirit and power and love of God. And when length of years makes you tired of earthly joys, may the "sun of rightconsness so shine upon the last hours of your life that you may feel your day is closing with a beautiful golden sky"; and as the scenes and friends of earth disappear from you, may the glorious light of heaven, with all its beauties and loveliness, open to your view; may you be welcomed home by loving spirits, and above all, by hearing the good Father say unto you : "Well done! Thou hast fought a good fight, thou hast kept the faith-enter thou into the joy of thy Lord."

Your brother in the bonds of love,

WILLIAM YATES, Hon. Sec. Nottingham Association of Spiritualists.

RESOLUTIONS TO MR. E. W. WALLIS FROM THE SPIR-

RESOLUTIONS TO MR. E. W. WALLIS FROM THE SPIR-ITUALISTS OF GLASGOW. DEAR FRIEND WALLIS-IN view of your Impending vorage across the Atlantic, we wish to present you with a Testimonial of our feeling toward you. It may help cheer and encourage you in the performance of your duty in an-other clime and amongst strange faces. We have ever es-teemed it a privilege to have you amongst us in a public ca-pacify; and the ministration of your inspiring guides have been charmful and greatly helpful to us us individuals and as an Association. Those of us who have come into close contact with you esteem it a rarer privilege to have field the infinence of your genial disposition and to have witnessed the altogether kindly and gente manner of your personal thought and speet.

kindly and genite manner of your personal thought and speech. As a public worker in the great cause of Spiritualism, we mreservedly recommend you: assured of your own single mindedness and your aims, we shall always feel confident that the spirit intelligences who pour their inspirations upon you will confirm our recommendation wherever you nay be called to habor. We sincerely hope that the primary and most important object you have in view—that of regaling physical health-will be amply achieved by your solourn in America, and that after a short space of time we shall be glubelened by your return amongst us full of fresh vigor drawn from American skies, and fresh ideas of progress drawn from American skies, and fresh ideas of progress drawn from the enthusiasm of our co-workers in the New World. Accompanying this we desire to present you with an evi-dence of our esteem in another form, by adding somewhat to the weight of your purse; may it help to lighten and heart sincerely and fraternally yours.

to the weight of your parset and fraternally yours, cheer you on your way. Most sincerely and fraternally yours, J. MUSK WALKER, Pres, J. RODERTSON, Vice Pres, JOHN GRIFFIN, Treas, J. MCG, MUNHO, Hon, Sec. Glasgow, June 15th, 1851.

NEWCASTLE-ON-TYNE SPHIITUAL EVIDENCE SOCIETY, WEHR'S COURT, NEWGATE ST. To our brother Spiritualists in the United States of

WERN'S COURT, NEWGATE ST.) To our brokher Spiritualists in the United States of America. We send you greeting by the trusty hand of our well be-loved irtend and broker, E. W. Wallis, who has labored anongst us for several years with great acceptance and in-creasing admiration as a trace speaker, and we bespeak for him your fraternal sympathy and kindly ald while his lot is cast amongst you. The comes to your shores partly for the building up of his physical health, and in obedience to the advice of his spirit guides, in order to develop his gifts of mediumship in the different phases thereof. We commend him to your care, and ask you to welcome him to your homes and hearths as one of the faithful work-ers in the great army of progress, knowing that in so doing your gain will be great. Our dear brother, E. W. Wallis, leaves us in the bonds of the purest love and sympathy he is a good husband and father, a devoted Spiritualist, and enjoys our confidence and esteem in all departments of civit and social life. We wils hub health, angleasant voyage, a time of useful labor amongst you in Hametra, and a safe return to lis native land, bear-ing sheaves of increase both bodily and spiritually. (Signed.) Joins Motto, Pres. JOIN MALLD, Pres. Mot C. RONSON, *Hon, Sec.*

were consistent in placing over the gate, "Death is an eternal sleep."

If those Zodiacal premises and reasonings Nazareth is nothing more than the sun, when passing through his annual course, personified," they must do it by sustaining the premises on which it rests, that the spirit-world is "an invisible and imaginary world superadded to that which is visible and real," and it is altogether a "mythological and fabulous world." The Spiritualists will say correctly : That is

all theory, a mere hypothesis. And it matters not how skillfully it may be framed, and with what plausible arguments the theory may be sustained, it cannot overthrow or prevent facts and legitimate conclusions from those facts Yet, they all ought to be consistent, and not bring up spiritual manifestations to disprove this Zodiac Bible, and then fly to it to disprove the personal existence of Jesus, his mother, John, the apostles, and other ancient persons, so as to deny the truthfulness of any such manifestations.

But this interpretation of the antiquity of these Zodiacs was far from being unanimous among the scientists. Others, taking them also for Zodiacs, proved by calculations just as clear and conclusive, that they could not be older than 200 B. C., and probably not as old as the lievers, they will find this an inviting opportu-Christian Era. So the worshipers of the infalli-ble Zodiac Bible divided into sects, a good deal A verification of this message in words is of A verification of this message in words is of like other Bibliolaters, and we probably should not have heard so very much about it, if it had not been for the following incident:

A resolute French traveler detached the

smaller planisphere of Dendera from the roof of the portico, and transported the block to Paris. This was A. D. 1822, about two years after M. Volney's death. The King of France bought it for 150,000 francs, and had it exhibited in the Louvre for one year. The excitement rose to fever heat. All classes hastened to inspect the scientific curiosity. In the journals, saloons and other places it was the main topic of discussion. "Mathematicians and astronomers, according to their several systems, made constant scientific calculations, whose results they endeavored to make correspond with the epoch of the world when the heaven

presented the astronomical appearances which the Zudiac was supposed to represent." In vain religion and astrology; and unless they understood those (which they did not), they would

be mistaking "an object for an astronomical sign, and consider a representation purely symbolical, as the image of a real object." Those cultivators of "the exact sciences" rejected this and blundered ahead. But as they only produced divergent theories (sects) among themselves, this disparaged the astronomical authority of the monument.

Amidst the excitement, archeologists, that is, those who made a comparative study of sculpture, architecture and painting, to determine

10 44

Allow me to give as succinetly as possible my words of verification in response to the message of DR. ELIJAH COLBURN, late of Nashua, N. H., given May 3d, and published on the 13th inst.

Dr. Colburn was a blood-relative of mine, and the facts of his life as given in his message aro well known to me. The statement that he was for more than fifty years a physician in Nashua, that he was a careful and conscientious practi-tioner, that he lived to a ripe old age, that he

tioner, that he lived to a ripe old age, that he left a son who is a physician, improving the field which he left, are all correct statements. As he also states, he was a Unitarian of lib-eral type, inclining strongly to the most elieer-ing views as to human desting, and though steadfast in the support of his religious opinions, was ever tolerant of those of others. His opinions upon religious matters I well knew, from frequent and close interviews with him when he was in the prime of life, and it would he impossible to give more clearly and correct-ly their leading points and the indications of ly their leading points and the indications of the spirit and faith which are so well known by myself to have been the characteristic features

of his mind. Dr. Colburn further said in his message: "Should any friend care to call me from the unseen realm, I shall be glad to respond." This is a step of practical advance, leading into fur-ther light, and opening the door to more thor-ough investigation. His friends, still in the earth-life, will be glad to avail themselves of the suggested opportunity; if believers in the philosophy of spirit-intercourse, they will wait upon him for additional information; if unbe-

some importance and interest, but it is of still higher importance to establish the fact that it is a genuine spirit utterance. The statements are rigidly correct, but some doubters and in-vestigators may say that it would be easy to manufacture the whole message. To that sug-gestion the following is offered : All these facts could not have been obtained by a stranger, except by nuch inquiry from his most intimate friends; could that, united with their publica-Who will rest upon that suggestion as the true explanation of this phenomenon? Still further: Is it possible that a medium under control could give the exact facts connected with the usual number of messages given at a scance, if they are *prepared* and *memorized*? Inasmuch as the theory of spirit-intercourse is now under surveillance and criticism, these questions, in connection with the medianthan of messages connection with the verification of messages, are worthy of careful consideration: E. P. H. Haverhill, Mass., Aug. 15th.

SUNBEAM.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I wish to acknowledge a kind and cheering message from "SUNBEAM," (one of my controls) in the Banner of Light of Dec. 18th, 1880, through Miss M. T. Shelhamer. That message came to me when a cloud of sorrow and sick-ness brooded heavily over us. My daughter was very low with Exploid fever, and following her recovery L, was, prostrated with "winters cholera," and wat for table to sit up long enought to pen my thanks, as I now do, to you and the good medium for the message. It was worth everything to me. May God bless her in her nogood medium for the midsage. It was worth everything to me. May God bless her in her no-ble work of love, and also the dear, blessed old Banner! May it live to sprend its..truths abroad over the world, until all people shall acknowledge the triumph of spirit-communion with joy and gladness. Very respectfully your friend, MRS, MARY E. WEEKS.

-7 Laflin streel, Chicago, Ill.

To the Editor of the Banner of Light:

I have just read in the issue of the Banner of Light for Aug. 3d, your editorial review of the article from the pen of Prof. Austin Phelps, entitled "Ought the Pulpit to Ignore Spiritualism ?" Allow me to say I deem it to be one of the most excellent and able articles that has ever emanated from the Banner, and calculated to do more good in the way of opening the eyes of the scientists, as well as the clergy of the country, to a just sense of the relation they sustain to this most extraordinary movement of the age, than anything I have seen.

The feeble attempt of the Rev.-Prof. to invalidate the claims of Spiritualism must be patent to every thinking mind, especially in view of the mass of evidence he must have had through his own distinguished father, whom I presume he does not rank as one of those "idle minds on whom time hangs heavy," neither would he place him among "the naturally credulous and superstitious."

The account given of the manifestations at his father's house at Stratford, Conn., from March, 1850, to December, 1851, in "Modern Spiritualism, by E. Capron" (Boston, 1855); also the correspondence between his father and Prof. Robert Hare, as well as a letter from his father in 1850 on the subject, to the late Epes Sargent, and published at the time in the Boston Daily Transcript, which fully authenticates the accounts of these mysterious doings, surely cannot fail to awaken in the mind of the reverend gentleman some thoughts in regard to the origin of these manifestations in his father's family, the truth of which has been so fully conirmed by hundreds of living witnesses.

The reverend gentleman in the article referred to says: "The failure of natural science to give a prompt and thorough solution of the mystories of Spiritualism, lays a special responsibility on the pulpit." Have we any more security in the supposition that the pulpit is adequate to a solution of the mysteries of Modern Spiritualism than natural science has? "Who." he inquires, "shall instruct the people in this thing, if the pulpit does not?" How is it that the pulpit has so signally failed in its duty in regard to the matter of Modern Spiritualism, as to stand back for thirty-three years and let it take such deep pot in the minds of the people, when surely it was the bounden duty of the pulpit to have closely and prayerfully examined its claims, and to have saved the people from this terrible evil, if evil it is?

It seems to me that the reverend Professor utterly loses sight of the fact that in all ages as the Church has lost its spiritual life and become dead in "trespasses and sins," God has awakened it to a sense of its true condition by an outpouring of the spirit in a renewal of these manifestations, which form alike the basis of the Old Testament and the New, and which Christ promised should be made manifest in greater power and glory to all such as should believe in him. If the Church really believes what it professes, it would seek to understand | that Hop Bitters will so certainly cure?

W. C. RONSN, Hon, Sec. W. C. RONSN, Hon, Sec. NOTTINGHAM ASSOCIATION OF SPIRITUALISTS, } SHAKSPEAUE STREET. } To the Spiritualists of the United States of America: We, the Notinghean Association of Spiritualists, sem you greeting by the hand of our most highly-esteemed brother, E. W. Walls. We commend him to your love and care. He has labored amongst us successfully for four years as a trance-speaker and faithful worker in the spirit-ual viney and. He is carnest in his work, wild zeal and ability, ever endeavoring to promote the cause of right and of truth. In the house he is warm-hearted and genlai; a kind and loving parent and husband, ever desiring to in-crease the happiness of those by whom he is surrounded. He enjoys our fullest confidence, and we herely give him our warmest expressions of sympathy and good-will. We wish him God-speed in his journey. We earnestly desire him a most pleasant, happy and safe journey to you; a most you; a further development of his mediumship in lex various plases; a happy and successful labor while among you; a further development of his mediumship is sheaves of honor and gory with him. Accompanying his we have presented him with a nicely-fitted-up traveling truth, as a companion to him and to add a little comfort to him during his fourney. (Signed) ALDERT S, BLADSHAW, Pres. XAMEL HANCOCK, VICE Pres. WILLIAM YATES, Hon, Sec.

COPY OF A BEAUTIFULLY-ILLUMINATED ADDRESS. To Mr. E. W. Wallis, from the Spiritualists of Glas-

20 Mr. E. W. Waltis, from the Spiritualists of Glaspoto.
 DEAR FRIEND-You are about to visit America, and we cannot permit such an event to take place without wishing you God-speed. Our prayer is that you may be strengthened both in body and epidit, and spared to return to us to rewime those labors we so much appreciate.
 For your intrinsic merits, sir, we love you; and we shall ever hold you and your dear wile in affectionate esteem. Accompanying this we hand you a purse of sovereigns, irusting you will grant us the pleasure of contributing thus far toward the expenses of your, journey.
 Yours faithfully.
 JAMES WALKER, Pres.
 JOHN GHIPFIN, Treas.
 J. MCG. MUNNO, See.

FROM DALSTON, LONDON, ASSOCIATION OF INQUIR-ERS INTO SPIRITUALISM,

PROFIDENTIAL LONDON, ASSOCIATION OF INQUIR-ERS INTO SPIRITUALISM. Resoluted, That we, the members and friends of the above Association, having been favored with a visit from Mr. E. W. Wallis, trance-speaker, who has this evening delivered a lecture before us, desire to express our appre-clation of his services to the cause of Spiritualism, and to cordially commend him to our American brethren as an excellent, earnest and efficient medium, in whom all may have confidence alike as a true worker and a worthy and reputable gentieman. Suggested by MR. J. J. MORSE, Pres. Moved by MR. J. TAFT, Hon. Sec. Seconded by MAS, Nichola, and unanimously endorsed by those present.

Ex To-day, to-morrow, every day, to thou-sands, the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times from the great cathedral above us, we hear the organ and the chanting choir, we see the light stream-ing through the open door, when some friend goes out before us; and shall we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight into eternal day? -Longfellow. -Longfellow.

They were playing a game of croquet, when he stumbled over one of the arches. "I wish I were where the wicked cease from troubling," he remarked. "But you can't be," said she, smiling archiy, "so long as you go the way of the wicket."

Oh, why will you let that invalid friend suffer

AUGUST 27, 1881.

Written for the Banner of Light, THE WORDS THAT WERE SPOKEN.

BY GRACE LELAND.

The words that were spoken in by-gone years-Do the years now passing wipe them away? Or are they like pearls on the brow of love, That know not change, nor blight nor decay?

Oh! say, if the pure, and the good, and the true Of those golden years, are our own to-day? Or are they like dewdrops on Nature's fair face,

That smile in the sunlight, then vanish away? That Past knew no shadow of doubt nor distrust;

Listen, oh Soul, to your own true thought! What was still is, and ever must be, Thro' the unchanging Infinite Purpose outwrought

What was true in the past must forever be-It knows nor blight, nor change, nor decay;

And the heart's true love will outlive all time; The words that were spoken shall ne'er pass away

Banner Correspondence.

Kansas.

Many more fine tests were given to other members of the party. Mr. Foster was an en-tire stranger in the city, and to all but one or two persons comprising the circle; therefore GREAT BEND.—Abby C. Spaulding writes over date of August 4th: "On taking the wrapthe information given through his medial in-strumentality proved to the honorable body there convened that there was something in Spiritualism beside *imagination* and *mind-read*per from a recent number of the Banner of Light, my eye encountered the article by Prof. Austin Phelps, D. D., entitled: 'Ought the Pul-pit to Ignore Spiritualism?' Curiosity prompted me to read it before even opening the folded sheet. At its close I involuntarily exclaimed, 'Whom the gods would destroy they first make mad.' If the Professor really wrote the article in good faith, thinking it would carry with it any weight as an argument against Spiritualism, or if he really supposed the clergy could, by all their united efforts, in any manner stay its pro-gress, then we may reasonably suppose some god has been trying his hand upon him.' Is the Professor bitter and chagrined because it has been so clearly proved that his father, an old-style, honest clergyman, acknowledged his be-lief in the many manifestations produced in his own house, as coming from the spirits of the departed? We cannot judge of the Professor's motives in his appeal to the clergy. After gen-erously admitting that there are unexplained mysteries, not the result of trickery or decep-tion, the somewhat comical aspect of it is that he turns to the clergy for its solution. In proof of the degeneracy of the present age in religious matters, he quotes the saying of a clergyman, an acquaintance of his, who said thirty years ago that there were men and women in his church who had read more theology than he had; as if theology were any criterion of reli-gion. The clurch's departure from some of Austin Phelps, D. D., entitled: ' Ought the Pulwith those who are looking not only to earthly things, but much more seek the sweet compan-ionship of angels, spirits and departed friends; and who have the assurance that life on earth is not all of life, but that their own spiritual selves shall live forever in the spheres for which they have become fitted. As to my position as a Spiritualist, I would state that I occupy the conservative plane rather than its opposite. I have found that truth kindly and gently adhave found that truth kindly and gently ad-ministered, in proper time and words, is just as effective, and sure—far more sure—of good re-sults, than harsh and cruel assaults upon those things, which by inheritance, education and association have become a second nature to many. Let us be consistent, and do unto oth-ers as we wish to be done by. many. Let us be consistent, and do unto others as we wish to be done by.
Love is the great solvent of all evil. Why should we not, as mediums and lecturers, seek the very power for our help which is, according to the wisest of all ages, equal to or the same with God, or only another name for him. God is Love. We can better unbar the closed hearts of our fellowmen and let the light of truth shine into them, if our own hearts are bright over where an sooner reach the souls of the undeveloped workling, the cold skeptic, the trifling scoffer, the case-hardened opinionist by this magic force, and electrify them into a new conscionsness of better things in store here and hereafter, than by abusing, fault-finding and general unkindliness. And I have yet to find an exception to the rule, that Love to God and our fellow-men is the central and chief means of inding admission where others are refused a hearing, or even attention.
If there are any Spiritualists in the region near this place who wish my help as lecturer, dweloping medium, trance speaker, or in organizing societies for regular visitation, they will please let me know by letter. If I can help in burials, weddings, or on any other occasion where eustom requires a minister, I am at their church who had read more theology than he had; as if theology were any criterion of reli-gion. The church's departure from some of those theological teachings is the very best proof of advancement in true religion. Who of us that have lived to attain years in the last half-centary of our lives cannot remember, among many revolting crudities of that so re-cent age comparatively, that infant damnation, the predestination of unborn souls to endless misery, and a liferal hell of fire and brimstone, were then considered true theology. What is theology, in fact, but an elaborated system of rules for a cultivated presentation of certain dogmas that have been agreed upon by certain men, not claiming inspiration, and as the world dogmas that have been agreed upon by certain men, not claiming inspiration, and as the world advances needing constant revision? What gives the comical view to the Professor's de-spairing appeal to the clergy to stay this influ-ence from the spirit-side of life is, that many in their ranks whose natures are the noblest and the most spiritual, are either silently ac-cepting the general flow of its teachings, or coming boldly out into this outpouring flood of light from the source of all divine truth." in burials, weddings, or on any other occasion where custom requires a minister, 1 am at their service."

M'assachusetts.

SOUTHAMPTON. - Sardis Chapman, sub scribing himself, "a lover of old records," writes : "In Stiles's Ancient History of Windsor, Conn., I find the following, giving an account of Henry Chapman's death, 1768: 'One Henry Chapman accidentally fell from a beam in a barn, upon a cart that stood upon the floor, and split his head and died instantly. He there and back, that I might find the truth, and I was successful in my effort. I had a very satis-factory scance with Mrs. J. E. Allen. She de-scribed my mother, gave her name, and facts and incidents that fully identified her to my mind. Every spiritual family gave me a hearty welcome, and I met with kindness on every hand. I am told by my spirit friends that I am soon to be blest with the gift of inspira-tional speaking, and that I am to go forth and break the bread of spiritual truth to those who are famishing for the food of eternal life. May the time soon come when I can be thus em-ployed." floor, and split his head and died instantly. He was about forty years of age. Tradition re-lates that Mr. Chapman, at the time of this accident, was at work for a neighbor on the north side of the rivulet, his own residence be-ing on the south side. That afternoon his wife sent a little daughter to Hoyt Mendow to look after and drive home the cows. The child went, but shortly after returned, crying vio-lently, and appearing greatly frightened and agitated. On being questioned as to the cause, she affirmed that on reaching the pasture where the cows were she had seen her father stand-ing on a stump of a tree, and covered with ing on a stump of a tree, and covered with blood. In a few minutes after, word was brought to the family of the accident by which the husband and father had lost his life. It was undoubtedly one of those cases of premowas undoubtedly one of those cases of premo-nition which sometimes precede coming events, but which all our philosophy fails to explain." So says the record; but the light of Modern Spiritualism has made clear to our comprehen-sion these premonitions, as well as many other things that ever before its advent have been mysterious."

BANNER OF LIGHT.

The Reviewer.

NEWTON'S "PRE-NATAL CULTURE."

Po the Editor of the Banner of Light : The ordinary observer may not recognize the

subtile forces which determine the characters of individuals and the destinies of nations. But these agents are not less potent, for good or ill, because they operate in silence and escape our observation. Invisible powers and psychological forces often mold the minds and morals of men, and shape their whole lives in opposition to all the influences of education, and in spite of the powerful restraints of religion and law. A constitutional predisposition in the child may be stronger than the schoolmaster, and supreme over parental authority. Happily we live in a period when the world is forced to take some account of the invisible agents and influences which forever operate in every sphere of life, and through all the elements of human nature.

My attention is called to this subject by the reatise on "Pre-Natal Culture," by Mr. A. E. Newton. The essential principles and practical methods by which parents, and especially mothers, may predetermine the characteristics and tendencies of their children, is a subject of incalculable importance to the whole human race. If we begin here the great work of repressing the manifold evils which afflict society, we shall intelligently obey the injunction to "lay the are at the root of the tree." Here we must begin to re-form human nature after a divine model. If preëxisting conditions were properly attended to, and the laws of vital, mental and moral harmony universally respected, in the generation of offspring, the proper culture and discipline of childhood and youth would be an easy task; irreverence, disobedience, animosity, disease and crime would die out of the world; and an angel's improvisation would scarcely be more melodious than the sublime harmonies of actual life.

The author of "Pre-Natal Culture" approaches his theme with the ready intellection that grasps the principles of the highest moral science; he not only discusses it freely and with faultless fidelity to truth; but he handles it with an exquisite delicacy that must command unqualified admiration. This feeling is intensified by the fact that this becoming modesty does not in the least diminish the force of his reasoning.

The author of "Pre-Natal Culture" is one of the most discreet, as he is also one of the ablest journalists that has yet occupied the editor's chair in a spiritual sanctum, and therefore is eminently entitled to recognition. The writings of Mr. Newton are characterized by remarkable clearness of thought and precision of statement. We are always profitably employed when reading what he writes. He is never obscure; he never trifles with a serious subject; he is too liberal to be dogmatic, and too honest to cover truth with a sophism. His ideas are expressed with equal simplicity and force; and when he touches a subject it is illuminated.

We want a new system of ethics, for schools and the general instruction of the people; and it is time we were looking about for a man competent to prepare such a work. No atheistical dogmatist who regards the Universe as a vast Voltaic pile, or as a mere automatic machine; no pantheistic speculator in the old clothes of material science; no man who makes war on his fellows for his own advancement, is qualified to furnish us with such a system of moral philosophy. The author must have a character and reputation of his own for morality and consistency; a clear comprehension of principles, and their application to individual conduct, the relations of social life, and the political institutions of the world. The work must be written from an elevated and spiritual point of observation.

We are sure that Mr. Newton has many qualifications for such a task. He is dispassionate and thoughtful: reverent in spirit and free l from prejudice; and is gifted with a nice moral sense and intellectual discrimination. These are the chief prorequisites to success in the production of such a system of ethical philosophy as is demanded for the proper instruction of the present and future generations. Mr. Newton combines the requisite qualifications in a degree which commends him to our consideration as the person who should be employed to write such a book. Some man of liberal views and ample means would place the spiritual public under lasting obligations by inviting our worthy brother to this task, and so placing him at ease, for the next five years, that no temporal care or necessity may be permitted to divert his mind from the work.

Cottage City and Onset Bay.

To the Editor of the Banner of Light: I spent the past week at Cottage City and Onse Bay. At Cottage City the regular camp-meeting had not commenced. I was invited to attend the morn-ing prayer-meetings by a Baptist deacon. I did so, and found but little enthuslasm compared to what is usually seen at such meetings. I noticed that they

and round but nittle eministasm compared to what is usually seen at such meetings. I noticed that they have now to take *two* Bibles with them, and in quot-ing they speak of the sentence being from the revised edition or from the *old* edition, which was usually considered the *true word* of God. The visitors did not seem as numerous as in years previous, the weath er not being favorable for seakde resorts this season. I attended a spiritual séance. On reaching the scance on the steamer, on an excursion to Onset Bay. We arrived in season to hear Mr. Colville, One of the party had never listened to a spiritual lecture, and was astonished to hear such an able discourse from such a young man, upon the Bible and its history, etc. Onset Bay is fast taking on the form of a pleasant seaside resort, and is visited by families and persons needing the braching effect of salt-water bailing and air, to recuperate their exhausted vital forces. Many cottages have been built the past year, and Onset. Bay bids fair to become renowned as it becomes bet-ter known. It seems to me that the officers of the company are using their best judgment in endeavor-ing to do everything they consider the better conrise to build up the place on a conservative and financial basis, that will help all that intend to make the place a " home resort," also to make it a spot that will be a credit to Spiritualists as well as the cause of Spirit-ualism

a "nome resort," also to make it a spot that will be a credit to Spiritualists as well as the cause of Spirit-ualism. The meetings have been well reported in your paper, therefore 1 will confine my remarks to the spirit-manifestation have been at times presented, but materialization have been at times presented, but moterialization have good common-sense and judg-ment in other things, there is no question whatever that all the mediums present for that phase did at times give undoubted proof that spirits materialized in their presence. With Mrs. Ross great satisfaction was expressed by many prominent Spiritualists as well as skeptics, individuals declaring that they say more than twenty full forms of different sizes—spirits –at one of her séances, most of them being recog-nized, and some conversing for several minutes with their friends, giving positive proof of their identity. What more is needed? In 1872 I visited Mrs. Andrews's séances at Moravia, N. Y., and became fully satisfied that spirit-material-ization is a fact in the nature of things: and while in Philadelphia at the Centennial in 1876, I attended sev-eral sénces, and my previous faith and knowledge were strengthened in what I saw; but since then thave not attended any séances for that phase of manifesta-tions. I have satisfied myself that it is with differ-ence, at times, between personation, transfiguration and materialization, all of these phases having their, origin in spirit-lite=therefore after being fully con-vinced I alandoned the idea of *testing every person's gifts* claiming to be blessed with these phases of spirit manifestations.

origin in spirit-inter-therefore after being fully con-vinced 1 abandomed the idea of testing energy person's gifts claiming to be blessed with these phases of spirit manifestations. Achsa A. Paine has a cottage at Onset. She is one of the most unselfish incluins that 1 have met in the spiritual work of today. She exercises here spiritual gifts without even bestowing a thought to the money she is to receive-allowing persons to give her a fee or not as they feel inclined. Miss Paine is advanced in life, and has not a'dollar laid up for the morrow; but still she does not complain of here lot, and has a world of charity for all human beings who are passing through the trials of earth-life conditions. She is an object well worthy of material aid from those who have been blessed with wealth. Her permanent ad-dress is Stonghton, Mass. She is a favorite of all the residents at Onset Bay. I will close by relating a good test of spirit identity winessed at Onset Bay. I will close by relating my stay. An lotelligent man, highly connected in business circles, called on me; and a medium present remarked to him; 'You are in a condition to need a post to lean upon.'' In a few moments he was controlled by a spirit who proceeded to address a few remarks to Rev. Mr. Lathrop, of Salem, one of the party. Suddendy the speaking ceased, and the genterman out rolled present-ed the phenomenon of a lameness in one of his limbs, which prevented him from sitting in a char, coupled with a weakness so great as to prevent him from valk-ing. I recognized in the latter control he spirit of Mr. Chamberlain, of East Million, Mass., who passed to spirit-life in first mailfesting finished his control, and the spirit at first mailfesting finished his control, and the spirit at first mailfesting finished his control, and the spirit at first mailfesting finished his control, and the spirit at first mailfesting finished his control, and the spirit at first mailfesting finished his control, and the spirit at first mailfesting finished his control,

Sunapee Lake, N. H. To the Editor of the Banner of Light :

An additional attraction has been added to Sunapee Lake by the purchase and fitting up of Birch Island by Mr. and Mrs. E. B. Craddock, well-known Spiritualists of Concord. A commodious house has been creeted, swings, hammocks and tents put up, and it affords a most excellent camping-out place for parties in search of health and pleasure. A pavilion for public speaking bas been put up, where Mrs. Craddock (formerly Mrs.

or heard and pleasure. A paymon for public speaking has been put up, where Mrs. Craddock (formerly Mrs. Woods) holds religious exercises each Sunday at 3 p. M., which are largely attended by parties and vis-itors in the vicinity. The island comprises about ten acres, and is beauti-fully located in one of the most picture-sque sheets of water in New England. It is to be open for the use of all denominations for religious services, but will be particularly devoted to the use of Spiritualists. It is proposed to give the use of the grounds, free, for a term of years to the New Hampshire Spiritual Associ-ation, for camp-meetings and for such other spiritual services as they may be disposed to hold there. The lake is reached by the Concord and Claremont Ralinoad, is easy of access, and the island will prove a charming resort for weary and exhausted medium-, who long for a quiet communion with Nature, away from strife and toil, and entirely free from all conven-tionalities. It is said that a mineral spiling has been discovered on the island. If this proves to be true, if will largely enhance the already growing popularity of the place. Mrs. Craddock deserves many words of commenda-tion for her noble efforts in the cause which she so creditably represents. The Spiritualists of New Hampshire may well congratulate themselves on the addition to their ranks of a lecturer and test medium so deservedly nonular. and their for their failed so a free tart of a first-class feeturer will so deservedly popular. All desiring the services of a first-class feeturer will do well to secure Mrs. Craddock for the coming season by addressing her at Birch Island, Sunapee, N. H., or at Concord, N. H. I believe it will be cheering to the workers in the great vineyard to hear so good a report from this hitherto puritan quarter. Your fellow laborer, E. SANDERS. E. SANDERS.

to have two moons to light our path by night instead of one. Various strange statements relative to geological changes that have taken place, as well as predictions of many yet to occur, are given, and much elso that we feel safe in saying is here for the first time reyealed to man.

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CompANION TO THE REVISED VERSION OF THE NEW TESTAMENT. By Alexander Roberts, D. D., a Member of the English New Testament Company. With Supplement by a Member of the American Committee of Revision. Authorized Edition. In paper, Svo. pp. 117. New York: L. K. Funk & Co., publishers, 10 Dey street. In cloth, Ismo., pp. 213, Cassell, Petter, Galpin & Co., New York.

In compliance with an expressed desire of many persons that, simultaneously with the issue of the Revised New Testament, there should appear an authentic guide to the changes and an explanation of the reasons for making them, this "Companion" has been prepared with much care by members of both Committees, and has their official endorsement. It will be found almost indispensable to one who would become informed of the changes, as without its aid it would be a wearisome task to discover any but the most notable. At the same time it fully informs the reader of the spirit which animated and the rules which directed the labors of the revisers, as well as the critical reasons which determined certain important emendations.

ROSECHOFT, A Story of Common Places and Com-mon People. By William M. F. Round, author of "Hal," "Aclisah," etc. 18mo., cloth, pp. 357. Bos-ton:: Lee & Shepard.

The readers of Mr. Round's previous works will anlleipate much pleasure in a perusal of this new production of his genial pen. There is a depth of truth sounded in whatever he writes, bold thoughts so quality and wittily expressed on every page, that one is quite apt to interrupt his own reading by the expression, "That's sol" before he scarcely realizes the heresy against popular creeds his endorsement implies. Books like this do a great deal of good; they go into families within whose circle progressive truth in any other guise would forever fall to effect an entrance. The character-painting in this volume Is true to life, and every reader will be sure to find a "pleture hanging in Memory's hall " that is a counterpart to one or more of, those that are here so well portrayed. "Rosecroft?" was the name given to a cottage in which Robert and Mary Linton commenced their wedded life, the experiences of which, as herein given, illustrate the great power for good that goes out from a home in which love reigns and selfishness finds no abiding.

INSTETS. How to Catch and How to Prepare Them for the Cabluet. Comprising a Manual of Institu-tion for the Field Naturalist. By Walter P. Man-ton. Illustrated. 32mo., cloth, pp. 32. Boston: Lee & Stamoret & Shepard.

A neat and convenient handbook, designed to furaish reliable and practical information in entomology, and to awaken a love of Nature' and a more infimate study of her works.

For sinking spells, fits, dizziness, paljitation and low spirits, rely on Hop Bitters.

The Niantle, Ct., Spiritualist Camp-Meeting Commences Aug. 17th and closes Sept. Edu. 18(1). Speaker-engaged: Sunday, Aug. 21st. Mrs. Fatury Days Sharth, ed Brandon, V. (2) Sunday, Aug. 28th. Capt. H. H. Brown, of Saratoga, N. Y.: Thursday, Sept. 18th. Capt. H. H. Brown, S Sunday, Sept. fib. C. B. Lynn, of Bestein, Thursday, Sept. Stud. (1998) (1998 The Niantic, Ct., Spiritualist Camp-Meeting

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The Northern Wisconsin Spiritual Conference

The Northern Wisconsin Splittual Conference Will hold a Three Day's Meeting in Splittual Hol, Omro, Sept. 9th. 10th and Hith, 18st. Speakers: James K. Applehee of Chicago, F. O. Willey of Madison, and other speakers are expected to be present. Efforts are being made to secure a start test medicum. Good vocal and Instrumental music. Others of Association will be elected for ensiting year. We extend an invitation to all to participate, regardless of belief, assuring them of cour-ieous treatment. As we maintain a the platform, all are invited to speak their honest convictions. Please notify the Secretary of your Intention of attend-ing.

Please normy one coversary in subscripts, sAll will be ing. Friends, come the first day of the inecting, sAll will be extertained full as far as possible. WM, Loci, woop, President, DR, J, C, Phillippe, Storitary, Outro, Wise, Ang. (2th, 181).

SILVER LAKE .- The meeting in Lane's Hall at this place on the 7th, was, we are informed by a correspondent, quite successful: "The address of Dr. Phillips was very accept-able to an appreciative audience, and a strong desire exists for opportunities to listen to other speakers of the same class.'

Iowa.

NEWTON .-- Mrs. F. R. Phelps writes: "We have a great many Spiritualists in this place. but comparatively few who are willing openly but comparatively lew who are whing openly to declare their belief. Last May we formed an organization under the name of 'The Inde-pendent Liberal Society,' and made an arrange-ment with Mrs. Nettle Pease Fox to speak to us occasionally. The Universalists had the liber-ality to grant us the use of their house of wor-ship, and the 'Christian Church' gave us theirs many of the most intelligent of our citizens, and they all listened with great attention to the words of living truth as they came from the lips of our inspired speaker. Much success has attended the labors of Mrs. Fox here, and quite a stir of excitement was created by that success among the Orthodox, who, daving not meet her face to face in open and honest argument, her face to face in open and honest argument, thought to weaken her position by burlesque and misrepresentation; in this they signally failed. Mrs. Fox having thus created an inter-est, the field is now ready and waiting for some good test medium, who shall prove to the peo-ple that the truths she uttered are founded on facts that no one can reasonably deny. Such a medium would do well here. We expect to have a grove-meeting, to commence the first Friday in September and continue three days. For three years I have been a Spiritualist and a For three years I have been a Spiritualist and a reader of the Banner of Light, and must say that I have obtained more good sound sense from its pages than from all the other reading of a lifetime."

Maine.

AUGUSTA.-A. S. Hayward (who, though himself an old resident of Boston, has traveled extensively in Maine in the line of his practice as a magnetic physician) contributes the follow-ing leaf from the history of the phenomenal phase of the demonstration of the truth of spirit-communion: "Allow me to narrate a brief sketch of an interesting and important scance, given years ago in the presence of dis-tinguished persons at the State House, in Augusta, and which has never been publicly made known.

In (or about) the year 1862, Charles H. Foster was sent for by the Secretary and Clerk at the Capital to hold a scance. Mr. Foster came as requested. Nineteen persons were present, in-cluding the Governor and Council, together with other officials, and ex-officers of the State. The scance lasted three hours, and proved

highly satisfactory to all concerned. Among the tests given on this occasion the following may be noted: Judge Rice being one of the company, Mr. Foster said to him, 'A spirit is present [describing him] who says he is

and the state of the

California.

New York.

BATH.-Charles H. Houzer writes from the

"Soldiers' Home": "I have just returned from Elmira, a distance of forty-eight miles, walking

there and back, that I might find the truth, and

your father;' at the same time the full name of

your rather, at the same time the rath mane of the spirit appeared upon Foster's arm in blood-red letters. Judge R. admitted the statement as being correct. Benjamin Morse wrote the name of his father upon a pellet—his parent still being in the material form—as he wanted to test Mr. Foster's gifts, or the intelligence of the spirit. Mr. Foster took it, and holding it up spirit. Security the upue of a person

name of his father upon a penet—his parent still being in the material form—as he wanted to test Mr. Foster's gifts, or the intelligence of the spirit. Mr. Foster took it, and holding it up, said: 'This contains the name of a person still living in the material form.' Mr. Morse admitted that Mr. Foster (or the power control-ling his organism) was correct in the assertion. Mr. Foster, addressing Mr. Frye, said, 'There is a beautiful young lady standing by your side who tells me she is your daughter, and that her name is Julia Frye.' Mr. Frye did not admit that he had a daughter in the spirit-land, but Mr. Foster was very decided that he had; so Mr. Frye said to Mr. Foster, 'If it is as you say, she can tell me with what disease she died.' Mr. Foster then addressing the spirit, said, 'If you are Julia Frye, I want you to appear to me as you were when you passed away.' After looking at her quite earnestly a fow moments he said, 'She died with the small-pox.' Mr. Frye at once admitted that his daughter Julia, whom Mr. Foster had exactly described, did pass away with small-pox.

Missouri.

STANBERRY,-John J. Priegel (P. O. Box

207) writes: "We are living in the northwest of

Missouri, isolated, as it were, from the veins and

arteries of progressive thought, and communion

SAN JOSE.-A correspondent refers to the favorable impression created there by Mrs. E. L. Watson, not long ago. The Mercury of that city says of Mrs. W.: "She is a fluent speaker, and whatever difference may exist regarding the theories evolved by spiritualistic doctrines, it must be acknowledged that they do not lack originality or breadth of thought."

Letter from Dr. Francis Ward Monck. To the Editor of the Banner of Light:

Dear Sir-By direction of my guides I hope in a few days to be on my way to New York, with the intention of fraternizing with my respected fellow-Spiritualists and placing my humble medial gifts at the service of the cause of truth in the United States. I shall be glad, more especially, to be engaged at first as a public speaker-inspirational or normal-and magnetic healer Should the brethren who, I believe, are now holding camp-meetings in various parts, be desirious of putting me in harness, they will find me ready for work, and plenty of it.

As you may be aware, dear sir. I have for some years been a public servant of the cause in England, and but recently had the honor of imprisonment, because Na ture had constituted me a medium, and I felt con strained to act on the principle of a far greater medium, who said in the face of somewhat similar popu lar, religious, legal and fanatical prejudices and pen alties. " Woe is me if I preach not the gospel." When I have the pleasure of meeting American audiences, perhaps they may care to hear from my mouth the whole history and mystery of that iniquitous prosecu tion-or rather *nersecution*-together with details of certain startling phenomena that occurred while I was the English government's not unwilling guest. The moment I was free, I held a scance under the very shadow of the grim prison, and continued my mediumistic work in London and elsewhere, with the result that the phenomena evolved were greater than had ever before been granted to my mediumship, as, Mr. Editor, you have doubtless seen in my friend Archdeacon Colley's report published by James Burns, editor of the Me dium and Daybreak. Subsequently my gifts were temporarily withdrawn, in order that by rest and continental travel, I might recover my lost vigor. I have now reëntered the field in which it is my heart's warmest desire that I may by hard and earnest work be of some little use to the cause of truth and progress.

Having spent my private fortune in carrying out my work, my good spirit-friends entrusted me with several useful inventions, which by the help of a handsome testimonial presented me by kind friends in all parts of the world, I have patented, and am now trying to place on the market. By the success of this venture I have hope that before long I may gain a moderate pecuniary independence, when it is my pur pose and will be my delight to serve the cause of Truth without fee or reward. To those generous American Spiritualists who so liberally contributed to my testimonial I am sure, dear Mr. Editor, you will afford me space to express my deep and grateful sense of their great goodness, with the hope that shortly I may have the happiness of greeting and thanking them in per-

After a brief stay in New York—where I venture to hope the friends will find me some niche to fill-I pur-pose coming on to Boston. Meantime, dear sir, may I beg you to do me the favor of announcing in the *Ban-ner* that I am open to engagements, and may, until further notice, be addressed "Post Office, New York;" and by your kindly permission, "Care of the Editor of the Banner of Light, Boston, Mass." With fraternal regard, I have the honor to remain, dear sir, Yours most faithfully, English Inspirational Medium, &c. London, England, Aug, 1st, 1881.

London, England, Aug. 1st, 1881.

S. B. BRITTAN. New York City.

EMA writer in the Chicago Tribune-not a Sniritualist—some time since visited of a Sunday the West Side Opera Hall, in Chicago, where the Spiritualists were holding a meeting. Here is what he says of several speakers :

"A Mrs. DeWolf for ten minutes gave utter-ance to the most eloquent and beautiful dis-course I ever listened to. Every thought was a gem, and altogether it was the most finished off-hand speech I ever listened to or read. Able as Mrs. E. J. Foster is, she is but a child in comparison to this lady in a short address. _But the great talk of the occasion was that of Maud E. Lord. She is an extraordinary woman, and she possesses an artful artlessness excelling some of the most noted actresses. She is per-fect simplicity, with a coyness and yet a confi-dence that never overreaches, and yet is com-plete in all purposes. Her form is graceful and plete in an purposes. Her form is graceful and delicate, and is the poetry of motion. Her ges-tures are those of an orator, and her voice is in perfect control. And as she runs the gamut of modulation from a rippling laugh through all the cadences of harmony, she enchains her au-dience, and they become willing slaves to her fancy, and she leads them captive to her will. She possesses a highly wrought, nervous nature, and a woman like her could soon fall from the sublime to the ridiculous. Her face and fca-tures are extraordinary. An oval face radiant with celestial beauty; an eye grey and soft, and so deep that it seems as if it was a tunnel through which to reach her soul. A well-round-ed clim with its dimples is anorpore to her through which to reach her soul. A well-round-ed chin, with its dimples, is appropriate to her clear cut lips, which are eloquence in them-selves. Take her all in all as a noble woman, there are few who can surpass her. I am a lover of a sweet, pure, intellectual face-for af-ter all the face is the index of the soul--and I must say in honesty, I never met with so many poble surituelle faces in one gathering as I met noble spirituelle faces in one gathering as I met at this spiritual meeting. After I left the hall and wandered through the streets seeking my temporary home, I met hundreds of other smil-ing faces, and I could not repress the wish that comes natural to old and colder blood, how much happier would these butterfiles be, if God dom had constituted their brain in the order of those whom the world calls fanatic.

WHAT A COMET IS .- It would seem probable that the nucleus of a comet is neither a solid that the increase of a context is mercie's solution nor a gaseous body, but a mere cluster of dis-crete meteoric particles, through which the earth might pass without experiencing any ef-fect beyond that of a startling shower of shooting stars, and that the head is composed of gases evolved from these meteors under the combined action of the sun's heat and the rarefaction of space.-Saturday Review.

Concord, N. H., Aug. 11th, 1881.

New Publications.

DICTIONARY OF EDUCATION AND INSTRUCTION: A Reference Book and Manual on the Theory and Practice of Teaching, for the use of Parents, Teach-ers and Others, Based upon the Cyclopaedia of Edu-cation. By Henry Kiddle and A. J. Schem, 12mo., cloth, pp. 298. New York: E. Steiger & Co., 25 Park Place. Place

Mr. Henry Kiddle was for many years Chief Superntendent of the Public Schools of New York City, and Prof. Schem was one of his assistants, and long known for his scholarship and literary works, embrac ing the encyclopædic and statistical. The experience of these two gentlemen eminently qualified them to prepare a volume like this, invaluable to teachers both public and private, as also to parents as a guide in the home education of their children. It supplies a compendium of the theory and practice of education in a series of clear and definite articles alphabetically arranged so as to be easily referred to, or systematic ally studied, leading all who assume the position of teachers to a perfect familiarity with their work and consequently greater efficiency in its prosecution. To facilitate its use the longer articles are supplied with indented sub-titles so as to enable the instructor to conduct recitations on the subject, either by interro gating the student, or by requiring full statements from him on any of the topics thus indicated. We can easily see that the volume must be indispensable to those for whom it is designed, and if possessed by an instructor no amount of money would tempt him to part with it.

A SHORT SYNOPSIS OF GOD IN NATURE, or the Keys of the Kingdom, embracing a Vision of August 26th, 1867, with some Remarks of Sir Wm. Herschell, of March 9th, 1875, and Galileo, as given to the author by his angel friends, from 1852 to 1880, by Dr. E. Woodruff. 8vo., pamphlet, pp. 38. Grand Rapids, Mich.: Dygert, Buff & Rice.

If a fractional part of what is herein foretold comes to pass, the next ten years will prove to be the most notable decade in the known history of this planet The author says that he has never read a page of philosophy or astronomy, that all earthly knowledge on those subjects has been purposely withheld from him. so that his mind might be like a clean sheet of paper upon which might be clearly impressed the thoughts of his guardian spirits. It is stated that " on the 26th of January, 1889, the heavens will be all in a blaze, and the centre of the earth melt with fervent heat." The author adds : " I expect it to be very warm for the time of a year." which seems to us not unlikely to be the case considering the general condition of the earth and heavens. At that time a new planet is to be added to those already forming our solar system, and we are

Grove Meeting at Newton.

Grove Meeting at Newton. A Spiritualist Grove Meeting will be held at Newton, F., commencing Friday, Sept. 24, at 3 or check P. M., and con-thung on Saturday and Sanday. Evenings, nbeckings will be held in the church, also, in case of rails. In the daytime, Mrs. Neithe P., Fox of Newton, P. A. Field of Chicago, and probably other speakers will be in attendance. It is hoped hundreds from Towa and other States may at-tends, Speakers and mediums will be entertained by the triands, and others to the extent of their ability. Arrangements have been mode with horids and hoarding-houses to entertain at 50 to 55 cents a day. A good time is anticipated, and a coefficient to the ex-tended. Spiritualists, Theraic and all others to attend. Dr. P. ENGLE, *Bore large*.

DR. P. ENGLE, Secretary.

Convention of Spiritualists.

Convention of Spiritualists. A Mass Convention of Spiritualists will be held in Minne-apolls, Minn., at Harrison's Halt, freen Sept. 21 to 5th in-clusive. Object, to have a glorious time, and to form a new State organization of Spiritualists. Good speakers and test mediums are expected to hepresent. Efforts are being made with the regular fare. We cannot provide for those who attend the Convention at one- fifth the regular fare. We cannot provide for those who attend the Spiritual do the best we can to provide for those who reme. Cone 1 and let us have a grand relinfon and a good time. Speakers en-gged: Rev. Samuel Watson and A. B. French. Per order of Committee, Strike M. Jonsson, Minnerpells, July 20th, 1831;

____ _____

Camp-Meeting in Iowa.

Comp. Meeting in Iowa. The Northern Iowa and Southern Miknesola Association of Spiritualists with hold their annual Camp-Meeting at Beadle's Grave. In Cresco, Howardt e., Iowa, commencing on Wednesday, the 7th of September, and continuing over Sunday, the 10th, Several prominent speakers will be en-gaged to address the meetings. Mediums of various phases of spirit-power will be present, alfording an opportunity of testing the truths and facts of Spiritualism. Beadle's Grave is but a few minutes' walk from the déport. We expect to make arrangements with M, and S, P, Rail-read for a reduction of face. IEAELDRIDGE, Sceretary. Cresco, Howard Co., Iowa.

Cresco, Howard Co., Jowa,

Grove Meeting in Euclid.

The regular annual Grove Meeting of Spiritualists will be held in Porter's Grove, Enclid, O., on the last Sunday in August (Aug, 2sth). Speakers, Mr, and Mrs, Hull, of Lines-ville, Petur, Basket Picnic at noon. A general invitation is extended to all. ERNEST H., CUSIMAN.

____ New Hampshire.

The New Hampshire State Spiritualist Association will old a Quarterly Meeting August 57th and 2sth at the Suna-co Lake Camp-Meeting, Per order, ANNA M. TWISS, M. D., Scoretary,

Passed to Spirit-Life:

From her residence, in Evart, Osceola Co., Mich., July 4th, 1881, H. Louisa, wife of Charles E. Bell, in the 27th

The cause of her age, The cause of her death was puerperal fever. She was bern in the town of Erin, Chemung Co., New York; had been married eight years, and bore four children, whom she hats now joined, as they are all in spirit-life. She was possessed of a highly mediumistic temperament, but for fear of what the world might say, never exercised her gift only to a lim-lifed extent. C. E. BELL.

From Ione, Amadore Co., Cal., June 6th, Mrs. Nancy Rendall, wife of Dr. Isaiah Rendall.

Rendall, wife of Dr. Isaiah Renoall. Mrs. R. had been reared in the strictest form of Method-ism. When she began to imbibe liberal and spiritual ideas, her friends and the Church took her case in hand (with such influences as they usually bring to bear), and worked upon her mind until she wavered, and became possessed with the lifea that she had committed an unpardopable sin and must go to hell. The terrible mental agony tills victim endured for over a year is beyond description. At last the kind angel of death dame to her relief. Funeral discourse by the writer. PALINE W. STEPHENS.

From Wakefield, Mass., John Henry Rosson, sou of Chas. P. and Emma Rosson, aged 9 months and 15 days.

Many friends, both in carth-life and the spirit-world, gathered with the parents to listen to worls of inspiration through Mr. Thos. Dowling. Dn. C. D. SHERMAN. Greenwood, Wakefeld, Mass., Aug.7th.

[Obiluary Notices not exceeding twenty lines published graduitously. When they exceed this number, twenty cents for each additional line, payable in advance, is reautred. Ten worde make a line.]

BANNER LIGHT. \mathbf{OF}

TO BOOK-PURCHASERS.

TO BOOM-PURCHANERS. COLBY & RICH, Publishersani Booksellers, No.9 Mont-gomery Place, corner of Province street, Booton, Mass., keep for sale a complete assortment of Spiritual, Pro-gressive, Reformatory and Miscellancous Books, at Whatsale and Retail. Tarms Cash., -Orders for Books, to be sent by Express, must be accompanied by altor part cash. When the money forwarded is not sufficient to fill the order, the balance must he paid (C.O.D., Orders for Books, to be sent by Mall, must invariably be accompanied by eash to the amount of each order. We would remaind our patrons that they can remit us the fractional part of a dollar in pustage stamps-ones and twee preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or Ambies (not sut of print) will be sent by mail or express. Br Catalogues of Books Published and for Sale by Colby & Richeent Iree.

SPECIAL NOTICES.

SPECIAL NOTICES. W In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our 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. **W** do not read anopymous letters and communica-tions. The name and address of the writerare in all cases indispensable as agaranty of good fairh. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a ne around the article he desires specially to recommend

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

Banner of Bight.

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THE WORK OF SPIRITUALISM Is as broad as the universe It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, --John Pierpont.

Highly Important 1

THE STATISTICS OF SPIRITUALISM DEMANDED.

Hitherto Spiritualists have made no effort to obtain official recognition by the Census Bureau of the United States. Realizing how difficult it is to obtain reliable statistics of a vast unorganized community which is daily increasing in numbers with a rapidity before unknown in the progress of ideas, no serious attempt has been made to collect the facts and information which are now demanded by the public authorities at Washington. It is the special business of the Census Office and Bureau of Educational Statistics to collect and tabulate all such information. Prominent Spiritualists, including the Editor of the Banner of Light and Dr. S. B. Brittan, Editor-at-Large, have been addressed by the Special Agent of the Department of the Interior, who calls for such information as will enable him to make suitable returns for publication in the official record of the Tenth Census. The call for statistics is subjoined:

PELHAM MANOR, N. Y., Aug. 10th, 1881. GENTLEMEN-For my use in collecting statistics of Religious Organizations for the Tenth Census, I am in need of a complete list of Spiritualist Societies in the United States (together with the name and address of the principal officer of each).

For some time 1 have been in correspondence with persons connected with that body, but up to the present time have not been able to receive the information

The Concord School, and "The Philosophy of Prayer."

In our last issue we remarked that the sessions of the third summer of this School were brought to a close on Saturday, Aug. 13th, and we further remarked that in the three year since its inception, this enterprise " has fairly won its way to a place in American thought. It has gathered together a group of advanced thinkers, whose very presence is a welcome and most effective protest against the gross materialistic tendencies of the age. It is a revival of high and pure thinking, of abstract statements of life in its largest and best relations, of ideality in contrast with mere worldly and unproductive knowledge. It did well last year, but if has done better this."

We now take another, and retrospective glance at this organization (if so it may be termed,) and the work it has wrought during the sessions just closed. The chief purpose of those who have read essays and taken part in the discussions appears to have been to formulate and establish a philosophy which is capable of enunciating the principles that control religious thought.

But it has gone further than this, and undertaken to state positions and truths of philosophy which may satisfy the needs of the people. It therefore attracts the public attention, and compels general thinking. No better proof is wanted of the cheapness of the thought that prevails all around us than the relish which is felt for the sneers and ridicule with which the efforts of such a school are met. Nothing could well be more significant than the attempt ed ridicule in a press that sneers at everything that is not instantly convertible into money profit, whether intellectual or spiritual. It at least shows the necessity for the formation of some centre of thought to lift the public mind above the level of its assumed teachers that live on the mere gossip of baseless, selfish, and changing opinions.

During the week which was given to the discussion of the Kantean philosophy, by way of celebrating the centenary of that profound thinker, a truly remarkable exhibition of phiosophic thought was made, constituting as it did a review and summing up of the best hought of the past centuries. The estimate made places German in advance of Greek philosophy, and shows that it is a most hopeful outlook which the world enjoys for the rapid growth and spread of spiritual philosophy and the reduction of its principles to practical life. It has been emphatically claimed, in fact, by the pronounced friends of the School, that this has been its chief work for the year; while the entire session has been characterized by the same penetrative and earnest spirit.

There has been a great deal of fresh and vigorous thinking developed. The clear and deep insight into the problems of life that has been manifested in the various discussions is wonderful. Naturally enough at such a season, many have spoken on great themes who had nothing special to communicate, after all; but this kind of impedimenta will be eliminated in due time, and so will the other and hardly less serious obstruction of prolonged lectures and essays. Thought and the dilution of thought are two different matters; and strict formulation is by no means the same with rhetorical or tentative expression. The peril to be specially avoided in the future is repetition, a fault that it will be more necessary to guard against because of the scarcity of truly original thinkers and thinking.

None of the lectures or discussions have been of more interest than that on the last day of the session but one, on the "Philosophy of Prayer and the Prayer-Gauge." Dr. Jones read the locture, and Mr. Alcott led the subsequent discussion. Dr. Jones remarked that the Christian religion must of necessity have a philosophy. Prayer, he said, is one of the most practical questions of religion. Most of us may mistakenly think that we have very little to do

need many things we do not ask for. We should ask to be enlightened.

Another person said he could see nothing in rayer which militates against human freedom. Mr. Alcott remarked that the attitude of this whole people, and of other peoples, toward God in regard to the health of President Garfield, is a definition and majestic demonstration of prayer. And it is reasonable to think that such a prayer will be effective; not to abolish the physical laws of the universe, but to induce the operation of a higher law, the law of spirit, which will enable the spirit of the President to overcome the weakness caused by the operation of physical laws. The lecturer observed that if a man should ask that the progress of his age and decay should be arrested, he would be asking out of the spirit of wisdom, and so it would not be prayer.

A Scance with the Allen Boy.

As D. D. Home in a late number of a paper ssued in Chicago took hypercritical pains to misrepresent the Allen Boy and his medial development, it gives us pleasure at the present time to transfer to our columns the following account written by the special correspondent of the Boston Herald (and published Aug. 22d). This reporter attended a seance with Mr. Allen, and while he has seen fit to embody what he writes about in the peculiar vernacular of his class when speaking of Spiritualism, the endorsement of the honesty of what he saw ap pears to be unequivocal.

We desire to reiterate in this connection our conviction that Mr. Allen has been from his in census report or public oration before. earliest youth a thoroughly reliable medium and a faithful worker for the cause :

"I attended the Allen Boy's circle yesterday and was put through a course of training that would have done credit to a Mollie Maguire initiation. There were fifteen others present, com-prising both sexes. After we were seated in a circle, of which the medium occupied the cen-tre, seated in front of a small table, on which rested a guitar, a small bell and a quantity of oft, white paper, with a thirty-pound dulcime firectly behind him, the light was extinguished directly behind him, the light was extinguished. Hardly had light disappeared, before there passed over the chords of the duleimer a faint wave of sound, soft and melodious, gradually gathering in volume, until we recognized the air as 'Nearer, 'My God, to 'Thee.' Then a sprightly "spirit" seized hold of the guitar, and away it went floating about the room, playing the most delightful airs, and back to the table whence it started. Then the materialized hands a tiny while hand floated about the room, sur-rounded with a misty halo of light. Other hands appeared, but rather more material, judging from their grasp, and different persons in the circle were touched. When it came the *Herali* man's turn to sit next the medium, one would have fancied pandemonium had broken would have fancied pandemonium had broken loose. The dulcimer set up a lively air, the guilar started on its flight, the bell waltzed around the circle, and a huge hand fetched your reporter a slap on the back that made him se Then the guitar came nearer, and, determined to be convinced if any one was playing it, I grasped it, and swept my hands over the chords. As soon as I touched them, the music ceased, to resume again as soon as they were free. I made no effort to hold it up. It was suspended in mid-air. I ran my hands above it and below, in search of a wire, by which it might have been hung, but found none, and, as soon as I removed my hands, it floated lightly way. Then came a burst of thunder sound. The reporter, where was he? Simply standing on his head in the centre of the ring, where he been thrown by a muscular 'spirit.' 1 had hold of the medium's right hand, and a lady sat at my left, yet I was tossed as lightly across that circle as one could wish, and landed all in a circle as one could wish, and landed all in a heap in the centre of the floor. They say 'spirits' develop in the other life. I've no doubt of it, and it must have been Hercules that gave me that rise. My earnest prayer is to meet that 'spirit' again under more 'favor-able conditions.' The scance lasted over an hour, and some remarkable tests were given."

Cape Cod Camp-Meeting.

As will be seen by turning to our fifth page, this old-time and popular meeting is on the eve of presenting itself once more to the favorable consideration of the public-to say nothing of the powerful appeal it makes (which cannot but to the gratef who have ever attended its pleasant and soulful reunions. MAN AND HIS RELATIONS"-BY S. B. BRITTAN, M. D.- IS A BOOK OF THE DEEPEST IN-TEREST TO HUMANITY, ILLUSTRATING AS IT DOES IN A MASTERLY MANNER THE INFLUENCE OF THE MIND ON THE BODY-THE SUBJECT-MATTER BE-ING AS EXTENSIVE AS NATURE ITSELF. It should be in every WELL-SELECTED library-in fact every household in the land SHOULD POSSESS IT. 857 As a sincere and devoted Spiritualist who has the good of the cause at heart, and one who labors unselfishly for a diffusion of a knowledge of a future life among the people by means of its phenomenal and inspirational teachings, it gives us pleasure to refer to Dr. Samuel Watson, whose presence on the platform and at private circles is always welcomed with delight. His recently-published book, 'The Religion of Spiritualism—Its Phenomena and Philosophy," has been the means of awakening an interest among church members, especially those of the denomination with which he was connected as a prominent minister for thirty-six years. Those of our readers who may wish a volume free from all that might be thought objectionable to their Christian friends, and yet one that will give all needed information regarding Spiritualism to those seeking the light and the truth, will find Dr. Watson's book well suited to their purpose. Dr. Watson has been speaking in Denver, Col., of late--filling an engagement there on Aug. 14th and 21st with satisfaction to all concerned.

Commissioner Loring's Address.

THE FAIR OF THE NEW ENGLAND MANU-FACTURERS' AND MECHANICS' INSTITUTE WAS successfully inaugurated in Boston, Thursday morning, August 18th. The ceremonies participated in during the formal opening on that day were of profound interest and the deepest significance. Notwithstanding the unfavorable nature of the weather thousands turned their steps toward the beautiful edifice on Huntington Avenue, in which the Fair is located-said to be the largest permanent exhibition building in the United States-where eloquent remarks by Gov. Long, Hon. George B. Loring, James L. Little, Esq., President of the Institute, et als,, fine music and a comprehensive display of "the cunning handiwork of many artisans" combined to make the occasion one long to be remembered. The Fair still continues to attract the interest and liberal patronage of the public, as it deserves to do.

The address delivered by Mr. Loring during the opening service is admitted on all sides to have been a performance of equal ability and eloquence. In it he presented a logical series of vital and valuable industrial statistics, that give a highly accurate and graphic sketch of the progress made by us in manufacturing industry during the last forty years. Such a sketch could not well fail to be quite as impressive as it is instructive. Presented in the skillful manner with which Dr. Loring is so familiar, and clothed in the rhetoric of which he is master. it told the story of our industrial advance here in New England as it has never been done

Giving a list of twenty cities in the country, he makes Boston occupy the fourth place in respect to the number of manufacturing establishments and average daily wages paid to skilled labor; the third place in respect to the average daily wages paid for ordinary labor; and the fifth place in respect to the amount of capital invested, the number of hands employed, the amount of wages paid, and the value of material consumed and goods manufactured He reports a visible improvement in the social condition of the factory employé, in conse quence mainly of public schools; the stoppage of the employment of young children; the facility given to saving by the establishment of savings' banks; and an increase in the production of goods, as well as a marked improvement in their quality. The address is eloquent in its figures and facts alone, and is raised to a still higher level by the masterly manner of its presentation.

English Items.

From London Spiritualist papers, received ust as we go to press, we glean the following items of interest:

items of interest: Hon. Alex. Aksakof, after attending a few private scances in London, left for Paris on the 7th, design-ing, after a brief stay at Biarritz, to visit Spah and Italy prior to his return to St. Petersburg in October. Mr. J. J. Morse has so far regalaed his usual degree of health as to be able to resume his duties, with the exception of public speaking. Mr. B. T. Hutchinson has returned to Cape Town. His visit to England was very satisfactory to himself and to all whom he met. The wife of Richard Fitton, late President of the Manchester Association, passed to spirit-life, Aug. 8th. Mr. C. F. Varley, F. R. S., accompanied by his wifo, will soon visit this country. He has recently been ap-pointed consulting electrician to a company formed for the purpose of introducing electric lights into India and the East. Mr. Leymarie has withdrawn from active duty in Paris to quiet country life for the recuperation of his health. Hon. J. L. O'Sullivan, of New York, gave a long and

health. Hon. J. L. O'Sullivan, of New York, gave a long and Interesting narrative of what he has seen of Spiritual Phenomena in the United States and Paris to a Lon-don audience July 31st.

Camp and Grove Meetings.

Reference to our third and fifth pages will reveal the fact that active Spiritualists at vari ous points in the United States are determined to utilize what remains of the warm season by the holding during its continuance of health-giv ing convocations, both as morally and physi cally considered, at various popular resorts.

1957 We referred in a late issue to the case of

Deserters from Camp.

GREENWICH, MASS., Aug. 19th, 1881. To the Editor of the Banner of Light:

You have able and efficient reporters on camp rounds to record the sayings and doings of speakers and media; but what little elf have you to follow us into those charming retreats where nature broods with undisturbed beauty, and where but for Spiritualism the people have not 'wakened for a hundred years ?

Last Saturday, soon after our arrival at Lake Pleasant, and after numerous hand-shakings and salutations, and after we were comfortably ensconsed in "Paradise Cottage" (the guests of Mr. and Mrs. Lincoln), a suggestive, persuasive and gentlemanly voice, belonging to a true friend of Spiritualism, said: "Mrs. Richmond, could you and Mr. Richmond accompany us to Greenwich for a few days-taking repose and being absolutely free from labor and from the tumult until your next engagement here? It is twenty-three miles across the country, and a lovely drive." Could anything be more delightful? Other voices chimed in with feminine persuasions. A drive across the country among the charming mountains and valleys, and three or four days of quietude among sympathizing friends are not to be despised by travelweary pilgrims. So after seeing the grand illumination at the Lake Saturday night, and after the labors of Sunday were over, Monday morning found us being whirled away, not by screaming and smoky engine over dusty rail, but by a pair of bays, in an easy carriage over the loveliest stretch of mountain, wood and valley that l ever saw. We have had the grand scenery of the Rocky Mountains; we have seen the ocean waves in all the grandeur' of tempest and the beauty of calm; we have viewed

"The fertile fields of England As they spread their golden harvest to the sun," but nowhere have we seen more loveliness than on that August morning when we drove through the Hampshire hills to the quiet century-sleeping town that heads this letter. But oh! the rest, the peacefulness, the repose—one drinks it in with every breath. II. W. Smith, Esq., whose guest we are, is a native of the adjoining town of Enfield. The Smith brothers are noted for their liberality and quiet work for spiritual truth. Here in this quiet valley a homestead has been fitted up. The orphan here finds refuge. Two little children, whose mother is gone, are carefully reared, and the medium friend (Miss Nellie Lochlan), who is their companion and tutor, is sweet in gentle ministrations. Here mediums find repose, and here we have slept, walked, drove, rowed, and become pervaded by the spirit of nature.

Mount Elizabeth salutes us every morning. Mount Pomeroy, a mile away from Elizabeth. guards as a counterpart the lovely valley, river. and lakes, on which the starry water-lilies bloom forever. Down the still, shaded stream we glide, now removing a snag or fallen limb of tree, now being pushed over sand-bar, now floating in clear, deep places where overhanging boughs meet. Next day we are driving far over hills and valleys, then we climb on foot to the top of the mountain, we gather many lilies on the ponds and lakes, many wild flowers by the wayside, and Sapphire must get all the clematis, lovely starry trailing vine. And these vines and flowers deck the beautiful rooms on Tuesday night for Ouina's party. Minnehaha's (Silver Star's) medium has invited a few friendly neighbors, and Ouina receives them here. Minnie welcomes Ouina, then the latter comes and gives poems and names to those assembled. Then we have refreshments, and after all, little "Sky Rocket" takes control of Gracie (eight years old,) and talks to us in his own inimitable way. Next night, Wednesday, about forty people assemble in the parlors and listen to my guides, by invitation, on "The Ministry of Angels." Aside from two or three families. these are Orthodox in belief, and two or three years ago would not have dared to cross the threshold of a Spiritualist's dwelling to listen to anything on this subject. The interest manifested Wednesday night proves how silent and beautiful has been the work accomplished by this charming family. Mr. Colville spoke here some year or more ago, and had good audiences. The poem on Wednesday night was on Creation, the subject being suggested by an elderly gentleman present. Last night, after we had been up the mountain, an Indian came, giving an address in his own tongue, which Ouina translated into English in verse. The two mountains called by the prosaic names "Elizabeth" and "Pomeroy," the Indian chief controlling me last evening called O-was-ka-ne-tah (Elizabeth,) and Wan-ta-ne-gah (Pomeroy). The valley here is named the "Place of Many Waters." Last evening this poem and address were given at the house of a neighbor, (Mr. Doak,) who had invited us and our entertainers to spend the evening. Last night the gentle rains came down like a benediction to bless this valley, and this morning the drops are still descending. Harry cannot fly his kite to-day, and Gracie cannot go in the grass to romp with her kittens; but the grand old elm blesses us with perpetual blessings. And this home, named by Ouina "The Home of Peace," will forever live in memory, when its pleasant scenes cannot be touched by the senses. We must return to camp, or our head officer, "Capt'n" Beals, will certainly enroll us as deserters. We shall return laden with the inspiring breath of these lovely scenes. The guides can build wonders out of all these fields and flowers, streams and lakes and mountains. Blessings on the "Home of Peace."

May I ask that you will have the kindness to call attention in an early number of your paper to the importance of my being promptly furnished with such lists?

Trusting that you will endeavor to aid me in my efforts to secure for the Spiritualists accurate representations in the tables of the Tenth Census.

I have the honor to be, Respectfully yours,

HENRY RANDALL WAITE, Special Agent.

In pursuance of this object we published last week a brief but urgent call upon our readers everywhere to furnish the required information. The necessities of the case demand immediate action. that we may not be too late to secure publicity in the report of the Census Bureau. In obtaining the specific information called for by the Department, we may as wellin the interest of Spiritualists generally-cover some additional ground, and to this end we have prepared the questions which will be found on the opposite page, and to which we are in want of explicit answers.

To lighten individual labor in the work of obtaining statistics it may be necessary in large cities and populous settlements to call a public meeting, subdivide the work by districting the place and assigning one or more members of a working committee to each separate district. There is no time to be lost in unnecessary delay. Every earnest Spiritualist should understand that this appeal is personal, and that we want a committee appointed to procure this information in every town and village throughout the entire country. By a few hours devoted to this business any private individual may render an important public service.

Returns may be addressed to Colby & Rich. or to the Secular Press Bureau, at this office.

Quite an "inquiry-meeting"-by news paper-is now going on as to the position of Prof. Phelps regarding Spiritualism and the amount of notice which the pulpit ought to take of it. "One who desires to Learn" has already asked the Professor some close questions through these columns, and has more in store for him; and Abby C. Spaulding, and T. Middleton, in the present issue-as will be seen by reference to our third and second pagesadd their views on this mooted topic.

ED Do not fail to peruse the important message of "Father Cleveland," published on our sixth page. It treats upon a subject which is agitating the public mind more than ever at the present time.

A characteristic letter from Dr. J. M. Peebles, bearing the title of "Etchings and Moralizings along the Way," will appear in our | are proper objects of prayer. Mr. Alcott said issue for Sept. 3d.

with it, but all men pray. The totality of the affections and desires in the will-spirit is the prayer of man; if this totality is selfish and depraved, the prayer must be for evil things; when the desire is for the beautiful, the true and the good, the prayer is for such things. The soul should not ask any one to do for it that which it has ability to do for itself. The spirit

> soul. Heaven, he remarked, is as near to the soul as the soul to the body; always has been; and always will be. But the Author of its existence will not violate its freedom to turn itself to good or evil. We cannot have two masters. We shall ask for that, and assimilate that, to which we are freely self-determined. True religion comprehends knowledge of the Supreme Being, and of his relation to men. He giveth all faiths, and every great historic movement in the world is founded in an oracular dispensation of wisdom from on high. The origin of historic movements is from no other fountain. In social institutions these movements have found their realization. The lecturer made the suggestion that man pray to matter, and see if it will move him. Man will love and pursue that which is earthly or that which is heav

> of prayer is the voluntary receptivity of the

enly. The excessive modern study of material things, he remarked, has tended to drag down the common ideas of spiritual things. Ouotations were read from the Vedas and 'from the sayings of Christ, including "Ask, and ye shall receive," to show that prayers are answered, and that a person will pray according to the desires of his soul. Passages were likewise read from the Platonic dialogues, to set forth the ideas of prayer that were current among the Greeks. "The institutions of religion are of divine origin, and it is a great misfortune when low curiosity, low vanity, and low venality have made a nation wiser than its oracles." He who loves justice, wisdom and truth, has found the prayer-gauge. Only the prayer of the righteous availeth much.

The venerable Mr. Alcott opened the discussion that followed, remarking that no one who carried a spirit of animosity, pique or icalousy into his formal prayers could really pray. Often the silent prayer is the real one. Men's actions are the prayers of their lives. The miser prays for money; the ambitious man for fame; the sensuous man for pleasure. Men never pray to an It. Prayer is to a person. Idolatry is mistaking the object for the idea, the scen for the unseen; and all persons who worship things of sense are idolaters. The lecturer was asked if a free being could pray for anything positive; he answered that there are many occasions in life when men need help, and at such times it is proper and necessary for men to pray for help, just as they would ask their fellows for help. Guidance and help

TA private letter received under date of Baltimore, Md., Aug. 20th, informs us that Thomas Gales Forster and his estimable lady are now residing in that city. Mr. Forster's health is reported to be better than it has been before for years. The letter also speaks in appreciative memory of the kind treatment extended to this worthy worker and his wife by the Spiritualists of San Francisco while they vere located there. We are glad Mr. F.'s health is improving, and hope he may be "chosen of the spirit" to do much additional service for the cause ere he passes on to his reward.

837 J. V. Mansfield has just returned from a rejuvenating tour through the Canadas, Northern Vermont and among the sublimities of the White Mountains, clambering the steeps of Mt. Washington and passing a night at the Summit House, one and a half miles above the clouds. Being now at home he will at once resume his labors and attend to the many letters that have accumulated and remained unanswered during his absence.

Dr. H. S. Brown and wife, of Milwaukee, Wis., made us a pleasant call last week. After a brief sojourn at Onset Bay, they will visit Lake Pleasant Camp-Meeting before their rewe asked for many things we do not need, and | turn West.

the Holmes media, of Vineland, N. J., and stated the additional amount received since last acknowledgment. J. Nelson Holmes writes us Aug. 13th, acknowledging the following sumsnot previously mentioned in these columns-as having been forwarded to him by the parties hereinafter named: Mrs. M. A. Manly, Charles Fix. Phœbe Cross, Mrs. Ann Smith, Thos. Atkinson and D. S. Kimball, M. D., one dollar each. He further writes: "Please tender the donors our sincere thanks for their kindness for remembering us in our present distress, for which we will ever be grateful."

ST A postal card from James A. Bliss, of Philadelphia, Pa., intended to cover date of his engagements and those of his wife in Boston up to Aug. 23d, arrived last week on Thursday, 18th, too late for insertion. We shall print in our next number a strong article prepared for our columns by John Wetherbee, Esq., wherein he narrates a surprising and incontrovertible test which he received at one of Mrs. Bliss's séances while she was in this city. Mrs. B., as we understand the matter at present writing, is to return to Boston about the latter part of September.

ED Mr. E. W. Wallis, whose arrival in America from England we noticed last week, has already made a deep impression on his hearers on this side the Atlantic by his remarks at Lake Pleasant. A series of resolutions, printed on the second page, present issue, will serve to show the readers of the Banner the high standing which Mr. Wallis enjoys in his own country.

107 Dr. S. B. Brittan is now in Boston, and his friends will be glad to learn that his health has improved since he came to New England. He will remain East until about the 27th. From and after the 25th he may be addressed at Belvidere, Warren Co., N. J., for two weeks from the last-mentioned date.

A special correspondent of the Boston Herald, writing from Lake Pleasant, says :

"Socially, there are some of the most intelli-Sociarly, there are some of the most inter-gent people here to be found in the United States, and some of the wealthlest. It is fast becoming a 'summer resort,' and as such is destined to be a success."

83 Special attention is called to a letter from the pen of the English medium, F. W. Monck, which will be found on our third page. Mr Monck has, since writing, arrived in New York

Kor An interesting account of a séance re cently given in this city by Mr. Fitton, the English materializing medium, will appear in our columns next week.

20 Mrs. Youngs, the famous physical and piano medium, is in Boston, stopping at 46 Beach street for the present.

A statue of Byron has been erected at Missolonghi by national contributions throughout Greece. It is pleasant to see benefactors remembered and honored. | army.

From the wanderers.

WILLIAM RICHMOND. CORA L. V. RICHMOND.

The Rise, Growth and Future of Spiritualism.

The progress of Modern Spiritualism has been something marvelous. In less than forty years it has gained at least twenty millions of adherents in all parts of the world. Adapting itself, through its eclectic affinity with all forms of truth, to all nationalities and classes, and repeating its peculiar manifestations everywhere among persons ignorant of its forms and its antecedents, it presents the features of a universal truth, the developments of a grand, transcendent science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn before whose light every other science, relating to the nature and destiny of man, must seek to orient itself hereafter.-Epes Sargent.

Mrs. Susan May Bonaparte, widow of the late Je-rome Napoleon Bonaparte, who is now very ill, is the daughter of Benjamin Williams, a prominent merchant of Baltimore, and formerly of Roxbury, Mass. She was born in Baltimore, and in November, 1829, married Jerome Napoleon Bonaparte, only son of Jerome Na-poleon, brother of Napoleon 1., and Elizabeth Patter-son, whom the prince married in Baltimore. Of the two sons of Mrs. Susan M. Bonaparte, the eldest, Col. Jerome Napoleon Bonaparte, is a graduate of West Point, and was a lleutenant in the United States Army.

LIGHT. BANNER OF

Important Questions.

LET SPIRITUALISTS READ AND ANSWER. The questions referred to in the article on our editorial page are here submitted, in the hope that they may elicit prompt and intelligent responses from some one in every place where Spiritualism is known.

1. Please name the Town, County and State where you reside.

2. State the number of Societies or Associations of Spiritualists in your Town or City. 3. Name the President, Secretary and Treasurer of each.

4. State the number of persons in your place who accept the facts and philosophy of Spiritualism.

5. How many of the same are members of Christian churches?

6. How many are there in your place who regard the phenomena as genuine and yet ascribe them to other than spiritual causes?

7. How many reputed Mediums for Spiritual Phenomena are there in the place above named?

8. Give their proper names: state where born: indicate their sex, peculiar phase of mediumship and ages respectively.

9. If so disposed, record the most extraordinary illustrative fact in Spiritualism that may have occurred in your place and authenticate the same.

10. When it is impossible to obtain accurate and complete statistical information, please state the estimated number of Spiritualists and Mediums in the town or city in which you live.

11. Name the papers published in your place; state which of them oppose Spiritualism and also those which regard the subject with favor.

12. Have there been any cases in which Mediums or believers have been severely persecuted, and if so state the more important facts and circumstances?

The above questions may be copied on a sheet of paper, or, if more convenient, they may be cut out, the proper answers supplied and the slip forwarded to this office.

27 "MAN AND HIS RELATIONS"-BY S. B. BRITTAN, M. D.-IS A BOOK OF THE DEEPEST IN-TEREST TO HUMANITY, ILLUSTRATING AS IT DOES IN A MASTERLY MANNER THE INFLUENCE OF THE MIND ON THE BODY-THE SUBJECT-MATTER BE-ING AS EXTENSIVE AS NATURE ITSELF. It should be in every WELL-SELECTED library-in fact every household in the land SHOULD POSSESS IT.

Sunapce Lake Spiritualist Camp-Meeting.

This Camp-Meeting commenced Thursday, Aug. 18th. All day long the sound of the hammer might be heard denoting that numerous tents were being constructed, and when the steamer "Lady Woodson" anchored at the wharf, people were landed from different parts of the country. Many also drove in from the surrounding country with their carriages, and when night settled down upon the beautiful Lake, quite a little camp had sprung up in the woods. Thursday and Friday were both busy days, and out-door work was not completely stopped on Friday, even, if it did rain nearly all day; much had to be done that could not be delayed longer.

SATURDAY, AUG. 20TH.

SATURDAY, AUG. 207H. At 11 A. M., Dr. I. P. Greenleaf, of Boston, delivered a very able and practical address upon "The Objects of this Gathering," In the afternoon, at 2 o'clock, Geo. A. Fuller, of Do-ver, Mass., spoke upon "The Spiritual Philosophy; What Does it Seek to Inculcate?" The lecture was followed by a conference of a very interesting character, participated in by Dr. S. N. Gould of West Randolph, Vt., and Prof. J. V. Nichols, the phrenologist.

Gould of West Randolph, Vt., and Prof. J. V. Nichols, the phrenologist. In the evening the conference, at 7:30, was opened by singing, the Duxbury Glee Club, of Vermont, ren-dering in a very artistic manner a song entitled, "There's a good Time." Mrs. Lizzle S. Manchester, of West Randolph, Vt., delivered an invocation. Re-marks were made by Prof. J. V. Nichols, Mr. Webster of East Randolph, Vt., Dr. O. H. Harding of Salem, Mass., and Dr. H. B. Storer of Boston, Mass.

SUNDAY, AUG. 21ST.

A more unfavorable day for a meeting could hardly be imagined. The clouds were thick and black, and it rained quite freely; yct quite a goodly number came from the surrounding towns. The meetings were held in the Pavilion at 10:55 A. M., the services being opened by singing by the Glee Club of an appropriate selection from "Golden Mejodles." Dr. H. B. Storer of Boston, Mass., was the lecturer of the morning. He prefuced

ty of intellectual, social and healthful pleasures. Some of the best talent of the country is being manifested, and a general feeling of enjoyment prevails through-ont the camp, everything indicating that the occasion will prove at its close to have been one that will not soon be forgotten.

Lake George Camp-Meeting. To the Editor of the Banner of Light :

The Camp-Meeting at this place opened under most successful auspices yesterday. Capt. H. H. Brown and successful auspices yesterday. Capt. H. H. Brown and Dr. George H. Geer gave excellent satisfaction to the people. Next Sunday, Dr. Geer and Miss Lessie N. Goodell, of Amherst, speak. Sept. 4th, Capt. Brown, a fayorite in this section, will be with us and speak dur-ing the week. Week-day lectures will be given by A. A. Wheelock, and others. Mrs. H. France, of Oswego, has been holding satisfactory materializing scances, and will be present during the whole meeting. Parties who may visit us will report on arrival to Mr. Wheelock, or to Mr. Hammond at the dining-hall, and they will be provided for. Yours respectfully, S. H. SMITH. Lake Georye, Aug. 22d, 1881.

Shawsheen River Grove, Mass.

The closing meeting of the Spiritualists of Eastern Massachusetts at this place-on the line of the Boston & Maine Railroad-will occur on Sunday, Sept. 11th Arrangements are being perfected, under direction of Arrangements are being perfected, under unterform of Dr. A. H. Richardson, to make the session a success in every sense of the term. Many prominent medi-ums—among them Ira Davenport (like surviving one of the renowned "Davenport Boys") and his sister, Mrs. Blandy—will be present; a full band will give a sacred concert, and good speaking will be in order. Full particulars hereafter.

BRIEF PARAGRAPHS. HEALTH. Live nature's law Without a flaw, Then pain will flee away; One's perfect health Is perfect wealth-

This fact none can gainsay. -[Diggy.

Kossuth is living in Piedmont, not far from Turin, He is nearly eighty, but retains his power to work, and reads without glasses. He leads a retired life, but Americans he receives cordially.

Edwin Arnold, author of the "Light of Asia," is very ill in Scotland.

The hilarious punster of the Boston Herald avers that, "A surburban milk wagon is labeled, 'Pure, Milk,' and everybody except patrons of the cart wonders at the significance of the comma.' The main building of the Centennial Exposition at Philadelphia has been sold for \$97,000. It originally cost \$1,600,000. It is 1,830 feet long and 464 feet wide,

the frame being iron. "Sir, if a State submit At once, she may be blotted out at once And swallowed in the conqueror's chronicle; Whereas, in wars of freedom and defense, The glory and grief of bathle won or lost Solders a race together. Yea, though they fail, The names of those who fought and fell are like A banked-up fire, that flashes out again From century to century, and at last May lead them on to victory."

A large restaurant in Berlin, Germany, has introduced the use of paper plates, adorned with a vine on the edge and a pretty device in the centre. They are designed for persons ordering bread, cakes or buns, and the guest is allowed to take the plate as a souvenir, if he wishes to do so.

We find the following "ingenuous" paragraph in an old record : "On July 29th, 1690, fifty-two were in the prisons of Scotland, some of whom gave proof of their witchery, by owning themselves guilty."

THE SUN'S CHOLERA MEDICINE.—Take equal parts of fincture of Cayenne pepper, tincture of optium, tinc-ture of rhubarb, essence of peppermint, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a little cold water, according to age and violence of symptoms, repeated every fifteen or twenty minutes until relief is obtained.

Food and Health, New York City, is responsible for the following on dit:

"A loaf of entable bread has been made out of a dcal board? The wood was bolled, reduced to fibre, dried and ground, when it had the smell and taste of corn flour."

Anent the forrid temperature of some days past the profusely perspiring Globe sententiously remarks : 'The man who meets you on the street and says, 'Is this hot enough for you?' is just ripe for the tomb, and ought to be harvested."

NONSENSE.

"A little nonsense now and then Is relished by the best of men;

W. J. Colville's Mcetings. [From our Reporter.]

Wednesday evening, Aug. 17th, W. J. Colville ad-dressed an audience in Willlamsburg, N. Y., on the "Spiritual Spheres," and Sunday, Aug. 21st, gave his closing discourse in New York, his subject being "The dods of the Past and the God of the Future." The discourse, which displayed great historical re-search as well as marked evidence of inspiration, was declared by competent critics to be one of the flucts lectures ever pronounced from a spiritual platform in New York. A the close of Mr. Colville's remarks, Dr. Monek, the

lectures ever pronounced from a splritual platform in New York. At the close of Mr. Colville's remarks, Dr. Monck, the well-known lecturer and physical medium, from Eng-land, expressed his appreciation of America and the American people, and his desire to be made useful in the cause of Spiritualism in this country. There will be no lectures in Republican Hall Aug. 28th, but the usual conference will be held at 2:30 p. M. Sunday, Sept. 4th, it is expected that Mrs. Nellie Brig-ham will resume her position as regular speaker. Mr. Colville will lecture on "Mesmerism and its Ef-fects on Health and Morals" in Science Hall, 712 Wash-logton street, Boston, Friday, Aug. 26th, at 8 p. M.; at Sunape Lake Sunday and Monday, Aug. 28th and 29th; Lake Pleasant Sept. 1st and 4th, and West Randolph, Vt., Sept. 9th, 1oth and 11th. His address is 519 Colum-bus Avenue, Boston. Berkeley Hall, is expected to respen for the season Sunday, Sept. 1sth.

Spiritualist Meetings in Boston.

Engle Hall.-Spiritual Meetings are held at this hall, 16 Washington street, corner of Essex, every Sunday, at 05 A. M. and 234 and 734 P. M. Elen Cobb, Speaker and Conductor.

Pythian Hall, 176 Tremont street.---Meeting every sunday afternoon at 2% o'clock. Dr. N. P. Smith, Inspirational sneaker.

1100al speaker, 94 Pembroke Street.—During the summer months there will be held every 'Inesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meet-ing for the consideration of all subjects relating to the ele-vation of the race, to which all friends of humanity, with-out regard to sect or party, are invited.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hail, 388 Futton street, every Sanday, at 3 and 75 P. M. H. W. Benoller, President. Regular speaker, Mrs. F. O. Hyzer, Conference, Saturday, at 8 P. M. Prof. 'balrman,

The Eastern District Spiritual Fraternity meets at Latham's Hall. Ninth street, neur liveral ut Latham's Hall, Ninth street, near Grand, every Sunday, at7)5 P. M. – D. M. Cole, President, The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Ital, at 74. Charles R. Miller, President; W. H. Cottin, Secretary.

The Secular Press Bureau, PROF. S. B. BRITTAN, MANAGER.

Present Address, 29 Broad street, Newark, N.J.

This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PLEDGED. CASH PEEDGED. Melville C. Smith, New York...... Alfred G. Badgor, 179 Broadway, New York..... M. E. Congar, Chicago, III. Augustus Day, Detroit, Mich..... B. F. Close, Columbia, Cal.... C. W. Cotton, Portsmonth, O. Oak Leaf and Helping Hand...... Charles Partridge, New York... 5,00 50,00

It seems to us that if the friends of Spiritualismand they can be numbered by millions to-day-took that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTAN in the noble work in which he is at present engaged. There is no other man in the whole world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

Camp-Meeting at Schroon Lake.

The Second Annual Gathering of the Schroon Lake Spir-itualists' and Liberalists' Camp Meeting Association will be field at Lake View Point, Schroon Lake, Essex Co., N. Y., commencing Sept. sth and continuing until Oct, 5th, [81].

N. I. Commencing control and communications on the grounds, Post-officer and telegraph communications on the grounds, Officers of the Association-Dr. W. B. Mills, President, Saratoga, N. Y.; S. B. Beyna, Secretary, Chester, N. Y.; C. F. Taylor, Treasurer, Lake View Point, N. Y. Speakers-C. B. Lynn of Boston, G. H. Geevof Michigan, Mrs. Morse of Boston, Abby Burnham, Jennie Hagan, Fan-

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for overy insertion on the sev-enth page. Special Notices forty cents per line, Minion, each insertion. Appendix Address of the set of th

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

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Au.6.

Dr. F. L. H. Willis.

DR. WILLAS may be addressed Glenora, Yates 50. N. Y., till further notice. Jy.2, Co., N. Y., till further notice.

J. V. Manstield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps, REGISTER YOUR LETTERS.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act soft agent, and receive subscriptions for the Particular J., MORSE, the well-known English tecturer, will act as ow agent, and receive subscriptions for the **Branner of Light** at lifteen skillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Daiston, London, E., England, Mr. Morse also published by us. -----

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. R. TERRY, No, 83 Russell Street, McMourtee, Australia, has for sale the works on Spiritualism. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

II. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern pifers, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 757 Mission street. Catalogues turnished free,

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A. M. Belgions, F. (ul and Splittnahy Medicinal, CHAP, A. M. Belgions, F. (ul and Splittnahy Medicinal, CHAP, A. M. Belgions, F. (ul and Splittnahy as Untolded In the Johannean Gespel.
CHAP, 5.— The Presence of God in the Material World and in the Johannean Gespel.
CHAP, 5.— The Presence of God in the Material World and in the Realm of Mind.
CHAP, 7.— Saving and Healing Grace, or Medicin en Sav-rament,
CHAP, 7.— Saving and Healing Grace, or Medicin en Sav-rament,
CHAP, 9.— The Scriptural Idea of Health and Disease,
CHAP, 9.— The Striptural Idea of Health and Disease,
CHAP, 9.— The Divine Light within us an Uncerting Gaudo in Uniman Life.
CHAP, R.— The Divine Light within us an Enerring Gaudo in Human Life.
CHAP, R.— The Nature and Extent of Inseration.
CHAP, R. The Divine Light within us an Enerring Gaudo in Human Life.
CHAP, R.— The Nature and Extent of Inseration.
CHAP, R. The Present Need of the Human Mind.
CHAP, R. The Free Sector Uncersion.
CHAP, R. The Present Need of the Human Mind.
CHAP, R. The Barther and Extent of Inseration.
CHAP, R. The Therapeutle Value of Praver,
CHAP, R.— The Therapeutle Value of Praver,
CHAP, R.— The Antagonism of the Christ-Principle and Disease, or the Healing Power of Jesus.
CHAP, R., S.— The Antagonism of the Christ-Principle and Disease, or the Health Power of the Split.
CHAP, R., S., The Paraclele, or Christ the Split.
PART H. — The Paraclele, or Christ the Split.
PART H. — The Paraclele, or Christ the Split. SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 20 Stockton street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

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CHAP, J.-The The Body cort of Sin, and Its Relation to Disease.
CHAP, J.-The The Body Cortis of Mental Life and Action, and their Curative Influence.
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This work illustrates the following subjects:

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PART I. - The Relation of the Divide Life to Human Life, or True Religion and Health.

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CHAP, L.-Matter has no Existence Independent of Mind

Well, CHAP, 14,--The True Idea of Sin, and its Relation to Dis-

case,
cuse,
cuse, "The Nature of Regeneration, and its influence upon the Bodily State,
cuse, "In Creative Power of Thought, or Heigel's Philosophy as a Medichie,"
cuse, "The Theorathy and Theoropathy, or the Union of the bisme and Human the Cure of Disease.

PART 111. rsycho-Therapoutles, or Practical Mental Cure,

CHAP, 1, --On the Method of Communicating a Sanative Mental Influence, CHAP, 2.—The Influence of Thought on the Body, and a Practical Use of it in the Cure of Disease.

from "Gölden Melodies." Dr. H. H. Storer of Boston, Mass., was the lecturer of the morning. He prefneed his remarks by reading a very fine extract from Har-ris's "Lyric of the Golden Age," after which the Doc-tor gave one of his finest lectures upon "The Great Element in which we Move and have our Being." Mr. Edgar W. Emerson then gave some most excel-lent tests, and the meeting closed with singing. In the afternoon, at 2 o'clock, the services were opened by the choir rendering a very fine selection. Mrs. Lizzle S. Manchester gave an invocation. Two subjects being presented by the audience, "Sinapee Lake Two Hundred Years Ago," and "Soul of Life," she improvised a very ingeniously arranged song. This was followed by a lecture upon "Our Mission in Spirit-Life." This gifted lady treated the subject in a very cloquent manner. After speaking about half an hour, she paused a moment, and a powerful influence took possession of her organism. Her whole manner was changed, both in voice and method of delivery. This influence considered the subject from the standpoint of a spirit. Before closing, he gave the name of John Wesley. Mr. Emerson followed, giving about half-a-dozen tests, then a conference meeting was held under the charge of Dr. Storer. The Doctor as usual offered remarks of a philosophical clanarcter, which were highly appreciated by the audience. Dr. Greenleaf, under influence, gave a short address, following in the same vein as that of Mrs. Manchester, the influence claiming to be the same.

claiming to be the same, During this, our first Sunday in camp, the attend-ance, on account of the storm, was not large; but all seemed deeply interested in the utterances of our dif-ferent speakers.

NOTES.

NOTES. Mr. Edgar W. Emerson and his friend, Mr. Geo. Rumrill, Secretary of the Manchester Spiritual Society, have a very nice tent near the auditorium. Mr. Emer-son will undoubtedly be crowded with business. Dr. C. H. Harding, of Salem, Mass., has rooms in Lake View Cottage. Dr. V. C. Brockway and family, of Newbury, N. H., are camping on the grounds. Dr. G. S. Brunson, of St. Albans, Vt., has taken rooms in the Sunapee Lake House. All the rooms in Blodgett's new building have been re<u>ht</u>ed.

rented.

rented. There is every indication of a prosperous and suc-cessful meeting here this season. GEO. A. FULLER.

Cassadaga Lake Camp-Meeting.

We are indebted to Thomas Lees and George B. Young for the following summary of proceedings at Cassadaga Lake since our last report:

Cassadaga Lake since our last report: Sunday, August 14th, the camp-ground wore an un-usually lively appearance. Every train added largely to the vast gathering, and teams from all parts of the surrounding country streamed in, bringing loads of enthusiastic Spiritualists and investigators to listen to the orators of the day. After singing by the Grattan Smith Quartette, Mrs. Rose Shepard-Lille delivered to an audience of at least four thousand an eloquent address, the subject of which, furnished by the audience, was: "From Whence came Man, and What is His Future Destiny?" No better compliment could be paid the speaker than the silence that was kept during its delivery. At its close site chose from subjects handed in for poems the following: "Home," and "What is Love?" bringing tears to the eyes of not a few who drank in the beauti-ful inspiration of this pleasing part of the service. In the afternoon Mr. J. Frank Baxter gave an ad-dress upon "The Relation of Mesmerlsm to Spiritual-ism," treating the subject scientifically, producing a strong impression on the audience, and closing his ser-vices with descriptions of spirits that presented them-selves for recognition. Ten were described and idea-tified. Modiumship is represented by Dr. A. James, healer, and Ince Huntington. witing medium: A. C. Adams.

serves for recognition. Ten were described and iden-tified. Modlumship is represented by Dr. A. James, healer, and Inez Huntington, writing medium; A. C. Adams, magnetic healer, and Mrs. M. A. Fullerton, clairvoy-ant and delineator of character. On Sunday, Aug. 21st, Mrs. L. A. Pearsall, of Michi-gan, and Mrs. Nellie J. T. Brigham, of Massachusetts, were expected to occupy the restrum. The balance of speakers engaged are: Geo. W. Taylor, of New York, A. B. French, of Ohio, and Mrs. Cora L. V. Richmond, of Illinois, Mrs. Lillie and Mr. O. P. Kellogg. Many other speakers not engaged have been present. On Thursday evening last a pleasant sociable was greatly enjoyed. Friday evening next a concert and enter-tainment will be given on the grounds. A very pleas-ant time is anticipated. The meetings are very pleas-ant and instructive to all, affording as they do a varie-

But when they have too much, I ween, They do not wish their nonsense seen. -[Quily, in Boston Post.

Very venomous indeed must be the mind of the man who could taunt an arithmetician that was rather hard of hearing with being a deaf adder.

THE ADVENT OF MODERN SPIRITUALISM. THE ADVENT OF ADDRAM STATISTICS. Now Death is pillowed on the lap of Life, And dies in happy dreams. There is no deep, Hungry and dark, with agonizing strife, To swallow up Love's argosy, and sweep All the great Past into its sunless caves. God smites the tomb, and saith, "Ye hollow graves, God smiles the tomb, and sain, "Ye nonow graves, so still and secret, ope your lips and tell The Nations that My children sleep, nor dwell, Nor fade, nor crumble in your drear abyss, But share the vast dominion of My bliss !" -[T. L. Harris.

The Jews are now entering the revising business. There is an effort being made to make the Christian Sunday the Jewish Sabbath. One leading Rabbi of New York and his congregation have decided

to hold services upon what is considered the first day

of the week. Cassell, Petter, Galpin and Co., 739 & 741 Broadway, New York, to whom the little folks of every land where English is spoken owe so much, have this year a prettler line than ever of books-among which may be noted "The Three Wise Old Couples," "The Little Folks' Illuminating Book," "The Favorite Album." "Familiar Friends," " Bible Pictures and Stories," etc.

Movements of Lecturers and Mediums.

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

Capt. H. H. Brown spoke in Saratoga Springs, N. Y., July 24th and Sist, and Aug. 7th and 14th; at Lake George Camp-Meeting the 21st. Will visit Lake Pleasant the 24th, 25th and 26th. Will speak at Niantic Camp-Meeting the 28th and Sept. 1st. Will be at East Princeton, Mass., Sept. 11th. Would like to engage for Sept. 4th in Eastern Massachusetts, and for the 18th mewhere between Boston and Rutland, Vt. Address as above, or at Saratoga Springs, N. Y.

Miss L. Barnicoat will remain at Onset Bay until the middle of September, after which she may be ad-dressed for lectures (inspirational) at Chelsea, Mass.

Dr. L. K. Coonley, clairvoyant and healing medium. can be consulted for the present at the office of Dr. Nash, 439 Essex street, Lawrence, Mass.

Dr. H. P. Fairfield will speak for the Spiritual Socie ty, in Hanson, Mass., Sunday, Aug. 28th. He would like other engagements. Address P. O. Box 275, Worcester, Mass.

Hon. Warren Chase may be addressed care Banner of Light till Sept. 10th. He will be at Harwich Camp-Meeting on Sunday, Aug. 28th, and will speak in Paine Hall, Boston, Sunday evening, Sept. 4th, at 7:30 P. M., subject—" Evidences of Another Life." Those who want to hear this old veteran had better not miss this opportunity. Mr. Chase may be engaged for a few ectures while he stops in New England by applying early by letter.

Jennie B. Hagan will be at Harwich (Mass.) Camp-Meeting the 28th and 29th ; she goes to Lake Pleasant, Aug. 31st. She will make engagements for the coming winter.

Lottle Fowler will sail for Europe on the 10th of September by steamship Atlas of the Cunard line.

Read of, procure and use Hop Bitters, and you will be strong, healthy and happy.

Speakers-C. B. Lynn of floston, G. H. Geer of Michigan, Mrs. Morse of basion. Abby Burnham, Jennie Hagan, Fan-nio Davis Smith, Mrs. N. T. Brigham, and other distin-guished lecturers will bo present. Mr, Charles Sullvan, of Boston, the well-known singer, will furnish music. Every effort has been put forth to make this the largest meeting ever held in this section, and Mr. C. F. Taylor has made ample preparation to entertain all at reasonable rates. His accommodations comprise a large hotet, together with ten harge and roomy cottages, and a singly of tents for those who desire to camp out, and no charge for ground rent. The grounds are situated on a point overlooking Schroon Lake. and the scenery is unsurpassed. The steamer Effinian will carry visitors to different places of the Lake at reduced rates.

The steamer failuration with carry-visitors to enterent parces on the Lake at reduced rates. Round trip tickets to Lake View Point for sale at the fol-lowing stations, at rates named below: Lake Picesant and roturn, \$7,25; No. Adams and return, \$6,60; Eagle Bridge and return, \$5,75; Stations on B., H. T. and W. east of Eagle Bridge, \$4,00; Eagle Bridge and Stations west on B., H. T. and W., \$5,75. Tickets good from Sept. 4th to Oct. 10th.

10th. Rates for board at Taylor House: Per week, 57,60; (able board, 85,10; per day, \$1,50. For board and accommoda-tions, address C. F. Taylor, P. O. South Schroon, Esses Co., N. Y. Per Order.

North Collins Yearly Meeting.

North Collins Yearly Accenng. The Twenty-Sixth Annual Meeting of the "Friends of Human Progress" of North Collins, N. Y., will be held at Hembock Hall on the 2d, 3d and 4th days of September, 1881, opening each day at 10 o'cleck A. M. Completent speakers will be in attendance. Free tenting privilege may be had on the grounds during the meeting. A fee of ten cents will be taken at the gate. *By order of Com*:

The Third Annual Convention of the Union Re-form League meets in Princeton, Mass., Town Hall, Aug. 28th, 29th and 30th-Sunday, Monday and Tues-day-three sessions dally. Stephen Pearl Andrews, Col. J. H. Blood, Mrs. Jullet II. Severance, Josephine R. Stone, L. K. Joslin, Angela T. Heywood, A. H. Wood, Mrs. A. C. Macdonald, L. A. Wiley, A. D. Wheeler, E. H. Heywood and other speakers are ex-pected. nected.

Children are cured of bed-wetting by taking Lydia E. Pinkham's Vegetable Compound.

When you go home late, take a bottle of German Corn Remover to your wife and it will make her happy. 25 cents.

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cents. THE BHAKEN MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per an-num. Single copies 10 cents. THE OLIVE BHANCH: Utica, N. Y. A monthly. Price

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LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1,00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Hero and Hereatter. London, Eng. Frice \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. Price \$2,00 per year, posiage 50 cents. THE THEOSOFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

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ADVERTISEMENTS.

Camp-Meeting AT NICKERSON CROVE, Harwich, Mass., Cape Cod.

THE Spiritualists of Barnstable County will hold their Annual Caunt-Meeting, commencing Aug, 29th and closing Sept. 5th. Several prominent speakers are engaged to address the Meeting. Tickets can be obtained at the prin-cipal stations on the Oid Colony Raifroad at reduced rates, and a cordial invitation is extended to all. Ter order of Committee, W. B. KELLEY, Secretary, Horseth Port, Aug, 18th, 18s1. 2w - Aug, 27.

DR. M. H. CARLAND, MAGNETIC PHYSICIAN.

OHRONIC or other cases of Catarth and other Humors O cured by Dit. M. H. GARLAND. No fee until after you are satisfied you are free from the disease. Consulta-tions free. Office 8/2 Montgomery Place, off Tremont street, Boston. Office hours 10 A. M. to 4 P. M. Wednesdays de-voted to the treating of the room *without money* or price. Aug. 27.-tf

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The Great Kidney and Bladder Tonic, The Great Kidney and Hadder Tonic. C UBES Inflammation or Catarth of the Bladder, Dia-Brick Dust Deposit, Stone in the Bladder, Stricture, Mu-cons or Purulent Discharges, Discasses of the Prostate Gland, Bright's Discase. It cannot be too highly recommended to those of effler see afflicted with any disease of the Kidneys or Bladder. Price per bottle \$1, 6167-55. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Raw, Boston, U.S. 1918-May 14.

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MR. RALPH SHEAR, MATERIALIZING MEDIUM, W OULD like to correspond with parties in regard to holding a course of Scances through the New England States, Address B. A. SHEAR, Dalton, Mass. Aug. 27.-iw*

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, Test Medium, 94 Tremont street, between Tremont Temple and Montgomery Pl. Aug. 27.-1w*____

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. Nov. 15.-lstf

MRS. A. S. WINCHESTER, Psychometric, dium, Examination of Minerals a specialty, Letters by mail from lock of hair or photograph, \$3, 753 Bush street, Address letters, Box 1997, San Francisco, Cal.

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DR. CARPENTER, 1312 Mt. Vernon street, Philadeiphia, Pa., gives diagnosis of disease free, Send lock of hair, age, and three 3-ct. stamps. iw- Aug. 27.

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And their Influence, upon the Mental Development of the Human Race. Transcribed at the request of a Band of Ancient Philosophers, by the late M. FARADAY, of Eng-

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For those desiring to form Circles, where Media may be de-veloped, through whom they may commune with Spirit-Friends; together with a declaration of Principles and Be-lief, with Hynnis and Songs designed for Circle and Social Singing. Compiled by James II. Young. Paper, 48 pages. Price 15 events, postage free, For sale by COLBY & RICH.

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Message Department.

The Messiges published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that bey ond—whether for good or evil—conse-quently those who pass from the carrily sphere in an unde-veloped state, eventually progress to a higher condition, we ask the reader to receive no doctime put forth by Wo ask the reader to receive no doctime put forth by spirits in these columns that does not composit with his or her rea out. All express as much of truth as they perceive— no mote.

her rea off. An expression in the truncation of the percenta-no motor. **A** it is our earnest desire that those who may recognize the messives of their spirit-friends will verify them by in-forming us of the fact for publication. (Miss inclumner withes at distinctly understood that she gives no private stitlings at any time; neither does she re-gives no private stitlings at any time; neither does she re-gives no private stitlings at any time; neither does she re-gives to on Tues lays. We discuss or Fridays.] **A** if there is an interest to the medium in any case. **D** then exhemit not be an interest to the medium in any case. **Lywis** B. Witkson, Chairman,

Measures given through the Mediumship of Miss M. T. Shellamer.

Scance held May 13th, 1881. Invocation.

Invocation. Our Father Ged, our friend and guide, whose wis-dom is infinite, whose love is boundless, we turn to the bearing the aspirations of the honost soul, trust-ing that they will be acceptable in thy sight. We be-hold the affection and sympathy of human hearts ris-ing that they will be acceptable in thy sight. We be-hold the affection and sympathy of human hearts ris-ing that they will be acceptable in thy sight. We be-hold the affection and sympathy of human hearts ris-ing that they will be acceptable in thy sight. More than, whose song shall arise upward to thy angel hosts and call them back from heavenly realms with in source of low and condict. On imay those eneased in moutat flesh feel to rise above the materialities of earth y existence, feel to soar aboft on wings of aspira-tion mit the heavenly trains where splitts do abide. Of it may they feel that it is their duty not to call the angels down from the heavenly land, but to rise them-selves above earthly conditions to meet the angelle unes upon their own spiritual level. May those who initiated the heavenly splitters shall for their lessons of truth that they may fall upon the hearts of mor-tals, to aching them that low abide horevery that death is only a name for change, and that change elemand denotes progress, unfoldment and advance-ment.

Questions and Answers.

CONTROLLING SPIRIT .-- We await your ques-tions, Mr. Chairman.

QUES, By a correspondent.] Are we to un-QUES, by a correspondent.) Are we to un-derstand that the mountain spoken of in the New Testament, upon which, Satan tempted Christ to fall down and worship him, was a literal mountain or otherwise?

A literal, mountain, certainly not; for Ans. A literal mountain, certainly not; for there is no mountain upon the earth which can command a view of all the kingdonis of the earth. We have listened to two explanations of the story recorded of desus upon the high mountain, tempted by Satan to fall down and worship him, the reward to be all the kingdoms worship him, the reward to be all the kingdoms of the earth. The first explanation is, that some individual high in power, some great and -mighty potentate of the time, tempted the Naz-arene to forego his lowly occupation of teaching the poor and ministering to the necessities of the multitude to fall down and worship himthe monarchesto devote his influence and spir-itual gifts to the benefaction of that monarch or to the promotion of his own glory, promising the peor and bundle Nazarene great riches and extended influence over individuals upon and extended infinitence over infinitiatials upon earth, and that Jesus spirned the offer; turned against the tempter and said: "Get the behind me, Satan," choosing to follow his own lowly occupation and exercise his heaven-given power of benefitting the humble and lowly rather than devote his influence and energies to the enrichment of the mighty. The other explana-tion is this: An inner tempter, the voice of settishness, the voice of worldliness spoke to the Nazarene, tempting him to forego his humble occupation and to devote his energies, powers and influence to self-enrichment; to procuring that which benefits the body but which stunts the spirit: in fact, to devote all his time and to employ all hispowers in benefitting self; and after a long and hard struggle, the higher man, the spiritual, conquered, and the baser, lower

the spiritual, conquered, and the baser, lower self, was turned against. Whichever explana-tion is true, it is self-evident that the story is recorded as an illustration of the triumph of the spiritual over the material. Q.--Do spirits, when coming into close rela-tion with earth, take on in a greater or less de-gree an earthly nature—that is, some habit, feeling or disposition that they do not possess when in their home in the spirit-world? A_{c-A} spirit coming into close relation or contact with a mortal medium, may be unable to express himself projectly. A spirit coming into contact with a medium may be obliged to manifest binself through the guides of the me-dium, or through some spirit who is in close sympathy with the medium; he may be unable sympathy with the medium; he may be unable to express himself as thoroughly as he is; consequently he may manifest some attribute or characteristic which may not belong to him as a spirit, but which rather belongs to the guide of the meduum, or perhaps to the medium herself. Upon returning to physical life, a spirit may take up again some attribute which he possessed in the body, but which he has outrown in the spiritual bome; he may manifest this disposition for a time, yet when he passes out tron the earthly condition he will leave it behind him again, as you would throw off an chelind him again, as you would throw off an old garment which you may have donned for a moment. In the spiritual world proper a spirit may be exalted: may have become purified through his experiences; but in returning to physical life, finding himself unable to proper-ly control a medium, he may express certain characteristics which were once his, or it may be done for the purpose of identification; yet you will never find a spirit manifesting charac-teristics, attributes, or a nything of the kind characteristics which were once his, or it may be done for the purpose of identification; yet you will never ind a split manifesting charac-teristics, attributes, or anything of the kind which he never possessed: those which are man-ifested are not from such a spirit; it is either some spirit purporting to be that individual, or those attributes are taken from the medium or those attributes are taken from the medium or his attendant guides.

rested and grew bright again. My name is Ro-sanna C. Randall, from Haverhill. Bernard Brennan.

It is not quite one month since I died, but al ready I wish to come back and make myself known. I find I can come back from the world beyond, and I want to tell my family and my friends that it is true; I can come back to watch over them and to see what they are dowatch over them and to see what they are do-ing. I do not understand much of this, yet I do know that I am in a world very much like the world I have left. I am not in held, nor in pur-gatory, nor in heaven; but I am in a world like this earth, and surrounded by people who are this earth, and surrounded by people who are as real and natural looking as those of my friends who are in the body. And I want this to be known; that I have come to speak about these things; for I feel it is what every one should know—that prayers and consecrations are of but small account to the split, but good works are everything. When I entered upon this new life I was able to look back upon all the diffy three years of my certify life and saw many dark places; times when I might saw many dark places; times when I might have done better for myself and for others. I saw some good places, where I did right as near as I knew how; where I was kindly attentive to others, and where I performed some little good action, and I found that these bright places were to my credit, while the shadowy ones were placed upon the other side. Well, I can-not say,that I am unhappy; I am not exactly restless, but I feel had I the life of the body to live over again, and could I have the experilive over again, and could I have the experi-ences which I have had during the last four weeks, I would look around me more carefully, to see if 1 could not perform more good and be more kind and affectionate and friendly to all who were around me; but as that is not to be, I come back to tell my friends to look out for the body, but to look out for the spirit also; the body, but to fook out for the spirit also; live kindly with each other; live in friendship, and we shall all meet by-and-by in a bright and good world. There need be no fear, for the passage over is straight and clear and bright; there is no dark valley, no rolling river; it is only like stepping from one room into another that is brighter and cleaner, and more beautiful decovery 1 heads feam what heave agont lear

everyway. I speak from what I have seen; let others do likewise. And I suppose, Mr. Chairman, you would like to know where Hived. I lived on Union street, New Haven, Conn. My name is Bernard Brennan.

Mamie French.

"To the Chairman :] Please, may I come? I want to come back to my mother. I lived 'way off, ever so far from here. Do you know where Toledo is ? That 's where I lived. My mother is there is a market of the second Toledo is ? That is where I lived. My mother Toledo is ? That is where I lived. My mother is there. I want to come to her, and I can't. I do n't know how to come close to her, so she will know I am there; and she feels so had ever so much of the time it makes me feel bad because she do n't know I am with her. My mother has to work real hard all the time; she has been sewing ever so long, days and nights; she do n't get-half rest enough. It makes us feel real bad in the spirit-world, so I have come 'way off here to see it I can't let her know we come to her. I want to tell her that Uncle Paul sends his love to her. He is her brother. He has been away in the spirit-world ever so many years-he was only about twenty-two years old when he died. He is just as good and kind to me as he can be, and he docs think everything of my mother : he used to, when he was here, and she did of him. She do n't know he can come back and see her; she do 'nt know c) everything of my mother: he used to, when he was here, and she did of him. She don't know is he can come back and see her; she don't know father can come, either; she don't know father can come, and we want her, to. We all send our is love to her. I want to tell her I have got some of the loveliest flowers she ever saw; they are deep red, like red roses. They are not roses, but some other kind of flowers, and they smell splendidly. I brought her some twice when she was sick last summer. She felt so bad! her head ached all the time; she had to lie down sometimes, and let her work go. One time she thought she was asleep; she shut her eyes, and seemed to drift away; then she saw some of those flowers, be they she is be work to say that Uncle Paul told me to bring those flowers, because they brought strength; they had healing in them, he said; they were better than anything that grows; here, so I brough them, and she felt better; In two or three days she got well. I think if we tell her these indigs it will make her feel happier. And we will be glad to know we are living, and come to her and love her—do n't you think she will?

Oh, dear ! I have got so much to say! Please tell her I go to school. She felt real had when I was taken sick. She did n't want me to be sick; she thought I was going to be an invalid, so that I could n't go to school and learn any-thing. She foll so had that she sat down and one left se bad that she sat dow ericd. After a while I got worso and I died; then she felt so lonesome! I want to tell her that I go to school. I am growing, and I am going to learn all I can, so she will be pleased and happy when she comes to see me--for byand happy when she comes to see the property and by we are going to live together in the spirit-world: father says so. We have got a cunning little house, with vines running over it, and flowers growing in a nice garden, and I am fixing it all up. I think my mother is going to come over before many years, because she is growing weak; and if she knows just where she is coming, don't you think she will want to come?

the cause of my passing away, but I do not like to think of it. I will merely say I passed out from the effects of hydrophobia. I believe it is about sixteen months, if I can collect my thoughts sufficiently to reckon time, since I was summoned from the body. I have been impatient to call the attention of my friends to a knowledge of environments. a knowledge of spiritual life and spiritual things. I wish to announce to them that I am freed from all suffering, all misery, all pain, and that, standing outside of the material body. I was enabled to book down upon it, but I could and that, standing outside of the material body, I was enabled to look down upon it, but I could scarcely realize that it was ever a part of my-self. I felt anxious, terribly anxious to an-nounce to my friends and family that I was able to return to them: that I could perceive what was passing around my old form and around my friends; that, having passed out of the body. I was no less myself; no less a man than before; but I felt within myself powers which I had never experienced before; which told me I could be more of a man than I ever had been in the past. I come here—because I have no other place to go—to send out my words, hoping and trusting they will be received by friends, feeling that if but one word shall fall upon the heart of some friend and be ac-cepted I shall have accomplished a good work. If but one thought can be aroused of me as an individual spirit, still loving those who were loved in the past, still anxious and interested in their welfare, I shall be amply repaid for coming. I am seeking for a chance to return nearer home, and I shall not rest until I have succeeded in manifesting to my friends. I do not know as this will be done in a year or in succeeded in manifesting to my friends. I do not know as this will be done in a year or in ten years; but I shall work till I find some way to accomplish my purpose. I am assisted to express myself thus by those what and around express myself thus by those whestand around me; I am given strength; I have the old sensa-tions taken from me so that I may manifest, and I feel deeply the privilege given to me; I hope at some future time to be able to come again: but if I am not, rest assured I shall work earnestly and truly to assist some other to come, because I have been thus blessed myself. I send out my love and friendly greetings to all. I am the same, yet not the same; for I feel within me that I have advanced, that I have learned something since I passed to the feel within me that I have advanced, that I have learned something since I passed to the spirit-world; I am the same in loving and feel-ing deeply and truly toward my friends, and taking an interest in all that concerns them; but I am different, in so far as I have thrown off some old prejudices; I have thrown off a few old conditions, as you Spiritualists call them, and have sought to learn, to grow, to become acquainted with spiritual life and its inhabit-auts. I belonged in Delaware City, Newcastle Co., in the State of Delaware. I am Richard G. Alexander.

Seance held May 20th, 1881. Questions and Answers.

CONTROLLING SPIRIT .- We are ready for your

G. Alexander.

questions, Mr. Chairman. QUES.—Of what avail is a discussion respect-ing "The Origin and Destiny of Things," since all things are eternal, having neither beginning nor ending?

Axs.-Discussion elaborates information ; it ventilates ideas and enriches the mind. We are not prepared to admit that all things are eternal, without beginning. Endless life is eternal life, which comprehends the term soul and spirit. Matter is indestructible; but life and spirit. Matter is indestruction; but his and matter, in their phases and manifestations, are subject to the law of change, of variation. To study into this law of variation, into all its complexity, enriches the mind by giving it knowledge and truth; it stimulates the intel-lect; it benefits mankind generally. The sci-antist who in his investigations concerning entist, who, in his investigations concerning life, pursues matter through the solid state, through the fluid condition and the gaseous form, until it arrives at the sea of ether, where it cludes his grash, is forced to how in humble acknowledgment that there is some-thing grander than man, something entirely beyond his comprehension. For the beautifu form, in all its symmetry and perfection, which he but shortly gazed upon, which he traced down from its ultimate state, through its vari-ous gradations until he arrived at this etherous sea, still exists here in its germ, but beyond his ken. Surely such investigation and re-search benefits the mind of the scientist, and through his laborious experiments he evolves would be a superiment of the scientist of he wonderful information for the benefit of hu-manity. The chemist who, in seeking to deter-mine the nature, the cause and the wherefore of a compound, discerns, through his experi-ments, that it is composed of two elements, dis-covers facts concerning these elements which here for a forth who has the world blassing mancovers facts concerning these elements which he gives forth unto the world, blessing man-kind with valuable information and practical benefits. The naturalist, who questions why the bird possesses wings, and the fish has not wings, but is possessed of fins; why the native element of one is air, and of the other water; who inquires into these things and studies them thoroughly and well, acquires valuable infor-mation concerning natural life for himself and his pupils.

years, I find it incumbent upon me from time years, I find it incumbent upon me from time to time to return to this place, where so much of power is stored away for the uses of the spirit. You may not understand me, friends, when I say that power is stored away in this circle-room, from which the spirit who is en-deavoring to work and to manifest his strength unto others, may receive relays which shall benefit it for the coming time; but so it is. I return here occasionally to receive of that power, because I find it stimulating to my spir-tinal structure and inspiring to my inner repower, because I that it stimulating to my spir-itual structure and inspiring to my inner re-sources. I am here to-day, however, because I have in my charge a human being, a young man who, not long since, counting as months are counted, existed in a physical form. The earthly experience of that young being was not at all calculated to unfold and to develop his activity approximation of the summer of the second at an encurated to unfold and to develop his spiritual powers and abilities. Surrounded by conditions unfavorable to spiritual growth, amid associations which called forth that which was lowest in his nature—and that low-est in his nature was caused by pre-natal in-fluences—placed under such circumstances, this young man was cramped and confined, and un-able to put forth the delicate attributes which belong to the soul proper. Growing up under such conditions, is it any wonder that he was tempted and fell-tempted to sin against him-self and his fellow-men? and that he was un-able to put this temptation away from him? We should say not—not any wonder whatever. We should say not—not any wonder whatever, 'And the young man was arrested, placed in one of your reformatory institutions, where, in this proper, Puritan, Christian New England of these United States—in this reformatory in-stitution he was to receive that discipline which, we are told, is best calculated to bene-fit and instruct the erring. I know of what I speak, for I was drawn to this young man be-fore he passed from the body; I saw his deli-cate constitution, and that his physical frame cate constitution, and that his physical frame could not long withstand that which was laid upon it. I also perceived that there were germs of good in him which might be unfolded to a glorious fruitage.

I am here to speak of this young man in par-ticular to-day. He received discipline in this institution; he was obliged to drag his weary frame back and forth to the work shop to labor beyond his physical strength until, weary and exhausted, he would fall down in a fainting condition. What was the result? He was not placed in the hospital ward and treated for disease, but was driven to his cell, locked up in the ease, but was driven to his cell, locked up in the cold and left to remain there until the next morning, when he was called forth again to still pursue the manual labor; and so on, until weary nature rebelled, and death came to the

release of the spirit. Ilaving been able to take this young man under my charge, I have felt what a comment his life and his death has been upon the moral reformatory discipline of this nineleenth century ! I have questioned, Is it any wonder that human ity is continually sending forth convicts, evil disposed persons to the spirit-world; those who are longing for revenge and who are determined o wreak their vengeance upon some one? Is t any wonder that there is but small cessation of crime, that evil still drags itself throughout the communities of the land? When you have reformed your reformatory institutions, when you have looked into them, have sent the light of day piercing throughout the cell and dun-geon, have beheld the chains that are clauking around the weary prisoners' limbs, when you have looked upon all that is contained therein, then ask yourselves if these reformatory measures are the right ones to benefit erring human-ity, to instruct those who are ignorant. You will then begin to learn that there is something higher and better to be done.

I look upon crime as a disease, which is to be treated not by harsh measures, but by love and kindness. Coercion will never reform a refrac-tory being, but gentle kindness will stir the depths of tenderness in his soul and call back

Friends, we look for the time to come when human beings will be considered worthy of be-ing treated with justice, mercy, tenderness and sincerity; when it will not be considered the correct thing to shut your prisoners up in dun-geon cells in order to get rid of them, but rather to place them in conditions that will enable them to outgrow their desire to perpe geon cells in order to get rid of them, but rather to place them in conditions that will enable them to outgrow their desire to perpe-trate evil and foster a desire to become good and to benefit humanity. I believe the day will dawn when it will become the duty of every person, of every law-abiding otizen of the community, to look into his neigh-bor's life, and if he perceives that he can benefit him by showing kindness and sympathy, he will be ready to do so. I do not advocate the placing of criminals in conditions where they nay outwork their evil propensities. Not at all. The community must be protected; but it is possible for the community as a whole, to look after its criminals, to educate and instruct them, to show them mercy and tenderness, while at the same time placing them where they may be restricted to a certain extent— thut where they may unfold that which is beautiful within them, and become law-abid-ing citizens, happy and prosperous. There they may and prosperous. strength and power from the spirits who are gathered in this place, because he is anxious to overcome the past, desirous to blot out, as it were, the record of his past life by doing good, by working for others, but first he must good, by working for others, but first he must become instructed and educated himself. He is seeking to learn something of the laws of life and of spiritual things. By-and-by I know that he will become a useful member of society, even though he be a disembodied spirit. I know the time will come when his power and influence will be felt for great and lasting good, and I am relation to be able to bying him here to receive The second secon none are transmeled, but all may express them-selves as they desire, even though their utter-ances may be called insane and affected, by those who understand not the work, the desire, and the earnestness of the spirit. Father Cleveland.

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when in the form. I feel that I know them now better than I did before, and that I may be able to understand them even better in the future. I appreciated all their kindness, and I thank them sincerely for each little attention. I return to bring them love and sympathy from the higher world. I shall be glad always to be with them, to strengthen and encourage their minds and spirits if I can, and to assist them in any way. I shall be glad, also, to be able, if possible, to return in the future and manifest to them; I shall do so if I can. In the mean-time may they accept the expressions of love which I send forth from here, the assurance that I am happy and at rest; that I am pleased with my new career in life; that I shall be able to go forward and learn that which will benefit me as an individual; that I shall be ready at all to go forward and learn that which will benefit me as an individual; that I shall be ready at all times to send back to them such gleams of light and knowledge as I may receive myself, and by-and-by when they, too, shall be called upon to pass through the change called death, I shall meet them with gladness and with love. It is but a brief time since I passed out from the mor-tal. I passed out with that wearing disease called consumption. I feel it now sapping my vitals while I am in contact with a mortal. It was truly consumption to me, for it consumed my dife-forces and sent me to the other life. was truly consumption to me, for it consumed my dife-forces and sent me to the other life. Materially speaking I come from New Bedford, where I was known as Josiah M. Coxau. My earthly life seemed brief, yet its experience was perhaps all that I required in that body. I lived here about thirty-three years.

Andrew Frank Little.

Andrew Frank Little. [To the Chairman :] I have a desire, sir, to come to my friends in the mortal. I wish to say that, after passing out from the body, I found myself still associated with those in the flesh. I found myself in my father's home, and I could behold all that was passing there. I saw those whom I loved, and who were sad be-cause of my early departure to another life. I put forth my hand to touch them, but I felt that they could not perceive its pressure, and could not realize my nearness to them, my nearness in a tangible, palpable shape. I lived in the body but seventeen years—rather young to pass away and leave behind all the experi-ences which I felt should be mine; to give up the plans and hopes which I cherished; and yet now, after this lapse of time, I can return and say I am happy because it all occurred as it did. My plans and hopes are not given up; they may still be cherished in the spirit-world; and I feel that they may be unfolded and re-alized in a higher, purer condition than they would have been had I remained in the form. I feel that all that would benefit me, givo me

would have been had I remained in the form. I feel that all that would benefit me, give me information, enrich me as a being, will be mine still—all else I can afford to let pass away. I bring my love to my friends. I have seen them: I have been with my brothers, and have felt that it would be a great delight to me if I could only convince them of my spiritual pres-ence, of my continued interest and affection for them, and of my power to return and speak to mortals. I have seen other friends, dear ones, in the old family circle, and bring them my love. I have felt that I could perhaps bring them peace and strength and assistance from here, even though they knew it not.

here, even though they knew it not. And now I send all that my spirit contains— I cannot express it in outward form, but I send it forth in influence and magnetism, which, I trust, will fall upon those loved ones in the form, to refresh and strengthen them for the time which is before them. My name is Andrew Frank Little, and 1 am the son of Rev. Levi Little. 1 am from Webster, N. H.

Flying Arrow.

Flying Arrow. Flying Arrow comes to the great council of peace; comes to speak. May his words be heard afar off; may they be foud and strong, that they may be felt in the far West. Flying Arrow comes that his influence may go forth with strength. He brings the blanket of love to wrap it around the white chief; to say unto him: Fear not, oh chief, fear not! Let the light stream down upon you; let it burn into your past record; it cannot bring devastation, it cannot work ruin; for it will only reveal good and beautiful works. Oh I chief of the white race, you who have felt the wrongs of the red people, who have given them forth unto those of your own race, who have in storm and sunnot here, in the upper hunting ground, where all are at liberty; where no foes come to dis-turb; there will they live so grand, because unnolester

going to grow up a big man; I guess all boys do, do u't they? I used to talk about it. I felt so queer when I died. I thought, Oh, dear ! what is this, anyhow? Yet I found I was just the same as I was before. I think it was n't anyis this, anyhow? Yet I found I was just the same as I was before. I think it was n't any-thing-just like going out of school into the playground. It is just as good, too; I think it is, anyway. You know it is real nice to have school, and it is real nice to get up into the spirit-world. We call it the Summer-Land. The flowers are growing there, the birds are singing; it does n't storm there, either. I want my father to know I have come. Will you send him word? Will you please tell him that I come around; that I look around to see what he is doing, and I will help him all I ear; I guess that will be some, too. I am with him a good deal. Mother and I are together. Oh, we have good times, and we are always well. I think by-and-by father will feel all right, and then we will be all right, too, won't we? I think it is awful funny about these people coming back here; it is good fun, anyway. I lived in Perry, N. H. My name is Lawrie E. Corthell. My father's name is Edward. There are a whole lot of us here, and we are having a jolly time.

Rosanna C. Randall.

A gentleman assisted me to come. I feel to come back and look around a bit, for I wish to see if any one has changed since 1 passed to the spirit-world, and I wish to tell my friends that I am able to return to carth and manifest. I wish them to know that it is possible for me to do so; and I wish them to feel that in the spirit-world, away from the earth and its conditions, I am not the old, worn-out, feeble woman that I was in my last hours of earthly life, but that I was in my last hours of earthly life, but that I am growing strong, and young and active. I send my love to those who know me, and I shall come to them by-and-by, if I can, to speak more freely. I feel bound now as I come, and the old sensations come upon me; but in the future I hope to do hetter. I was eighty-two years old when I died, pretty well tired out when I entered the spirit world; but I soon got

and the second second

I am fine. I am six years old now. I was n't, quite, when I died. [How old were you then?] I was going on six. It was sometime before Christmas—a month before Christmas—that I died; and I have had a birthday since then, so I am going to grow just the same as I would if I was here; I am, because I have had a birth-day; I know when it comes, too. I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back, oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-ed to come back oh, ever so bad; I have want-back oh ever so back back but one word, and to say: My dear friends, look beyond the border of material life and you will per-tore back oh one word per solution is lost. the border of material life and you will per-ceive those loved ones whom you mourn as lost calling and beekoning you to come up higher-laving passed from the mortal life, having as-cended one step higher, and having been able to look back over the past, to scan the last few years of my life, and to perceive that of all my experiences nothing could compare with that which is now mine in the spirit-world; having felt all this and heen welcomed by spirit-firiends felt all this, and been welconied by spirit-friends whom I hardly knew I should meet again, hav-ing realized that it is all true that our loved ones are and will be with us, that we do not misunderstand them, that we do not miscon-ceive their motives, that we may live in sym-pathy and friendliness and affection with them always, each one seeking to minister to the other and to bless and benefit those around, I feel it to be my duty to return to speak to my friends and to my dear ones who are yet in the mortal form, and to bring them the love of those who are in the spirit. Give us opportunities freely and we will return day by day to man-ifest our presence to you, until you feel that the spirit-world is close beside your own; that your dear friends who have east off the mortal group dear friends who have cast off the mortal gar-ments and have taken up the spiritual robes, sit ments and have taken up the spiritual robes, sit beside you, place their hands on your brows, and call to you in tender tones to give them forever their old place in your hearts. We crave your affection even more than we did in the form, and we bring you our own, intensified in the spiritual world. I resided in East Somerville. For forty years

I lived in the body, then passed on, something more than one year ago. I return to bring tokens of undying love, and to say to each one: Be ready when the angel of death comes to summon you, for we shall be waiting to wel-come you home. I was the wife of Luther W. Morrill. My name is Julia B. Morrill.

Richard G. Alexander.

I am trying to put away all thoughts of that terrible suffering which was mine a few days previous to my passing out from the body, but it seems almost to overwhelm me. Those who knew me would desire me to speak of what was

his pupils. Life springs everywhere from the germ, although life varies in its manifestations. The germ is so small and minute that it can be per-The Take three separate germs, place them under the glass, and they appear to be the same in every respect; yet place these same germs in their natural and proper conditions, watch their unfoldment, growth and development, and you will find them emerging into what? Not you will find them emerging into what? Not into the same expressions and manifestations of life. Oh, no! One you will find developing vegetable life; the second, animal life, belong-ing to the brute creation; and the third is still further unfolded and becomes a human form. To study into these thing, to watch the unfold-ment and growth of various germs, cannot fail ment and growth of various germs, cannot fail man. If you watch them further on until they arrive at maturity, continuing your careful in-vestigations, you will find, not only the cause of their existence, so far as such things can be comprehended by mankind, but you will also be

able to determine their uses, their functions and their ultimate ends so far as this life is concerned, and gain a knowledge of God's laws Q.—Is there an effort being made in the spirit-

world to produce on earth a special phenome-non-one that will attract to an extraordinary degree the attention of a vast multitude of earth's inhabitants—the presence and the reality of which can no more be questioned than that of the sun at noonday?

A.-There is a continued effort in the spirit A.—There is a continued effort in the spirit-world to develop mediums all over the earth, who shall become instrumentalities for the manifestation of spirit power to mortals; a con-tinued effort, which will neither become less-ened nor suppressed until all humanity has attained a, knowledge of immortal life and of the power of spirit loved ones to return to earth and manifest through mortal ways; but we know of no special effort being made to pro-duce a whenomenon that shall be so stupendous. duce a phenomenon that shall be so stupendous so wonderful and grand that it will convince at once thousands of human beings that there is a reality in spirit presence and spirit power which cannot be questioned any more than can the presence of the noonday sun. Human beings, presence of the hoonday sun. Human beings, in whatever state of existence they may be placed, are peculiar; they are not entirely alke; they vary; and what will convince one will be of no account as evidence to another; consequently one phenomenon, no matter how stupendous or how wonderful it may be, would not convince all at once of the power of spirits over matter. To are it would produce the conover matter. To one it would produce the con-viction that a miracle had occurred; but it would not at all bring to that one evidence that spilit-friends of his own had produced the

that spiilt-friends of his own had produced the phenomenon; it would rather bring to his mind an idea that some occult power which he could neither comprehend nor understand had pro-duced the phenomenon for a certain end, while others would look on the phenomenon as a man-ifestation of individual spirit presence. Spirits will cease not in their labors, you may rest as-sured, until all mankind, from highest to low-est, has obtained knowledge concerning immor-tal life: but it must be done through centle and est, has obtained knowledge concerning immor-tal life; but it must be done through gentle and natural ways. Spirit intelligence and spirit presence will be brought to your notice as gen-tly, quietly and as beautifully as the moning sunsteals upon the earth, or as the dewdrop falls upon the flower, refreshing, strengthen-ing, stimulating and inspiring every human eard

Lizzie Rice.

[To the Chairman:] May I come? A gentle-man said I could. I have been away a long time. Oh! it seems to me like a long, long time. I want to find my mamma. My mamma has moved since I died. She did not move away from the city, but she moved away from a house; and I know when she went, for I went too; but I don't know what the name of the street is where she is gone. I can go to my street is where she is gone. I can go to my mamma right in the room where she is. I don't go through streets or round places till I come to a door. No, I don't. I go right from my school in the spirit-world right into the room, side of my mamma. I don't know what the street is. My mamma lives in Boston; she used to live, I think it was on Washington street; but she moved away. I want her to know I can come to see her and see papa, too, and all the people; and I want her to know I come real often to see her. I want her to know that I am to be the rand see her, it is see her, too, and all the people; and I want her to know I come real often to see her. I want her to know that I am getting to be a big girl—" growing like a weed," as she used to say; and I have been growing just the same. I go to school every day, and I am going to try and learn all I can. I send my love to mamma and papa, and little pussy, be-cause I see a little pussy that my mamma has got. She did n't have it when I was here; she had a nice old cat. It ran away. It was naughty, was n't it? When she moved it ran away; it would n't stay in the new place. Af-ter a long time she got a little kitten; she has it now, and I like it; I can come and play with it, too. I want her to know it; then she'll feel, perhaps, that her little girl is n't gone away off. There is a red man here; I is afraid of him; he put his hand on my shoulder. [He won't hurt you, but will help you.] My papa's name is John Rice; my name is Lizzie Rice. I was five years old. years old.

Josiah M. Coxan.

A strange feeling of physical weakness steals apon me; one which I have not known since I assed to the other life, and which seems to sap the vital forces of my being, so that I may not be able to express myself as fully as I desire; but I wish my friends to know that I have passed safely to the spirit-shore; that I am gratified and pleased with the new life which I have entered upon; that I find myself able to go here and there, unrestricted and unconfined soul. Father Cleveland. As the hours speed away, bringing in their turn the weeks and months which roll on into

Ohl chief of the pale faces, be firm and Oh 1 chief of the pale faces, be firm and strong; many are for you, few are against you. We bring you blessing. You have brought at-tention to the wrongs of the red race; you have stirred thought within the minds of the pale faces; you have awakened them; you have brought them up from sleep, and your works are good; they shall be blessed in the future. And to others who know of Flying Arrow, he comes, speaking the pale-face words, that they may be felt. He is known in one place as the Indian spirit who returns as a messenger to bear the words of life from the hunting grounds beyond. He is entrusted, as he comes to speak to his friends, with amessage from the councils

to his friends, with a message from the councils in the highest hunting grounds, with a message of cheor for the white chieftain. He speaks as the messenger of the numberless red men and the messenger of the humberless red men and maidens who gather in the humberless red men and yond; but he speaks also for himself to his friends who know him and his work, bidding them be of good cheer. All is well. He brings them encouragement. He has come to send from the great council of peace in this big city the words which the great warriors and the tribes of the spirit-world send forth in cheering lines and with strengthening magnetism to the white chieffain: I mean Chief Meacham. white chieftain: I mean Chief Meacham.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. May 21. — Daniel P. Faulkner; George W. Gates; Annie E. Carey; F. W. Winler; Join Kennedy. May 27. — Join Leathers; Laura M. F. Thaxter; Solomon B. Parker; Annie Mayo; Richard Martin. May 31. — Benjamin Hathaway; George S. Stephens; Mrs, Sarah Inle; Carrie Lane; Charles Emerson. June 3. — Oliver B. Eldidge; Mrs. Reuben Jeffrey; Sam-uel W. Young; Capt. George Taylor; Matthe Williams; Abigail Thompson. June 7. — James S. Harold; Agnes Brown; Honry Pope; Heury S. Lake; Nina, to hor medium; Henry Popin. June 14. — Israel Boothby; Mary M. Sargent; Eben Wood; Capt. Albert French; Fannie Wright. June 21. — Aggie Davis Hall; Lillie Harding; Barbara Wood; Wille E. Sprague; Helen Kinsey; Nellie, to Mr. W. H. Rudd.

Spirit-Message to Thomas R. Hazard

MY DEAR HUSBAND-I am once again MY DEAR HUSBAND - 1 am once again permitted to hold communion with you in spirit, and my soul rejoices in the privilege. Our dear children are present; they waft the essence of their filial love to you, which, like the material of beautiful flowers, rests upon your life with its freight of richness and glory. Oh, my beloved husband 1 as the days go by, each one drawing you nearer to your spirit-home, that beautiful home of light and love and peace that awaits you in the immortal world. peace that awaits you in the immortal world, and which has been recorded by your own life and efforts, my soul grows strong within me, my heart pulsates with new delight, for I know that ere many seasons roll away you will be by my side, disencumbered of flesh, and that we my side, disencumbered of flesh, and that we shall meet face to face, no more to part. Oh, blessed hope of joyful reunion 1 Oh, happy thought of the days that are to come 1 It stim-ulates my spirit with energy and ulates my spirit with energy and power to re-turn unto earth to demonstrate to mankind through you that death hath no sting, and the

through you that death hath no sting, and the grave no victory. I feel ever to rejoice, my dear one, in the work you have performed—in the defense you have made for spiritual truth. I have nothing but blessing to bestow upon you. I know that you shall reap your harvest in the world be-yond, and that it will yield a rich fruition. From your own loving FANNY.

AUGUST 27, 1881.

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Private receptions and public entertainments are the order of the day, and one is kept very busy in trying to see all the sights at this place.

the order of the day, and one is kept very busy in trying to see all the sights at this place.
The mediums are liberally patronized, and converts to Spiritualism are being made daily. A noted journalist and a prominent exclergyman are among this list of new adherents to Spiritualism, who will date their upward march as beginning at the Lake Pleasant Camp-Meeting of 1881.
The speeches have been able and interesting. Mrs. Morse's address was well received. This tady is a very enthusiastic worker in the vineyard of the new dispensation. Mr. J. W. Fletcher spoke on "The Triats of Mediumship." and was accorded an appreciative hearing. Mr. Wallis, of England, was warmly welcomed to the platform, and his ability as a speaker proved to be of no mean quality. His discourse was a practical exposition of the present condition the speaks in a clear, distinct manner, his cumeriation his good, and what he says is practical and to the point. Our young brother should be kept busily employed during his stay in America. Societies, give him a call. Mrs. N. J. Willis delivered an address which was attentively listened to. This lady is a very and was many friends who welcome her gladly each year at the Lake. Jrs. Cora L. V. Rielmond delivered a very able address on "Spiritualism and Reform," which was an elongent and exhaustive statement of the undamental principles of Spiritualism. In this norther maner and less spiritualism to the needs which was attentively listened to. This lady is a verem her gladly each year at the Lake. Jrs. Cora L. V. Rielmond delivered a very able address on "Spiritualism and Reform," which was an elongent and exhaustive statement of the undamental principles of Spiritualism. In this norther was outlined. The speaker particularly emplasized one point, viz. that the reform which Spiritualism teaches begins with the individual– within, and is developed ontward.
On Sunday Aug. 21st, Ed. S. Wheeler prefaced his address with a detailed statement of the condition of E. V. Wist

debtedness. The committee having the matter in charge will no doubt soon furnish a statement to the public. Mr. Wheeler's speech was on "The Origin, History and Purpose of Spiritualism." The discourse was able, otiginal and interesting. The best speaker claimed that Spiritualism, on its phenomenal as well as philo-sophical side, is at the foundation of the different sys-tems of religion. He spoke of the development of the planet and the corresponding progress in man, and drew a graphic pleture of the possible attainments of the race. The learned locturer adverted to the his-toric basis of the hellef in spiritual communion, and affirmed that humanity has sense enough now to utilize the old-time gfft of spiritual influx. The dis-course chelted universal commendation. Our veteran brother fully sustained his reputation as a bold, origi-nal and profound thicker and cloquent orator. In the afternoon, Mrs. Cora L. V. Richmond delivered an elaborate and fascinating speech on "The Spiritual Perihelion." The great audience listened most atten-fively as this gifted hady pronounced, in an easy, grace-ful and dignified manner, a most remarkable oration. The aim of the discourse was to show that we are liv-ing in a crisis; that the perihelion of the planets is ac-companied by a spiritual perihelion is and that great changes are impending. Mrs. Richmond is a speaker to whom it is a pleasure and profit listen. Long may she be, spared to preach the truths of Spiritualism to humanity. Her discourses are marvels of cloquence and erudition. The aution of the discourses are marvels of cloquence and erudition. The meeting is very successful; the best of order prevalls, and all of the details of the camp are in good working order. The closing session will be Sept. 5th. Reader, do

The closing session will be Sept. 5th. Reader, do not postpone your visit to Lake Pleasant-come at

RECORD OF THE WEEK.

MONDAY.

The 'request' concert by the Fitchburg Band was the special item of interest. A very large number of requests for music were sent in by the people, and the famous musicians performed the selections in a highly artistic manner.

fatious musicians performed the selections in a highly artistic manner. The annual election of the New England Association of Spiritualists took place in the forenoon, resulting as follows: Vice Presidents, Dr. E. A. Smith, Mrs. A. H. Coburn, John F. Arnold: Secretary, J. H. Smith; Treasurer, T. T. Greenwood; Directors, Joseph Beals; D. B. Gerry, M. H. Fletcher, A. Bullens, W. H. Gil-more, W. F. D. Perkins, A. T. Pierce, M. V. Lincoln, The usual committees were elected. The President will be chosen by the Directors in January next.

TUESDAY.

bumanity when understood properly. Work out your own salvation is the cry of Spiritualism to the world. Spiritualists should guard sgainst sentimentalism. A positive mental and spiritual mood should be culti-vated. Spiritualism is a vast and powerful movement. It should be our aim to make it practical. Concluding, the lecturer exhorted the friends to unite in labors of love for mankind.

unite in labors of love for mankind. FRIDAX. Mrs. N. J. Willis spoke on "The Needs of the Hour." Among other things she said : For over thirty years Spiritualism, in its modern form, has advanced from small beginnings to its pres-ent colossal dimensions. Messages have been given to the world from the higher life-sweet and tender words from our ascended loved ones. What we want is a sublime earnestness in this work. Spiritualism rests on a solid foundation of fact; it challenges the attention of the world. We should aspire for more spirituality; self-culture should be a beacon-light to us, inspiring all to struggle to acquire personal ad-vancement.

The lecturer referred to mediumship as the open door to the spirit-world, and concluded her address with a general statement of the purposes and functions of the movement of Spiritualism in the world.

SATURDAY.

with a petient statement of the purposes and functions of the movement of Spiritualism in the world. SATURDAY. Mrs. Richmond commenced her address by remark-ing that it is often said by temperance reformers, dress reformers, political and other reformers of human so-clety, that if Spiritualists would do something practical, engage in some work of a specific purpose other than making a study of phenomena, they would join hands with them. Slavery was at the height of its power when Modern Spiritualism came into existence, but during its last years mediums prophesied its overthrow, and by so doing encouraged the anti-slavery agitation. And when Abraham Lincolo took his seat in the White House, Charles Foster, Nettle Maynard and a score of other mediums revealed the truth that during his administra-tion slavery would be abolished, and that his hand would sign the Dechardion of Emancipation. Not only did Spiritualism enter heart and soul into the cause, but its voice thus foretold the end. Spiritualism begins at a different end from other re-forme. Its reformation is with the Individual. Its aim is to see every evil righted, every freedom galmed. No reform can sweep over the country producing such changes as wars, if the individual members shall be attracted by reform from without and not look to-ward that from within. Spiritualism logones the violent measures, and de-clares that the true method of reform galas its growth by the planting of the seeds of purity and love in each individual life, and they grow as wonderful as the forests or gardens planted by the hand of the Infinite. Spiritualism found people of all denominations, of every rank and caste of society, seeking for.light. It met them at the doorway and said, "Here is bread !" They longerd for poace, it said, "Here is bread !" They longer for poace, it said, "Here is bread !" They longer for poace, it said, "Here is bread !" They longed for peace, it said, "Here is bread !" They longed for peace, it said, "Here is head !" They longed for peace, it sa

by spirit friends who came to sweep away tyranny and bondage. Spiritualists as a rule are not gluitons, are not tobacco-users, are not inebriates, are not slaves to fashion. Spiritualism declares that if the body be fittingly clothed, and each follows his or her individual taste. be it in the right direction, it is all that is required—and deprecates the pleking of flaws in others. Spiritualism believes there is hope for all humanity, even the most degraded; and if it takes a means of re-forming *oll* grades of human society, it is doing more than all other reformatory movements, since it strikes at the root of all evil in society, and believes there is no soul so unregenerate that it may not rise from hope-lessness and despair.

At the root of all evil in society, and believes there is no soul so unregenerate that it may not rise from hope-lessness and despair. Conservatism says reform in life begins at the lowest point of existence; but it needs to begin higher up than this; in those little streams and fountains of so-cial life rarely probed; in the chambers of commerce, the boards of trade, the open traffle on the streets, wherein it is right to cheat a brother if it be done in a legal way. Reform should begin here. If a poor un-fortunate breaks into a bank and robs it of its gold he is hunted down; while another man, possessed of wealth, friends and influence, steals thousands from the widows and orphans, betrays every trust, and is looked upon as a successful business man, and if de-tected is usually allowed to go free on his previous good record. This class of men are frequently Sun-day-School SuperIntendents; good men; men of deep piety. Here is where reform needs to strike. We are told that education and enlightenment bring virtue. The common schools scattered throughout our land teach the masses to read and write; other schools prepare them for the college, and the universities turn out annually men of education; and yet every day we are startled by reports of embezzlements and betrayed trusts.

trusts. The moral stain begins at the fountain head; boys are taught to drive goed bargalus, and falsehood is thus early taught. Falsehood is the education of socithus early taught. Falsehood is the education of soci-ely, and in it your young men and young ladles are brought up; but let them commit but one offence against law or social custom, take one false step, and the door of society is barred against them forever, and that very society that has educated them in falsehood and error is the most unrelenting toward its depraved and fallen victims, and the last to extend a helping hand.

hand, Spiritualism believes in telling the truth for its own sake, let the consequences be what they may. False-hood may endure the smilight of a thousand years, but truthlasis forever, Spiritualism says you can't have the halls of legis-lation harmonious until you can produce patriots in your midst ; you cannot expect the nation to be well governed until you learn to govern yourself as a peo-ple. If polities be reformed you must reform it, and the same must apply to society and the family altar.

will, but through all runs a golden thread of historic truth, as patent then as in the era of other and more modern scriptures—the so-called sacred word. We can refer to but not reiterate, regarding what has thus heen written; but what we note is still enough to prove Spiritualism ho new thing, and to show the almost utter impossibility of saying anything new concerning it. Man is the child of earth; and as the world grows and becomes respectable by age, as the atmosphere once fit to be breathed only by saurian monsters grows finer and finer, so man improves. On older worlds you find a better religion, unless the planet has fallen into its dotage; and so on our globe, the hereafter shall witness the higher development of our race, still young and incorperienced for all its million or more years of existence.

Ancient history shows the crude ideas of the past, its distortions and perversions of truth, its dread of the unknown and its crucity. Modern history tells us that it cost the blood of over nine millions of men (and

the unknown and its crucity. Modern history tells us that it cost the blood of over nine millions of men (and when I say men. I include the greater, women) to make it possible I should be free to address you here and now, as I am privileged to do. I take it this is the ninetcenth century in America and in the United States thereof, and hi the western hills of the Old Bay State (God bless her) and that I ann on the platform of the Camp-Meeting of the New England Association of Spiritualists at Lake Pleas-ant. If I may not speak here I must everywhere be dumb; and yet I hold my ground, not so much by vir-tue of the enactments of legislatures, or the profection of courts and governments, as by the will and support of the boosands smilling approval upon my freedom of speech, no matter how much they differ from me in conviction. These, the people here, make the laws, organize the courts and form the government; when the laws dis-please us we abrogate them; when the courts oppress us we reform then; when the government for here, for here the rule of the people by the the people is absolute, and we stand upon the level of self-gov-ernment. From Bangor to New Orleaus, from the far East to

prease us we arongate inemi, when the government fails to serve our purpose we re-nake institutions in another manner; for hret the rule of the people by the people is absolute, and we stand upon the level of self-government.
 From Bangor to New Orleans, from the far East to the Golden Gate beyond San Francisco, what an area 1 yet all tree, and 1 free, and a citizen, with all the rights of citizenship, nyon every square foot of all that surface 1 it was for this 1 hore arms as a solder, for more than a quarter of a century; and for this 1 have spoken and written in good and evil they more over, others have labored, whose worst was beiter than my best, and the best of all is, all enjoy the same rights as myself.
 Tow Observe, it has been into this century and this contry Modern Spiritualism has made its advent; and despite all 1 have hold you of the glory of our native land, the persention of mediums and of investigators we have noted, shows us it came full some enough 1. The lightnings played along the edge of the thinder-cloud for ages before Morse and Field combined to send the light of a sage yee under the Atlantle to report instantly the price of cotton in 1 Averon any stery and a terror; but we of America are the practical post of which rights.
 Only a generation or so ago spirit ranpings eame to the good Wesley, of the Methodist Church, but he neerly knew to demand in niore solem, toke, "In the name of God who are you and what do you want?" To this have how no sing the phenomena of Spiritualism were a mystery and a terror; but we of the shear seed in the shear of the single all solutions in a part teophole of an utilitatina age; we have harcessed the lightnings, and if we could make the superflood who are you and what do you want?" To the part head.
 Only a generation or so ago spirit rappings eame to the good Wesley, of the Methodist Church, but he superflood who are you and what do you want?" To this the sector the same seed bot around the opt

MRS. CORA L. V. RICHMOND'S ADDRESS.

Bro. Vaughan, of Onset Bay, saw the sights at Lake Pleasant Aug. 20th and 21st.

Weaver Austin and wife, of Orange, Mass., are among the veteran campers. Mr. and Mrs. Gilman, of Springfield, Mass., are among the regular campers.

Mrs. Champney and daughter, of Troy, N. Y., are cosily housed on 8th avenue. Maggie Folsom had a delightful time at the Lake.

Mise to Boston, Aug. 20th. Mrs. M. J. Burns, of Boston, entertains the speakers in a nice cottage on 3d avenue.

Editor Bagnall, of *The Morning News* (camp paper), wields a bold and satirical pen.

The alleged Faraday painphlets are having a good sale at Mr. Budington's cottage.

Mrs. French was serenaded by the Fitchburg Band on Tuesday evening, Aug. 16th. Dr. Pete, a good healer, residing in Northampton, Mass., is among recent arrivals.

P. C. Thomson, of Philadelphia, Pa., a noted Spirit-ualist, and wife, arrived Aug. 19th. Miss Burr, of Hartford, Conn., a stenographer, made many friends during her stay here.

Mr. James Priest, of Derry, N. H., is an earnest Spiritualist and a whole-souled man.

Dr. Henry Rogers and wife, of Washington, D. C.; intend to stay at the Lake one week.

Mrs. Shirley, of Worcester, Mass., a test medium, will remain at the Lake until Sept. 5th.

Circulars of the Schroon Lake (N. Y.) camp-meeting were distributed on Sunday, Aug. 21st. Jonathan M. Roberts, Esq. of Mind and Matter, was among the prominent arrivals last week.

Mrs. Rufus Weston and daughter, of Stafford, Conn., made a brief visit to the camp last week.

M. V. Lincoln, of the Boston True Flag, presides over the conference meetings frequently.

Arthur Hodges, the test medium, is convincing many skeptics of the truth of Spiritualism. Newman Weeks, Esq., of Vermont, is a wide-awake and critical looker-on at the camp-meeting.

and critical looker-on at the camp-meeting. Prof. Rufus Weston, of Stafford, Conn., has many friends here who would be happy to see him. The State police say that Lake Pleasant is the clean-est and most orderly camp in Massachusetts.

As ins friends started to escore and through the camp. Mrs. Cora L. V. Richmond's reception on Sunday evening was largely attended, and the exercises were of extraordinary interest, the answering of questions being more than usually brilliant and able. Mrs. Rich-mond has carned a new jewel for the crown of success which she has so nobly won, and which she has worn co low? Dr. Juliet Severance will leave the camp so as to fill an engagement at Schoolcraft, Mich., Aug. 28th.

Dr. Henry Slade and valet, and business manager Simmons, left for Saratoga, on Monday, Aug. 22d. So long. On Wednesday, Aug. 17th. Charles Sullivan gave a Character exhibition to a very large audience. He was assisted by the following persons : Mrs. White, Miss M. E. Hannaford, Miss Lizzle Dawkins, Miss Ada Bianchard, Mrs. Hattie C. Mason, Wm. R. Tlee, J. W. Fletcher and Mr. Bacon. The performers were loudly applauded. At Heite E. Allewis, text the other graphy. there

The membership of the Camp-Meeting Association is 200 – 90 per cent. of whom belong in New England. Mrs. Clara Banks, of Haydenville, Mass., an excel-lent medium, made a brief visit to the camp last week. Frank Hermance and Rd. Whiting, of New Haven, Conn., are looked for. Brothers, come to Lake Pleasant.

b. W. Fletcher and Aff. Bacon. The performers were loudly applauded.
At Hattle E. Allen's tent, the other evening, there was a gathering of celebrities connected with the spirinal movement—Prof. Buchanan, Gen. Jonathan M. Roberts, Stephen Pearl Andrews, Anna Kimball, Dr. Juliet Severance, and others, being present. The discussion covered a wide range of topics, including the Origin of Religion, Obsession, A New Language, Universology and Psychometry.
Rev. Mr. Miner, of Monroe, Wis., for sixteen years a prominent Orthodox clergyman, has met with a change of belief at Lake Pleasant. He came here under the reaction from theology, and vas predisposed strongly in the direction of materialism, having the MSS of a work on the theory that the grave ends all, which he intended to publish. After sitting in several scances, Mr. Miner got a glimpse of better things, and is now aftirming his belief in Spiritualism. Let other clergymen follow Mr. Miner's example. Among the many beautiful children at the Lake is Mrs. A. E. Reed, of New York City, declares that she never had such a pleasant season at the Lake before.

J. J. Marsh, of Rochester, N. Y., a veteran Spiritu-alist, arrived Aug. 18th. He is a regular visitor each year.

H. S. Brown and wife, of Milwaukee, Wis., are mak-g their first visit here. They are veteran Spiritu-

On Monday, Aug. 15th, Hon. Warren Chase and oth-ers discussed the financial question from the grand stand.

Mrs. Cushman, the well-known musical medium, is enjoying life at the camp. Her seances are well at-tended.

Mrs. Nunie Galloupe, of Charlestown, Mass., de-lares that Lake Pleasant is the place for an enjoy-ble time

able time. Mr. W. Chamberlin, of Troy, N. Y., enjoyed the hos-pitality of W. H. Vosburgh, the healer, while visiting

Let öther clergymen follow Mr. Miner's example. Among the many beautiful children at the Lake is Nellie Rogers, aged twenty-two months, of Washing-ton, D. C. This dear little one was christened by Mrs. Cora L. V. Richmond, in Philadelphia, at the resi-dence of Col. Kase, Aug. 12th. The service was unique and beautiful. "Chalice of Light" was the euphoni-ous spirit-name given to Nelle, the daughter of Dr. and Mrs. Henry Rogers. Little Nellie attracts a great deal of attention by her pretty face and precoclous ways, and has become a universal favorite among the Campers. the cainp. Henricita Lano and Mary Jones, of Philadelphia, arrived Aug. 20th. These ladies are excellent test

nediums. Mrs. Etta Schofield, of Worcester, Mass., a very suc-cessful clairvoyant physician, has hosts of friends on

the grounds.

James Wilson and wife, of Bridgeport, Ct., veteran Spiritualists, are among the deeply-interested permanent campers.

Col. Kase and wife, of Philadelphia, Pa., well-known Spiritualists, are in good quarters and are having a splendid time. day, Aug. 19th, went down to the Onset Camp on Saturday, and had not been on the grounds half an hour before arrangements were made for him to speak on Sun-

Mrs. J. Oldbam, of Charlestown, Mass., left for her home Sunday, Aug. 14th, after a pleasant stay of a fort-night in camp.

May Warner, of North Woodstock, Conn., is among the merriest of the campers. She does not neglect the dancing pavilion.

Ed. S. Wheeler, of Philadelphia, Pa., arrived Aug. 20th, in company with Mrs. Shumway and others, from the Quaker City.

Mrs. E. M. Lyman. of Springfield, Mass., is frequently inquired after. Mr. Lyman made a brief visit to the camp last week.

Sojourner at the Lake, take a trip West through the famous Hoosac Tunnel. Don't miss a day's recrea-tion of that kind.

Stephen Pearl Andrews took a walk through the camp, Aug. 18th, and philosophically contemplated the scene before him.

The Banner clerks are inquired after. There will be a nice supper in a Connecticut tent when the young men journey this way.

J. Frank Baxter made a flying visit to the Lake Aug. 15th. He will return to fill his engagement to speak Aug. 28th and Sept. 4th. Mr. and Mrs. A. B. Pratt, of Albany, N. Y., were de-lighted with their visit to Lake Pleasant. They left for Long Branch Aug. 16th. A. B. Severance and Dr. Jullet H. Severance arrived Aug. 17th. These veteran reformers have many ac-quaintances on the grounds. The Boston *Horald's* missionary, W. H. Spear, is visiting many of the mediums. He enjoys his "assign-ment" to the Lake each year.

an enterprising commercial traveler, who is well known in business circles. Dr. Slade stated in public, on Thursday, Aug. 18th, that he proposed to come to the Lake next year and give one week of his time gratuitously to those who have never had an opportunity to investigate the phe-nomena of Spiritualism.

The committee on renting privileges, of which T. W. Coburn is Chairman, is ready to receive proposals for renting the hotel for either one, two or three years, said proposals to be opened and acted upon at the Lake on Saturday, Sept 3d.

Mrs. President Beals has been quite ill for several days. This estimable lady is regarded with affection-ate esteem by all who know her. Dr. Damon, of Low-ell, is her physician. The prospects are that she will soon be restored to health.

Dr. Slade gave an interesting account of his expe-riences as a medium in Association Hall on last Thursday evening to a large audience. Mr. Slade's narration was eagerly listened to. After the discourse the speaker submitted to the control of his spirit-guldes.

Mr. C. A. Frazler, of Charlotte, N. C., was called home last week. Like a sensible man he transacted his business and took the first train back north, and on Friday (18th) he was calling on his friends on Mon-tague street, Lake Pleasant, looking as happy as one Late Pleasant secures more free advertising than any other locality in the country. The *Banner of Light* has been a leading instrumentality in calling Spiritualists from all parts of the land to the camp each year. The managers of the meeting should bear this fact in mind. can imagine.

Mrs. Sarah Burtis, of Rochester, N. Y., at whose hospitable home mediums and lecturers have been en-tertained for years, received an excellent test through the mediumship of Margaret Fox Kane from Mr. Bur-tis, who passed to the spirit-world several years ago. Mrs. Burtis was very grateful for the message.

John Wetherbee, the famous wit and philosopher, arrived Aug. 19th, and was immediately surrounded by a large circle of friends—in which the fair sex predom-inated—and the conversation which the same service as his friends started to escort him through the camp.

The usual committees were elected. The President will be chosen by the Directors in January next. TUESDAY. Mr. J. William Fletcher lectured upon "Mediums and their Distinctive Work." Society draws a line which markind must follow; to depart from it is to receive that consume which the world never besitates to visit upon the offender. Man as a physical being recognizes physical development and training as necessary to health and the enjoyment of life. As a mental being be recognizes clucation and study to awaken and unfold the mind, and thus a system of education is accepted as necessary. But when we come to the realm of spirit, all is changed; man's spiritnal requirements are wholly ignored, and he who dares admit their, claims is ostracized by the community. Every man or woman who has presumed to amounce the knowledge of spiritnal things has been made to feel the weight of the world's disap-proval. The mission of Jesus was not to save the world, but rather to bring "Life and inmortality to hight." He died, convicted of no crime, guilty of no offence, beyond that of revealing the power of the spirit and the possibilities of life. Joan d'Are came at the call of a dying nation, suffered and endured that her people might live, and, clothed in flames, as-cended to heaven amidst the howls of vindictive focs. And yet she revealed the power of the spirits, and the purpose of the spirit was accomplished. When we come down to the present day we find the same spirit of persecution rampant, as the recent persecu-tions in England and other countries top plainly show. What is mediumship? What is the malestic power by which the musician, walking through this world, catches sounds unheard by the motey crowd, and weaves them together into one perfect strain of harmo-nious music? The poet, singing his sweet songs, tell-ing of an ineat life, and thereby inspiring the minds of men—all of these are possessed of a power which is a gift from God, and which, rightly used, places him above poet or musician. Not by imprisonment or tion.

WEDNESDAY.

WEDNESDAY. Mrs. H. Morse, of Boston, gave an address on "Practical Spiritualism." She began by acknowl-edging her lack of scientific attainment, and said that what she had to say would be in the simplicity of her own style. She believed that Spiritualism opens a veln of thought that reaches the top of heaven and touches the foot of earth. Mediums have proved the existence of heavenly visitants, so this was beyond doubt. Spiritualism, practically considered, looks upon the race as one grand, universal family, alike in the greater light, as we cross the river of life, irre-spective of quality or caste. She pleaded for a study of the causes that help the conditions here below, and helieved that Spiritualism has a great mission before it in building up a church so solid that it cannot be picked to pieces by scientific assaults. THURSDAY. The preduct a signification have a signification of the present of the output of the signification of the present of the signification of the signification of the signification of the present of the signification of the signifi

the same must apply to society and the family altar. It you would have the inner life of these more perfect you must make it such by being more perfect yourself. Not one of the heroes of old who waged wars for freedom ever heraided a revelation as powerful or victorious as this which is now sweeping up the shin-ing sands of time—and its name is Spiritualism. It comes like a great sweeping lide, as of man y armles. It bears not growns wrested from blood-stained battle-fields. It dives not the charlots that of old rolled over prostrate multitudes, but is headed by children hearing flowers, emblems of immorial life. Men and women passed from earth stand lighting up the way with illumined faces. Not through narrow doorways comes this great procession, but in broad the way with illumined faces. Not through narrow doorways comes this great procession, but in broad paths of purity, of right and of truth, bursting prison bonds and declaring by for fear, knowledge for igno-rance. It is not alone of Olivet or Sinal, but here in our own charming temple, with an atmosphere vocal with its volces of nature, that a new reform is taught to the generations of men. Legislatures feel it, and empires realize its truth; halls of learning are ponder-ing over its teachings, and beneath the gropings of the human intellect they recognize it as a real reform.

SUNDAY, AUG. 21.

The enormous attendance of Sunday, the 14th, was more than equaled on the 21st. The excursion trains came in heavily loaded, and a very large number of carriages were "corraled" outside the grounds. A grand concert by the Fitchburg Band ushered in the formal services of the day

formal services of the day. "President Beals introduced E. S. Wheeler, Esq., of Philadelphia, Pa., as the lecturer for the forenoon ses-sion. He spoke as follows:

E. S. WHEELER'S SPEECH.

E. S. WHERLER'S SPEECH. Spiritualism, the theme I propose for this occasion, is that which is opposed to Materialism. As far as time permits, we shall consider the origin, the effect and prospective outcome of Spiritualism, hoping to present a comprehensive view where an almost infinite detail makes elaboration a subject demanding a lifetime of study. Of the origin of man upon this planet, exactly how the protoplasm became the human, we cannot, need not now pause to consider ; enough to say, there came a time upon earth when man was ; not the man of to-day, but our common ancestor after all, a soul-endowel being, of whom we have no reason to be ashamed.

MRS. CORA L. V. BICHMOND'S ADDRESS. In the afternoon Mrs. Cora L. V. Richmond address-ed the people on "The Spiritual Perihelion." Among other things the speaker said : We are living in a preat crisis. The powers of the spirit are dominating the powers of matter. Astrono-mers tell you of the perihelion of the planets. There is a spiritual significance to this phenomenon in na-ture. How do you account for the curious manifesta-tions of crime now extant? Tyranny is reaping its reward on one hand, and liberty is being betrayed on the other. The old world is ripe for revolution; the new world is learning the lesson of retribution — change is imminent.

change is imminent. The social world needs a renovation. Money is a The social world needs a renovation. Money is a modern god; schisbuess rules. The spirits perceive that a great change is needed, and they are working to bring it about. The perihelion of the spiritual is at hand. We are on the verge of a great transformation. In the outer world we have tornadoes, terrible acci-dents, etc.; in the world of mind we see Nihilism, the banding together of workingmen-in fact multitudi-nous evidences of an approaching recenting of govern-ment and industrial conditions confront us.

ment and mussifial conditions confront us. The lecturer then cited circumstances illustrating this drift of thought, which have transpired in France, Germany, England, Italy and Russia. Continuing, she said that about the year 1885 the be-circular of the new disparation will be watched

Continuing, she said that about the year 1885 the be-ginning of the new dispensation will be made measur-ably apparent to discerning minds. The end will be that peace will reign over all the world; all differences will be adjudicated by arbitration, and that nation which seeks to settle mooted questions by force will be executed by man; societies will be formed to edu-cate the ignorant; spiritual healers will bless the de-praved of earth; the gallows will be no more, for the world will see that harsh punishment is not a cure; the spiritual will be recognized as taking precedence of the intellectual, as such.

world win see that makin points interforms in the solution of the intellectual, as such. On this last point the lecturer said: Culture is well; intellectual attainment is desirable; but the soul should not be starved. The sin of our time is soul-starvation. The sophistry of the schools shuts out the divine light of spirituality. Proceeding, Mirs, Richmond said: To be educated into mediumship is out of the order of nature. Medi-tures are born-they grow. Spiritualism cannot be fet-tered by institutions or machinery. When institutions come, then comes the "board," the "faculty," and the spirit departs. Concluding, the talented lecturer spoke in a thrill-ingly eloquent manner of the work of the heroes of other days and the good which they accomplished. An impromptin poem of rare excellence brought the interesting session to a close. MEMORANDA.

MEMORANDA.

CAMP CHIPS.

Mary Eddy Huntoon is giving seances.

Mrs. Litch, the medium, has many sitters. The Eddy brothers have a large number of visitors.

Only fourteen more days of camp-life at Lake Pleas-Campers are writing to friends to come to the meet

Geo. H. Geer and bride will be banqueted at the Lake.

Mr. Phillips's slate-writing scances are largely at-tended.

We all expect a rich treat when Dr. H. B. Storer speaks.

Keeler and Rothermel held séances here early in the meeting.

The grounds were crówded on Saturday evening, Aug. 20th.

Dr. Newman, the magnetic healer, is having a good time here.

There was another grand "illumination" last Saturday evening.

Mrs. Lovering, of Saratoga, N. Y., has spirit inspired music for sale.

Mrs. Milton Hathbun, of New York City, is enjoying her visit here.

E. W. Wallis had a reception Aug. 19th. He is making many friends.

Dr. B. W. Noxon, of Ballston, N. Y., is looked for y many friends.

H. B. Allen, the well-known medium, has been holding séances here

Subscribe for the Banner of Light, reader, during vour solourn here.

Mr. Heath, the blind musician, holds séances, which are well patronized.

Miss Parmalec, test medium, is successful in the exercise of her gifts.

Mrs. Flavia Trall, of Conn., a well-known clairvoy-ant, is on the grounds.

Mr. Whitlock had a reception in Association Hall on the morning of the 15th.

Mrs. Martha Dwight, of Stafford, Conn., was called away to attend a sick child Aug. 18th. She is a suc-cessful clairvoyant physician.

President Beals bears the ardnous duties of his po-sition like a hero. He has almost as many trials as an editor of a reform newspaper.

W. C. Smith, of Worcester, Mass., is at the head of the Spiritualist Society of that place. He appreciates the meetings at Lake Pleasant.

Susle M. Johnson, the veteran lecturer, now in the West, is not forgotten by her old-time castern friends. She would be cordially greeted here.

II. A. Budington's quarters are always attractive. Mr. B. knows how to welcome newspaper men; he is an adept in giving hints as to news-items.

Mr. and Mrs. Geo. Burlingame and daughter, of Somers, Conn., are among those who have camped here each year since the inception of the meeting.

Sadle Kingsley, of Putnam, Conn., and Mr. Bagnell, of *The Morning News*, had an interesting conversa-tion on journalism in the *News* office the other day.

Jennie Reed Warren is full of enthusiasm; nothing daunts her indomitable spirit; she is firmly entrenched on the camp ground and will remain until its close.

After the afternoon discourse on Sunday the Fitch-burg Band gave a veryfine concert, which was listened burg Band gave a very fine concert, which was listene to by a large audience. Several *encores* were given.

Jennie Hagan's philosophical and witty poems are remembered by the campers. She will be cordially welcomed to the Lake on her arrival to fill her engagement

Fa., has arrived from Neshaminy Falls and will re-main until the close of the meeting. She is a good me-dium. Mrs. George, of 680 North 11th street, Philadelphia

H. W. Benedict. President of the First Brooklyn Spiritualist Society, arrived in camp Aug. 15th for a brief visit. He is an earnest and intelligent Spiritu-

The attendance on Sunday, Aug. 21st, was very large. The vast crowd of people was orderly. The utterances from the platform seemed to be appreciat-ed by all.

There is great anxiety to know why Bro. H. B. Tal-madge, of Worcester, Mass., fails to put in an appear-ance at Lake Pleasant. You are hereby requested to come, Bro. T.

Clara A. Field, of 19 Essex street, Boston, has arrived at the Lake, full of enthusiasm from the Neshaminy Falls (Pa.) Camp-Meeting. She is a lecturer and busi-ness medium.

Mrs. Sne B. Fales has been very successful in her scances here; her rooms are crowded continually, and many converts to Spiritualism have been made through her instrumentality.

J. William Fletcher delivered an interesting dis-course in Association Hall, on Sunday evening. Mr. Bacon and Mrs. Henry Rogers discoursed music to the people in a very acceptable manner.

Utica, Syracuse, Rochester and Buffalo have sent representatives to the Lake. As yet, Clifton Springs has not been heard from, which is a cause of loud lamentation among disappointed friends.

Mrs. Van Ostrand, of Troy, N. Y., is being gifted with poetical inspirations. She has favored the *Banner* scribe with some of the choicest selections. Want of space prevents the publication of said favors at this time. Spiritual, Progressive, Reformatory, Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. Jannes M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Ed-monds, Prof. S. B. Brittan, Allen Putnam, Epse Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. H. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten Miss Lizzle Dotten, Mrs. Maria M. King, etc. Ang Book published in England or America, not out of

Ira Davenport and his sister (Mrs. Blandy) gave a public scance in Association Hall on the 19th, which was successful. These mediums intend to travel and hold public scances. Prof. Cadwell will be their business manager.

E. W. Wallis, of England, can flatter himself that his *début* in America as a speaker was highly success ful. Societies, give this brother a call at once. His stay in this country is limited to next April. Keep His him at work.

respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one Mr. and Mrs. Frank Warner, of Springfield, Mass., with their children—two bright boys, David and Ern-est—are among the regular campers. Mr. Warner is year, provided a marked paper is forwarded to this office

A meeting was announced for next Sunday, as many of the near future. A meeting was announced for next Sunday, as many of those yet remaining there intend to stay several weeks longer. Quite a number of new cottages are to be erected this fall, and other important improvements are in contemplation. "MAN AND HIS RELATIONS"-BY S. B. BRITTAN, M. D.-IS A BOOK OF THE DEEPEST IN-

Onset Bay Notes. Hon. Warren Chase, who arrived in Boston on Fri-

day, 21st, at 2 P. M. It having rained Saturday and Saturday night, no notice was sent to the surrounding

towns, and as the camping season had closed, very few

came from outside the grounds; but as there were

some three or four hundred still stopping there, many

some three or four hundred still stopping there, many of whom had heard Mr. Chase in former years, and as the clouds cleared away before noon and the air was delightful, nearly all were at the Pavillon and listened to the California side of Spiritualism—the cordial ap-probation which it received fully attesting the high es-timation in which the discourse was held. Regrets were freely expressed that Mr. Chase could not have been there earlier, so as to have taken part in the regu-har exercises. Mr. Chase expresses himself highly pleased with the condition and prospects of Onset, and says the location and improvements greatly exceeded his ex-pectations; and he hopes to enjoy a more extended acquaintanceship with its advantages in some scasons of the near future.

TEREST TO HUMANITY, ILLUSTRATING AS IT DOES IN A MASTERLY MANNER THE INFLUENCE OF THE MIND ON THE BODY-THE SUBJECT-MATTER BE-ING AS EXTENSIVE AS NATURE ITSELF. It should be in every WELL-SELECTED library—in fact every household in the land SHOULD POSSESS IT.

The telegraph poles in New York City are to be dispensed with and the wires laid under ground. It is proposed to do the same in Boston.

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

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