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Written for the Banner of Light. HARVESTS OF THE ANGELS.

BY S. B. BRITTAN.

The barren wastes of selfish life No promise give of better days. For hearts, grown weary of the strife, Where hope is dead and love decays.

The forces of our strong desire May bring the willing spirits near, And warm the soul with sacred fire For all the loving heart holds dear.

The souls we love are always near, They smile above our lonely way, To banish mortal care and fear, And turn our darkness into day.

Come! Spirits from your peaceful shore, The love-light kindle where you may, That mortal men may nevermore Refuse the light and lose the way.

The hearts so crushed by grief and pain, The noor who in the darkness ween, Shall rise to light and joy again, And harvests of the Angels reap.

ETCHINGS AND MORALIZINGS ALONG THE WAY.

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

My tent was pitched a few weeks since in breezy, health-giving Worthington, Minnesota, the highest point of land in the State south of St. Paul. It is invigorating in a hot summer day to breathe these pure prairie winds. The town, with its churches, banks and hotels, with its hopeful and wide-awake citizens, is nestled near the feet of two crystal lakes, surrounded by most rich, rolling farming lands. These regions are comparatively new to spade and charming meeting, and a successful one too, weity of tlers for a while burn hay, and sometimes corn, for cooking purposes. I just clipped the following from the Minneapolis Tribune: "It is estimated that in Minnesota 670,000 of the population burn wood, 80,000 coal and 13,000 hay." Next to seed-sowing, tree-planting is about the first business of these sturdy toilers. Some of the best blood of Ohio, New York and New England has dotted these prairies with prosperous and lovely homes.

PROMINENT CITIZENS.

In the above named city I had several most interesting interviews with General Miller, formerly Governor of the State of Minnesota While a cultured and catholic-spirited gentleman, he is liberal in his religious convictions, and deeply interested in the growth of the great

Governor Miller, as he is familiarly called, as well as good Bishop Whippie, not only deeply sympathize with the remnants of the Indian tribes, but they deeply deplore the cupidity, duplicity, and oftentimes downright dishonesty, that have wrenched from the red men many of their choicest lands.

In this beautiful prairie-embosomed city resides A. P. Miller, Esq., editor of the Worthington Advance. This gentleman, a graduate of the Virginia University, is not only able as an editor, but gifted as a poet. The late Enes Sargent gives him considerable space in the new "Harpers' Cyclopædia of British and American Poetry." Here are some gems from his poem on "Consolation":

"Keep falth in Love, the cure of every curse— The strange, sweet wonder of the universe! God loves a Lover, and, while time shall roll, This wonder, Love, shall save the human Soul!

Every soul has one Almighty Friend, Whose angels watch and tend it from its birth, And Heaven becomes the servant of the Earth! Whate'er befall, our spirits live and move In one vast ocean of Eternal Love! O wondrous race! this human race of ours, So small in space! so limited in powers! And yet so formed that all the gods above Are drawn toward us by resistless love! Man is so fashioned that his faintest sigh, Draws down a god to help him from the sky!

Draws down a god to help him from the sky!

As once I sang, again I sing to-night
Of that incoming Day whose purer light
Already fills the sky. Even now the sun
Of the New Age is up and day begun:
Roll on, O slow-wheeled Years! and bring the day
When men shall gather wealth to give away;
And spring to help when tempted nature falls,
As when a builder drops from city walls;
When to do good alone, men shall be bold,
And seek out Suffering as they seek for Gold!
When Christian women shall not wipe their feet
Upon their fallen sisters in the street;
And Calumny shall be a crime unknown,
And each shall make his neighbor's wrong his own!
Be gone! O Hate and Wrong and War, be gone!
Roll on this way, O Golden Age! roll on!
When Men and Angels face to face shall talk,
And Earth and Heaven arm in arm shall walk—
When Love shall reign, and over sea and shore
The Peace of God shall rest forevermore!"
The American Navy is also here represented.

The American Navy is also here represented. R. B. Plotts, Esq., a Navy officer, with the rank of Lieutenant, is a resident of this flourishing city. He is an avowed Spiritualist, influential

clairaudient, and gifted with healing powers, ranks as an excellent medium. She is a native of Texas, and connected with one of the old-time families of the South. Her mediumship dates from childhood.

Prof. R. F. Humiston, formerly lecturer upon Chemistry in the Cleveland Medical College, and a Fellow of the Royal Society, London, led a Colony of settlers out to Worthington in 1872. This Colony had a contract with the original St. Paul and Sioux City Railroad. The real purpose of the Colony was to make this city a centre of education. Prof. Humiston while here became a writing medium and a Spiritualist. After a time the contract was annulled and the Colony Partnership combination proved a failure.

Mr. Ogle edits the Worthington Journal, an ably-conducted weekly. This gentleman, a thoughtful, clear-headed, liberal-minded Methodist preacher, made handsome reports of my lectures upon travels in Oriental lands. Many of our clergymen, naturally catholic and charitable in their religious convictions, would manifest vastly more liberality if ignorant, bigoted laymen would permit them to do so.

The Rev. Mr. Hart, Congregationalist minister, attending the course regularly, moved a vote of thanks at the conclusion, coupled with an invitation for me to return and give a second course. While the city of Worthington is alive with enterprise, thorough in reform and rich in talent, the western portion of the State suffered terribly a few years ago from an inundation of grasshoppers. They were considered a species of the Egyptian locusts. Sailing in deen serried columns through the air, at times they partially darkened the sun. It is supposed they came originally from the Rocky Mountains or Red River regions. This pest commenced in 1872. They often in a few hours transformed the most promising green fields into barren wastes; and so thickly covered the railway track that they literally stopped trains of cars. This plague, now fortunately of the past, operated seriously against the success of the Humiston Colony. One family assured me that certain of its members broiled and ate some of these grasshopper-like locusts. Many Oriental people would much prefer eating them to 'swine or serpent-like eels. Arabs and the hill-tribe Syrians catch, kill, dry, salt and eat them to this day. John's meat was locusts and wild honey.

THE CASSADAGA CAMP-MEETING.

Last season I attended seven camp-meetings. This year, though invited to five, I refused all but one-the 5th annual Lilly Dale Camp-Meeting, at Cassadaga Lake, in Western New York. it being on my way to Minnesota and the mountainous regions of Colorado. This was a although the weather was rainy and uncommonly unpropitious.

Mr. Willard Alden, a most exemplary citizen and devoted Spiritualist, inaugurated this camp-meeting several years since. The Aldens -a brother and sister (having the confidence of the entire community), with an aged mother, and verily a "Mother in Israel," too-continue these meetings yearly. The originator of them, Mr. Alden, is in spirit-life.

The principal speakers were C. Fannie Allyn. Lydia A. Pearsall, Judge McCormick, Lyman C. Howe, Rev. W. Taylor, and myself. Many, including the able and thoughtful Mr. Kinney, of Waverly, N. Y., took part in the conferences. These were sometimes lively. Important questions were discussed, if not settled.

Among the more prominent mediums in at tendance were Carrie E. Twing, Jennie Rhind, Nina Huntington, Anna Kimball, and Mr. D. A Herrick. This last-named medium, gifted with trance, clairvoyance, and clairaudience, bids fair to become a superior spirit-artist.

THE MARRIAGE UPON THE CAMP-GROUNDS. Sunday morning's sun, rising clear and warm baptized the waiting earth into gladness. The deeply-shaded grove was cool, the rippling lake inviting, the birds musical, and the campers sunny-faced and jubilant. The busy fingers of thoughtful ladies had trimmed and transformed the platform into a bower of evergreens, ferns, and roses, befiting the gods. Mr. Richardson was by his place at the organ. All ready, Mr. Herrick and Mrs. Allyn preceding, Mr. D. C. Loucks of Bradford, McKeen County, Pa., and Mrs. Victoria Scofield of Jamestown, N. Y., (the twain so soon to become one in law) walked upon the platform, remaining standing After a few remarks to the audience upon the relations of marriage to the family, to society and the nation, the writer asking Mr. Loucks and Mrs. Scofield to join hands, pronounced a marriage ceremony, immediately after which C. Fannie Allyn improvised a magnificent consecration poem upon true marriage. The poem more than beautiful, was positively grand in conceptions, and finished in its unique rythmic

Music followed. Mrs. Pearsall gave several discourses during the meeting, earnest, practical, and afire with a deeply religious spirit—the very essence of Christian Spiritualism. Our last lecture was upon "The State of the Dead." The closing words of Mr. Howe and Mr. Taylor were not only inspirational but eminently touching and tender. All felt the baptism of the closing

MURDEROUS NATURE. Whether it be possible for planets, comets, and sun-spots to exert deleterious influences upon the earth or not, it is a fact beyond disputation that not only the past winter, but the present season thus far, has been strangely exceptional in the prevalence of cyclones, typhoons, earthquakes, volcanoes, tornadoes, de-

cloud in the northern distance that recently | an, Crowell, Kiddle, Watson, Briggs, A. E. | in materializations-there have been so many struck with such merciless fury the thriving lit- Newton and others. I find this from his pen in tle city of New Ulm, Minn., leaving it a blasted wreck in a few moments. Thirty persons, some tender babes, were instantly killed; others, frightfully maimed, have since died. During similar late storms here in the West, vast grainfields have been submerged, railway trains blown from the track, maining mothers, and killing playful children. Others have been struck down by lightning while telegraphing for help. Why do n't scofling atheists arraign Nature for such monstrons wickedness? Where's Col. Ingersoll? Will be cease talking for a little time about the four-thousand-year-old affairs of the Hebrews and the "murderous God of the Jews," and strive to appease or in some way pacify "murderous Nature who just now is mutilating mothers and killing innocent babes by storms and tornadoes?

VACCINATION A FAILURE. Whatever the law may be relative to compulsory vaccination in this country, the law is little more than a dead letter. Its most zealous supporters are doctors—"regular doctors" -a little seedy, and sometimes sadly in want of the vaccinating "fees." The law is not enforced in most localities; and what is more, in the enlightened centres of America it could not be enforced. No law can be enforced in a Republic unless sustained by a strong public sentiment. Vaccination has no such backing in our country. On the contrary, intuition, reason and common sense recoil alike at the idea of putting the pus of putrid sores and scabs, alias vaccine virus, into the circulation

posed to vaccination. Physicians know that inoculation has often introduced into the system syphilis and other blood-poisons far more disgusting and dangerous than the small-pox. The brave and noble William Tebb, of London, has been prosecuted twelve times for refusing to have his children vaccinated. Prosecutions in his case have now ceased. He has worried the Government out. In the mean-

of the healthy human body. Much of the best

and highest medical science of to-day is op-

time the anti-vaccination principle is progressing and gaining ground in England, and I may say throughout Europe. The documents sent me by friend Tebb have been widely distrib-

A "MESSAGE DEPARTMENT" TEST. Hundreds of tests recorded upon the sixth page of the Banner of Light are never reported. Of this I am certain. Conversing the other day with Judge Davidson (probate judge), of Luverne, Minn., he related the following in substance:

"Having occasionally seen a stray copy of the Ban-ner of Light, I conceived the idea of sending for it a few months, by way of trial. Accordingly, I enclosed \$1,00, saying: Forward the Banner to the amount with-in. While scaling the letter I expressed the silent wish that my father would communicate in the Mes-sage Department. After a lapse of time I incident-ally remarked to my wife: If father ever does comwish that my father would communicate in the Awssage Department. After a lapse of time I incidentally remarked to my wife: If father ever does communicate to me he will commence, Well, sir, how do you do? At length a message came from my father, commencing just as I expected, with the old carthly stereotyped phrase of his, telling very nearly, also, his exact age, the disease he died with—paralysis—and the full name of my father signed to the message; and I am perfectly sure that no one in New England knew my father or his name. In writing to the Banner, though thinking of, I did not even refer to my father."

It is seeved to process my to say that the India

It is scarcely necessary to say that the Judge continues to be a subscriber to the Banner of Light.

W. D. Wharton, one of my Hammonton neighbors, has spoken to the Spiritualist Society in Hammonton much of the time for some fifteen years. He is not only a good, houorable man, but an able inspirational speaker. His mind is naturally logical, and his lectures, instead of being frothy with fine-spun phraseology, are sound and philosophical. He should be called out and kept in the lecture-field.

A REPEATED INQUIRY, OR QUERIES.

Who is "Ouranoi," that writes the series of articles in the London Medium and Daubreak under the heading of "Bible Spiritualism"? They are magnificent, because clear, natural and religious. I extend my hand over three thousand miles of water, and, clasping his, beg of him to continue writing.

Why has there not been more notice taken of Joel Tiffany's new book, "Man and His Destiny"? It is a splendid production, rich in the truths of Spiritualism, and published in Chicago. Twenty years ago Mr. Tiffany, if not the ablest, was one of the ablest public exponents of Spiritualism. He is still a Spiritualist-a Christian Spiritualist-although engaged in law

and law-revisions. Why is not the Rev. Charles Beecher's new vork, "The Tableaux of Eden," in every Spiritualist's library? The volume is replete with deep golden veins of thought, revealing the ripe scholar and careful thinker. He refers to Dr. Crowell, to spiritual marvels, and the Swedenborgian law of correspondence. He seeks to rationally adjust the half-hidden biblical relations existing between the recorded real and the ideal-the history and its symbolical meaning with the imagery and profound spiritual import thereof.

DR. B. T. HUTCHINSON, CAPE TOWN, AFRICA. The London journals informed us sometime since of the arrival of Dr. Hutchinson from

South Africa-a devoted Spiritualist. This gentleman, whose guest I was while in Cape Town, was the pioneer worker there in Spiritualism. He erected a handsome and imposing building for spiritualistic purposes. He organized scances, and distributed gratuitously hundreds of pamphlets and books, and thousands of journals through South Africa. He is also a writer and an author. On bringing out my book-"A Second Tour Around the World "-the reader will know something more of this worker, and other workers and mediums and hospitable; and Mrs. Plotts, clairvoyant, | generally. I distinctly saw the trail of the black | views of doctrinal Spiritualism as do Buchan- ists whom I highly respect who have no faith

London Light of July 9th:

"Now, I hope I am a true and faithful soldler of our Lord and Master, Jesus of Nazareth. To me, Jesus Christ is the Way, the Truth, and the Life; and whatever other believers in Spiritualism so-called) may think, each being at perfect liberty to form his own opinions, I stick to mine, choosing the term Christian Spiritualist, in preference to being merely called a Spiritualist, which might mean anything or nothing."

APROPOS TO CHRISTIAN SPIRITUALISM, am reminded here of the brave published words of Bro. Hudson Tuttle. In writing of the "Life and Character of Jesus," he says:

"He is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly, by choice; and his last words in the agony of death are those of forgiveness, charity and intercession. . . This one characteristic takes Jesus out of the realm of humanity and allies him to the celestial."

These are stout and sterling words. But both Bro. Tuttle and myself must be careful in writing thus glowingly of Jesus not to confound Jesus-the mere avoirdupois-with the spirit: the Christ-spirit which quickeneth.

EXTRACTS FROM LETTERS OF LEADING SPIRIT-

UALISTS.

F. J. Briggs, Bloomington, III.—" Why is there such opposition to the very existence of Jesus Christ on the part of some? If Christian Spiritualism is not true, then there is no truth in Spiritualism as 1 understand it. I shall claim the name as long as 1 am here, in the face of this dictatorial, self-sufficient, Christo-phobia, if every one else accepts the Judas kiss for peace."

A. E. Newton, writing me awhile since, says "Christian Spiritualism, in my view, is that which exhibits the spirit of universal goodwill, the practical benevolence, the unselfish nobleness, the reverential aspiration for more and higher truth, the worship of aspiration for more and higher truth, the worship of the Highest, the aversion to all wrong and impurity, the humility, the hunger and thirst after righteous-ness, which characterized the Christ of Judea and his teachings. I do not see what reasonable objection any carnest Spiritualist can have to this—though of course it is not acceptable to egotists and self-seekers, those in whom pride of intellect holds sway. Such need to be converted and have the Christ born in them."

I have many letters of the same import as the above from prominent Spiritualists in this country and England; but this letter already occupies too much of your space. I will take time and shorten the next, which will probably be mailed from Colorado.

Luverne, Minn.

PENUMBRAL SKETCHES. Materialization—Mrs. Bliss.

BY JOHN WETHERBEE.

l'o the Editor of the Banner of Light : On my way to Onset Sunday morning, Aug. 4th, to spend the day-which though pleas ant and bright promised to be a warm onemet many pleasant faces, as is often my luck on route to any point. At a station soon after the train had left Boston a number of persons got in, some going to Onset and others to Oak Bluffs. Some of the former happened to seat themselves near me, and one, a lady, said: 'This is Mr. Wetherbee, I believe?" I replied 'Yea, verily," and felt acquainted, for she was a Spiritualist. Her face was familiar, though I could not call her by name. She introduced me to others sitting in the neighborhood, and the two hour trip seemed in the flow of conversation very short. Our talk happened to be chiefly on the subject of materialization, and it drifted into it in this wise: The lady that I have referred to said to me: "Have you not changed your mind somewhat on materialization-being better satisfied, or more convinced than you were?" I replied that I always believed in it; I had had evidence of its truth early in my experience in a fractional way, and saw no logical reason why the whole form should not appear as well as a fraction. I said to her, and others listening to me, that I wanted to be honest and careful, and not "enthuse (as they say out West) over "strange visitors" until I was very sure of my fact, both on the part of the medium and on the part of the spirits; and, though intending always to be a polite man, I did not feel called upon to recognize a spirit claiming to be a sister, aunt or friend unless I really did so.

My interlocutor replied that she had been inclined to give much weight to what I said in the Banner of Light from my general air of caution; but she thought I had in my last spoken with more of an accent than was usual with me. I said: "Yes, that is so: I attended one of Mrs. Crindle's séances, and in some respects it was superior to all my prior experience of this phase-not in all respects, but in some-and that some was uncommonly satisfactory; and I thought I ought to say so; hence I wrote as I did.'

I do not (as the readers of the Banner know) as a general thing write reports in detail; I write the impression the experience of an occasion makes on me: I am more of an artist than a reporter—that is, a painter of pictures more than an essayist. I mean my pictures shall be true ones, neither embellished nor disfigured; and I was so satisfied with what I saw at Mrs. Crindle's that I wanted those who read me confidingly to see what I saw through my eyes.

I then remarked in this colloquy, "I have since had an experience with Mrs. Bliss, the materializing medium of Philadelphia—at the house of one of my friends—that was remarkable, and it is another of those occasions that I will not soon forget. I propose to embody it for publication in the Banner; you will then see another of my pictures on materialization covering that experience, and you will have reason to say again that I am talking still stronger in favor of the phase." Continuing, I said: "I never threw a doubt on the phase, as I have said, but I am aware that there are frauds sometimes in its connection, sometimes by the mediums, and sometimes by the spirits, and full as often, the investigators or circle are at fault. The great point I find with most people is to be satisfied that the structive whirlwinds and climatic disturbances | in South Africa. Dr. Hutchinson takes similar | phase is a fact; there are many good Spiritual-

exposures, they feel sure that the whole will be sooner or later. I have sometimes thought that some people had cat's eyes, and could see in the dark, and recognized friends perfeetly where I could not, if they had claimed to be friends of mine. The recognition of a departed friend, however, in an apparition is not of so much consequence, only as convincing us of the fact, and certainly other people's recognitions are not convincing to me that they are recognized. The fact of form materialization is the one important thing to establish. Is a spirit-form materialized and dematerialized? If so, then there is law for it; and practice will sooner or later make it perfect. On this point, as I have said, I have no doubt; I believe in the fact of materialization, and hope I will vet be as sure I see my friends as I am that I see the materialized form of a spirit."

As an explanation of my positive assertion, as well as to keep my word good with my traveling friend that I have introduced into this article, and to interest readers of the Banner of Light who put their trust in me, I will sketch an item or two of the Bliss scance referred to.

On this occasion the circle for some cause was not as good as some that I have attended. The manifestations were slower-the medium not being in her usual good condition; the light was reduced in consequence below the usually low standard of such séances, but it was sufficiently light to see the persons in the circle and recognize them. Some eight or ten different spirits appeared, male and female, African and Caucassian, old and young; and those who believe in the fact of materialization would be perfectly satisfied that these apparitions were what they claimed to be. There were some present who doubted, and their element in the circle may have muffled the effect. One or two remarked at the close that they had attended Mrs. Bliss's séances when the manifestations were better. I am sure they were what they claimed to be, and I am sure also that Mrs. Bliss is a remarkably good materializing medium. To me, as I have hinted before, I had some evidence that it pleases me to mention, which, on the important point of fact, is the most interesting experience that I have had yet in this phase of the manifestations.

I was asked by raps to come up to the enrtain; I did so, and in a few seconds the curtain parted, and there stood a spirit clothed in white, of about my height. I was close to it, or her; I could see distinctly that it was not the medium; but it was no one I knew. I felt as though if I had asked, "Is it Hattie?" or, "Is it Adeline?" she would have nodded, "Yes." Still, she might not; but I felt so, and did not put the leading question. She held her hand out, and I grasped what seemed a very natural human hand; and instead of dropping my hand, she antly draw me toward little back. I then said: "Shall I enter?" She nodded, and I stepped in behind the curtain, holding her hand firmly all the time, Of ourse it was dark as Egypt; but I held her hand, and felt her presence near me also; I stepped toward where I supposed the medium was, and one step brought me in contact with her, seated in her chair. I placed my left hand on her head, still holding the hand of the 'strange visitor" with the other, and almost as quick as I touched the medium's head in the dark and realized the fact of two presences, the spirit was nowhere-gone out, dematerialized -my closed hand held nothing! It was instantaneous. I realized a departure, felt ita motion in me or out of me-and I was alone. except the medium, who was scated by my side. and who then began to breathe hard, or sigh. There was no mistake in the fact that I had been sensible, by touch and otherwise, of two presences in that curtained alcove, and that one of them was a materialized spirit. To me it was most gratifying; for though the fact stated is only testimony to others, to me personally it is "proof palpable."

Now, amid all the frauds and the supposed frauds, many in some eyes, few in others, that have been associated with this phase of manifestations-and they can all be reduced to much lower terms, in my judgment, than the skeptical world supposes—this fact remains, which I wish to state as strongly as possible, because of its importance: that a materialized being not of earth was present with me in that enclosure, who had the power to dissipate into the circumambient air, and did so - dematerialized in my presence, leaving me alone with the medium.

[Since writing the foregoing, I have attended another of Mrs. Bliss's seances, held at 94 Pembroke street, Aug. 17th. This was a public cir-'cle, but it was very harmonious, and everybody was satisfied with the manifestations; and well they might be, for there were some fifteen or twenty apparitions which were as unmistakably various persons as were the individuals in the room various. I will not attempt a description and lengthen this article, although in many respects it would be interesting and convincing. One thing is very certain, and I have often observed it: the quality or composition of a circle makes a great difference in the manifestations. By quality I don't mean intellectual, wealthy or aristocratic, or the reverse; I think it is often a constitutional quality, that one cannot help; it may be active, or it may be latent-the effect in either case is more or less the same. It subdues or weakens the manifestations. Not understanding the chemistry of the human soul -and in this I am not alone—I will not attempt any definition, but simply state the fact.]

The date of human life is too short to recompense the cares which attend the most private condition; therefore it is that our souls are made, as it were, too big for it; and extend themselves in the prospect of a longer existence.—Steele.

free Chought.

THE MYTHO-ZODIAC THEORY OF RE-LIGIONS.

Its Spread in England and America - Rev Robert Taylor's Conversion to it, his Labors and Apostasy-The Zodine Comparatively Modern, and never in General Use.

BY F. J. BRIGGS.

PART THREE.

To the Editor of the Banner of Light: The high excitement over the imported Dendera Zodiac that broke out in France in 1822 passed over into England, and Rev. Robert Taylor became a vehement disciple of Dupuis and Volney, and pushed their theory to the most absurd extremes; and, among other of his extravagances, formed words and names, deriving them from roots, and attributing definitions to them, in reckless defiance of all rules. of comparative philology. Soon the excitement crossed the Atlantic, and had a "boom" here in the United States that threw Thomas Paine's "Deism" and Rev. Elihu Palmer's "Principles of Nature" into the shade. Paine with his belief in one God, and hope for immortality, and Palmer, through his "Philosophical Immortality," quadrated with theirs (see Chap. XXVI. of his Principles of Nature) were not radical and scientific enough. New editions of Volney's Ruins were published, and Taylor's Diegesis, and afterwards his Syntagma and Devil's Pulpit. I have not quoted him because he has made so many reckless statements; and after some years went back on his own works, publicly renounced his Zodiac religion, rejoined the church with a full and earnest confession of faith, closed his public career, and spent the remainder of his days in tranquility in the bosom of his church. But Taylor, with his absurdities and indiscreet rashness, was more read and confided in (I think) than Volney or

But Volney has made statements against the laws of comparative philology that he would not make now were he living, when those laws are better understood. For example, take the following paragraph, where his orator, after describing certain exceedingly ancient traditions spread through Asia of a future legislator who would appear, and deliver the world from the reign of evil and establish on earth the reign of good, peace and happiness, is made to say: "These traditions went still further, specifying his astrological and mysterious names, stating that he was called sometimes Chris, or Preserver: and this, ye people of India, this is your God Chris-en or Chris-na; and this, too, ye Christians of the Greek and Western Church, is your Chris-tos the son of Mary. That at other times he was called YES, by the union of three letters which, according to their numerical import, express the number 608, one of the solar period. And here, oh Europeans, is the name which, with the Latin termination, has become your Yesus, or Jesus, the ancient and cabalistical name given to young Bacchus."

Here it is assumed that the Krishna (which he writes Chris-na) of the Sanscrit, and Christos of the Greek, are of the same origin, have the same root and meaning, when the two words have no affinity or relationship. A similarity in sound has been taken as proof of a sameness in meaning. I have somewhere read in substance that Krishna means bright, clear, pure, as the clear blue sky; and, when used as an appellative or name of a person, Preserver, Saviour from corruption, death, impurity, sin. Christos is a Greek word, a verbal adjective derived from chrio, to rub with unquents, oil over, anoint. Chrio is derived from the Sanscrit ghri, to sprinkle, and grish, to anoint, to rub. See Dwight's Modern Philology, Second Series, p. 419. From chrio comes the noun chrisma, or, if you drop the Greek termination, chrism (not Chris), meaning ointment, oilunction. And Christos with the article signifies the anointed, the one consecrated, set apart, as anointing was part of the ceremony in consecrating or setting a person apart for a particular office, especially when an idea of sacredness was attached to it. It is a translation of the Hebrew word Messiah (anointed). But it is neither descendant nor brother of

As to Volney's making "Yes" one of the names of Bacchus, there is too much special pleading there to begin with. And then the assertion that Jesus or Yesus of the Gospels is the same word, same God, same name, has nothing to justify it. As is well known, the Greek aspirate or letter h is a comma turned toward the right hand, . and is placed before the word or letter where it is to be sounded. Originally, when the Greek was written in capitals, and its alphabet had fewer letters, it was the same as our letter II. Afterwards II was divided I--I, the left-hand half denoting h, and the other half a smoother breathing. These were contracted more and more, till the h half became, and the other. In the Greek one of the names given to Bacchus was Hues, a word derived from huo, to drip with moisture, to rain, signifying lord of moisture or of the waters. In the Latin he was called Hues or Hyes. See Symbolical Language of Ancient Mythology, by K. P. Knight, p. 95. But Iesous is the Greek spelling of the Hebrew Joshua. It is a proper name, and has no meaning in Greek more than Joshua does in English, only as it is traced back and derived from the Hebrew word when not used as a proper name. In the Greek it is one of their contracted words, and was first written Ieso-os, which was contracted to Iesous. It was spelled Jesus in Latin, which we have adopted. If we should leave off the terminations the Greek would be Ics and the Latin Jes. But neither of these would be any more allied to Hues or Hyes than with our words, how or high.

Jesus was one of the most common proper names among the Jews. And hence, to distinguish the Jesus of the Gospels from others of the same name, he is called Jesus of Nazareth (not Jesus of the Zodiac), as the Joseph who lent his sepulchre for Jesus's burial was called Joseph of Arimathea, to distinguish him from other Josephs.

I propose to show that the Zodiac is of comparatively modern invention; was never in general use, nor deemed of much importance in astronomy, astrology, mythology or myths. Hence it was never the Bible nor the riddle of those ancient religions. Those old allegories were not drawn from the Zodiac; but moderns have constructed and arranged the allegories with a view to make them fit into the Zodiac.

The ancients commenced quite early to group some few of the most conspicuous clusters of stars into constellations drawn to resemble different animals or objects. But this filling the heavenly vault with constellations was the slow work of many weary ages, while not a few

of them are recent. I now lay down this proposition, which will

be fully sustained, that aside from the Greeks, and some few who may have borrowed from them, all the ancient peoples or nations were without the Zodiac, and knew nothing of it. This is to be observed particularly of the Egyp-

1st. The ancient Egyptians. The New American Encyclopedia, speaking of their Zodiac. says: "All scholars are now agreed that it is not older than the Ptolemies, and that a Zodiac was not used by the ancient Egyptians."—Art. "Dendera." And Humboldt says: "The Egyptian Zodiacal constellations found at Dendera, Esneh, the Propylon of Panopolis, and on some mummy cases, belong to the first half of this period of the Roman dominion (in Egypt) as was maintained by Visconti and Testa at the time when the necessary materials for the decision of the question had not been collected, and the wildest hypotheses still prevailed regarding the signification of these symbolical signs, and their dependence on the precession

of the equinoxes."—Cosmos, Vol. III., p. 163.
The Encyclopædia Brittanica says: "The Chaldean observations were of use to Hipparchus and Ptolemy in the determination of some important elements; but those of the Egyptians exercised no influence whatever on the progress of the science."-Art. Astronomy. So no Zodiac was ever used or found in Egypt! How utterly groundless is Volney's statement, and all others of that character: "That those self-same (Egyptian monuments) seconded by unanimous tradition, attribute it (this Zodiac religion) to the first tribes of Egypt," and that "their system itic form and connection prove them to have been the result of one continued series of study and research"; and that, "There (in Egypt) their progress was rapid, because the leisure and vacant curiosity of the theological philosophers had, in the retirement of the temples, no other food than the enigma of the universe.' Yet such are the guides and such the authorities that our Zodiac religionists follow, and think Christian Spiritualists who are better informed to be ignorant and superstitious. It is high time this whole fallacy and foolishness of vain conceit was exposed.

2d. The ancient Chinese astronomy. The Encyclopadia Brittanica says: "The true date which must be assigned for the commencement of observations on which any reliance can be placed, is the year 722 B. C." "On considering attentively (says the same authority), the accounts which have been given of the Chinese astronomy, we find that it consisted only in the practice of observations which led to nothing more than the knowledge of a few isolated facts." So the Chinese never had this Zodiac, nor anything nearer a system of astronomy than "the knowledge of a few isolated facts." They, too, were heathens to this ranting materialistic infidelity and the modern conundrums of their Zodiac Bible.

3d. The ancient Chaldeans. "From the few facts, (says the same authority quoted above) that can be gleaned from the vague accounts given by the ancient authors of the astronomy of the ancient Chaldeans, it may be inferred that their boasted science was confined to observations of the simplest and rudest kind, neither guided by theory or assisted by instruments." Please note that fact. And Humboldt shows, as will appear further on, that the Greeks did not borrow their Zodiac from the Chaldeans. The latter only had the whole circuit of the heavens divided generally into twelve parts without any knowledge of or reference to the Zodiac proper. So they were also destitute of the Zodiac Bible and religion.

4th. The Phonicians were close observers of the stars for the maritime purposes in their extensive and numerous trading voyages. But the same authority informs us that, "If they had any speculative notions of astronomy, they were derived from the Chaldeans." So they also, like all the preceding, had no crucifixions of the sun on the equinoxes up and down, nor births of the sun in Virgo.

5th. The ancient astronomy of India. I quote from the Encyclopædia Brittanica: "Their astronomy, whether of ancient or recent origin, has produced no effect whatever on that of Europe; it has no connection nor affiliation with the science of the present day, and therefore has no other claim on our attention than such as may result from motives of mere curiosity." That is enough. The three astronomical tables brought from India date since the Christian Era. There have also been Zodiacs brought from there, but their great antiquity is not established. In all probability they were borrowed from the Greeks after the Greeks had constructed their Zodiac, as Humboldt believes. Cosmos, Vol. III., p. 163.

6th. To quote once more from that Ency clopedia: "Astronomy, which had as yet consisted of a knowledge of isolated facts, [note that] acquired a systematic form, and almost a new existence, from the genius and assiduity of Hipparchus, one of the most astonishing men of antiquity, and perhaps the greatest of all in the sciences which are not purely speculative. This was not till after 500 B. C.

Till Hipparchus, then, astronomy was not systematized enough for the construction of the Zodiac, or to give support or assistance to a re ligious system connected with it. So, after all, this Zodiac Bible is not as old by many hundreds of years as some of the Oriental Bibles, and its claim to being scientific is wholly

groundless. 7th. The construction of the Zodiac was done by the Greeks, and they gave it its name. Its construction was continued for generations after it was commenced, before it was finished. (I here again, as in the history of the physical contemplation of the universe, follow the in- plish good." vestigations of my intellectual friend Letronne), had become gradually filled with constellations, without being in any degree considered in relation to the ecliptic." Observe that fact. Again: "In the Greek sphere the stars were only gradually arranged in constellations." "The introduction of the Zodiac into the ancient Greek sphere coincides, according to Latronne, with the period of the domination of The corollary of this is that salvation is inthe most distinguished pupils of Aristotle, and

tion anything more than the idea and number of the divisions of a Zodiac-if they had borrowed the Zodiac itself with its signs-they to the experience of both Spiritualists and Chriswould not have first contented themselves with tians. Now we should bear in mind that the only eleven constellations. The Scorpion would | Bible and experience both teach us that the lations]; nor would Zodiacal constellations have or condition of the instrument, as the case may been introduced; (some of which, like Taurus, Leo, Pisces and Virgo, extend over a space of 35° to 48° [i. c., extending over into other signs | laid down in the New Testament, (the will of from 15° to 18° more than the 30° allotted to Christ) or to the "control," will result in inthem], while others, as Cancer, Aries and Capri- stantaneous fruits, it does not follow that salvacornus, occupy only from 19° to 23°) which are tion is always instantaneous or final. "Accordinconveniently grouped to the north and south ing to your faith be it done unto you," said of the ecliptic, either at great distances from | Christ, and to-day the medium must become each other, or, like Taurus, Aries, and Aqua- passive or the spirit cannot control him: thus rins, and Capricornus, so closely crowded together as almost to encroach on each other. spirit work, passivity to the control and activity These circumstances prove that catasterisms previously formed were converted into the signs of the Zodiac." Cosmos, Vol. III., pp

So the Zodiac was an invention of the Greeks, not begun till about 500 B, C., nor finished till three or four centuries after. At the best, it is but an awkardly-arranged and imperfect affair. It did not spread much nor amount to much. It is not old enough by thousands of years to be the origin of those religious systems all through the East ascribed to it; nor was its use sufficiently extensive to transform old religions. The fact is, this Zodiac religious scheme, in its whole and its parts, is an after-thought from first to last-mere moonshine. There was really no system of astronomy till Hipparchus, nothing but isolated facts combined with the study of astrology. Spiritualists should be made acquainted with these facts, and then they can draw their own conclusions.

THEOLOGY AND PHILOSOPHY-SPIRIT-UAL "CONTROLS."

BY C. C. CHOATE.

To the Editor of the Banner of Light:

It is said that a certain lord in Parliament once listened to a very heated discussion, in which the disputants seemed to be drifting about indefinitely. Comprehending the situation, the lord in his turn brought them to their senses by crying out, "Define your terms, gentlemen, define your terms!'

Without wishing to be presumptuous, I think we will find that a large amount of theological discussion arises from a general misconception of ideas. In that the Modern Spiritual Philosophy and the Christian religion belong to the same department of philosophy, the principles or laws of both systems must be the same. Take the general terms used by the Spiritualist and we will find their counterpart in the Christian's vocabulary. The medium's "control" corresponds with the "personal indwelling of the Holy Spirit." The medium yields to the "influences" he 'feels and becomes "passive" to the will of the departed spirit of John or James, etc. The Christian yields to his "convictions" or "faith," and "accepts or obeys Christ." The medium heals people of their physical diseases and lectures through the help of his "control." The profane drunkard is changed to a devout Christ-like manhood "through the help of the Holy Spirit." They both claim to have spiritual influences; in most cases, however, nothing can be tangibly proven to show there is any power aside from the exercise of their own faculties. Faith in the testimony of the subjects concerning their "experience" or "tests" constitutes the evidence of things not seen, although a complete control, conversion or special manifestation cannot be explained reasonably on any other grounds than those of spirit-power. Intelligent scientific people are arrayed on both sides of the question, fighting for dear lifeover what? You ask of a Christian, "Do you believe in ghosts?" "No!" is his contemptuous reply. "It is a superstition of maid-servants, or a fancy of nervous and deranged people." iritualist if Christianity a man, and he will sneeringly answer that such notions are superstitions of the dark ages, generally represented by weak-minded women and children. Now, when we consider that the moral weight of the church and society is represented by the lives of Christian men and women, that the modern spiritual tests and manifestations depend largely upon the susceptibility of the nervous system, such answers only go to prove the genuineness of the religion or the

philosophy. The principles of Christianity and Spiritualism are about equally perverted by their adherents. The Christian points to the optical illusions, legerdemain and manifestations of evil spirits, and proceeds to condemn the principles of Spiritualism, while the Spiritualist points to the unholy lives of the Christians (equally manifestations of evil spirits), recites the theological errors taught the people by the clergy, calls the laity fools for lack of free thought and investigation, and concludes by denouncing the principles of Christianity. If either party is sincere, they very unwittingly take the same course that they censure the other for! With all their enmity and disparity of terms they seem to be trying to separate a line of laws eternally linked to-

gether. In the Banner of Light, W. J. Colville says concerning the admission of Spiritualism: 'There is a great tendency in human nature to take the credit of other people's work unto one's self. It is rather nice to believe you did everything yourself, when possibly you were only an instrument in the hands of others. . . One reason why more people do not avow themselves Spiritualists is on account of their inor-Humboldt says: "The primitive Greek sphere, | dinate self-esteem. This often stands in the way of spirits who could use them to accom-

Again, in Thomas S. King's "Patriotism and Other Papers," on page 264, we quote: "Let a man through the prejudices of education derive from Scripture the notions of original sin, corrupted nature, a vicarious_atonement_and_ar angry God, and he cannot adopt in good faith a spiritual philosophy in its full extent. He cannot believe in the freedom of the will. the Pisistratidal. Endemus of Rhodes, one of stantaneous and supernatural; effected upon man, and not in him and by himself; a work in

ern spiritual tests cannot be supernatural or instantaneous. The latter of which is contrary not have been divided into two groups [constel- | work of the spirit varies according to the faith be, and that while a complete "submission" or 'passiveness" to the conditions of pardon as showing us the two-fold relation of a subject in of the human faculties upon physical surround-

> What is a vicarious atonement? In our late civil war the lives of hundreds of thousands of men were sacrificed. One of the results was the emancipation of the negro slaves. These slaves were powerless to save themselves from the chains of their masters. They could not call their bodies their own. Now they are citizens of the United States. Did they save themselves, or was it through the blood of the Union soldiers? And now, if they do not work for themselves, are they any better off than they were before?

The unbelieving sinner is told that he is under bondage to Satan, or under control of evil spirits, and that he is powerless to save himself without help from some opposite supernatural power. The Bible teaches that in order to reveal to the world the nature of the Holy Spirit and that his love for humanity might take hold of the hearts of men, he manifested himself in the flesh—called the Son of God—materialized. In what wiser way could be teach a grosslyignorant world a perfect morality, a holy spirituality, than through the life and subsequent spiritual influence of his son?

Should any individual or sect presume to assert that we had outgrown the need of Bacon's method of reasoning in physical science, we should be forced to conclude that if such were honest they must have a dim conception of what Bacon's method was; or, should they attempt to prove their assertions by pointing to the sophistry of the mass of reasoners, we should beg them to make a distinction between principles and people—between Lord Bacon and

the college sophomore. If in the history of civilization such a person as Christ had not illustrated the principles he taught by his life, the faithful historian would have recorded it. Then whence and why this aggressive spirit among investigators toward Christ or his teachings, as recorded in the New Testament? If the medium can, without fear

of imposition, place himself under the control of the departed spirit of the uncivilized Indian, or of any spirit who may announce himself as such an one, of this or that time and place, with no tangible proof of identity to the unbeliever, why hesitate to advocate the method Christ taught for the religious and moral improvement of humanity, since it is on precisely the same principles of demonstration, with this grand distinction, viz.: The character of Christ being perfection, its manifestation does not interfere with one's individuality or identity. / Can any of us presume to have outgrown the need of the Christian virtues or the need of communication

with the spirit of Christ? A candid examination of the general tone and spirit of the New Testament writings could hardly fail to find a progressive spiritual theology, comprehensive and practical. In conclusion, we have undertaken to show that the principles of Spiritualism are the same as those of Christianity; that so far as a practical spiritual religion is concerned. Spiritualism has not taught anything in advance of the New Testament theology; but in the realms of mental philosophy it seems that the principles of Spir- | them to other than spiritual causes? might and will bring a light upon mankind in his relation to intellectual growth and physical surroundings that will result in a new era; a light of universal knowledge that may enable us to walk by sight and not by faith; when that which is perfect shall come, and that which is in part shall be done away. If the Christian and Spiritualist would magnanimously, candidly recognize each other's rights, laving aside all bitterness, contempt and childish bigotry, with all egotistic pride and selfishness, it might show two systems of philosophy in perfect harmony, as I believe them to be, with each other. Then let them walk hand in hand through the cycles of eternity, remembering that "though we have all knowledge and boundless faith and have not Christ-love, we are as nothing.'

New Publications.

PUNCTUATION, AND OTHER TYPOGRAPHICAL MATTERS, for the use of Printers, Authors, Teachers and Scholars. By Marshall T. Bigelow, Corrector of the University Press. 32mo., cloth, pp. 112. Boston: Lee & Shepard.

The author of this manual has had an experience of nearly fifty years as a practical printer, more than thirty of which have been employed in proof-reading. He may therefore be considered well qualified to prepare a book of this kind, which, upon examination will be found admirably well suited to the wants of those for whom it is designed, and to contain much information of real value to all.

THE EXILES. A Russian Love Story. By Victor Tissot and Constant Amero. Translated from the French by Geo. D. Cox. Philadelphia: T. B. Peterson & Brathers.

son & Brothers. There is a certain "Robinson Crusoe" flavor to this story that will prove attractive to lovers of the marvelous and all who delight in narratives of exciting and perllous adventure. The descriptions of the hurricane, the aurora borealis, the polar night, the mirage and the breaking up of the ice are marvelously vivid realistic and beautiful, and the information concern ng Siberia given renders the book especially valu-

MILDRED'S CADET; or, Hearts and Bell-Buttons, An Idyl of West Point. By Alice King Hamilton, Wife of a United States Army Officer. Philadelphia: T. B. Peterson & Brothers.

A fascinating love story, the principal scenes and

incidents of which centre at West Point. The wealthy and ambitious parents of Mildred, the heroine, pro pose to have her wed a man much older than herself, to which proposition she objects. On a visit to West Point she falls in love with a cadet, the results of which are portrayed in this volume.

author of a "History of Astronomy," ascribes the introduction of this Zodiacal belt to Enoplides of Chios, a contemporary of Anaxagoras, [after 500 B. C.]. The idea of the relation of the planets and fixed stars to the sun's course, the division of the ecliptic in twelve equal parts (Doderatomeria) originated with the ancient Chaldeans, and very probably came to the Greeks at the beginning of the fifth, or even in the sixth century before our era, direct from Chaldea, and not from the valley of the Nile. The Greeks merely separated from the constellations named in their primitive sphere those which were nearest to the ecliptic, and could be used as signs of the Zodiac.

If the Greeks had borrowed from another na-

HIGHLY IMPORTANT!

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 I have been in correspondence with persons connected with that body, but up to the present time have not been able to receive the information I desire.

I desire.

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 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 issue the present—and 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 well-in the interest of Spiritualists generally—cover some additional ground, and to this end we have prepared the questions which will be found below, 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.

Important Questions.

LET SPIRITUALISTS READ AND ANSWER

The questions referred to in the article above are here submitted, in the hope that they may elicit prompt and intelligent responses from some one in every place where Spiritualism is

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

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. How many circles are there in your place

which hold scances at regular intervals for the investigation of phenomenal Spiritualism?

10. If so disposed, record the most extraordinary illustrative fact in Spiritualism that may have occurred in your place and authenticate the same. 11. 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. 12. Name the papers published in your place;

state which of them oppose Spiritualism and also those which regard the subject with favor.

13. 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.

The Sunday Washington Gazette is an ably edited sheet. The editor appears to be a very progressive spirit. We only wish there were more just like him. If there were, the world would be much better than it is. We give below a specimen of the editor's thought and style of expression. Under the heading, 'Healthy Signs," he says:

"Healthy Signs," he says:

"A notable sign of the times is the renewal of interest, especially by the press, in matters sacerdotal and theologic. Discussion is active. Disputants multiply. Controversy grows warm with the weather. On general principles these are good and healthy signs. Discussion often brings illumination. As people begin to think in earnest on such topics, bringing to bear the same practical common sense they give to the other affairs of life, they are on the road to salvation by reason. A growing independence everywhere asserts itself. The bonds of creeds are, despite their cast-iron character, giving way. Mental liberty is on the forward march. The revision of the New Testament has fortunately destroyed the idolatrous worship of a book. They who accepted every punctuation point as a mark of inspiration and infallibility—and their name was legion—have had their notions rudely shocked and their common sense proportionately enlarged."

Here is another specimen of the editor's com-

Here is another specimen of the editor's common sense. It is simply an extract from an article entitled "Ghouls." It will apply to certain of the spiritualistic press as well as the secu-

lar: lar:

"There are many of them, and in these days they 'materialize' rapidly. An event like that of Gulteau's shot brings a large number into active life, and in no department is this so apparent as on the press. Nearly thirty years of active work has given a wide acquaintance with types and methods, and we have failed to observe any more ghoulish exhibition than at present. One grows almost ashamed of a profession so many of whose members seem to have no regard for the honor of the land, the character of men and women, the privacy of individual motives and the sacredness of private life, whenever they are able to 'make a point' which will help their faction or tend to increase the circulation of their journals."

The greatest appetizer, stomach, blood and liver regulator on earth—Hop Bitters.

Banner Correspondence.

Massachusetts.

BOSTON.—A. S. Hayward writes, under date of Aug. 24th, as follows: "I have just learned of the departure to spirit-life of two Spiritual-

of the departure to spirit-life of two Spiritualist friends, Mrs. Reed of Chicago, and C. H. Moody of New Jersey.

Mrs. Reed resided at 151 Park avenue, and recently passed on quite suddenly. Many years ago a dearly-loved child preceded her to spiritlife, and not long afterwards she began to receive spirit-messages which so clearly identified her child that she became firmly convinced that they emanated from the one they purported to. She was then a member of the Evangelical Church, in whose teachings she found no consolation; but ever since then she has found the soul-sustaining consolation she found no consolation; but ever since then she has found the soul-sustaining consolation she craved in spirit-communion, and fully believed in it to the last. In 1870, while on a visit to Chicago, I was a guest at her house. One day the Rev. Mr. Thomas, the progressive Methodist clergyman, called on me, and I introduced him to Mrs. Reed. The conversation after awhile naturally turned to the all-absorbing theme of Spiritualism, and Mrs. Reed read to Mr. T. some of the beautiful communications she had received from her spirit-child. Mr. Thomas listened attentively, and then remarked: If that is Spiritualism, I want more of it. He then assured Mrs. Reed that if her church attempted to excommunicate her for receiving attempted to excommunicate her for receiving and accepting such communications, she would be welcomed into his church.

be welcomed into his church.

Mr. C. H. Moody was formerly of Boston, but for some years has been doing business in New York City, though residing in New Jersey. He was a cousin of Moody, the Evangelical revivalist. He was one of the earlier investigators of Spiritualism, and became unfolded in spiritual gifts, but did not exercise his mediumistic powers publicly. He has discussed the subject of Spiritualism many times with his cousin, and now no doubt he will return to him and give proof of his identity, if the zealous preacher will give him an opportunity.

After fifteen years' struggle with consumption, Mr. M., happy in a knowledge as to whither he was going, gladly passed to the enjoyments of the higher life."

WICKETT'S ISLAND .- Dr. Abbie E. Cutter writes: "As the readers of the Banner of Light have through the communication of Spirit Dr. John C. Warren (June 11th) been made acquainted with this island and the work which the spirit-band of which he is the guide has undertaken here, I, as his medium and their coworker, report the progress of the work up to the 15th of August, the first anniversary of the enterprise. At the close of the lecture on the last Sunday of the Camp-Meeting at Onset Bay Grove last year, by direction of this guide sixteen persons representing seven States came to the island and dedicated it to the use of the sixteen persons representing seven States came to the island and dedicated it to the use of the spirit-world. Several mediums were among the company. Mrs. Townsend-Wood improvised a poem in which it was said that the island had been guarded for many years by the spirits of Indians who formerly lived upon it and in the surrounding country; that it had been kept from all inharmonious influences; that a great work was to be done upon it which would result in much good to both spirits and mortals. Mrs. B. B. Hill being one of the number, was controlled by an Indian spirit, and Wickett, for whom the island is named, came and endorsed what the spirit through Mrs. Wood had said. Mrs. Sawyer, of Haverhill, and several other mediums were controlled and spoke, all expressing their sympathy and giving words all expressing their sympathy and giving words of encouragement. From the day it was made clear to me what Dr. Warren and other spirits desired, I have had tangible evidence of their presence, and realized that they are not only interested in and overlooking the work, but bringing about conditions for carrying it on. bringing about conditions for carrying it on. The desire of the spirits was to have a place dedicated to their use and a scance room constructed as they should direct. This has been done at Wickett's Island, Onset Bay. We have three houses, one of five rooms in which the family reside; one of four rooms for a laboratory; one of three, consisting of scance-room and to sleeping-rooms. We have two boat landings, a steam launch, two sail and two row boats, have about an acre cleared, with plenty of vegetables for home use, pear, peach, and quince trees set out, and a good variety of small fruits. We have had thirty-four dollars donated; Mr. George Kelley, of New Bedford, gave a handsome clock for the scance-room; Mrs. Winchester, of California, sent eleven photographs of the ancient spirit-band; Mrs. E. V. Wilson sent a picture of her husband and a book toward the library; Rebecca Bowker, of Boston, donated a handsome black walnut chamber set, side-board, vases and other ornaments for the scance-room and home; Mrs. E. ments for the séance-room and home; Mrs. E.

ments for the séance-room and home; Mrs. E. D. Schull, of Oberlin, Ohio, sent two boxes of flowers; Mr. Young, of New Orleans, donated forty books, 'Rules and Advice for forming Spirit-Circles,' to be sold and the proceeds applied to the fund for the home.

The Camp-Meetings have closed, but the island work will go on. Our guide, Dr. John C. Warren, says, 'Our work has just commenced. Keep at work as we direct, and all will be well,' and we shall do so. Although our work is in its infancy, we can accommodate quite a is in its infancy, we can accommodate quite a number now. Several students will be here from Kansas City during the month of September, to be under the instruction and development of the spirit-teachers who have this work ment of the spirit-teachers who have this work in charge. Dr. Warren made his own statement of the work on this island, and he also made his own appeal for help to carry the work on; but whether assistance comes or not, we shall do all we can to establish this place as one where the spirit-world can manifest their power through conditions made in conformity with their wishes.

The spirit-world workers have power to plan, and will execute all they promise, when mortals willingly cooperate with them. This work like other spiritual movements has its opposers as well as its supporters. It has moved right along every moment since it was started, and I shall follow the lead of my spirit-guides, trust-ing in their ability to produce the results desired to be accomplished by them, namely, the estab-lishment of a place where spirits can be brought for enlightenment, where the sick in body and mind can be healed; those possessed of medium powers have those powers developed; and the persecuted, worse powers as developed, that the persecuted, worself, oppressed mediums find rest amid healthy, pleasant surroundings. A handsome organette, for the seance room, has been donated by the spirits through the agency

of Mrs. Perkins, of Worcester.

Friends, one and all, in the name of the band
I thank you for assistance rendered, and hope
before another anniversary shall come, our
spirit-friends will have the island in such a condition that they can give all the various manifestations they and mortals may wish. If God spares my life, I shall do all in my power to assist them."

Pennsylvania.

PHILADELPHIA.-W. D. Reichner writes: "I suppose it is not to be expected that the exact status of the law of spirit-control in all its varied expressions will be seen the same by all persons. In many things Spiritualists will disagree, yet all of us may be improved by charity. Good breeding and cultured manners prompt the resolution in writing for the general reader not to indulge in personal matters in which the public can have no interest. With mere personal splenetic promptings, the clean, bright, sunny columns of the higher-toned periodical will not be soiled.

be soiled.

Subjects widely divergent and varied may be well and fairly discussed in the liberal journal, and opinions and conclusions, though differing, enjoyed. The truth may be found not only in the field of controversy, but also not less useful and beautiful beyond the arena of discussion.

The kindly and correctly cultured critic, widely as mankind may differ in opinion as to what is true, right and best for humanity, will feel it is simply just to regard them as being animated by the same result—human happiness. This is common ground whereon all may meet and feel without distinctions of any kind, we are all children of the same parentage, heirs of the same heritage, and fellow-laborers, way-farers on the same journey of an endless life.

Some there are who have launched forth with

purpose equally good, offering all this good promise, but ere long have become subme ged amid the turbulent waves and heavy breakers of destructive controversy. A writer says:

'Spiritualism is either right or wrong, true or false, beneficent or pernicious. Be it which it may, it has certainly attained a hold on the minds of vast numbers of people, the consequences of which are to be of incalculable moment for good or ill.'

'Let the Spiritualists alone, and they will

"Let the Spiritualists alone, and they will tear each other to pieces,' said the Rev. Joseph Cook. We will not say the desire gave birth to this thought. But we sincerely pray kind Heaven forefond, and all the angel-world unite Heaven foreignd, and all the angel-world unite to prevent so disastrous a calamity. Above all, let it never be said such a pandemoniacal condition has been precipitated by a standard bearer. Yes, yes, lift up a standard for the people. Let the practical of it be, 'Inward truthfulness, also equity, fraternity, good will and peace toward all.'

Let us reason calmly, dispassionately, and never scold nor even censure for differences of

District of Columbia.

WASHINGTON. - Flora A. Cabell writes Myself and husband have just returned from a visit of several weeks to the different Virginia Springs, where we were cognizant of a curious instance bearing upon Spiritualism and the manner of healing the sick by the laying on of hands. Hot Springs, Bath Co., Va., is resorted to by a great many invalids, who find the baths very efficient in the cure of different kinds of disease. We met there a young Swede, who was having great success in treating by what he called the Swedish Movement Cure, while some called it magnetic treatment. But from all I could learn from some of his patients, who are not prejudiced or creed-bound, it is simply laying on of hands, as done by other mediums. 'A rose by any other name will smell as sweet.' But the truth is, had he given credit to a superior power outside of himself, he would have had not one patient, while now he has more than he can treat, having to turn off nearly one-half of the number who apply. He told me that thirteen hours out of the twenty-four he was employed, and could not tax his strength further. So successful has he been in his cures, so many crutches and canes have been thrown aside, as to create much wonder and excitement. All this was done without medicine of any kind, while the Allopathic resident physicians stood by in wonder and consternation, admitting the remarkable cures, and frequently sending their hopeless patients to him for treatment. And thus the good work from the higher life goes on." visit of several weeks to the different Virginia Springs, where we were cognizant of a Missouri.

ST. LOUIS.-C. H. Merry writes, Aug. 21st. "Please enroll my name among those who are willing to declare that life has a spiritual as well as a physical side."

SCOTT'S GREETING TO BURNS.

We greet thee, Itobie, here to-night, Beneath these stars so pure and bright; We greet thee, Poet, come at last With Will and me thy lot to cast.

We've talked about thee mony a day And wondered when you'd be this way— Reach out your hand and gle's a shake, Just aince, for auld acquaintance sake. We welcome you from Scotia's land And reach to you a brither's hand. A kindred soul to greet you turns— Will Shakspeare, this is Robie Burns,

We 've sung your songs here mony a night 'Till that dear star is lost in light, And Willie says the lines you wrote Will ever do for him to quote.

He likes your verses wondrous weel And says you are a glorious chiel— In fact, the only one who knows The space 'twixt poetry and prose. Oh! Roble, if we had a plaid We'd quite convert yon Stratford lad. He said in truth but yester-morn, I'm Scotch in wit, though English born;

"And, Walter; it may yet appear That Scotland takes in Warwickshire— Let Avon be the border line, Blot out the Tweed or draw it fine."

So, Willie, brew your peck o' maut And set the board with attle sau't, For Rob has come at last, you see— We were a pair, but now we're three.

We need no other comrade now— No modern bard o' classic brow, 'T is long before another man ?' Will be admitted to our clan.

In stormy nights 't was lonesome here When Will recited half o' Lear; But now he quotes O'Shanter's Tale, In thunder, lightning, and in hall.

And says his witches can't compare With those that chased O'Shanter's mare; He's even learned your Doll Address To quote some night for good Queen Bess— For, Robie, this is haunted ground, Where spirits keep their nightly round; And when the witching hour is near You'll see strange beings gather here.

ilm, clad in vesture brigh While kings and queens, a noble throng, In dim procession passed along.

1 saw Queen Bess the other night

And walls seemed rising from the earth Like Leicester's tower at Kenliworth; And all the pageant that was there Seemed floating in the moonlit air.

Aye! Beauty, Jealousy, and Pride In Dudley's Hall walked side by side, While Amy Robsart seemed to stand With fair Ophelia, hand in hand. And. Roble, what a vision came As Willie whispered Ariel's name— The towers dissolved and round him drew

The stately, gentle, fair and true-Miranda, Juliet, Imogene, Hermione and Katherine— While Rosalind among them stood The sunlight of sweet Arden's wood.

'T were long to pass them in review, For still the circle wider grew, Until the airy vision bright Was lost at last in liquid light.

So let me whisper in your ear Never to tell what passes here; There 'll be a grand reception soon To greet the lad from Bonnie Doon.

We'll gather up the jolliest crew, Falstaff, Prince Hal, and Rhoderick Dhu, And a' the rantin' brither Scots Frae Maiden Kirk to John O'Groats.

So, Robie, make yourself at home—
'Mang friends and brithers you have come—
And here's a land that's quite as fair As that between the Doon and Ayr.

A land that glories in its youth, That owns no creed but living truth; Where pith o' sense and pride o' worth A refuge find from rank and birth: A land that's made your verses real, Whose guinea-stamp is honor's seal, Aye, Robie, here they 've quite forgot To write the Sir—just Walter Scott.

And here thy songs will ever ring Through all the years the centuries bring, Till all are free and every sea Shall know no shore but Liberty.

A True Man Gone Home.

Dr. Armenius Ashbaugh, a resident of Topeka, Kanas, since 1859, passed to the higher life on the 26th of July. He was highly esteemed by all, being one of the most honest and upright of men. He was a deep thinker, truly conscientious, and one who demanded knowledge and reason as the foundation of his belief. He was for many years a Spiritualist, and his last days on earth were cheered by the presence at his bedside

Spiritual Phenomena.

Materializing Seauce with Mr. J. Fitton.

To the Editor of the Banner of Light: Having received an invitation from Mr.

Joshua Fitton to witness the manifestations through his organism, Mr. T. and myself repaired to his room at the Highlands, and there met Mr. and Mrs. R., the party consisting of only four beside the medium. The room was about twelve feet square, with two windows, each about four feet from the corner of the room. There was nothing in the shape of a cabinet, so Mr. Fitton extemporized one, which he did by driving two nails, one into each of the window-frames, and suspending a tablespread from the nails. In this cabinet, if it could be called a cabinet, the medium took a seat. He soon became controlled by his guide. Rosa, who said that Dr. Scott, the principal guide, intended to materialize outside of the cabinet. In a few minutes we heard the voice of the Doctor himself, who bade us welcome, and requested me to extinguish the light and watch carefully the floor in front of where we were seated. We were seated some eight feet from the cabinet, somewhat in the form of a horse-shoe. Soon there appeared a small light, not as large as a ten-cent piece, on the carpet directly in front of us, not two feet distant; it gradually increased in size until it became a phosphorescent ball ten or twelve inches in diameter; then in less than a minute it assumed the form of a man's head, shoulders and body, with the arms crossed in front, with one hand over the other, and in the palm of the hand next to the body appeared a bright phosphorescent light, which illuminated the figure very clearly. The head was covered with a white substance in the form of a turban; the spirit was enveloped with a covering which appeared to be made of the same material as the head-dress. About as quickly as we could note these appearances the form had risen to the height of a large man with full black beard and moustache. He at once greeted us very pleasantly. We said, "Good-evening, Doctor;" he responded with "Good-evening; God bless you;" at the same time taking each one by the hand, and while doing so, he raised the illuminated hand and showed us his features very distinctly; and placing his hand which contained the light directly to our nostrils, asked us if we could smell any phosphorus. Each answered in the negative. He allowed us to examine his hands and garments; he also rubbed our heads and faces with the folds of the garment, and requested us to notice the firmness and exquisite softness of the fabric.

I examined the hand particularly from which the light radiated. There did not seem to be any particular point of radiation like the wick of a lamp, but the whole surface was luminous. The hand seemed to be filled with a gossamer-like fabric, the luminosity of which constituted the spirit-lamp. After conversing a few minutes the Doctor said he would not bid us good-night, as he proposed to dematerialize in the same spot where he materialized, and then come out again. He requested us to watch him. He assumed the same phases which he did in materializing, only in reversed order, gradually growing fainter and fainter until only a spark was left, which soon disappeared. During all the time he was only once or twice so far away that we could not touch him with our hands.

#After a few moments we heard his voice from the cabinet requesting to have the lamp lighted, which was done, after which he immediately came from the cabinet fully materialized, greeted us again, put his hands on our heads and shoulders, and talked as readily as though he had been in the flesh. He then said he would show a manifestation. Requesting Mrs. R. to hold his hand, he dematerialized it while she was holding it; then showed his arm with no hand, and restored it by a few passes. He bade us good-night, saying "Summer Blossom" would materialize. He returned to the cabinet, and in a few minutes a tall lady came from it. This proved to be "Summer Blossom," one of the guides. She appeared to be an East Indian; very dark, with long straight hair. She came and took us by the hand, and asked us in broken English to examine her garments and hair. Mrs. R. invited her to be seated, which invitation was accepted. She remained seated some time. She then went to Mr. T., requested him to take her thumb in his hand, which he did, when the thumb dematerialized. She then rubbed his hand with a portion of her garment when there appeared a cross in the palm of his hand. Dr. Scott's voice was heard from the cabinet, saying there was a spirit materializing on the knee of the medium, and requested "Summer Blossom" to lead us one at a time to look into the cabinet, which she did; there we saw the partially-formed spirit. Mr. T. requested "Summer Blossom" to give us a lock of her hair. She said she had no scissors. He gave her a pair, and with them she cut off three locks of hair, giving one each to Mr. T., Mrs. R. and myself. She then returned to the cabinet and requested to have the light made brighter. I turned up the light until the room was very light, when she came out again.

The whole time that she and Dr. Scott were out of the cabinet was about fifteen minutes each. Dr. Scott now said that the power was so much exhausted that the spirit in the cabinet could not come out; but the spirit held a hand out with a spirit-lamp in it.

Dr. Scott then stated they did not strive to show a great number of forms, but wished to make a verity of those they did show, and convince the most skeptical. He said the entire harmony in the circle contributed to the grand results of the present séance.

Thus ended one of the most remarkable exhibitions of spirit-power it has been my fortune to witness. It was utterly impossible that the medium could have personated the spirits. or that there could have been any collusion. When I was taking notes of the Doctor's appearance he put his hand on my head and wished to know what I was doing. I told him was assisting my memory. I mention this to show the perfect naturalness of the manifesta-

I have no hesitancy in saying that with the right conditions Mr. Fitton will be able to convince any one that our friends have the power to manifest themselves to us after having passed from the mortal to the immortal.

J. N. M. CLOUGH. 64 Clarendon street, Boston.

Men, in general, cannot now endure to think that their own narrow church holds all the goodness on earth. True, much intolerance remains; its separating walls are not fallen; but, with a few exceptions, they do not reach the clouds. Many of them have crumbled away, till the men whom they sever can shake hands, and exchange words of fellowship, and recognize in one another's faces the features of brethren.— Dr. W. E. Channing.

The Reviewer.

THE LEGEND OF THOMAS DIDYMUS, THE JEWISH SKEPTIC. By James Freeman Clarke, author of "Ten Great Religious," "Self-Culture," etc. 12mo., cloth, pp. 448. Boston: Lee & Shepard. New York: Chas, T. Dillingham.

To bring the personalty and times of Jesus before the reader, divested of the glamour of eighteen centuries of adoration, is the purpose of this book. It comprises the results of many years of study, and is written' in a style that is attractive, differing widely in this particular from works of its class. In the form of autobiography, Thomas Didymus, the "doubting Thomas" of the Gospels, commences the narrative of his life with an account of his training in the schools of the scribes, and in the more advanced systems of Judiac education at Alexandria; presenting a clear view of the theological subtleties, traditions, reason ings and sophistries of the Rabbinical learning of those times. He became familiar with all of these in his quest for truth, but among them all failed to find that for which he was in search; and at length, hone less and faithless, was about to relinquish his undertaking. While in this mood he met Jesus, became attracted by the gentleness of his teachings and the sincerity of his manners, and united with the few that were recognized as his disciples.

In his view of Jesus Dr. Clarke takes the middle ground between the divine-human of the Orthodox and the entirely human of the radicals. He explains the larger part of the miracles on principles of known laws. Of the case of the woman being healed through the simple act of touching the hem of Christ's garment, he says: "The woman was perhaps cured of her disease, both by her own strong desire and confidence, which made her susceptible to the power, and also by the power itself which dwelt in the body of Jesus."

Of events following the crucifixion, the narrative given of the appearance of Christ is quite extended, almost identical with accounts we have frequently heard related by persons on their return from a materializing seance. Much had been said about seeing Christ after his death, and Thomas, wishing to know all that could be learned respecting the event, addressing Miriam, said :

an that could be learned respecting the eyent, addressing Miriam, sald:

"But thou sayest he was seen again last evening.
Tell me about this, Miriam."

"Yes. We all saw him. We had collected in the inner court of the house. The owner had closed and holted the outside gate, fearing some attempt might be made to selze us when our friends from Galilee were in their tents and asleep. We were talking earnestly of the strange events of the day. . . . While we were speaking we lifted up our eyes, and lo! he was in our midst. He looked around on us all with the look of love we knew so well, but with something eyen more divine in it, and in low, soft tones said, 'Peace be unto you. As my Father hath sent me, even so send I you.'

. . At first, indeed, we had been frightened, and supposed it was a spectre; but he told us not to fear, for that it was he himself. He said to us that we might put our hands on him, and touch his hands and his feet, and we should perceive that they were firm substance, and not an apparition. We did so. We touched his hands with ours, and all our fears departed. We talked with him as we had talked while he yet lived. He was the same, and yet somehow different. We could not see how he came, or how he went; he seemed to disappear. . . To us there is no longer any such thing as death. He has passed through it all, and ismore alive than ever. When we appear to die, perhaps, we, also, shall go into that life where he now is."

No account could more correctly describe interviews

No account could more correctly describe interviews that are now frequently occurring; and it requires no effort of the imagination, or strained interpretation of language, to recognize in the events of the present a perfect counterpart of those that occurred in the past and which are now known to be wrought in conformity with natural laws, and not miraculously produced by a special act of Delty.

Items of Summer Travel.

Po the Editor of the Banner of Light: While cordially thanking you for the publicity you have so courteously and generously given articles alluding to my work, I trust a few brief items of my summer's experience may find a place in the good old Hanner of Light, which is indeed a banner of light to many who are seeking knowledge concerning our immortality. Wherever I go, I see the Banner and hear it praised; I only wish it were in my power to extend its circulation largely; but at camp-meetings, at least, this work is being most successfully accomplished by our noble co-worker, Cephas B. Lym, whose genial presence added much to the pleasure of the campers and visitors at Neshaminy, where it was my good fortune last month to meet many old friends, form pleasant new acquaintances, and address, under influence of my inspirers, large and appreciative audiences composed almost equally of Spiritualists and those who have not yet identified themselves with our glorious cause. Any one who has visited Neshaminy this season cannot fall to have been struck with the marked improvement over last year. The tents this summer are much larger, stronger, and more comfortable than in former years, besides having doubled their number. The newhall is a pleasant structure, well adapted for concerts, receptions, &c. A reception I held there Wednesday evening, July 27th, was very fully attend ed, and the exercises seemed to be a source of pleasure to all. Miss Whitkorn, the organist of the Philadelphia luding to my work, I trust a few brief items of my sum-Wednesday evening, July 27th, was very fully attend ed, and the exercises seemed to be a source of pleasure to all. Miss Whitkorn, the organist of the Philadelphia Association, is a very fine singer, possessing a clear, true, sympathetic, soprano voice in addition to a thorough musical education. Her charming services as leader of the choir and soloist, have added very much to the pleasure of all who have visited the grounds. Other vocalists have also been duly and deservedly popular.

I also had the pleasure of meeting Mr. J. Frank Bax-

I also had the pleasure of meeting Mr. J. Frank Bax t also had the pleasure of meeting Mr. J. Frank hax-ter, whose presence is always indicative of successful meetings. It was my privilege to enjoy his songs and listen to the tests he gave at my reception, but my hur-ried visit to the grounds did not enable me to hear one of those stirring lectures which he so effectively deliv-

ried visit to the grounds did not enable me to hear one of those stirring lectures which he so effectively delivers from the platform.

Mr. Fletcher gave me a really good test, and as I know your readers are always interested in multiplying evidences of genuine mediumistic power, I will venture to briefly narrate the circumstances. I was sitting at the depot reading when Mr. Fletcher approached and took a seat beside me and at once commenced to minutely describe a young man whom he said subould certainly meet in New York. The following Supday morning, as the hymn before my lecture in Republican Hall was being sung. I observed that a person exactly answering to the description given me by Mr. Fletcher entered the hall and was an attentive listener until the exercises closed, when he came forward and made himself known to me as one who had on previous occasions in other places been an interested listener to my discourses. During the same afternoon another prediction of Mr. Fletcher's was also fulfilled. After this I closely questioned the gentleman with regard to his knowledge of that remarkable medium, and he assured me he had not any intention of visiting New York on that day until the evening previous, and that he knew hardly anything of Mr. Fletcher's was the new hardly anything of Mr. Fletcher's was also the new hardly anything of Mr. Fletcher's was also the new hardly anything of Mr. Fletcher's was also the new hardly anything of Mr. Fletcher's was also the new hardly anything of Mr. Fletcher's was also the new visiting New York on that day until the evening pre-vious, and that he knew hardly anything of Mr. Fletch-er. We are thereby obliged to attribute the accuracy of Mr. Fletcher's statement to his clairvoyant ability. He could not have read from my mind, as I had not the faintest thought or knowledge of anything he told me.

the faintest thought or knowledge of anything he told me.

After leaving Neshaminy I visited Newark, N. J., where I found Mrs. Selfe doing good work in that city. She and her friend, Mrs. Winslow, were very anxions that I should address some acquaintances of theirs in their parlors. So I had a reception there July 28th, and this called out a notice in the local papers which, while not endorsing Spiritualism, treated the subject in a rational and respectful manner.

My visit to Onset Bay was peculiarly pleasant. I lectured three days there, Aug. 2d, ad and 4th, and also spoke at the dedication of two cottages.—"Cliff Cottage," the home of Mrs. Halnes, and "Sunset Cottage," the home of Mrs. Halnes, and "Sunset Cottage," the home of Mrs. Halnes, and "Sunset Cottage," the home of Mrs. Halnes, in was my privilege to reside. Onset is certainly lovely this year; the improvements are even more marked than they are at "Neshaminy, and the delightful invigorating sea-breezes, added to other attractions, make this unrivaled summer resort a veritable paradise. All the meetings were very well attended, and the accommodations excellent. Miss Jennie B. Hagan has won fadeless laurels by her discourses and poems. She is a remarkably fine speaker, and has, in my oplinon, few

meetings were very well attended, and the accommodations excellent. Miss Jennie B. Hagan has won fadeless laurels by her discourses and poems. She is a remarkably fine speaker, and has, in my opinion, few equals even among our oldest platform orators, her lectures and poetry being alike replete with beauty and plain home truths.

I could write a volume easily on what I have seen and heard since my public work in Boston ceased; but I will not attempt to inflict upon your readers any lengthened dissertation. I know that my friends all over the country will be glad to know that I have met with success in New York and Brooklyn, and that my audiences have been very appreciative and sympathetic. As many people are out of town, I am assured they have been as large as any one could reasonably expect; and as many of the churches are closed, and those which are open are very thinly attended, I cannot feel otherwise than gratified with the success I have been able to achieve through the cooperative efforts of my dear spirit-friends and their colleagues on earth. Mr. Chas. R. Miller is working as indefatigably as ever in Brooklyn. His Psychometric Circular is becoming daily more popular. Viewing matters critically and calmly, I can come to no other conclusion than that Spiritualism is rapidly gaining ground in New York. Many of the most unlikely people are found among its stanch friends.

Coney Island, Brighton Beach and Manhattan may well draw crowds this summer; they are so beautiful that to spend an evening there is almost to catch a glimpse of a brighter sphere than earth. Nature and art seem to have vied with each other in the ex-

penditure of their treasures to form a temporary heaven for the tired dwellers in the city, who cannot fall to be uplifted by so powerful an appeal from the beautiful.

beautiful.

Monday, Sept. 5th, is my birthday; and as I leave Lake Pleasant on the morning of that day, I find I shall be able to invite my friends to spend the evening at my new home, 519 Cohmbus Avenue, on that day. I will, therefore, conclude by inviting all my Boston friends, foremost among whom I must ever place yourself, to my Birthday Party; until then, au recoir.

From your fellow-worker in the spiritual field,

W. J. COLVILLE.

47 West 37th Street, New York.

Women as Physicians.

The current number of the Medical Tribune contains a very suggestive article upon "Women as Practitioners of Medicine," from the penof Orrin Davis, M. D. The first college to open the doors of its lecture room to women was the Geneva Medical, and that in 1818 to Miss Elizabeth Blackwell. This, though done with some reluctance, served as a precedent for others to follow, and in the next succeeding year the Faculty of Central Medical College, Syracuse, N. Y., extended to women all the advantages of its lectures, its liberal action being shortly after heartily seconded by the State Eclectic Medical Society. Of the medical fraternity those known as Eclectics have taken the lead in encouraging and sustaining the movement for the medical education of women. It was, in fact, inaugurated by them, and has increased every year with an additional momentum, until, at the present time, women are almost everywhere found in our popular sanitariums as physicians, in hospitals as expert nurses, and the number of female students in our medical colleges who are pursuing a thorough education. and preparing for the duties and responsibilities of the profession, is now greater than in any previous year.

It cannot be reasonably denied that in a large majority of cases woman is better fitted, by her intuitions, perceptions and sympathies, to attend upon and administer to the sick than man; plainly she should cooperate with him, that their combined knowledge may more suc-

cessfully combat disease.

Of the many women who have attained rank in the medical profession may be mentioned:
Mrs. Dr. R. B. Gleason, who has carried on successfully the Elmira Water Cure: Miss Dr. E. Green, the Castile Water Cure: Mrs. Dr. Katy Jackson, the accomplished physician at "Our Home," Dansville: Mrs. Dr. R. E. Davis, assistant physician at the Health Institute at Attica, N. Y.: Dr. Alice Bennett, who has full charge of the Women's Department in the Eastern Penusylvania Hospital: Dr. Mary Cleavers, Superintendent of the Women's Department of the Harrisburg Asylum; Dr. Jennie McClowan, assistant physician in the Mount Pleasant (lowa) Hospital: Dr. Julia Carey, assistant physician in Danvers (Massachusetts) Hospital; Dr. Elisa Phelps, at the new Iowa Asylum; Dr. Helen Bissell, at Kalamazoo, Mich., and Dr. Emma Randalt, at Pontiac, Mich. In mentioning the above Dr. Davis opines that this medical movement is only just getting under leadway, and that the prospects are flattering for all these appears of the proposets are flattering for all these appears of the proposets are flattering for all these appears of the proposets are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all these appears of a proposet are flattering for all the proposets are flattering for all the proposets are flattering for all the proposets are flattering for all these appears of a proposet are flattering for all the proposets are flattering for all the in the medical profession may be mentioned: headway, and that the prospects are flattering for all those women who will by study and attendance upon medical lectures thoroughly qualify themselves for the duties of their call-

Hop Bitters has restored to sobriety and health perfect wrecks from intemperance.

Camp-Meeting at Schroon Lake.

The Second Annual Gathering of the Schröm Lake Spir-turallsts' and Liberallsts' Camp-Meeting Association will be held at Lake View Point, Schröm Lake, Essex Co., N. Y., commencing Sept, sthand continuing until Oct, 5th, 1831.

be held at Lake View Point, Schroon Lake, Essay Co., N. Y., commencing Sept, sthand continuing until Oct, 5th, 1831.

Post-office and telegraph communications on the grounds, Officers of the Association- Dr. W. B. Mills, President, Saratoga, N. Y.; S. B. bevins, Secretary, Chester, N. Y.; S. Bevins, Secretary, Chester, N. Y.; S. Bevins, Secretary, Chester, N. Y.; S. Beakers, G. R. Lynnof Boston, G. R. Goverof Michigan, Mrs. Morseof Boston, Abby Burnham, Lennie Hagan, Famile Dayls, Smith, Mrs. N. T. Brigham, and other, distinguished becturers will be present.

Mr. Charles Smithyan, 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 hole; together with ten large and roomy cottages, and a supply 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 Effiniana will carry visitors to different places on the Lake at reduced raies.

Round trip tickets to Lake View Point for sale, at the following stations, at rates named below: Lake Pleasant and return, \$7,25; No. Adams and return, \$5,00; Eagle Bridge and return, \$7,25; No. Adams and return, \$5,00; Eagle Bridge and return, \$5,75; Stations on B., H. T. and W., east of Eagle Bridge, \$6,00; Eagle Bridge and return, \$5,75; Stations on B., H. T. and W., east of Eagle Bridge, \$6,00; Eagle Bridge and stations west on B., H. T. and W., \$5,75. Tickets good from Sept, 4th to Oct. 10th.

Rates for board at Taylor House; Per week, \$7,00; table board, \$5,00; per board and accommodations, address C. F. Taylor, P. O. South Schroon, Essex Co., N. Y.

Per Order.

The Mantle, Ct., Spiritualist Camp-Meeting

The Niantie, Ct., Spiritualist Camp-Meeting
Commences Aug, 17th and closes Sept, 15th, 18st, Speakers
engaged; Sanday, Sept, 4th, C. B. Lynn, of Boston; Thursday, Sept, 8th, Miss, Jennio B. Hagan (Improvisatrice), of
South Royalton, Vt.; Friday, Sept, 9th, and Sanday, Sept,
1th, Mis, R. Shepand-Lillie, of New York; (Mr. Lillie will
discourse fine music, both vocal and instrumentar); Tuesday, Sept, 18th, J. Frank Baxter, of Colesca, Mass, (the
greatest platform test medium of the age, with fine musical
ability). Other speakers and conference meetings will be
announced from the platform.
A large tent has been provided, with a good floor, to be
used as a payillon for dancing, and holding meetings should,
the weather be stormy.

Mr. George A. Chaffee; of Middletown, a well and favorably known caferer, Las been engaged to furnish be ard, etc.
Mr. F. C. Potter, of Meriden, will preside at the organ
(which has been gratuitously furnished by the celebrated
Wilcox & White Organ Co., of Meriden) and take charge of
the shighing at the speakers' stand.

The dancing will be conducted under the management of
H. H. Thomas of New Haven, F. C. Potter of Meriden,
and C. P. Hatch of South Windham.

The public are cordially invited.

It is the intention of the
Committee that all matters shall be conducted with correct
moral deportment.

noral deportment, Excursion rates on New London Northern Railread, Per order Com,

The Northern Wisconsin Spiritual Conference

The Northern Wisconsin Spiritual Conference Will hold a Three Day's Meeting in, Spiritual Hail, Omro, Sept. 9th, 10th and 11th, 18st.

Speakers: James K. Applebee of Chicago, F. O. Willey of Madlson, and other speakers are expected to be present.

Efforts are being made to secure a state test medium. Good vocal and instrumental music. Officers of Association will be elected for ensuing year. We extend antivitation to all to participate, regardless of hellef, assuring them of courteous treatment. As we maintain a free platform, all are invited to speak their honest convictions. Please notify the Secretary of your intention of attending.

ing.
Friends, come the first day of the meeting. All will be entertained FREE as far as possible.
WM. M. LOCKWOOD, President. DR. J. C. PHILLIPS, Secretary, Omro, Wis., Any, 12th, 1881.

Camp-Meeting in Iowa.

The Northern lowa and Southern Minnesota Association of Spiritualists will hold their annual Camp-Meeting at Beadle's Grove, in Gresco, Howard Co., Lowa, commencing on Wednesday, the 7th of September, and continuing over Sinday, the 1th, Several prominent speakers will be engaged to address the meetings. Mediums of various phases of spirit-power will be present, affording an opportunity of testing the truths and facts of Spiritualism.

Beadle's Grove is but a few minutes' walk from the dépot. We expect to make arrangements with M. and S. P. Railroad for a reduction of fare.

IRA ELDRIDGE, Secretary.

TRA ELDRIDGE, Secretary, Cresco, Howard Co., Iowa,

North Collins Yearly Meeting.

The Twenty-Sixth Annual Meeting of the "Friends of Human Progress" of North Collins, N. Y., will be held at Hemlock Hall on the 2d, 3d and 4th days of September, 1881, opening each day at 16 o'clock A. M.
Competent 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.

Passed to Spirit-Life:

From Agua Fria, Arizona, Aug. 5th, A. J. McNell, aged

From Agua Fria, Arizona, Aug. om. A. v. Services.

Mr. McNell was instrumental in establishing the Arizona Gazette, at Phornty, A. T., which paper is now owned by two of his sons. It is departure, though sudden, was not altogether unexpected, neither was the event an unwelcome one to him. He had long anticipated his transition with feelings of pleasure, and rather I nged than otherwise for the hour to come when he should dissolve his relationship with earth and enter the spiritual life. The closing services were attended by Rev. I. R. Cox, who remarked that for himself he felt that it would not be long before he would again "meet and shake hands with his esteemed friend on the other and better shore."

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line.]

TO BOOK-PURCHASERS.

TO BOOK-PURCHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province street, Roston, Moss, keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscollameous Books, at Wholesale and Retoil.

Terms thish, "Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money forwarded is not sutherent to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by eash to the amount of each order. We would remind our pathons that they can result us the friend and part of a dollar in postage straigs once and two pasts or commission respectibly declined. Any flock published in England of America (not out of print) will be sent by healt or express.

35 Chat diagues of Books Published and for Sale by Colby & Richsent free.

Colley & Richard free .

SPECIAL NOTICES.

43 In quoting from the BANNER of Light care should be taken to distinguish between editional articles and the communications combensed or oth gwaygof rotrespondents. Our columns are done for the expression of impersonal ney thought, but we cannot undertake to endors the varied shades of opinion to with hearts sended give attended.

35 We do not read anonymous betters and communications. The none and address of the water are in all cases in Hispanishdeas agranted of good faith. We cannot undertake to retrievely sended with each of undertake to retrievely and the sender will contain matter for our inspection, the sender will coner a favor by drawling a nearound the article he decires specially to recommend for prival.

Notless of spiritually Meetings, in order to insure prompt user from must reach this office on Menday, as the BANNER OF LIGHT goes to press every Thesiay.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 3, 1881.

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Rich, Bauner of Market Publishing House, sloston, Mass, Mitcher letters and communications should be forwarded to Letter Colby.

THE WORK OF SPIRITY VIASM Is als landed as the universe. It, ext add from the highest spheres of angelic. His tothic lowest conditions of human fanorance. It is as broad as Wisdom, to comprehensive as Lave, and its mission is b bless manhipel, Maha Pierpont.

Re-opening of the Banner of Light Public Free Circles!

It gives us pleasure to be able to announce-and we have no doubt that many of our readers will be much pleased to learn -- that the BANNER; clergy and a Popish liturgy," and the far more OF LIGHT PUBLIC FREESEXNCES will be resumed in our Circuit-Room, on Tuesday, Sept. 6th, Miss M. T. Shelhamer being the medium.

These séances will continue to be held regularly quiless the sickness of the medial instru- that what assumes to be Calvinism to-day, at ment prevents) on Tuesday and Friday afternoons of each week, for another season.

As an English [spiritualistic (2)] contemporary, in its real or simulated ignorance, intimates that the spirit-messages given at these scances are not of a spiritual origin, but are designedly concocted by us for the deception of the public generally, we carnestly desire that the publicskepties as well as believers-visit our Circle-Room and learn the facts in the case from personal observation.

These circles are free to all, and all are cordially invited to attend.

Seaver on Science and Spiritualism.

Our respected friend of the Larestigator sometimes assumes the role of instructor and lectures us on Science in his own peculiar way. rial and Spiritual." His scientific illustrations have the rare merit of being his own, but they are not always felicitous as will appear from an examination of the following examples:

1. "We have found in our experience and observation that the body, or "the house we live in." is the princh pal thing to take care of in this world anyhow," etc.

In talking thus about earing for his body our esteemed neighbor unwittingly recognizes the fact, that the ego-his conscious individualityis distinct from his corporeal frame. But since -in Mr. Seaver's view of the subject-the human body is all there is of any man, pray who or what is it that exercises the function of tak ing care of his body?

2. "The soul or mind depends on the material or contration, and when the body is in a sound state, or healthful, the mind or soul is in the best condition to discover truth."

If "the soul or mind" (the words are used synonymously) is necessarily and forever dependent on the tangible forms of this world for its very existence-in other words, if consciousness and intelligence are merely inherent properties or attributes of matter, it must follow as matter-with all its properties, forces and laws —is indestructible, that our conscious intelligence is imperishable and hence man is immortal. Moreover, if a healthy animal body were the only essential condition to a "sound state" of "mind or soul," that is worth naming, why not look in the stall or the sty for bodies "in the best condition to discover truth"? When will Bro. Seaver get ready to accept the inevitable sequence from his own premises? If he sources." To any preaching which gives us ever reaches the logical conclusions we have indicated, he will indulge no more in the dogmatism which assumes that "there are no facts and analogies in nature to sustain" the doctrine of immortality, or the eternal life and consciousness of man.

3. "Do you believe in Physiology, or the science of properties and functions in men and animals? If you do, you must admit that every function has its corresponding organ, and that there is no function that has not an organ through which to manifest itself. Please name one if we are mistaken; but if we are not, then if Phystologwis true, Spiritualism is untrue and has no sci-

entific basis to rest upon." Yes, we believe in "Physiology"; not, however, as "the science of properties," but rather place of the common-place dogmatism, the as the science which treats of the organic vapid sentimentalism and the tinsel rhetoric "functions of men-and-animals." Friend now so prevalent. But if it is this vigorous Scaver neither respects the method of science, and instructive thinking that is meant by "the nor does he follow the accepted rules of orderly sequence when he says, "there is no function would seem in many quarters to be as dead as that has not an organ through which to mani- Calvinism itself. To this we have the Profesfest itself." It is not, strictly speaking, the sor's own testimony when he says, as in a prefunction which possesses the organ. The con- vious article: "The people who compose our verse of this proposition is the exact truth. churches are not so well indoctrinated as their The organ is the preexisting objective fact, fathers were in the fundamentals of their faith." while the function is simply the natural office True, very true. Those "fundamentals," soor appropriate exercise of the organ. Our called, are now-a-day's either too hard for the neighbor's science is quite too defective to war-| pulpit to define and defend, or too intolerable rent his doguatic declaration that "Spiritual- for the people to lister to. Else they would ism is untrue and has no scientific basis to rest | certainly be preached. Enlarge and correct your science, Bro.

Seaver; pray that some spirit of light may dissipate the materialistic fog which darkens the horizon of the mind, and you may yet discover the "scientific basis" and immovable foundation on which the temple of Spiritualism is reared.

4, "1s there any quality, mental or physical, in a human being, that has not a material organ by which to manifest itself? And can the quality survive the dissolution of its organ? These are the questions involved in our dispute with our respected friend, and we ask him to meet them scientifically rather than by an exhortation similar to what we hear from a Methodist minister."

Here, again, the Investigator's science is utterly confused, and the spirits of the ancient Babel seem to be rampant in the editor's sanctum. The several faculties and affections of man have their proper organs, the normal functions of which are the appropriate forms of organic expression; but qualities do not possess independent organs for their manifestation. It being true that a specific quality in human nature, however conspicuous, neither implies the existence of, nor the necessity for, a separate organ in man, the question, "Can the quality survive the dissolution of its organ"? is wholly irrelevant and meaningless.

Bro. Seaver closes his article with an earnest prayer that we may meet his questions "scientifically rather than by an exhortation similar to what we hear from a Methodist minister." We have endeavored to respect his wishes, and now beg to remind him that, especially in the realm of science, it will never do for him to imitate the "blind guides" in theology by attempting to "walk by faith."

Honest criticism is the grindstone on which we sharpen our wits. Give it another turn, Bro. Seaver, when you are ready.

The Calvinistic Preaching of To-Day.

"There is something sublime in the audacity with which a certain class of journalists insist upon the decadence of that type of theology which has for three centuries been dominant in the religious thought of Christendom."

So writes Prof. Austin-Phelps, D. D., of Andover, in an article in The Colgregationalist of Aug. 3d, entitled "The Calvinistic Theory of

Preaching." There is to us something not sublime, but aburd, in this single sentence. What type of theology has been for three centuries dominant in Christendom? Prof. Phelps means to have us understand Calvinism. Now, not to raise the question of dominance in "Christendom," as in the Church of Rome, the Established Church of England, which William Pitt described as possessing a "Calvinistic creed, an Arminian widely spread churches of its daughters, the Methodist Episcopal churches of England and of this country, avowedly Arminian, let us consider one great and palpable fact. Prof. Phelps knows--indeed, every tyro in theology knowsleast in the theological seminaries and pulpits of New England, and the great States that New England chiefly has molded—is not the Calvinism of Calvin at all. His Calvinism has been revamped, qualitied, and in material points denied by every generation of teachers and preachers for nearly two of these "three centuries," until certainly Calvin would no longer recognize it as his own. The doctrine of President Edwards was a very considerable modification on that of Calvin. Still more was that of his disciple, Hopkins. And since his day, neither Drs. Bellamy, Smalley, Emmons, Woods, Stuart, Taylor, Beecher, Barnes, Bushnell, nor any one of the great theological lights among us, has taught the Calvinism of Calvin. Neither Prof. Park

their departures from the older standards. His last effort in our behalf appeared in his The history of New England "Calvinism," so issue of the 24th ult., under the title of "Mate- called, is but a history of important modifica- record for humanity, Dr. K. feels belong of the tions or "improvements," as their authors called them, on Calvin, and of extensive and active controversy over them as very serious matters. These changes were undoubtedly necessary, absolutely so, as the more far-sighted saw, to meet the advancing thought of the times, and save "Calvinistic" theology from utter rejection. But they have left Calvin so far behind that it is safe to say that to-day not an intelligent congregation in New England would listen with any patience to a purely Calvinistic discourse on any one of the "five points" distinctive of

nor Prof. Phelps himself has taught it. Most of

these men were widely feared and denounced

in their day as innovators, preachers of "anoth-

er gospel," herefies, so marked and obvious were

Calvin's doctrine. Where, then, is "the theology which has for three centuries been dominant in the religious thought of Christendom "?

There is no such thing. There has been no such thing for the last balf at least of these three centuries." As Prof. Phelps truly says, though he intends it ironically, "it is dead, dead, dead, never to be revived in the religious training of the world."

Whoever will peruse the first half of Robert Dale Owen's lcarned and careful work, "The Debatable Land," will discover from a critical historical survey what the effect of Calvinistic preaching has been on the spread and growth of the Church. Indeed the personal observation of many a man among us would, within its own limits, affirm the same view.

What "the Calvinistic Theory of Preaching' may be, as distinct from Calvinistic doctrine, we do not know. Prof. Phelos seems to identify it with "strong thought from biblical restrong thought, from biblical and all other resources, we bid a hearty welcome. Strong thought is good, let it come from whence it may It may not be the highest end of preaching to teach the people to think with cogency. Rath er, we should say, its chief business is to teach them to live aright; benevolently, purely and reverently. But a very important part of its work, in order to this highest end, is to instruct its hearers in just thinking. Clear, discriminating, candid thought upon the great themes of religion, so far as it is taught by the pulpit, and above all illustrated by it, ennobles that pulpit and its hearers. Would there were ten thousand times as much of it as there is in Calvinistic theory of preaching," then this, too,

But for some "fundamentals" the people will

still look, and never cease to look. Some "theory of preaching," whether baptized as "Calvinistic" or not, that has for its staple strong, manly, honest thought, must supply this want.

Theological partisans zealous for their school, ecclesiastical leaders jealous for the prerogatives of their order, will be the last of all men

Children's Lyceums at the Antipodes.

The introduction of the Children's Progressive Lyceums in Australia has met with much favor, and their success is assured. Recently at Melbourne a union session of the Melbourne and Richmond Lyceums was held, which was very fully attended. The usual readings and responses, recitations and songs, were creditably given. Messrs, Joske and Devine, the Conductors, gave short congratulatory addresses, after which the calisthenics were engaged in led by Mr. Terry. Then came the lessons, and the exercises closed with marches; but the crowded state of the hall prevented the execution of any complicated maneuvres in these.

The Duncdin Freethought Association, New Zealand, has established a Children's Lyceum, the sessions of which are as fully attended as the capacity of the hall in which they are held will allow. The Echo states that the public are decidedly interested in the system of moral culture for the young employed by the con-

Shawsheen River Grove, Mass.

Dr. A. II. Richardson, manager, announces on our fifth page that the closing meeting of he Spiritualists of Eastern Massachusetts at this place—on the line of the Boston & Maine Railroad-will occur on Sunday, Sept. 11th. Many prominent mediums-among them the Davenport family, Mrs. II. W. Cushman, Mrs. Nellie Nelson and others - will be present. Prof. Alonzo Bond's full band will give a sacred concert, and good speaking by Hon. Warren Chase, of California, Dr. John H. Currier, of Boston, et als., will be in order.

A Goodly Company.

We have received visits of late at our office rom many prominent Spiritualists and public workers residing at a distance-among them being Prof. S. B. Brittan (of New York), Hon. Warren Chase (of California), Mrs. Cora L. V. Richmond (of Chicago, who was accompanied by her husband, the genial William Richmond), et als. All these worthy friends are sanguine that the grand cause of Spiritualism is steadily progressing, notwithstanding the efforts of theologie bigots and pseudo scientists to stay its march to victory.

The Census Statistics.

On the second page of the present number of the Banner of Light, the reader will find a statement, and a list of questions for answer, bearing on the Tenth Census (U.S.) and the matter of the correct representation of Spiritualism and Spiritualists therein. Attention to the requests there made is respectfully solicited.

RT Dr. Donald Kennedy made us a pleasant call not very long since, in the course of which he expressed his regret that the remains of Theodore Parker should continue in a foreign land, and—as frequent visits to the spot while in Europe had convinced him-surrounded by evidences of neglect rather than appreciative remembrance. He desired us to make the following proposition, hoping to awaken thereby a feeling which shall culminate in the act desired: He, Dr. Kennedy, will pay all the expenses of removing the mortal remains of Mr. Parker from Italy to this country, and will deliver them to his friends in Boston free of all charge, if they will in turn agree to erect a suitable monument in memory of this great apostle of free thought, whose ashes, as well as his noble first right to the land of his birth.

The Allopathic Regulars of Colorado have commenced the administration of the law passed by the last Legislature of the State, giving them the privilege of "evicting" all doctors who do not conform to their antiquated methods of practice. Recently three magnetic healers of Denver have been arrested, and it is proposed by these healers to test the constitutionality of the law. To do this thoroughly and effectively pecuniary assistance is required and solicited. All persons disposed to render such aid can address Dr. Robert Brown, 337 Larimer street, Denver, Col. As the points at issue in such contested cases will not be confined exclusively to that State, but involve questions of vital interest to all, we trust those who are able to aid in the matter will not fail to do so.

Our London contemporary, Light, copies a portion of an article published by us at the early part of the season in reference to the twelve camp-meetings then being planned, and adds: "This may serve as showing the extended arrangements our American co-workers enter into, and as also testifying to the vitality of the cause across the water." See the third, fifth and eighth pages, present issue, for conclusive evidence of the activity of the camp-meeting movement now in progress in the United States.

For Joseph Wood, Esq., President of the First Association of Spiritualists of Philadelphia, Pa., writes that the Neshaminy Falls Camp-Meeting "was very gratifying"—as to its outcome-"to our people." He also informs us that next Sunday will be the opening of the lecture season of the First Association, with Mrs. A. II. Colby as speaker for the month of September. The Society will still occupy the hall corner of 8th and Spring-Garden streets.

At last accounts our friend and correspondent, Henry Lacroix, had been very successful in his voluntary mission to Europe in behalf of Spiritualism, having met with encouraging signs in Brussels and other places. He was shortly to visit Rotterdam, the Hague and Amsterdam. He purposes to go to Paris in September.

Mrs. James A. Bliss, the noted materializng medium of Philadelphia, Pa., will hold seances every evening from Aug. 27th to Sept. 3d, at No. 58 Prairie Avenue, Providence, R. I. Mr. James A. Bliss will give private sittings at the same place daily, for development, communications, and magnetic healing.

Dr. Clough has, in another column, an article on the mediumship of Joshua Fitton, of England-now located in Boston-to which the reader's attention is specially called.

Dr. Dumont C. Dake has returned to New York and can be consulted at 214 West 42d street.

The Seer's Conception of God.

There are some people who were never made to be satisfied with anything. They find fault with the whole divine economy of the natural world, their relations to spiritual realities, the conditions of health and the means of grace. They are especially severe on our reformers, even when their words and ideas have a certain evangelical ring, as will appear from the following disrespectful reference to the author of Nature's Divine Revelations:

"A 'CRANK'S' CONCLUSIONS.

Andrew Jackson Davis concludes that 'the Godcentre is a burning sun of inconceivable vastness and of terrific energy. This centre, under the stupendous repulsive power of its own heat, has projected its matter in all directions toward infinitude, which, forming into systems and star-clusters, constitute the universe." Nothing can be clearer, or more to the point."-Ex-

Our idea of God does not find expression in the foregoing extract, the correctness of which, it is proper to say, we have not verified by reference to the author's works. Such a definition of God is not comforting, especially during the summer solstice. If we had such a burning God, we should not desire to approach very near his terrible centre. A natural preference for mild temperatures would prompt us to seek a situation somewhere about the circumference of his being, lest our albuminous substance might be coagulated or cooked by the intense heat of the divine presence.

It is probable that in this respect our choice would accord with the fundamental law, inasmuch as that "stupendous repulsive power" would, by the "terrific energy" of its centrifugal force, throw us off from the divine centre of motion.

But the view which Mr. Davis takes of the nature of God, has at least the questionable merit of being orthodox in the common estimation. We read in the Bible that "Our God is a consuming fire," and those who are soundest in the popular faith are quite sure that millions of the human race will be burned forever in the fearful embrace of the Christian's Moloch. B.

ET Dr. G. L. Ditson writes us under a recent date, from his residence in Malden, Mass.: "Mrs. Margaret Fox Kane Voisur, with her husband, very kindly favored us with a visit last evening, and the mediumistic powers exhibited were marvelous, and in no degree lessened from those witnessed at my house in Albany, previous to her European tour, and which have won for her a world-wide and enviable reputation. The Bostonians will do well to keep her, if possible, among them; and as it is her intention to take rooms to receive visitors, I trust that she will be nobly sustained."

The second number of "The Quarterly Advance and Review," James A. Bliss, Editor and Publisher, Philadelphia, Pa., comes to hand promptly with its date, Sept. 1st, and is fully equal in merit, both in the variety and quality of its contents, to the previous issue.

We shall print next week a chapter from the early history of the cause, entitled, "Battle with the Secular Press," which we feel assured both old Spiritualist and new convert will peruse with intense interest.

Mrs. Jennie Crosse (whose card will be found on our seventh page) is pronounced by many who have utilized her powers to be a reliable clairvoyant and test medium. She resides at 37 Kendall street, Boston.

Movements of Lecturers and Mediums.

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

Lyman C. Howe spoke Sunday, Aug. 28th, in Merriman's Grove, near Byron, Gennesee Co., N. Y. After September 1st he is open to engagements to lecture anywhere East or West. Address him at Fredonia.

Dr. F. W. Monck, recently arrived from England, will answer calls to speak wherever desired. Address him in care Banner of Light.

E. W. Wallis made an excellent impression at Lake Pleasant shortly after his arrival from Europe. He should be kept at work. Address him for lectures in care this office. Mrs. Clara A. Field (whose card appears on our sev

enth page) has now returned from her work for the summer, and can be found at her residence, 19 Essex street, Boston, by all desiring her medial services. Mrs. Field addressed good audiences at the Neshaminy Falls Camp-Meeting, Aug. 10th, 12th and 14th, her remarks receiving marked attention, and excellent notices in the Philadelphia and New York press. Returning from Neshaminy she passed a quiet week at Lake Pleasant. She speaks in Wakefield, Mass., next Sunday, and at Beverly, Mass., the last two Sundays of October. She will answer calls to lecture wherever desired. Address as above.

Moses and Mattie Hull spoke on Lily Dale campground, Cassadaga, N. Y., Aug. 17th and 18th; in Ashtabula, O., Aug. 21st; in Kingsville, O., during the week following; they addressed the Spiritualists at Porter's Grove, Euclid, O., Aug. 28th; and will hold meetings in Linesville, Pa., Sept. 4th; in Andover, O., Sept. 11th; in Jamestown, Pa., Sept. 18th.

Dr. A. H. Richardson has returned from the campmeetings, and can now be found at his home, 42 Winthron street. Charlestown District.

Capt. H. H. Brown will speak at the Harwich Camp-Meeting Sept. 3d and 4th.

J. W. Kenyon, Kalamazoo, Michigan, is again in the lecture field, and will spend the coming year in labor in that State. He spoke in Schoolcraft Aug. 27th and 28th, and in Kalamazoo, Sept. 2d and 3d; he lectures In Rockford Sept. 9th and 10th; Pierson, Sept. 16th and 17th; Greenville, Sept. 23d and 24th; Kalamazoo. Sept. 30th and Oct. 1st; Sturgis, Oct. 8th and 9th; Scotts, Oct. 14th and 15th. He will answer calls from all parts of Michigan, Northern Ohio and Indiana to lecture and attend funerals.

Dr. J. K. Bailey spoke at Cherokee, Ia., Aug. 13th, 14th, and 21st-five lectures. Statements in The Cherokee (Ia.) Times, indicate that Dr. B. is doing an accentable and efficient work. We hope that the friends of the cause may keep all such workers steadily and remuneratively employed.

Hon. Warren Chase 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 lectures while he stops in New England by applying early by letter. Address care Banner of Light.

L. K. Coonley has opened an office at No. 507 Essex street, Lawrence, Mass. He will inaugurate meetings in Lawrence for lectures and tests on Sundays, to commence the second Sunday (11th) of September. Wishes engagements for Sundays during the fall and winter in the vicinity, and will attend funerals.

Dr. J. M. Peebles's address for September is Den. ver, Col. In a recent note he expressed the fear that during his late "travels in Western Minnesota and Da kota Territory," he had failed of receiving the letters sent him.

Thomas Street is ready for work. Address him Box 45, Vineland, N. J., in care of Mrs. H. Adams.

Mrs. Simpson has returned to her residence, at 24 Ogden Avenue, Chicago, her health having been greaty improved by the invigorating climate of Colorado. Bishop, A. Beals spoke in Garrettsville, O., at Sunday grove-meeting. Aug. 28th; Sunday, Sept. 4th. he will be at Gaugua, O.; Sunday, 11th, at Birmingham.

Nettle Pease Fox lectured to excellent acceptance n Kirksville, Mo., on Sundays Aug. 13th and 20th. A. Rothermel will be in Brooklyn after Sept. 8th, when he will be ready to make engagements for the all and winter.

The Niantic (Conn.) Camp-Meeting.

[From our Special Correspondent.] The Niantic meeting commenced Aug. 17th, and we do not hesitate to say that no Spiritualist camp ever opened under more favorable auspices. Less than two months ago the enterprise was only talked of: since that time the Camp-Meeting Association has been that time the Camp-Meeting Association has been formed, land purchased and surveyed into lots, and the meeting advertised and inaugurated successfully; and it is but just that we accord to those who have for years successfully conducted the Willimantic Society the honor of the enterprise. To Mr. Geo. W. Burnham, President of the State Camp-Meeting Association, more than to any one else, belongs our thanks; for if he had not persisted the plan would have failed. D. A. Lyman and James E. Hayden, of Willimantic, Ar. Whiting, of New Haven, Mr. Robinson, of Bristol, have ably assisted, and so have a corps of others whose names do not now occur to us. To every one connected with the hanguration of the enterprise belongs great credit.

The camping ground consists of a farm of over forty acres, lying on the point that extends between Mantic River (more properly bay) and a cove that extends out from it. Thus the camp is surrounded on three sides by tide water, and has one mile of beach. There is a fine grove of pines upon it, and the place is familiarly known hereabout as "The Pines."

It has a fine auditorium, a natural opera house, already scated for one thousand people. It seems as though nature made the little valley for this purpose. The water views are tine, long vistas opening out upon the Sound, where light in sun and dark in shade the white salls play. Across the cove rise wooded hills, and from their summits as fine landscapes are seen as one could wish to behold. Take it all in all it is a lovely spot.

Adjoining the camp is the land used for several years as the state Militia Encampment, and it will ultimately become State property, as it has been determined by the Committee appointed by the State to purchase it. So that between our Camp-Meeting and town there will always be an open park and no troublesome neighbors.

The grounds are three-quarters of a mile from the Nantic and East Lyme Station on N. Y. N. H. and H. formed, land purchased and surveyed into lots, and

troublesome neighbors.

The grounds are three-quarters of a mile from the Niantic and East Lyme Station on N. Y.. N. H. and H.

The grounds are three-quarters of a mile from the Mantle and East Lyme Station on N. Y., N. H. and H. Rathroad, and conveyances for passengers and baggage are at the depot on the arrival of every train. The New London Northern Italiroad has made very favorable reduction in rates, and probably the N. Y. Railroad will next year.

One-quarter of the ground has been surveyed into lots, and so great is the demand that they are all taken, and others are to be soon laid out. We predict that in two years there will not be a lot for sale by the Association. They are all taken by Connecticut parties, save one by Mr. E. M. Lyman, the well-known seedsman, of Springheld, Mass.; but many parties from the mountains of Vermont and New Hampshire have written or sent word they were coming for lots here; and the promise now is, that next year will see this equaling in numbers many an older camp, and better than many of them—a camp of freeholders who have a permanent interest in their municipality.

Mr. A. W. Bill, of Willimantic, put up the first cottage; it stands on Broadway, and is a near little structure, and the first to greet the visitor on his arrival. Others are nowny, and in process of erection. The families of George W. Burnham. D. A. Lyman, Moxon G. Clark; Jane C. Dormon, of Willimantic; J. L. Leach, and Robert F. Stanton, and Mrs. D. Avery, of Windham; C. I. Cook, of Preston City; A. S. Robinson, of Andover; Mr. Gad Norton, proprietor of Lake Compounce, and well known to all the often pienleers there, ampers here.

Next to Willimantic, Meriden is best represented.

and Mr. D. Stevens, of Hartford, are an among the campers here.

Next to Willimantic, Meriden is best represented, Mrs. J. A. H. Loomis, one of the most efficient workers in the State in our cause and that of the oppressed and imprisoned, has a tent on Broadway with her mother, Mrs. Wm. Hall; Mr. E. Dayton, E. C. Bingham and family, and Mr. C. J. Potter, are all the manes we have been able to get of the Meriden people. Mr. Potter is well known as an organist and instructor of music in Meriden, and has charge of the singing at the meetings here.

the meetings here.

The camp is well supplied with fish and shell-fish, and the fishermen, finding a market, are giving us a

The camp is well supplied with fish and shell-fish, and the fishermen, finding a market, are giving us a warm welcome.

The meetings began officially on Sunday, the 21st, and Famile Davis Smith gave two discourses. Her addresses are always able, and we never hear her or think of her without a regret that she gives so little of her time now to the public. There were from two to three hundred to hear her, and it being the first spiritual discourse many ever heard, the greatest of attention was paid.

Yesterday, Aug. 28th, Capt. H. H. Brown gave two discourses. He is too well known to need any word from us. His morning theme was, "Will the Coming Man Attend Church?" and he endeavored to show that since man was an emotional being, he must have food upon that plane. He must have occasions and places where he does not act, but is noted upon; where he feels rather than thinks. Hence the church, whose primary mission is to make men better, would by the process of evolution become man's religious or emotional feeder, and be a necessity; and school onse and church be necessary to the conling man, as also discourse be the only church of the future.

He had the closest attention and sympathy of his listeners He had the closest attention and sympathy of his

Isteners.

In the afternoon he discoursed upon "The Primary Teachings of Spiritualism" for the benefit of the strangers, who numbered seven hundred, who had gathered to listen. Many of the summer visitors from town were present, and many well-known Spiritualists from New London, Norwich and other places were in attendance. He gave the greatest of satisfaction to them all; and we overheard one woman say: "Now that was good, but it won't do to tell mother so!" Miss Anne Illinman being present was invited to speak, and in a very philosophical address of half-anhour unfolded some of the science of Spiritualism, Mrs. Potter, a gifted singer from New London, and Miss Lizzle Lyman, of Willinmantic, gave us fine solos during the day, and a good choir was improvised.

Mrs. Potter, a glited singer from New London, and Miss Lizzle Lyman, of Willimantic, gave us fine solos during the day, and a good choir was improvised.

A conference was announced for the evening, and over two hundred gathered at an early hour, and for some two hours a very interesting meeting was held. Most of the time was employed in answering inquiries propounded by the audience by the Chairman, Mr. E. R. Whiting, of New Haven, and by Capt. Brown. The popularity of the Captain was manifested by the applause he received every time he rose to speak.

On the side of the camp opposite to the auditorium a covered dancing-pavilion is erected, and here Chapman's fine Orchestra of Niantic discourses music for frequent happy companies.

The sound of saws and hammers is around us, and like a new Western city ours in "The Pines" is growing. The salt air is wafting through my tent, and not a mosquito sings his morning or evening song in camp. Next Sunday, Sept. 4th, Cephas B. Lynn will find a host of friends here to greet him; and it may be the soldiers from the camp will not all be gone; and he may have them also for hearers.

Say to your readers, dear Banner, that we shall warmly greet all friends who choose to visit us at our Niantic meeting.

Cassadaga Lake, N. Y.

The People's Camp-Meeting a Success-Mrs. Nellie J. T. Brigham, Mrs. R. Shepard-Lillie, George W. Taylor and Mrs. L. A. Pearsall Expound Spiritualism: o the Editor of the Banner of Light:

The meetings this year are a clear gain over those of 1880, and the galaxy of speakers thus far presented have fully sustained their reputations and made the meeting (I should judge) a financial success. Manager O. P. Kellogg, of Ohio. has catered well to the spiritual and the intellectual, and had the Directors done as ar and the intellectual, and had the Directors done as well for the rational amusement and recreation of the visitors—especially of the young folks and children, the camp would have been all that could be desired for Spiritualists and their families. This oversight will in all probability be righted another year.

The camp has been quite well attended by speakers and mediums who came not professionally, but fust for a day's visit—prominent among whom were Bishop A. Beals, Lyman C. Howe, Moses and Mattie E. Hull, etc., all lending their voices to the conference meetings.

ings.

On Friday, (19th) Mrs. L. A. Pearsall, of Michigan, arrived and lifted her voice in favor of a practical application of the truths of Spiritualism. Mrs. P. is a tall, motherly-looking woman, somewhere in the fittles, with rather prominent eyes—benevolent expression, talks in a plain, carnest and practical style, winning the audience not so much by her dictions by ning the audience not so much by her diction as by her commonsense talk; she is a rapid speaker, and knows how to emphasize a point strongly. Her dis-courses are always characterized by force and practi-callites—

callites.—
The second weekly concert and entertainment by the children in camp came off this evening with great success, under the direction of Mr. Thos. Lees, of Cleveland, Ohio. The programme was a varied and excellent one, the chief features being the introduce tion of calisthenics by six little girls led by Miss Illies. H. Lees. Considering they were learned and practiced by them in three days, their execution was admirable. The character representations of Miss May Veasy, of Dunkirk, were the gems of the evening. The singing by Mrs. Flora Gorton and Miss May Sully, of Buffalo, was thoroughly appreciated, and fit for any of Buffalo, was thoroughly appreciated, and fit for any audience. The entertainment concluded with a tableau (living statuary) in two scenes entitled, "The Sister Anglers," represented by Miss Hattle Myers, of Jamestown, N. Y., and Tille H. Lees, revenling two beautiful forms in a thoroughly artistic and chaste

beautiful forms in a thoroughly artistic and chaste pose.

On Saturday afternoon, Aug. 20th, Manager Kellogg Introduced Mrs. Neille J. T. Brigham, of New York. Calling for subjects from the adultence the following were presented: "Spiritualism—Its Past, Present and Future"; "After Christianity What?" "Compensation;" "Transmigration," or, "Reincarnation." Mrs. Brigham spoke in her usual able manner and very acceptably to the audience.

Sunday, August. 21st, was ushered in with clouds, but soon cleared into a bright and beautiful day; and the trains as they arrived brought a larger crowd than ever, over four thousand being present. The exercises, morning, afternoon and evening, were particularly interesting, and everybody retired interested.

and instructed. The beautiful singing of the Grattan Smith Quartette seemed to inspire the speakers as well as the audience, and the beautiful invocations of Mrs. Brigham led to a very fine discourse from Mrs. R. S. Lillie, of New York. Her subject, selected from several given by the audience, was, "What is the Condition of the Spirit Before it Enters the Material Body?"

Body?"
The afternoon gathering was a "jam"—a sight to behold. The services were opened by the choir chanting, Mr. Thomas Lees reading a few choice selections between the verses. Then came the event of the day—Mrs. Brigham's discourse. Subject, "The Old and the New"; taking for her text, "Old things shall pass away, and all things become new." It was pregnant with the choicest spiritual utterances, and left a lasting impression on those who were fortunate enough to hear it.

The greatest order was manifested, and the enraptured throng quietly dispersed from the grove.

The greatest order was manifested, and the enrap-tured throng quietly dispersed from the grove.

Mrs. Thomas Skidmore, assisted by one or two ladies, keeps the speakers' stand in good order, re-trimming it frequently with fresh evergreeen and choice flowers

dies, keeps the speakers' stand in good order, re-triming it frequently with fresh evergreeen and choice flowers.

The Grattan Smith Quartette, of Painesville, add largely to the enjoyment of the meeting by their beautiful harmonization; each member of the family having a rich voice, there seems to be no difficulty in blending them in concert.

Charles E. Watkins, the celebrated slate-writing medium, is in camp, under the management of D. S. Critchly of Cleveland, O.

The Weekly Sociables, under the direction of your humble scribe, are a success, and add greatly to the enjoyment of the campers.

It. N. Wilcox, wife and daughter, of Milan, O., spent last Sunday and Monday here on return from Lake Pleasant. Mrs. W. bought ten shares of stock.

Xature has done much for the grounds of this Association, but unless **Art assists more than it has, "Cassadaga Lake" with not take a place in the front rank of summer resorts for Spiritualists.

The **Imanor of Light** meets with a large sale here. The **Campers** are indebted to George B. Young, of Kiantone, N. Y., for daily secular and spiritual papers.

Miss E. M. Gleason, of Geneva, O., offers un most of

pers.
Miss E. M. Gleason, of Geneva, O., offers up most of the invocations at the opening of the meetings.
Mrs. A. B. French draws a pretty good bow, and made lively music for the young folks at their weekly

dance.
J. W. Seaver of Byron, N. Y.—a Spiritualist of thirty years' standing—who has been suffering from sickness since last March, has so far recovered as to be able to attend the People's Camp-Meeting at Cassadaga Lake, and speak occasionally in conference.

Fowler Spiritual Grove-Meeting.

To the Editor of the Banner of Light:

The Grove-Meeting held in Geller's Grove, near the village of Fowler, Mich. (began Friday afternoon, Aug. 5th.)

village of Fowler, Mich. (began Friday afternoon, Aug. 5th).

Mr. Mack, of Maple Rapids, was chosen temporary Chairman, and George E. Bliss, Secretary, to report the proceedings of the meeting to the Banner of Light and Religio-Philosophical Journal. The afternoon was occupied by short speeches. Mrs. S. Graves, of Grand Rapids, spoke of the relations of matter, mind, and spirit, that they were not created, but only formed; advised her hearers to live more in the upper chambers of the brain; related how Mrs. O'Brien, of Grand Rapids, was lost some time since and vainly searched for, and Mrs. Kromer, of that city, a test medium, who had never seen Mrs. O'Brien, at a scance described the lost woman so accurately that she was recognized, and stated that she had been drowned in Grand River, and had floated down beyond Grandville, and her dress had caught on a knot of a log that held the body down, but that the log would be disturbed and the body found within one week, which was literally fulfilled.

Elder Wilbur, of Greenville, formerly an Advent preacher, said some unseen influence had brought him here; it woke him the night previous and told him to go to Fowler, as there was work for him to undo what he had taught while preaching Adventism.

Mrs. Kromer was called next; she gave her experience as a clairvoyant, with many interesting incidents, and spoke of the numerous spirits she had seen, described and had recognized.

Dr. Bilss said he was not a public speaker, but

ence as a clair voyant, with many interesting incidents, and spoke of the numerous spirits she had seen, described and had recognized.

Dr. Bliss said he was not a public speaker, but leaned upon the unseen for his thoughts; he belonged to no church, only the church of humanity; that there is no death, only change.

Mr. Garner, of Carson City, related some of his experience of valuable and numerous tests.

Mrs. Graves related how she bad been brought up in the church, and when her reason began to work she sought carnestly for the truth. Her friends told her the devil would surely have her for thus daring to search and reason; but she said if God would permit the devil to get her for being thus honest in her desires to know the truth, then to the devil she would go.

Elder Wilbur rose and said he felt urged by some unseen power to say a few words again. He felt that the scales had failen from his eyes and he wanted to see the truth as it was, and worship the best and strongest power in the universe.

Saturday morning opened by a conference of one hour or more, after which Mr. Babcock, of St. Johns, said that he drew his inspiration from the audience instead of the spirits, and spoke in his witty vein for some time.

Dr. Spinney gave a very able discourse, stated numerous instances of clergymen who hated to preach the doctrines that the church compelled them to, and

merous instances of clergymen who hated to preach the doctrines that the church compelled them to, and would rebel if they could see some other way to make their bread and butter; he said the church makes hypo-crites, and that we can find good in all Bibles and re-

. Graves said she felt to rejoice in the freedom of the restrum to women.

Music by Mrs. Babcock closed the services of the

The Sunday morning conference meeting was full of Interest. Mrs. Graves made the opening address on the "Law of Compensation;" showed how tobacco and intoxicants becloud the brain; warned against so-called free love; advised all to reject wrong advice even if it purports to come from God or spirits.

Dr. Spinney said life is full of momentous issues; should make this life a fit one for the one beyond; the earth-life is only a school; should not be altogether engaged in building churches, altars or Bibles, but in individual culture and action.

Mr. Babcock's closing address was very pithy.

In the afternoon Mrs. Graves made the opening address on Individuality. Dr. Spinney and Mr. Babcock followed.

An evening session was held at Gury's Hall, which was crowded with attentive listeners to hear a valuable discourse by Dr. Spinney on the "social evil." He hold that suffrage and the equality of men and women will strengthen the marriage tie, and that the birth of healthy and loving children should be considered the holdest and highest matter.

The sessions have all passed off very pleasantly; the largest attendance on Sunday was about 1,800.

Thanks are hereby tendered Mrs. Babcock and others who so kindly furnished music for the occasion.

Dr. Geo. E. Bliss.

Onset Bay.

Miss L. C. Barnicoat, of Chelsea, Mass., on the afternoon of Sunday, Aug. 28th, addressed an attentive audience, taking for her subject "The Uses and Abuses of Spiritualism." The day has been one of the best in the mouth of August—clear air and fine breeze.

The cottages are well occupied, and the dwellers are plenty. Some seventy-five arrived by train on Saturday.

day.

During the past week, seven more lots have been sold on Longwood Avenue, to parties who intend building cottages before next season.

Rev. L. K. Washburn will speak at 2 P. M. next Sunday.

day. Mr. P. E. Penniman is having good trade at the res-

taurant.
President William D. Crockett remains at Onset to President William B. Crockett Termins at Oriset to look after the interests of the Association.

Major T. B. Griffiths, the gentleman who built the home for worthy mediums on Pearl Avenue, has donated one of his auxiliary life-rafts to the Association, to be kept at its wharf for use as life-saving apparatus in the waters of Onset Bay.

W. W. CURRIER.

Iowa Camp-Meeting.

To the Editor of the Banner of Light:

The speakers engaged for the Camp-Meeting at Cresco, Ia., are A. B. French of Ohio, Geo. P. Colby of Minnesota, Mrs. H. N. Van Dusen of Denver, and (expected) Samuel Watson of Memphis.

The M. and S. P. R. R. will charge full fare on coming, and one-fifth fare on return tickets, by presenting certificate of Secretary.

Hotels will charge from 75 cents to \$1,00 per day. Refreshments furnished on the grounds at reasonable rates.

IRA ELDRIDGE, Secretary.

Cresco, Aug. 24th, 1881.

Re-assembling of the Cleveland Lyceum.

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

The Children's Progressive Lyceum of Cleveland,
Oppell, after a vacation of two months, convent of
Sundary, Sopt. 11th, at Weisberger's Hall, corner of
Prospect and Brownell, streetinging its fall and winder,
session. Spiritualists and diverget in the city arecordially invited to send their childrens at attend
themselves.

Cassadaga Lake, N. Y., Aug. 2th, 1881.

The Sioux Chief, White Thunder, has suddenly made a reputation as what might be called a "Fenimore Cooper Indian." When asked by Secretary Kirkwood what pay he wanted for the land he was willing to cede to the Poncas, he answered, "I will give them the land without pay. You asked me to take pity on the Poncas. If I take pity on them how can I at the same time take money from them now can I at the same time take money from them?" White Thunder is probably the finest looking man in his nation. His reply to the Secretary's question shows him as what he is —a gentleman. It is a great mistake to look upon Fenimore Cooper's noble indians as mere ideal conceptions. There are among the Indians to day men who, under the barbarism and squalor of savage life, harbor high impulses and noble qualities, and White Thunder is a line specimen of that class.—Boston Transcript

LONDON LETTER.

To the Editor of the Banner of Light :

Twenty-five years ago it was said by one worthy to sny it, Spiritualism is now a cloud no bigger than a man's hand, but it shall yet cover the whole heavens and be the means of a great harvest for truth and good. The blood of the martyrs is the seed of the Church; and what is the Church but the outward ex pression or form of the Divine Truth and Life? Sufferng is the seal of sanctity; for while the world is in disorder it resists order.

It is thirty years since I became a subjected medinm-thirty years since I have been qualified for a prison, according to the law of this our Mother Coun-

try, which I love as a mother.

The best and the worst people are found here. For twenty years my husband and I have labored here in hope. We have found many blessings and many friends. One of the brightest and best of these is now serving a sentence of one year in prison for being a medium-Susan Willis Fletcher. I have seen her several times in her prison, and I always find the same brave, true, loving and resigned spirit in her that was expressed in a letter written to me the day before her sentence. She said:

sentence. She said:
"It is all God's will, and I am content. I suffer only for mine; but God will care for them. If his hand is under the shadow instead of the light, what matters it if I see the hand?—and I do.
Write to my boys; dear, brave, patient souls! All this long night I have held their photos over my heart. My Wille and Allie! I have held thom inside my heart.

tence. I also received a letter from J. William Fietcher, written the day of the sentence, after it had been

er, written the day of the sentence, after t had been cabled to him. He says:

"I am in receipt of the cable. It reads like a deathwarrant to me, but it nerves me to renewed action. Cannot something be attempted in England to get the sentence shortened? I address you at this moment when I stand under the shadow of, the cross, for my dear wife repeatedly told me how kind you have been to her. I am just recovering from a fearful attack of brain disorder, and I meed not say my heart is almost broken with this grief. I feel like a man who on the shore sees his beloved sinking out at sea while he is powerless to help. I would have risked all and gone to London, only I was told that it would make the case worse, and that I should only add to the trouble; so I have remained here, straining every nerve to work, hoping for our speedy re-union. Will it ever come on earth? Is it too much to ask you if anything can be done? It was cruelfixion nineteen hundred years ago—imprisonment and hard labor now.

Yours sincerely, J. WILLIAM FLETCHER."

To this letter I made the following reply, and I have steadily worked since to get the evidence that was cabled to him. He says:

steadily worked since to get the evidence that was ruled out or neglected on the trial, and set it in order, and also to get testimony from those who know Mrs. Fletcher's real character. All this will be presented to the Home Secretary in due time.

to the Home Secretary in due time.

"32 Fopstone Road, Earl's Court, London, S.W., | April 30th, 1881.

Dear Friend—I received your letter written on the day that your darling wife and my darling friend was sentenced to a year of imprisonment with hard above, for the kindness of her heart in trying to save Mrs. Hart-Davies's property for her, and for giving her a home when she had lost friends, husband and home by her own conduct. Your cry of anguish appeals to me, and must appeal to many. I feel your sorrow to be greater than that of your beloved. You may feel as if she were sinking, but sho is not. He who stretched out his hands saying, 'Save, Lord, or I perish,' was kept from drowning by the Divine Hand. Your dear wife is in the same Divine Hand. She is suffering for His truth; the truth that He proclaimed and vindicated, and of which He said. 'Greater things than ye see me do, ye shall do, because I go unto my father.'

Because your wife was loving, and wrote loving letters to one who was troubled and forsaken, who sought her protection, she was called a swindler. Because you were both the mediums of messages from a mother who wished to save her child, you were both deemed swindlers. And when all the property was restored, your dear, true and noble wife was sentenced to prison, no doubt because the judge and jury believed that she had pretended to give impossible communications from a dead wom m-you must remember that these men could not do otherwise than they did, believing that Mrs. Fletcher had pretended to conjuration and witcheraft. They do not believe that communication with the spirits of the departed is possible; hence your wife was to them an impostor, and of course a swindler. Mrs. Fletcher suffers simply for the truth of spirit-manifestation and communication. If the judge and jury had believed these to be verities, they could have only acquitted her, as all they were the suffers simply for the truth of spirit-manifestation and communication. If the judge and jury had believed these to he veritie "32 Fopstone Road, Earl's Court, London, S.W.,

possible; hence your wife was to them an impostor, and of course a swinder. Mrs. Fletcher suffers thing for the truth of spirit-manifestation and communication. If the judge and jury had believed these to be verities, they could have only acquitted her, as all the property was given up.

The martyr spirit, the true courage of Mrs. Fletcher in crossing the ocean in the time of severe tempests, to brave imprisonment, trial and condemnation for the fath site severs first of all, has met due honor from her friends. Others will see all this in time.

Public opinion of any permanent character is based on exalted private opinion. Some of the best men and women in England believe your wife to be one of the bravest and best women in the world. This opinion must spread. Her brave suffering now—for sile went cherfully, in a heavely resignation, to prison for her faith in Spiritualism, and as a consequence of her faith in Spiritualism, and as a consequence of her faith in Spiritualism, and as a consequence of her faith in Spiritualism, and as a consequence of her faith in Spiritualism, and as a consequence of her faith in Spiritualism, and as a consequence of her for giving. She is bearing all as she told us she should endure. I am strong, she said to me; I can bear it all. And I promised her to live till she left her prison—for I felt assured the dear God would let me live, to welcome, her to a great work that she and are to do together for the greater glory of God. We have seen it for more than a year, but we did not see the ferry preparation we should have—she in prison, and I in depeat sympathy with her. Still, I have so cheerfully offered her up to the ordear by fire, that I have never yet shed a tear for hor mujes in many the present and the proposed p

ualism. I congratulate all who love her that she was brave enough to come and endure the sentence of ignorance and prejudice.

Our darling will be returned to us like gold seven times purified. A little longer, and her night and ours will be past, and joy cometh in the morning. Be comforted, dear friend. We may hope that the time of her sentence may be shortened, but if not, let us strengthen her by our right doing in all things; by our faith and patience, by our fervent love, which can flow to her continually, through all boits and bars. May the dear God comfort you, and her child, and her parents, prays Your friend, MARY S. G. NICHOLS."

The last time I saw Mrs. Fletcher, I saw that the bitterest drap, in her can of suffering was the fact that

terest drop in her cup of suffering was the fact that some blamed her husband for not coming in her stead She said she knew it would be death to him, and she knew she could bear it, as she is, happily, and without harm to body or mind; therefore she obliged him, by his great love for her, to allow her to come and meet all that was to be met. She begged of me to write this for the Banner of Light; "Tell the people through the Banner as strongly as you can, that I would come, and that I would not allow my dear, weak, nervous Wille to come. He loves me so much, he could not go against the strongest wish of my life. In my form I could suffer for our dear Spiritualism - I could suffer imprisonment and worse, and keep my health and my life. My darling husband would have surely sunk and died. I knew this, and therefore I would come. Let the simple facts be known: I obliged my husbands by his great love for me, to stay in America, and to allow me to come and meet this accusation and this sen tence. I am more than content, I am happy in the belief that great good will come of all this. If I were in a palace home, I could not be treated with greater kindness than I am here. I have never had a hard thought of any one since I came here. Tell my husband, with my dearest love, that I am full of faith, hope, and charity. I am ready to stay the time of my sentence cheerfully, happily."

We kissed each other through iron wires, and I came away, feeling that

"Stone walls do not a prison make, Noriron bars a cage. "

Mrs. Hart Davies is to be pitied. Mrs. Fletcher is to be congratulated.

Yours for the cause we serve, which is life and immortality, MARY S. G. NICHOLS. 32 Fopstone Road, Edry's Court, London, S. W.

A severe hurricane swept over portions of Georgia and South Carolina on the night of the 27th ult., causing a great loss of life and property. At Savannah fifty dwellings were damaged, flour and rice-mills unroofed, and an infirmary destroyed, many of the inmates being injured, some barely escaping death. A great portion the city was flooded for several hours. At Port Royal-S. C., forty lives were lost. Much damage was done to the shipping. The velocity of the wind was eighty

Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 16 Washington street, corner of Essex, every Sunday, at 20 A.M. and 2% and 7% P. M. Eben Cobb, Speaker and

Commetor.

Pythian Hall, 176 Tremont street,—Meeting every Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspirational speaker.

No. 378 Tremont Street.—Until further notice there will be held every Tuesday, at quarter before 8 P. M. at this place, a Free Social and Religious Conference Machine Inc.

will be held every Tuesday, 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.

NEW ERA HALL.-The Shawmut Spiritual Lycenus resumes its sessions on Sunday morning next in this hall-J. B. Hatch, Conductor.

PAINE HALL .- F. L. Omond informs us that on Sunday morning next, Children's Progressive Lyceum No. 1, of Boston, will resume its sessions at this place -F. L. Union being the Conductor.

EAGLE HALL, 616 WASHINGTON STREET.-On Sunday last, in the morning, after an invocation by Dr. Court, Eben Cobb gave a very instructive and stirring discourse drawn from the following expression of thought in Viscount Amberley's "Analysis of Religious Bellef," "Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply. But who that does not share it can envy them so baseless a conviction—so libraory a toy."

not share it can envy them so baseless a conviction—so illusory a joy."

Father Locke gave some interesting reminiscences of his mission-labor in the prisons of our land, and favored the audience with some of his original songs. John Wetherbee was warmly greeted, and after giving a word-sketch of the heauties of a seashore sojourn, he led his auditors to gather "shells of the ocean" from the beaches that stretch far off into the regions of the hereafter. Mrs. Woodruff was with us and spoke with her usual richness and effect. Mrs. Maggle Folsom's cheery face gladdened the eyes of her many friends, and her voice bore to their souls its freight of spirit-food. Mrs. Dr. Perkins spoke under spirit-control in an eloquent strain of thought. Most excellent tests were given during the day by Mr. J. T. Sell, Mrs. Leslie, Mrs. M. C. Ireland and Mrs. F. A. Bray. Mrs. Hattle Richards was present in the evening and gave an interesting address under spirit-control.

Elder Walte, "artist evangelist," is now drawing the gospel net at Lynn. After the camp-meeting season is over, he proposes to east his net for gudgeons in the variety show business. Great is humbug.—Weekly News, Amesbury, Mass.

This Waite is the man who whilem so cumulingly sold" the pious people of Tremont Temple, when he advertised to "expose" Spiritualism.

They did n't long Walte, But bit at the balt!

On Monday, 29th ult., the premature explosion of a torpedo in Newport harbor instantly killed two men, one of whom, Lleut. Spaulding, had a strange presentiment of death before leaving his boarding place. He gave his eard to the landlady, with his address upon it, and said he wanted her and his friends to know where to send his body in case anything happened to

EXCLUDED FROM THE INDIAN TERRITORY.-Secretary Kirkwood has issued an order, the effect of which will be to exclude Oklahoma colonists from invading the Indian Territory. Special agents have been sent to report on the situation.

The Impostor, D. McLennan, of San Francisco, is still gulling the public-or trying to-through the daily press of that city. It is to be hoped that Spiritualists will give him a wide berth, and in fact all other honest people should do the same.

Stanley, the African explorer, has been heard from in the interior of the continent, ill and expecting to

When the Pilgrims first landed they fell on their knees, after which they fell on the aborigines.

Hop Bitters cures by removing the cause of sickness and restoring vitality.

En Letters from President Garfield, Donn Piatt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago.

CASH PLEDGED,
Melvillo C, Smith, New York,
Affred G, Badger, 179 Breadway, New York,
M, E, Congar, Chicago, III,
Augustus Day, Detroit, Mich,
B, F, Close, Columbia, Cal,
C, W, Cotton, Portsmouth, O,
Oak Leaf and Helping Hand,
Charles Partridge, New York

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 unques tionably 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 ma terial means to sustain him.

Annual Convention.

The Connecticut State Spiritualist Association is hereby warned to meet at the Niantic Spiritualist Camp Ground Sunday and Monday, Sept. 11th and 12th, to elect officers for the ensuing year; to see if the Association will vote to merge the State Association into the Camp-Meeting Association; and do any other business proper to be done at said meeting. Good speakers will be present on the occasion. We hope for a full attendance and a profitable time.

Gro. W. BURNHAM, President.

Niantic, Aug. 25th, 1881.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. PriceScentsper copy. £2, 50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass, £1,65 per annum. Single copies 8 cents, MIND AND MATTER. Published weekly in Philadelphia; Pa. Price 6 cents per copy. Per year, £2,15.

MILLER'S PSYCHOMETRIC CENCULAR. Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn Nof. Single copies 10 cents.

THE SINGLY AND FERING. Published weekly at Newton, 16 way, 15/11,101, 161d. N. P. Fox. Por year, \$21,00. Single copies agents.

THE HIRAL ROPALEALTH AND JOURNAL & PHYSICAL CRUTTING. Published monthly in New York. Price 10 cents.

[TILE SHARER MANIFESTO JOHICAL MONTHLY PUBLISHED WITH BURNER MANIFESTO JOHICAL MONTHLY PUBLISHED WEEKLER WAS AND THE WORLD WITH BURNER WAS AND THE WAS

im. Single copies 10 cents.
THE OLIVE BRANCH: Utlea, N. Y. A monthly./ Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50couls.
LIGHT FOR ALL. Published monthly at San Francisco,
Cal. Single copies, 10 cents.
THE COMMONER. Published weekly. Greenback and
Labor Reform. Bingle copy, 4 cents. \$1,50 per year.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Needal Notices forty cents per line, Minion, each insertion.

Business Cards therty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

42 Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

Dr. F. L. H. Willis.

Dr. Willias may be addressed Glenora, Yates Co., N. Y., till further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.2.

American Exchange, August 20th.
The recent strike of a ten foot vein of Carbonates in the Miner Boy Mine of Leadville affords another proof of what persistent work and perseverance will accomplish.

Mr. McLeod, the President of the Miner Boy Mining Company under whose water accounts the

Mining Company, under whose management the property has been developed up to its present flattering condition, has carried on his work quietly, but vigorously, in the face of many obstacles, and to-day both his judgment and perstacies, and to-day both his judgment and perseverance are fully vindicated, as shown by the following telegram from the Leadville correspondent of the New York Tribune, who, under date of August 17th, says: "On the South level "from No. 2 shaft of the Miner Boy Mine, a "large vein of Carbonates, at least ten feel "thick, has been struck—the mill is running as "nearly and chimnents for the tribute of the struck of the "usual, and shipments from other parts of the "mine continue as heretofore," When it is understood that this strike of Carbonates is a new discovery, and in addition to the great and rich gold vein already opened, and from which daily ore shipments are made, it would prove this the greatest mine yet discovered in Leadville. Not only has it the large Carbonate deposit charac-teristic of the Leadville district, but its great fissure gold vein, similar to the Comstock Bo-nanza besides, and like it promising immense yields for an unfold depth. Stock listed on both New York Boards. Office of the Company, 63 Broadway, New York. 11.8.3.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS, J. J. MORSE, the well-known Proceedings J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Binner of Light at lifteen shillings per year. Parties deshing to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Daston, London, E., Eugland, Mr. Morse also keeps for salethe Spiritual and Reformatory Works published by us.

COLBY & RICH.

AUSTRALIAN ROOK DEPOT.
And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 31 Russell Street. Melbourte. Australia, has for sale the works on Spirituations. LIBERAL IND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

II. SNOWS PACIFIC AGENCY.
Spiritualists and Reformers west of the Rocky Mountains Splitualists 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 prices, by sending their orders to HERMAN SNOW, San Francisco, Cai, or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free,

SAN FRANCISCO BOOK DEPOT.
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HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spirifural and Reformatory Works published by Colby & Rich.

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ROCHESTER, N. Y., ROOK DEPOT.
WILLIAMSON & HIGHEE, Bookselters, 62 West Main street, Rochester, N. Y., keep for sale the Notifical and Reform Works published at the Banner of Light Publishing House, Boston, Mass,

ROCHESTER, N. Y., ROOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall Rochester, N. Y., keep for sale the **Spiritual and Re-form Works** published by Colby & Rich,

WASHINGTON ROOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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The Spiritual and Reformatory Works published by COLBY & RICH are for safeby J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Had, No. 566-5, North 8th street. Subscriptions received for the Ranner of Lightal 3,40 per year. The Bunner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 718 Sansom street, Philadelphia, Pa., will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., is agent for the Runner of Edgid, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colny & Rich.

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ADVERTISEMENTS.

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Descriptive circulars sent free on application. sale by our Agents throughout the United States.

32, 34, 36, 38 Union, and 19, 21, 23, 25, and 27 Friend

Streets,

BOSTON, MASS.

FRANCES M. REMICK,
TRANCE MEDIUM for Spiritual Communications and
Healing of Spirit and Body. 91 Pembroke street.
Sept. 3.—1w*

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IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits . of this Compound will be recognized, as refief is: En. immediate; and when its use is continued, in 63 and onlinety-infections in a hundred, a permanent 63 cure is effected, as thousands will testify. On 63 account of its proven media, it is to do. mended and prescribed by the lest physicians in %. the country for all forms of female weaknesses, Including all displacements and the consequent spinal weaknes c.

In fact, it has proved to be the greatest and In fact, it has proved to be the greatest and has best remedy that has ever been discovered. It has permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craying for stimulants, and refleves weakness of the stomach.

It cures Bloating, Readaches, Nervous Pros-

It cutes Bleating, Headaches, Nervous Pross 643 tration, General Debility, Sierphesness, Drs 643 pression and Indigestion. That technic of hears 643 ing down, causing pain, weight and backache, Is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female

system.
For Kidney Complaints of either sex this Compound is unsurpassed.

This preparation is strongly endorsed. recommended and prescribed by the hest Medical Mediums and Clairyoy. unts in the country.

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VEGETABLE COMPOUND

Is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Sent by mall in the form of Pills, also in the form of Lozenges on receibt of price, \$1.00, per box, for either, "Mrs. PINKHAM treely an swers all letters of inquiry. Send for pumplet, Address as above. "Mention this poper."

No family should be without LYDIA E, PINKHAM'S LAYER PILLS, They can Constitution, Bilionisness, and Torpidity of the Liver. 25 cents per box.

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THIS Invaluable Nerve Food has been tested and approved by more than 100 New England Physicians. It is an immediate, permanent and infallible care for Sick, Nervous and Rillous Herdaches, Epideptic Fite, Dyspepsia, Liver Trouble . Negvous Prestration, Stochlessness, Vertigo and all Nervous Disorders. Is an unequalited Tonic for the whole system; to new and nouribles the Nerve Tissies, and imparts insting vital force. It should be at hand in every household. Urge your Pringist to get II, or we will mall II postfuld on receipt of pake, 5acts, parbox, 6 hoxes \$2.50. Send for Authentic Proofs,
Address, H. F. THAYER'S, CO.,

The Closing Meeting

SHAWSHEEN RIVER GROVE

Will, be held Sunday, Sept. UB, 1881. We have

W11.1. be held Sunday, Sept. 11B. 1881. We have made special arrangements for trains for an hym Beston and Maine Depot at 9 a. M. and 130 r. M. Treins will leave Lowell 10 a. M. and 130 r. M. Treins will leave Lowell 10 a. M. and 130 r. M. Treins will stay. M. Theory of the say M. Haverbillat 910. Will leave the Grove at \$30 r/M. III/Urains stop at way stations.

Rond's Band, of Epidese Saged Concepts.
Hen, Warren Chase of Caffeed S. Hr. J. H. Currier of Boston, Mrs. Nelle Nessonal Fosten, Mrs. H. W. Cushman of Metroes, Prof. J. W. Cudwell, 2011 the wordering Darthisom Clessing Meeting.

Refreshments for sale at Grove.
For full particulars, see small fulls:
Sept. 3. DR. A. H. RICHARDSON, Majunger.

Camp-Meeting AT NICKERSON CROVE,

Harwich, Mass., Cape Cod. TME Spiritualists of Barnstable County will hold their Annual Camp-Meeting, commencing Aug. 20th and closling Sept. 5th, Several prominent speakers are emugad to address the Meeting. Thekers can be obtained at the principal stations on the Old Colony Radicad at reduced rates, and a cordial invitation is extended to all.

Per order of Counnities. W. B. KELLEY, Secretary, Harwich Port, Aug. 18th, 1881. 2w. Aug. 27.

The Great Ridney and Bladder Tonic.

CURES inflammation or Catarrhof the Bladder Diable test, throuthence or Retention, Gravel, Sediment, Brick Dust Deposit, Stone in the Bladder, Stricture, Marons or Purulent Discharges, Discusses of the Prostate Gand, Bright's Discass. It cannot be too highly recommended to those of either sea utilisted with any discass of the Ridneys or Bladder. Price per halfel \$1, 6 for \$5. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U.S. THE VICAL REGENERATOR,

NORMAN'S

NORMAN, 238 W. Washington street, Chicago, 111, Sept. 3. – 7teow

PARTNER WANTED, I N a fine bearing Orange Grove and Hotel. Lecation the most beautiful and healthy on the Guif Coast of Florida.

A most negativitial and heading on the built Coast of Florida, Lady and Spiritualist preferred.

Address M. C. DWIGHT.

Orange Bluff Hotel.

And Gulf Coast Real Estate Agency.

Aug. 13.—dwis Ciene Water Harbor: Fla. SAN FRANCISCO.

ANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 216 Slockton street, vv. 15,-18tf MRS. A. S. WINCHESTER, Psychometric, Chirwoyant, Chairmodent, Rapping and Trance Modum. Examination of Minerals a shealthy. Letters by mail from lock of hair or pilotograph, \$3, 733 Bush street, Address letters, Rox 1957, San Francisco, Cab. June 4.—1stf

KIRMISS Is an absolute and Triest-stible cure for Drunk-Price per hottle 31, its of Opium, Tobacco and Narcotles, Price per hottle 31, it for 35, Address NEW ENGLAND MEDICAL INSTITUTE, 24 Trement Row, Boston, U. S. May 14, - 1348

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LIFE-HISTORY OF OUR PLANET.

BY PROF. WM. D. GUNNING. The story of Creation has been told in works inicialed for the general reader. This work is addressed to the same class, but is not written in the velocity popular schence. Yelloth, Hustared, Prices 4, 269 postage 10 cents. For sale by COLITY & RICH.

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LUTERATURE AND ART Conducted by H. P. BLAVATSKY. Published at Breach Candy, Bembay, India.

Andy number just received.

Subscriptions will be taken at this office at \$5.00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of £1 per annum, post free, can be forwarded direct by post-office orders to "The Proprietors of The Theosophist," at the above address. Single coples for sale by COLHY & RICH at 50 cents each, sent by mail postage free.

The Development of the Spirit After Transition, BY THE LATE M. FARADAY. THE ORIGIN OF RELIGIONS.
And their Induced Spice the Mental Development of the
fluman Bace. Trinsdelled at the regiest of a Band of
Ancient Philosophers, by the late M. FARADAY, of England.

Paper, 10 conts.
For sale by COLBY & RICH. Rules and Advice

For those desiring to form Circles, where Media may be developed, through whom they may commune with Spiriterlends; together with a declaration of Principles and Bellef, with Hymns and Songs designed for Circle and Social Singing. Compiled by James H. Young.

Paper, 48 pages. Price 15 cents, postage free.
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no more.

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

All Assour angel visitants desire to behada natural flowers upon our Circle-Room table, we solid donations of such from the friends in earth-life who may feet that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

We invite written questions for answer at these

seames, [Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays, [Miss Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, LEWIS R. WH.SON, Chairman,

Memiges given through the Mediumship of Miss M. T. Shellumer.

Scance held May 24th, 1881.

Invocation.

Questions and Answers.

CONTROLLING SPIRIT, —We will now consider your questions, Mr. Chairman, QUES,—Do evil spirits have power in the spirit-world to annoy good spirits, as they do here?

ANS.—There are spirits whom you would doubtless call evil, from the fact that they have no lofty aspirations. They are not good; they do not desire to become better or to grow better; but are contented with their lowly and undershiped conditions; they do not look for anything higher, while, at the same time, they do not seek to injure others. There are sprits who are more positively evil, insomuch as they are actively engaged in seeking to injure others, to bring misery upon their fellow creatures. Possessing great energy and a large amount of will-force, they have the power to exert their energies in a direction where they can work positive injury upon others. There are spirits whom we should call good, for the reason that whom we should call good, for the reason that they seek not to injure others; they wish no one harm; they have never fallen into temptation, and have lived kind lives. Again, there are spirits who are more actively good; those who are continually seeking to benefit and instruc-others, finding their own exaltation and happi-ness in the good which they work out for their fellow-creatures. Questioning not whether an-individual is humble and mean or high and exindividual is humble and mean, or high and ex-alted, if that individual requires assistance or meeds instruction, these spirits are ready and willing to furnish it to him. They are the exalted and the pure. Active, yet evil disposed spirits, have the power to amony those good spirits who live in their own daily peace and spirits who live in their own daily peace and enjoyment, but are not spending their time in assisting others. These evil disposed spirits gather around and send out an influence which strikes upon the good spirits unpleasantly, giving them uneasiness. Those exalted, pure-minded spirits who return to earth to uplift the fallen, to strengthen the weak, to benefit the lowly, may become annoyed through the machinations of evil spirits, for although these evil-disposed spirits cannot exert their influence upon the exalted, they can exert it upon those humble individuals in the form, I have been seeking to manifest, or rather to whom the good spirits seek to bless and benefit. whom the good spirits seek to bless and benefit.

In this way the evil ones for a time annoy the good, but not in the spirit-world proper. There the high and exalted are never annoyed by the influence of the evil-disposed; for, as the sun of old home where we used to live in childhood's days of the dear the spirit which is alone, and know how sad she feels, how homesick, and how she pines for the dear old home where we used to live in childhood's days of the spirits and the spirits and benefit when she is alone, and know how sad she feels, how homesick, and how she pines for the dear old home where we used to live in childhood's days of the spirits and bring the spirits and day is far above the tiny grain of sand which sparkles and shines, but is of small moment compared to that glowing orb, so those grand and glorious spirits who work for the elevation of mankind are so far above the evil-disposed that they can work them no harm. The grand and lofty have the power to bind down the lowerones and keep them in subjection until they become desirous of living purer and better lives.

Q.-How long does the state of unconscious ness last at the time of death? A.—The state of unconsciousness at the time of death varies with the organizations of different individuals; also with the different condiand many and a size with the universit condi-tions which individuals have around them. Many who pass out from the mortal form be-come conscious immediately; there is no period of unconsciousness to them. Others may con-tinue in unconsciousness for an hour, a day

or a week, and so on, from weeks to months, from months to years. Q.—Does any one remain eternally unconscious after death!

A .- Certainly not. To remain in the unconscious state eternally would be equal to soul-annihilation. It is not possible for a spirit to lapse into unconsciousness and remain so through all time; if so, how could it be possi-ble for man to progress forever? The law of progress demonstrates that every soul is al some time aroused to full and vital consciousness, such as it never has known while exist-ing in a mortal form. It becomes so quickened into life and activity of being that it must of into life and activity of being that it must of necessity spring forward, press onward, grow upward. There is no such thing as eternal unconsciousness. There may be a lapse of consciousness for a long period, but even then there is an inner working of the soul-principle, which will at some time burst forth and make itself known. which will at itself known.

Daniel P. Faulkuer.

I feel somewhat distressed in returning. There comes a pressure upon the brain which is unpleasant, but I desire to speak. I have had it in my mind for a few months past to return to this place and manifest. It is several years since I passed out from the mortal, at the age of sixty-six. I must say that I was unconscious for a short time, but before long I became aroused to my condition and surroundings. I found myself outside of the material body, found myself able to look around and take cognizance myself able to look around and take cognizance of things and appreciate them much better than of things and appreciate them much befter than I had long been able to do, and I was glad to find myself free from the old body, free to do as I would like, to go whither I should desire, to look around me and ascertain what were my conditions and surroundings. I experienced sixty-six years of mortal life, and I feel to say that I found some injustice and wrong-doing. After I had passed from the body and could look back and reason upon things more clearly, I had a desire to pass away from earthly things entirely—to remain apart from physical life. However, as the weeks and months sped on I changed my mind, I began to look back again to earthly scenes, to old associations, to old friends whom I knew in the body, and began to feel a new interest in them, and so found my-I had a desire to pass away from earthly things entirely—to remain apart from physical life. However, as the weeks and months sped on I changed my mind, I began to look back again to earthly seenes, to obli associations, to old friends whom I knew in the body, and began to friends whom I knew in the body, and began to searthly seenes, to oblid associations, to old friends whom I knew in the body, and began to friends whom I knew in the body, and began to seen the my store on Main street, in Glouderland the look of diffing back to old familiar places. At last latention of the spirit from the body, and I was not long confined to business until my sickness, and myself and family are well below the spirit from the body, and I was not long to the spirit from the body; and I feel that I withdrawal of the spirit from the body; and I feel that I withdrawal of the spirit from the body; and I feel that I withdrawal of the spirit from the body; and I withdrawal of the spirit from the

Priblic Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montsomery Place, every Tresday, and and the hearts of some mortal here below, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing to expension time the concentration of the scance, every the sold of the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing to expension time necessity. The public are corribulty in the first in the second whether for good or evil—consequently those who position the earthly sphere in a must be digitally to do so. I shall come to my friends if they do with the public are corribulty in trified.

The Messages published under the above heading indirected that sphrits carry with them the characteristics of their earthly sphere in a must be a conscious individual, possessed of life humoral, and desirous of sending some truth deep lamber at 3 o'clock pieces of some mortal here below. If I can do this in any way, I shall be glad to do so. I shall come to my friends if they do with my spirit-life. It is good and agree-span shall be able to say all things were for the best; all was well. I think it is a conscious individual, possessed of life humoral, and desirous of sending some truth deep lamber to the hearts of some mortal here below. If I can do this in any way, I shall be glad to do so. I shall come to my friends if they do with my spirit-life. It is good and agree-span shall be cardiny species to a light consecution of the same corribute for the hearts of some mortal here below. If I can do this in any way, I shall be glad to do so. I shall come to my friends if the whole the concerns my nearest friends, and I time to know it; I am there; that the old man has not passed to do so, I shall come to my friends if the dewind my spirit-life. It is good and agree-spin to the passed of them I am there; that the character is a different to speak of them in the character in an unit of the man has not passed to do so.

George W. Gates.

I do not know why I should come here. At first I felt that I would like to come and speak, first I felt that I would like to come and speak, for I was given such a glowing description of this place and of the spirits who had been benefitted by coming that I felt perhaps I should receive benefit if I came. It is more than nine years since I went from the body—went from no disease, or accident, but from my own act. I was tired of life; tired of remaining in the body. I do not know that I can give you any particular reason why I was so tired, but there seemed to be a fatality pursuing those who belonged to my family. I do not know why it was, but many a one connected with me committed suicide. I have met some of them in mitted suicide. I have met some of them in this other life—they do not seem entirely happy and at rest; they are rather inclined to be rest-less, like myself. I wish to know the cause of all this. I am inclined to taink it was trans-Author of life, Revealor of all things through time and eternity. Controller of all destinies, thou who art ever the friend and benefactor and glide of humanity, the returning hours draw us cless to thy kingdom of love and light, that we may feel the glorious rays of thy firth streaming down within the heart. On! may we ever feel to bear upward unto three, our soigs of prates and grateful thanksgiving for all that thou hast becomed upon humanity. May we ever feel and realize what it is that we have received from thee; received in all the fullness and tehness of thy beneficent love and tenderness: life, light and being consciousness and intelligence, reason and all it contains—the power to go forth and to take note of whatever is displayed before us that we may gather all things up within ourselves, chalorate them into our own unfoldment. May we ever learn that we are thy children; inheritors of a grand and outspreading fundorability, that there is no death for the soul, no eramping chains for the powers within; that there is continual growth and upward advancement; that we may become enriched in spirit, and become unfolded to receive still higher and better things, and to understand more of thee and thy eternal laws.

Any controller of all destinies; thor who are less, like myself, I wish to know the cause of all this. I am inclined to taink it was transmitted from one to another—I mean the inclination to commit suicide; to put one's self out of cartfuly existence. But, speaking for myself and for those connected with me, I will say that we have found ourselves lin another existant of earthly existence. But, speaking for myself and for those connected with me, I will say that we have found ourselves line and the hard that we have found ourselves in another existant on the received and real and tangible as this; and we have found ourselves in another existant on the foundation of them are retiring to commit the commit suicide; to put one's self out of earthly existence. But, speaking for myself and for those con to perform hard work there, until I feel that I am about tired out, and want to get away from this mode of living. As I find that I am existing in a natural world, I wish to understand something concerning it; I wish to get away from material lifeentirely, so that I may appreciate and enjoy, if such a thing is possible, this spirit-life. I have been advised to come here and speak, and so I do, although I cannot see how this little act will benefit myself or any one else, unless some friend of mine should learn that I have come back, and should thereby become interested in this spiritual knowledge. I send my greeting to my friends, and edge. I send my greeting to my friends, and would say to them that I have been with them at times. I have seen their actions and known their thoughts. I cannot say that it has benefitted me any, but yet it has done me no harm. I send them my regards. I shall be glad to do them any good that I can, if I am capable of do-

them any good that I can, if I am capable of doing any good.
I wish to say now that I am here to make a clean story of it, that I put myself out of mortal existence with a pistol. It was a strange way of proceeding, for I placed the instrument in my mouth and fired; the ball entered the upper part of the skull and I passed on immediately. My poor sister found me in that condition—or rather found the old body—and I was sorry to see that I had caused her so much sadness and distress; but that is of no avail now. I come back hoping to be of some benefit to others, or else to gain some for myself. I was from that part of Morristown, Vt., which is called, or was, Cady's Falls. My name is George W. Gates.

Annie E. Carcy, to Mary A. Storer.

I wonder if every one is as anxious to come back as I am. I do not like to take the place of any other, but I have tried so many times to of any other, but I have tried so many times to come that at last the gentlemen present have assisted me. I have a cousin in Philadelphia who is a poor working girl. I was one myself. We lived together for a few years, working day by day, and sharing our little room at night; and we became very much attached to each other. I was left an orphan at a very early age, and resided with my cousin, my uncle and aunt, until uncle passed away to the spiritworld, when cousin Mary and myself were obliged to labor for our subsistence. We left the dear old home and went to the city, and after a little time succeeded in finding work; so we roomed together for about four years, days. I know she sometimes thinks of me, and wonders if I am happy and at rest. She almost envies me the quiet and peace of the grave. I wish to say to her—and I feel that perhaps my message may reach her eyes—I am not in the grave; there is quiet and peace there certainly for the body, but the spirit soars aloft, and may become happy and peaceful if it so desires. I have a beautiful home. I have found mother and father and Unele Charlie; they all send their love to Mary and her dear mother; they and father and Uncle Charlie: they all send their love to Mary and her dear mother; they are all interested in their welfare. We all come to bless our dear one for her goodness, for her kindness of heart. I have been with her when she has written home to her mother, enclosing to her the little which she could save from her scanty earnings. I have visited dear aunt Susan, always in company with my cousin, and have felt strengthened and refreshed by coming into the old surroundings. I feel that through coming back to this place I shall gain power, and that perhaps I shall be able to come to some other nearer home. There is a medium, a gentleman in Philadelphia, whom I have sought to control several times. I have almost succeeded each time, but lost power before I succeeded each time, but lost power before I was able to give expression to my thoughts, Perhaps by coming here I shall do better and gain power, so that when I come in connection with that medium's spirit-guides I may be able to send through them messages to my friends in the city. There is so much that I wish to say! but I find myself losing strength, therefore I must give way for a time. I send my love and the love of all my dear ones. I would like to tell of my spirit-home; but if Mary wil look around her in the dear old place when she again goes there this summer—at that place where we used to go, where we used to spend many a happy hour—if she will look around the beautiful spot, and fancy a bright and cheerful dwelling erected there, such as we used to any we would desire, she can get some idea of my spirit-home. Some day I know we shall be able to welcome her and aunt Susie, and we shall all live together in peace and happiness. My cousin's name is Mary A. Storer. My own passe is Aunio F. Capay. name is Annie E. Carey.

F. W. Winter.

I felt as happy and bright as a lark at early morning before I tried to come in. I felt just as strong and active and chipper as I used to in my old days, and that is saying considerable; but when I attempted to speak I felt an old numbness creeping over me, as though I had lost my feelings and powers. I lived to a good ripe age, and for many years—in fact, for all the years of my life from childhood up—I was active; my face and form were seen constantly going about my business until within a short time of my death. I had what is called a paratime of my death. I had what is called a paralytic shock, which bonumbed my powers; and in a short time, just as my friends had begun to think I was rallying and growing bright and strong, for an old man, I had a second stroke,

John Kennedy.

[To the Chairman: Well, sir, you are a stranger to me, but I was used to meeting with strangers. I trust you will not consider me an intruder. You seem to have all sorts of people here, and it takes all sorts to make up a world; so you must have a little world here in this place. It is a good many years since I went out—that is, since I died—and gave up the old body, which was not so old after all, but it was worn out, wern out by hard labor, mental and physical. There was too much friction, so the old machine gave out. But as I found myself provided with a new machine, one that I could handle pretty well, considering all things, and taking into account the strange and varied life which I had led, I determined to set to work over again and see if I could not accomplish something that would be of credit. Well, I have been trying to do this, but I do not succeed to my own satisfaction; I am not able to perform that which I desire, so like all the rest of these poor devils I am drifting back here to see if I cannot get help. I have friends in San Francisco; I am not sure whether I shall meet them through this channel or not. Possibly not, but I hope I shall, for it will be to their interest to give me a hearing. I wish to speak to them concerning themselves. I know it is not, a very In rough this channel or not. Possibly not, but I hope I shall, for it will be to their interest to give me a hearing. I wish to speak to them concerning themselves. I know it is not a very elevated business for me to be engaged in that of seeking the material welfare of any one. I know very well that I had much better be looking after the spiritual portion of life for myself and my friends, but you see I cannot help it, I cannot resist dabbling in these things. I have an inclination for it, which seems to drag me back; and so I enter the oflice of more than one and look about to see how things are going. When they are good, I am satisfied; when they have a bad showing, I am dissatisfied.

I do not expect all to be sunshine, but it troubled me to see my friends bungle when they attempted to do anything, and then I felt that I would like to give them some advice. I

that I would like to give them some advice. I think I can set them pretty straight if they will let me; I think I can guide them if they will give me the power by desiring my presence. They know in what I was interested when here. I am not going to speak of it in this place, for it concerns not the public, and my mortal friends would not like it; consequently I am hushed on that subject. I am told that I should be looking for something higher to benefit my fellow-men spiritually. It may be so, but I can-not see it yet exactly. I have a glimmering of these things, but not enough light to be of use; and I feel that my work is not yet accomplished in the other way.

well, I have come and have spoken. I do not know that it will result in much good, but I hope it will. I feel that every one who comes back from the spirit-world must receive some benefit and feel that every fine. spirit-world must receive some ben-efit, and I feel that every time you receive a spirit message, or listen to a spirit who comes back, you are assisting some one through them, the communicating spirit or some other near; and perhaps you are receiving something for yourselves. There seems to be a law of give and take; of reciprocity; and I trust I shall be able to at least perform as much good as I re-ceive. John Kennedy.

Séance held May 27th, 1881, Questions and Answers.

CONTROLLING SPHEET.—We are ready for your questions, Mr. Chairman.

QUES.—Does not every individual upon earth receive, in a greater or less degree, assistance from the spirit-world? and if so, does not the recognition by the recipient of the source from whence assistance is derived increase the ability of the maint to aid made guide him?

ity of the spirit to aid and guide him?
Ans.—Every individual in the earthly form Ans.—Every individual in the earthly form possesses one or more spiritual guides; these guides can and do exert an influence upon their charge; indeed, the entire universe is alive with spiritual intelligences acting and impinging upon one another; that is, their arras blend together, so that their thoughts may even come in contact and influence each other. If an individual is engaged in any particular pursuit he is assisted by spiritual intelligences who are interested in the same department of labor; and among these intelligences there will be sure to be found one or more who will become able to exert an influence upon that individual, whereby they can impress and direct him and whereby they can impress and direct him and his movements. Recognition and appreciation of these services will assist the spirit-guides or helpers, for this recognition and appreciation will awaken gratitude in the mind and the heart; it will allay pride and arrogance of feelspirit into a more exalted condition, thereby strengthening the individual's spiritual help-ers; it will bring to them that grand power and ability whereby they may perform their labors with the individual on earth to much greater advantage to themselves and to man-kind generally.

Q.—Frequently it is said by a spirit that he is

not permitted to do a certain act, or give in-formation respecting certain things. By whom or what is he thus controlled; by a guardian, or by the laws of nature governing the spirit-

A.—We speak of natural laws, but what do we understand by the term? Simply this: that there are laws comprehended in nature which act and react in uniform, the secret spring of which we can neither see nor understand; but we claim, from our present standpoint, that all laws have a designer, a controller, and must, of necessity, be operated by the will and wisdom of the controller. A spirit returning into contact with physical life may possess information of events which are to occur, but he may not be permitted to give that information to mortals; he may be restrained by what your questioner terms natural laws; that is, he may feel these laws pressing upon him, retarding his utter-ance; but these laws are set in operation in this particular direction by the great Designer behind them. The spirit may again be deterred from extending his information to those he comes in contact with on earth by higher spirits; exalted intelligences who perceive that the information imparted would bring more harm than benefit upon those on earth. You may well believe that information which it is liest for you to know will be imparted by spiritual intelligences: but knowledge and information which you had better not receive will be withheld by those who are wise and just and tender in their manifestations to those of

John Leathers.

[To the Chairman: 1 tried to come, sir, at your last sitting, but was unable to manifest, and a gentleman who seems to control the actions of the spirits to a certain extent upon the other side promised me that I might come the other side promised me that I might come first to-day, and I am on hand, for I feel anxious to bring my message back to earth. I passed on from the mortal life early in 1872, and have been steadily seeking to acquire information since that period of time. I did not suffer as I passed away. Death came to me suddenly, but very gently, like a dear friend coming to pay me a vist. I arose in the morning, went to my early morning vocations, entered my barn, performed my labors and returned to the house; I felt a little uneasy, a little uncomfortable, nothing distressing whatever; however, in a few moments I found myself standing outside the physical form. It was a gentle, quiet withdrawal of the spirit from the body; and I feel that I was indeed privileged to be thus taken away, when so many have to suffer terribling the beauty of the series.

world, and that my labor must also be contined principally to that world. I have met friends who passed on before me; they welcomed me, and I may say they assisted my spirit from the body, and by their gentle, kindly influence, eased my last moments on earth. I send my greetings to all my friends; I assure them I am satisfied with the spirit-world. More than lifty years did I live in the mortal form, many of which I labored. I had strange experiences, although my life flowed along naturally; yet I had strange inward experiences, which I understood not. Since I have entered the spirit-world and have learned of spirits which I understood not. Since I have entered the spirit-world and have learned of spirits—have become acquainted with my own interior being—I have explained these things to my satisfaction. I send my love to those nearest to me; I assure them I shall ever he happy to return to watch over, guide and influence them to the best of my power. I shall be very happy to know of their moving along prosperously and peacefully; I shall he most glad when I can welcome them to my new home—to my heautiful place in the spirit-world. I resided in Jaffrey, N. II. My name is John Leathers.

Mrs. Laura M. F. Thaxter.

I trust my friends will not wonder and ques-tion why I come here to make myself known. Did they stand outside the mortal form and become acquainted with the strange spiritual sur-roundings which I have known since my deroundings which I have known since my departure to the eternal world, they would indeed hasten to avail themselves of any and every opportunity presented of returning to communicate with their loved ones who remain in the form; and so I come here, trusting my message to the waves of truth; and I feel that it will be received as a message from that loved one who has passed from beyond the shadow of earthly time and sense, and has entered the eternal world, there to live forever. I have looked around me in the spirit-world and found so much that was at first incomprehensible, which I could not understand, that I felt my ignorance keenly. I could not realize the true naturalness of the new life; I could not at first adapt myself to it; but when I was welcomed rance keenly. I could not realize the true naturalness of the new life; I could not at first adapt myself to it; but when I was welcomed by spirit-friends, angel ones that I knew were kind and loving; when I was instructed by them in the mysteries of spiritual existence; when I was taught that life is real and palpable, that the earth-life is shadowy, and spiritual existence the real substance, then I felt that it would delight me could I convey this information to those I had left behind. Earthly things now have almost faded from me, save when I come back to some friends and stand beside them, seeking to manifest and make my presence known and my affection felt; but when I am in the spirit-world, and earthly scenes have faded away, they are like shadows, and the spiritual are the real, the tangible; to be felt and handled and seen—they are to me really things of substance. I wish my friends to accept my love and my sympathy. Tell them, if you please, that I am happy in the spirit-world; that I am free from pain and weariness; that I am anxious to convey to their hearts a knowledge of the hearniful spiritual life where we that I am free from pain and weariness; that I am anxious to convey to their hearts a knowledge of the beautiful spiritual life where we shall meet by-and-by and dwell together in unity. If they will give me opportunities of returning freely, so that I can communicate to them, I shall be most happy to bring to them such knowledge and information as I have derived since my passage to the other life. I do not feel free to speak here to the extent that I would like to sometime in private; and I trust that I shall be granted opportunities to give that which I feel will be of lasting good. My name is Mrs. Laura M. F. Thaxter, I was the wife of Sydney W. Thaxter, of Portland, Mc.

Solomon B. Parker.

[To the Chairman:] I was an old man, sir, when I was called from the body, for I lived on earth more than sixty-nine years. It is a short time only since I passed on. I believe, in fact I know, it was early in February last; but I have been striving to return, to assure my friends of my power to do so. I feel a little cramped and limited, but yet I know that I shall throw these things aside—for so I am told—and that I shall very soon be able to appreshall throw these things aside—for so I am fold—and that I shall very soon be able to appreciate my new existence. I have been forced to look back over the many years of my mortal life; all its experiences have come up before me, one by one—some of them bright and shining, others dark and shadowy—and I have looked them over, and have sought to reason upon them. I can assure my friends that this seems to be the lot of overy spirit in passing to assist others who are in need of assistance. I may not be heard from soon again, or I may; I cannot tell. I feel that it will be a privilege and a blessing to me if I have the power of returning occasionally to spread abroad evidences of spiritual life and the immortality of the soul; and if I find that this can be done, I shall hasten to avail myself of all opportunities. I resided at one time in Roxbury, but for the latter part of my life I was a resident of West Townsend, Mass. I have friends in those places, to whom I trust my message. My name is Solomore I Royley in the state of mon B. Parker.

Annie Mayo.

Sometime ago, I should judge it was nearly three months since, I visited a spirit-circle for the purpose of acquiring information and instruction how to proceed to control a medium and manifest to mortals. At that time I was advised, or invited, I hardly know which, to vieit this place and speed through the medium advised, or invited, I hardly know which, to visit this place and speak through the medium. I have just succeeded in coming. My name is Annie Mayo. I was twenty years of age when I passed to the spirit-world. I do not know much concerning the spirit-world. I never received any instruction about it while in the form, but I seemed to have an intuitive knowledge. form, but I seemed to have an intuitive knowledge that it was possible for spirits to return and watch over, guide and influence their earthly friends. There was a great deal of sadness connected with my departure from the form. I speak of this not because I desire to, but I feel it will be best to identify myself to my friend. As I remained in the form the last few months of my existence I became weak and weary; I became a victim to a waring disease which you became a victim to a wearing disease which you call consumption, which, however, speedily set my spirit free. At the time, or rather just previous to that time, I was making preparations for my wedding-day. My anticipations for the future were, of course, pleasant and beautiful to me; but the summons came, and I was called to me; but the summons came, and I was called to the spirit-world. I was buried in the robe which I designed for my bridal dress. I speak of this, that my friend may know I have returned. Previous to my departure, as my friend was seated by my side, holding my hand, I said to him: "William, I feel that I shall never get well; I feel that I shall pass away from this life—and I always felt from a little child that good angels can come back and watch over their mortal friends who remain on earth. If this is so, I shall come back to guide and guard this is so, I shall come back to guide and guard you.

to a spirit-circle in the far East. I attended that circle, and was assisted by the spirits gathered there to take possession of the medium. My desire was simply to learn something concerning the laws of spirit-control. I was kindly received and welcomed and given advice; and I wish to say that since that time on two sense.

received and welcomed and given advice; and I wish to say that since that time, on two separate occasions I have been able to make my presence felt by my friend in the mortal; so much so that he now feels that I am beside him, his guardian spirit-friend.

I wish to send my love to my friends everywhere, particularly to the one of whom I speak; I wish to assure him that I have at last returned and have manifested. He told me, before my departure for the spirit-world, he should read the Banner of Light for one year, and if he could receive from me or from any one he had ever known, one little word that would assure him that spirits can and do watch over their earthly friends, he would study into the subject and investigate it, and if he found it true, live up to it all his days. I hold him to that promise, and I feel that he will fulfill it to the end. My friend's name is William Morris; he resides near Oakland, Cal. resides near Oakland, Cal.

Richard Martin.

Richard Martin.

Time speeds along, and as the months roll by I ask myself, Why is it that I cannot manifest at the public resort of spirits in Boston? At last I am satisfied; my question is answered, for I am here. And now that I have come, I feel that, after all, I cannot give expression to all I desire to give, for there is so much pressing upon me. I feel it important to come into communication with my friends, and I trust that they will seek out an avenue through which I may return and communicate with them. This is not the time nor the place for me to speak as I desire; but I come here to send out my few words, that they may awaken the attention of my friends, and also that they may assure those friends that I live, and because I live they shall live also; for if there is annihilation for one there must be for all; and if one spirit lives intelligently, consciously, in an eternal world, all must do so. I lived in Boston for forty years. I was well known around certain parts of the city. I have many friends in this city whom I would like to meet and greet, and I send them my remembrances and regards, and live in hope that the future will bring me closer to them. I lived in the body for sixty years and upwards. I left this country for a visit to England; but I passed away, or died, before I could return. I died while visiting the old country, and so I return across the great waters to send my greeting to my friends; to assure them that I have entered a beautiful country that is very homelike and sweet; where all my earthly companions are assembled—not aged and wornout in appearance, but strong, active and fresh looking. They have given me great strength and knowledge, which will be of benefit to me as a man. I believe I appreciate what has come to me in the spirit-world. I have much to learn. I have much to learn way that are of no service to me, but rather they are a pack which retard my onward movements. I am willing to lay them aside as I

Benjamin Hathaway.

Sounds of music and of prayer, and the scent of flowers are all grateful to my senses; they seem to beckon me here, and to invite me to make myself manifest. I am eager to do so. I am longing to return and speak to those who remain in the mortal form, to tell them that the old man is alive; that he is strong again; that he is ready to come heel, and give them that he is ready to come back and give them all the assurances of immortal life which they require. I was an old man in the body; my powers, my forces of the physical gradually dropped away from me, and I merged into the spiritual condition. I feel that it is good to be here in the spiritual life; I feel that it is good looked them over, and have sought to reason upon them. I can assure my friends that this seems to be the lot of every spirit in passing out—to look over its past existence and to see itself as it really is, not as it seems to be. I ampretty well satisfied with my present surroundings; they are comfortable and pleasant. I have no complaint to make, only I learn that there are brighter homes and purer conditions, even, beyond mine, that I must press on till I enter those places of bright abode. But I cannot resist the inclination to come back to earth, first, to announce myself to my friends, to tell them that I have arrived safely upon the brighter shore; that it is no dark and lonely journey, but a beautiful passage over to a fair country where all is bright, where loving faces await to give you welcome. So I have found it, and I believe every one else may find it so, if he or she desires. I send my love to my friends. I thank them for their kindness and their attention to me. I appreciate, I believe, all that has ever been done for me, and I trust that it will brighten my spirit and spur me on to assist others who are in need of assistance.

I may not be heard from soon again, or I may:

I mere in the spiritual life; I feel that it is good to pass through earthly experiences and to gain what knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge we can as we go along from day to day, for I find that knowledge and experience are useful to us in the spiritual life; I feel that I is perience are useful to through her with that great Father above. And so I am happy; but I do not wish to be a hermit or an anchorite; I wish to be of use in the world. If I can give any friend or any one who knew me not, any evidence of spiritual life, or if I can bring to them any crumb of comfort from the immortal world, I shall be all the above the call was a me and I shall be comfort from the immortal world, I shall be glad to have them call upon me, and I shall be ready to respond. It is scarcely eleven months since I passed on from the physical life, but I feel as though I had lived for ages in this new world. Indeed, as I look around me things become familiar, and I can understand that I have witnessed these scenes before. I am told that during hours of rest, when the spirit was weary with struggling and with the turmoil of outward life, my friends upon the other side. weary with struggling and with the turmoil of outward life, my friends upon the other side would draw me away from the mortal and bring to me strength and encouragement in this spiritual sphere. And I can believe it, for I recognize objects and places in the spiritual world which I am sure I must have seen before. My name is Benjamin Hathaway. I lived and died in old Plymouth, Mass.

MESSAGES TO BE PUBLISHED.

May 31.—George S. Stephens; Mrs, Sarah Halo; Carrie ane; Charles Emerson. June 3.—Oliver B. Eldridge; Mrs. Reuben Jeffrey; Samel W. Young; Capt. George Taylor; Mattie Williams; high Phompson

uri W. Young: Capt. George Taylor; Mattle Williams; Abigail Thompson.
June 7.—James S. Havold; Agnes Brown; Henry Pope; Heury S. Laket Nina, to her medium; Henry Aphn.
June 14.—Israel Boothby; Mary M. Sargent; Eben Wood; Capt. Albert French; Fannle Wright.
June 21.—Aggle Davis Hall; Lillie Harding; Barbara Wood; Willie E. Sprague; Helen Kinsey; Nellic, to Mr. W. H. Rudd.

Spirit-Message to Thomas R. Hazard. My DARLING HUSBAND—What joy thrills my being, what gratitude to the great designer of life is mine when I feel that I can so frequently and so beautifully come into communion with your spirit and realize that we are never separated. Death does not take away the loved one; it only draws kindred souls closer together. I was near to you before the decease of my physical body; I am closer to you now. Then the tabernacle of flesh presented somewhat a barrier to the free communion of spirits; now I am close to your spirit, and can become enveloped in your own aura and blend with you as one; and I rejoice when I realize these things and know that we are evermore united in bonds of love. My husband, great times are upon us, grand revealments are to come to humanity. You have seen much in your day. These things have been given to you that you might be like one crying in the wilderness of doubt and igno-

one crying in the wilderness of doubt and ignorance—Prepare ye the way for the coming of the angels; make their paths easy and straight. I feel and believe that a happy day is to come upon earth, a happier day than has ever been hefore. This is but the dawn; neither opposition nor ignorance can hold it back. It must come to bless humanity with its golden light and glory. Mankind shall yet sing with triumphant joy that the sting of death has been removed and the stone been rolled from every sepulchre. From our home in the spirit-world you and I, my husband, will behold the noontide of this glorious day of knowledge, and rejoice to feel

that we have done something—you on earth and myself from the spirit-land—to hasten its ad-

Our loved and loving ones join me in words of affection to your spirit. They ever bless you with their deepest sympathy and soothing presence.

Ever your true and loving wife,

FANNIE.

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Jan. 8.

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The medium who has been the channel of communication with my spirk instructors is Channes B. Kenney, of Brooklyn, X. Y., who is controlled exclusively by two indian spirits; and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spiritife half a century since. Robert Dale Owen, and George Henry Bernard; the latter in this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago."

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The author starts out with the central blea of Pantheistic Delsin—all is God, God is all. It has been sald "Knowledge is guidance; the two combined—Wisdom, . . . Motton is the first element in change—the essence of variety, Love, the unity, and motion, the variety, constitute all existence. Love in unitodied, progressed, and ever progressing. Learn all, and teach no less, Let your best lessons be examples. I live well; learn well; teach well; and love well. Well mate and well cheate, Bo true philosophers now and forevernore. *Religio-Philosophers now and forevernore. *Religio-Philo to J. Wilmshurst.

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BOSTON, SATURDAY, SEPTEMBER \$, 1881.

Lake Pleasant (Mass.) Camp-Meeting. The Season at Full Tide-Record of the Week Ending Aug. 28th Brilliant Address by E. S. Wheeler, of Philadel-phia, Pa. J. Frank Bayter's Wonderful Powers as a Medium - Miscellaneous Items,

Lake Pleasant, Aug. 29th,...The camp-meeting 4s now in the full tide of success. The attendance by cars and conveyance has been on the increase daily since my last letter.

The discourses during the week just closed have been most attentively listened to. The interest of the sessions has been greatly enhanced by the presence of that wenderful medium, J. Trank Baxter, whose descriptive statements of spirit presence; accompanied by the full name and date of departure to the spirits world, have made his name famous over all the world. Br. George H. Geer, of Michigan, delivered two able speeches. The discourse on "The Coming Church" gave evidence of a thoughtful, analyteal and comprehensive outlook upon the relicious world, and was well worth bearing. Mr. Geer's second lecture was on "The Powers of the Soul," which was a speech of a very his to oder of mealt. The lecture called attention to be grained teacher go of the Spiritual Philosophy foliceining persend good in the mentive to the radia deacher go of the Spiritual Philosophy foliceining persend good in the mentives to remain a property and mobile hiving, and that It presents "a great hald of exploration for the carnest student. The specific was greated with hearity applause as he concluded this remarks, and was personally congratulated by many triends.

Mr. E. L. Saxon, of New Orleans, La., delivered the legular address, on the theme, "18 Spiritualism as Religion good on the theme, "18 Spiritualism as Religion address, on the theme, "18 Spiritualism as Religion a been most attentively listened to. The interest of the

child of his remarks, and was personally congratulated by many triends. Mr. Ed. 8. Wheeler's address on " Life as a Fine Arr" was la very remarkable production, and created a protonal incpression. The speech was a coloro (i. poission) and specification of rear beauty and deep publissophical significance; and it is not an examenation to say that the people who were so farting to as to hear the discourse were intensely interested and deeply stirred by the eloquent interacts of the speaker. Mr. Wheeler's the discriminants (2 as to the essential nature and in ction of Art were industriate. So the issential nature and in ction of Art were industriate. So the sential actual of the both peaker and meeting, and cannot be too highly commended.

Mrs. E. L. Seron, of New Orleans, La, read an elaboration and a spiriture of New Orleans, La, read an elaboration.

minicipated. Mrs. E. L. Saxon, of New Orleans, Inc., read an elabor Mis. 1. 1. Shoth of New Oricins, 1.a., read an elan-orate and after essay on the type, "Is Spiriturilism a Religion?" This fully was most condaily received by the andlence, beraremant's extraced carnestness and sincerity, and she held the attention of her auditors as the contrasted the harrowness of the old theologically views with the broad and ever-expanding outlook of a particular said tradition.

she contrasted the ratiowhess of the old the degral by views with the broad and ever-expanding outlook of a rational spintualism.

On suming, Aug., the the weather was all that could be deshed, and a fremendous crowd visited Lake. Pleasant, Mrs. Famile Davis Smith delivered the morning address. This buly is one of the veteran legitimes of the spiritualistic movement. She takes broad and rational views of current theological deliates and see sure spiritualism a movement possessed of great vitality and marvelous possibilities. Her speech was en the "Demanais of the Hour," which theme was developed in a brilliant manner. In the exordina, the speech of the referred to the great change which is now noing on in the religious world; she advected to the grand results of spiritual influx, and exhibited for the artist to cultivate harmony in the home chicle and in social life everywhere. Mrs. Smith should return to active service in the lecture field; her discourses are of a character calculated to advance the cause of rational Spiritualism.

If the affectnoon, J. Frank dayter spoke on "Spiritualism, its Eacts, Philosophy and Famers." The discourse was a scholarly production, and gave evidence of variet research and cancell study. The inciplent stars of Spiritualism were referred to progress in mediumship was cuphasized (crude criticisms against Spiritualism were sharply answered; and the crand philosophical ordook of the most useful lecturers in the field.

philosophical englook of the movement was indicated, Mr. Baxler. Is one of the most useful lecturers in the

Mr. Bixler Is one of the most useful recturers in the field.
The success of the meeting, and the order which is maintained Fere, are toples of conversation by all comers and the ometals of the Association have been personally congratulated by buildleds of people, over the present attainment and future prospects of take their successive as a splittualistic campagnound.
Only now work more remains as the services of next

Cleas ant as a sphiltualistic campegooind.
Ody one week more remains, as the services on next
Sunday, Sept. Ith. will Tring the meeting to a close.
Come to Lake Pleasar Friends, and hear the concluding militesses by W. J. Covide and J. Frank Eaxter,
RECORD OF THE WIER.

MONDAY.

The customary musical treat by the Fitchburg Band was the main teature of the forenoon. At 100 r.M., E. V. Wilson's daughters gave a unique exhibition of their gifts; as mediums from the grand stand. TUUSDAY.

work for this giorious consummation, WEBST-SHAVE

E. S. Wheeler spoke on "Living as a Fine Art." He said, substantially; Art is the application of science to practical things; into art, the application of science to the development of the beautiful. Thave spoken to you of the origin, effect, character, and prospective instence of Spirituraban, which I defined as a fact, a selecter, a philosophy, and a religion. Of that I have termed religion, the something moving within me at the sight of children's happy faces, of flowers, of the aspect of the stars, I would finither speak. The ministry of the beautiful is the voice of God; enfure has been classed as religion, and all true art is divine. The gendy of art is the creative instinct, omnipotent in the infinite soul, and developed more or less in human personalities. Looking back into the past, the student sees as the most prominent feature of the landscape, the Panthenon, home of all the gods, crowning the heights of anch at Athens, so grand so perfect, such an architectural gen, that we to-day turn from the formal lines of Rome, and seek improvement by study of the bowing definitions which extree the substitute of the heavigation of the heavigation is the health to the definition to the content of the heavigation of the heavigation is the health to the definition to these

study of the flowing definitions which evince the sub-tlety of the inspiration which led the Greek to throw aside the compass and trace with the flum sweep of the unaided hand the endless variations of the unending

unamen hano the chatest variations of the thiending curve.

To-day, too, when we seek our models in senipture, when we would most tichly decorate our halls of art and our academies of design, we dig from the mud of the Ther the tracements upon which Greece and Rouse united to exbanst themselves, and setting up these stones, grow reverential toward the past, as we contemplate that matchless betteful.

united to exhanst themselves, and setting up these stones, grow reverential toward the past, as we contemplate their matchless perfection.

Our masterpleres are of a different kind; as we are of another age, we shall not do better in marble, in bronze, or on the canvas; but we look back upon that artistic past as the perfection of materialism; the work of to day is to mold men, women, children, as the ancients chiseled the statue, molded the image and strew the forms of i.e.d heroes and supernal gods.

The characteristic of the artist is the imprehensible aspiration for excellence, and the range of art hispiration, while that is generally supposed. When Rogers molds the common and clastic clay, it is art as much as when Canova struck the marble of Cellini wromant in gold and genus. What was that which controlled the European blacksmith that when he forged the most common status, that was that which controlled the European blacksmith that when he forged the most common status, hinges, chains, or the trappings of a plow, the rude from fabrics became valuable as silver, precious as gold? were contended for as prizes by asthetic noblemen and famous museums, and to-day are reproduced and imitated over and over again in our pretentious high art furniture? In all, it was the spirit of aspiration which made a fine art of the veriest drudgery of the forge, the bread-winning, sordid labor of the shop.

He who makes a horseshoe, turns a furrow, disc a ditch, builds a wall, or does whatever of work, determined to surpass all tormer effort in the ambition for

He who makes a horseshoe, turns a furrow, digs a ditch, bullds a wall, or does whatever of work, determined to surpass all tormer effort in the ambitton for excellence, is an artist equally with him who paints a picture, sings a poem, or charms a nation with his eloquence. He who works only that he may have his wages is a slave, always getting more than he deserves. The unartistic spirit, the lack of thoroughness, the unfaithfulness of the operative—these are the general complaint of the employer, and the disgrace of the employed.

We must dignify our labor, by putting our best selves into it, as France placed her fabries at the head of the world's markets by the glamour of grace her designers threw upon the most common material, that it caught

threw upon the most common material, that it caught e of the world and commanded the ready

the glance of the world and combanded the ready cash of all nations.

Consecration to art is the price of all artistic success. There is art imitation, spurious art and every degree of fraud in all directions. The artist tears away the figment of pretence and the lie appears in all its deformly, and the naked truth in all the glory of its beauty, because pure as the beavens—as the soil which creates, either as God a world, or as man his fabric or ideal type.

or ideal type.

In the spirit of consecration to the better and the In the Spirit of consecration to the better and the best, let us learn to live as becomes those to whom the knowledge of an immortal life and endless progress has been demonstrated. As workmen, as leaders of men, as teachers of the age, the same effort becomes us, not to imitate, not to repeat, but doing to the smallest detail good work for the love of good work; forming good laws for the love of good in itself and to the people; teaching truth for the love of truth, and all to the end of a life shall be in and of itself a creation of ideal perfection.

Next to God and clearest revelation of the divine, is woman, the artist everywhere and always, as the mother of humanity. She may be enslaved, cramped, hindered, in vulgar conditions even; but let her realize for her consolation that she is the creator of the eternal future of the souls unborn; though she may never be able even to speak her ideal, never touch the work she longs to accomplish, in the prayer of her heart, is the prophecy of destiny. What woman, the mother, wills, man, the child unborn, shall be. The mother artist forms within her own soul and body her master-pieces, in the persons of her children; the responsibility is vast, but from her sons and her daughters shall like the heroes, the orators, the singers and the artists in especial, through and by whose linkerited genius the dream of the mother-heart shall be accomplished.

It may not be in marble, it may not be in bronze, nor yet upon the glowing canvas that we are artists but yet in the formation of character, in the develop ment of the good, the true and the beautiful within ourselves, we shall realize the aesthetic vision, and glorify the walls of the house of life with the limnings of the illuminated soul.

Dr. J. H. Currier, of Roston, delivered the adddress. He said, in substance:

The ministry of angels is a glorious gospel to preach to manl ind; if Hightens our pathways and gives us reourage to meet the trials of life. Spiritualism has a most billiant future; its banner will continue to wave under all skies; its truth will be incorporated into the life of existing forms of religious borbersale life will be a leaven which will leaven the whole lump. I feel as though I stand on holy ground, for here brave apostles of Spiritualism have expounded truth to the people. Immortality is the divine gospel. Man has always had an instinctive fallth in this doctrine, even in barbarous ages. This modern revelation is for the odvancement of mankind. Numerous instrumentalities aid in ushering in the new crast pronducut among any ancement of manking. Numerous instituted al-ties aid in ushering in the new era; prominent among these is the Hanner of Light, that glotions old paper which has stood in the front rank of reform for so many years. Other papers have color-rated with the Banner, and thus the good work has been carried on. SATURDAY.

George II, Geer spoke on "The Powers of the Soul."

George H. Geer spoke on "The Powers of the Soul."
He said, substantially:
It seems to be the great end of human effort to obtain happiness; and it is equally reasonable to suppose it can be relained only as it is earned; and in no better way can be relained only as it is earned; and in no better way can we prepare to earn the happiness that all destre than by knowing about that which creates it. We wish to know of this immortal entily by studying its powers and tendencies; and as we understand these we are responsible for the good or ill caused by their action on the individual soul.

We must know of man by studying his powers. One of the first objects for study is found in the human soul, and its power to express itself through matter. It is indeed wonderful when we reflect on the soul as contemplated by Modern Spiritualism. Intelligence is that power of the soul by which it takes cognizance of facts in nature. Intellect is not limited, but from the cradle to the grave finds continuous increase, Learning things daily by mental activity, facts gathered in unful increase in significance to til we discern the philosopher from the childs. We find still other powers as we look about in our experience. We destre (factashin. It is the distraction of the soul to content of the soul to content of the soul to content on the soul of the soul to content of the soul to content on the soul of the soul to content of the soul to content on the soul of the the philosopher from the child. We find still other powers as we look about in our experience. We destre friendship. It is the disjosition of the soul to enjoy the good and the beautiful, for there is an asthetical side to man's nature.

If these powers unfold between the cradle and the grave, is it not logical to suppose that if the soul of man survies death, all its facuities and characteristics survive and remain intact with it?

In conclusion, the speaker exhorted the people to proscente a careful study of the phenomena, and phlosophy of Spiritualism.

lesophy of Spiritualism.

SPNDAY, ALG. 28TH. The vast amphiliheatre was fibed with people. After a fine concert by the Fitchburg Band, and some excel-bal singing by Messrs, Baxter and Sullivan, President Beats introduced Mrs. Famile Davis. Smith, of Bray-don, Vt., to the great and energy

TANNIE, DAVIS SMITH'S ADDRESS. "Rightconsness exalteth a nation,"

It is the world's judgment hour. Nations and insti-tutions, manuscripts and religions, are on trial before the world. The war of opinion presents itself in words, delivers itself in various voices, chants in solemn re-quients, and masses into great congregations. A power as select, and unseen as the air we breathe permeates society, it is every human soul—the power of a living tiod.

George II. Geer spoke on "The Coming Church."

The church idea is universal; if was born of no special time or place. No hattel how diversified the development of man; the church idea fields expression. The world stands foolsy in the milds of a surging scalar time or place. No hattel how diversified the development of man; the church idea fields expression. The world stands foolsy in the milds of a surging scalar time or place. No hattel how diversified the development of man; the church flow in a complete church; the world stands foolsy in the milds of a surging scalar time or place. No hattel how diversified the development of man; the church is described in the problems of the century, we are all interested in the church pass ble was the desire for happiness in hat. It is possible to the nost glandic problems that interest the nation, the short pass were downward; splittualism teaches if it is in a scalar and early in that he is true mental read to the church.

The coming of mich will care for mankind; it will excrete a powerful cheartonal influence. The body will be care if for the mans will be disciplined and feft the finer schesibilities of the spirit will be recognized, and philantinopy will be the bond of unity. Let us work for this gorlors consummation. tion.
The spirit is touched by a power divine, and speaks.

Orthodoxy looks upon man as a worm of the dust. Spiritualism teaches us that he is a child of God, and though he may be living in degradation and vice, he is nevertheless a child of the Imbidie. So get thee behind as with that philosophy which disgraces man. Keep before you the best types of citizens, the best men and women, and learn of them those qualities best fitting for the work hefore you.

The besturer then made allusion to the President, and his stringde with poverty, and his final triumphs over adversity.

idversity. Continuing her address, she said: Go to the depths of the human soul and question there what God would have you do. See that you carefully train and educate

all these tendrils of the soul that grow out toward

all these tendrils of the soul that grow our toward righteonsness.

Scores of men and women never go into the church through fear of ridicule on account of their poverty. There is, therefore, need of a broad, universal religion, in order that the poor may share with the rich the blessings of spiritual truths.

Let us bring luto our homes the best contributions from the best minds of the age. Holmess is helpfulness and helpfulness is holmess. God will help to break every shackle that binds us.

Spiritualism comes as a universal religion, and comes to stay. It will penetrate every stained cathedral window, every institution of learning, and will take its position among the religious institutions of the world.

IN THE AFTERNOON J. Frank Baxter addressed a very large audience. Following are some of the salient points in his remarks: J. KRANK BANTER'S SPEECH.

J. SPANK FANTER'S SPEECH.

The truth of Modern Spiritualism we claim as a matter of Intrinsle importance, and because of the place it becupies to-day in the public mind do we present this lecture at this time. It is very easy to cry "numbug." "fraud." "delusion." etc., to what we do not understand. It is, however, a fact, that whether delusion or not, there is nothing more attractive to the curious mind, or which throws so clear a light upon the mysterious in religious and ervil history.

Psychology—under which head Spirituatism is to be placed—is accepted; though Spiritualism was thought-lessly dismissed as no part of the science, until its facts forced themselves to a recognition. That otherbranch of this science known as mesmerism, which was the precursor of and certainly the handmald to Spiritualism, and which has established upon the base of scientific fact much of that which now constitutes the philosophy of Spiritualism, was itself quite generally and severely ridiculed, on its first appearance. And yet now nobody at all acquainted with the history and lacts of mesmerism will dispute its claim to be received as a well-defined and settled branch of psychological knowledge. Even the church has accepted it, for it declares Spiritualism to be "a mixture of sorrery

tacts of mesmerism will dispute its claim to be received as a well-defined and settled branch of psychological knowledge. Even the church has accepted it,
for it declares Spiritualism to be "a mixture of soreery
and mesmerism, with (the devil and deceivers to back
it." "Spiritualism," it is said, "is nothing but mesmerism gone to seed."

Mesmerism has been endorsed by the Church and
science, and Spiritualism is destined to be, because it
is founded on fact and is capable of demonstration by
actual experiment.

The phenomena he defined as the product of the
harmonlous action of natural law. He wished this
fact firmly fixed in the investigator's mind. Spiritualism derives no powers from beyond the domain of
nature, It acknowledges no supernaturalism, but embraces the whole range of being, from the Creator to
the creature, in one universal system of independent,
action; it resolves all rational being into spirit. Spirit
is clothed in matter in its most refined, sublimated
and durable form; and all matter in its ceaseless mutations through the mineral, vegetable and animal
kingdoms is activity to a personent milan with the tations through the mineral, vegetable and

tations through the mineral, vegetable and animal kingdoms is aspiring to a permanent union with the intellectual, the moral and the spiritual. Here it finds the accomplishment of the divine purpose, and rejoices in the bloom and radiance of immortal life.

Spiritualists are, in the broadest sense of the term, positive philosophers; and they believe because they are content to accept the evidence of their senses; hecause they prefer the to faith, and reason to supersition. Psychology, physiology and kinded sciences have established in the public infind an important fact—that the mind is capable of intelligent action independently of the assistance of the organs of the body.

The speaker then gave copious illustrations in proof of this assertion, quoting from noted physiciaus in France, England, Germany and America.

The latest phases of mediumship were interestingly discussed, and the noted exposers of spiritual phe-

nomena. like Bishop, Bates, Waite and others, were satirically dealt with. The lecturer did not deny but that frauds exist; that there are genuine exposures of trickery, in fact; but said that very many of the denominated exposures blazoned impulsively to the people are far from being reliable.

In conclusion, the speaker said that Modern Spiritualism offers to those who entertain already the doctrine of immortal life a most practical illustration, for much of that which was speculation becomes in its light matter of fact; and faith is thereby confirmed by knowledge. snowledge.
The speaker believed that God-sacrificed no soul to

The speaker believed that that a same the sound lory. He asks obedience to no law but the law of our own nature, of which we are to be the voluntary executors.

SPIRITUAL COMMUNICATIONS. J. FRANK BANTER'S MEDIUMSHIP.

Following is a sample of the tests given by Mr. Bax-er. These descriptions were given on Friday, Aug. 26th:
1—There is a person here who gives his name as Si-las Flagg—Deacon Silas Flagg. Now as I stand here, a difficulty seems to affect my speech; I can hardly move my tongue—It seems to be heavy under this influence. My impression is that it is the influence of some pure view.

one very old. This spirit was recognized as an old-resident of Dal-This spirit was recognized as an old resident of Darton, long since deceased.

2—I see now three initial letters, M. P. G., and I hear the words: "Go home, then to to my home, then think of me and the Joy I experienced when you brought me out of the darkness of initial hty into this glorious spiritual light."

This spirit was recognized as M. P. Goodrich.

2. There are two manes that are impressed amon me

This splrit was recognized as M. P. Goodrich.

3- There are two names that are impressed upon me
—Sophia and Otts Doodittle. They have tried for a
long time to meet their friends at private circles, and
having been unsuccessful, take the most public method
of making themselves known. I hear a voice: "Call
us Captain and Mother Doodittle, because by these
names we were better known." I hear the words,
Granville, New Hampsher. Does any one present recognize the spirits?

They were recognized by several persons.
1—There is a man here who throws a peculiar influ-

They were recognized by several persons.

1—There is a man here who throws a peculiar influence upon me, and Artis, offsets it. As he passes before me, I seem to see ada place a eigar-box on the table, and on it two pistels, one across the other. Here my hand is selzed with a desire to move, and I trace in the air these letters: N.O.A.H.B. C.IsA-R-K-Noah B. Clark. He shows me order a Masonic charm, or chart of Old Fellowship—which, I am not certain, though I think it is Masonic. He says, "Go to Springfield, Hampden Lodge, and find me."

A gentleman from Springfield, who was at one

as a deceased Mason of Springfield, who was at one time a cigar-maker, and atterward an *employé* in the pistol works of Smith & Wesson. THE WILSON MEMORIAL FUND.

REPORT OF SUCRETARY MCHOLS.
To Joseph Beals, President Lake Pleasant Camp-Meeting, the Secretary makes ld report as follows:

MEMORANDA. CAMP CHIPS.

A bower of beauty-J. Frank Baxter's tent. Mr. Faxon, of Chester, N. Y., is seeing the sights. Mrs. M. A. Gould, of Lynn, Mass., Is at Eagle Cot-

age. Mrs. Carrie Twing, the writing medium, is crowded with sitters. Mrs. Chapman, of Norwich, Conn., was pleased with

the meeting, Editor A. H. Lewis, of the East Boston Advocate, has been here.

The masquerade party on Friday evening (26th) was a grand success. On Aug, 25th several hundred campers made the trip to Mt. Tobey.

Tra Davenport and sister (Mrs. Blandy) are giving successful seances. The editor of the Orange (Mass.) Journal comes to the camp frequently.

Mr. Altunus, of Philadelphia, a good singer, is hav-ing a delightful time here.

Mrs. A. E. Cunningham, test, and business medium is receiving many callers. Mr. Sylvester, of Vineland, N.J., meets with many friends at Lake Pleasant.

A grain f frewell "Humination" will take place on Saturday evening, Sept. 3d. Mrs. M. B. Thayer, the well-known dower-medium, made a dyle virip to the camp.

Miss L. N. Goodell left here to speak at the Lake George (N. V. Camp-Meeting. W. J. Colville and J. Frank Baxter will be the speakers on Sunday, Sept. 4th

of Worcester, Mass., were delighted with their visit to the camp. Many kind words are said from the grand stand for the Editor at Large—Dr. S. B. Brittan.

Mr. G. Wright, of Dean's Corner, N. Y., was highly pleased with his visit to Lake Pleasant. Mr. Seaman, of Troy, N. V., has many guests in his spacious cottage and different "annexes."

Dr. Ross, of Troy, N. Y., received a good test through Mr. Baxter's mediumship on Sunday. Mrs. N. J. Morse, of Boston, has a new cottage, which is as near and cosy as one can imagine. Copies of all the spiritual papers are distributed gra-tuitously among the visitors to Lake Pleasant.

The "Little Red Riding Hood" entertainment was largely attended and gave universal satisfaction. Dr. J. H. Currier sald a good word for the *Bannel* of *Light* during his address on Friday, Aug. 26th.

Mrs. Dr. Chapin and Mrs. Williams, of Albany, N. Y. prominent Spiritualists, have been here for some time Mr. and Mrs. William Hassett, of Stafford, Conn., made a brief solourn in the camp on Sunday, the 28th Mrs. Emma Paul, of Stowe, Vt., a lecturer, partici-pated in the conference meeting on Saturday morning. A large number of mediums have expressed their determination to go to the Schroon Lake (N. Y.) meet-

Dr. Fuller, of Worcester, Mass., a successful clair-voyant physician, tarried briefly at the camp last week.

tra Davenport, senior, is a successful healer and physician. Time deals gently with this veteran Spirit-Dr. Juliet 11. Severance, of Wisconsin, held a reception on the evening of the 22d, which was largely attended.

Mr. Willard, of Western, N. V.; is kept busy meeting his numerous engagements at seances and entertalnments.

H. A. Budington has had awill turn, but the gentle touch of Dr. Towne, the healer, restored our friend to health again. Lucius Collorn, of Bennington, Vt., a medium and speaker, who is just entering the field, is enjoying his sojourn here.

Stephen Pearl Andrews, the philosopher, held a re-ception in Mr. Conant's cottage on the 23d ult., which was largely attended.

E. W. Wallis's séances are successful. He gives good tests of spirit presence, and possesses good pow-ers as a psychometrist.

ers as a psychonetrist.

Alfred James, of Philadelphia, the medium, and wife, are among the visitors to the camp. Mr. James has held several scances.

Miss Mary Brigham, of Peterboro', N. H., a cultured lady and progressive Spiritualist, is a critical observer of camp-meeting matters.

Mrs. Reynolds, of Troy, N. Y., an carnest Spiritualist and a promising medium, has greatly enjoyed her protracted solvers in corner.

protracted sojourn in camp.

Col. S. P. Kase, of Philadelphia, Pa., gave a statement of some of his experiences in materialization séances in one of the conference meetings.

Mary Lester, of Troy, N. Y., a fine musical medium lelighted a select circle of friends by her fine impro visations on the piano the other evening. Miss Belle Abbey, of Monson, Mass., has made a protracted stay at the camp. She intends to go to Troy, N. Y., after the close of the meeting.

Aunt Mary Stearns, of Cape Cod, a veteran Spiritualist, has been very ill, but is now recovering her health. She has had many sympathizing calls from the

Dr. D. A. Brown, of Worcester, Mass., an excellent healing medium, rejoices over the progress of Spirit-ualism, and considers camp-meetings as sources of power in that direction. Instead of one world at a time, Bro. Nichols, of New

York, insists on having *Two Worlds*. Between the Wilson memorial fund and the new Spiritualist journal, Mr. Nichols is having a lively time. Mrs. Bussey, of Troy, N. Y., an earnest Spiritualist and excellent medium, has been enjoying a long so-journ here. Mr. Bussey joined his wife on Aug. 27th. He has become a convert to Spiritualism.

11. B. Allen, the medium for physical manifestations, held a very satisfactory scance in Lake Pleasant Hotel, Aug. 24th, much to the gratification of E. S. Wheeler and other prominent Spiritualists.

Louis de D. Wilder, M. D., of New York City, and Mr. Jones, a prominent banker of Atlanta, Ga., are stopping at Lake Pleasant Hotel. These gentlemen are visiting the prominent mediums on the grounds.

Abby N. Burnham gave a special lecture in Association Hall at the request of many New York friends. She will speak at the Schroon Lake (N. Y.) meeting, which, by the way, bids fair to be a very large gathering Messrs. Baxter and Sullivan have met with grand success in their efforts to please the people with songs from the grand stand. These gentlemen are profes-sionals, and know how to discourse enchanting melo-

Mrs. Nellie Geer, the wife of G. H. Geer, the lecturer, is an intelligent and agreeable lady, and has made a host of friends at Lake Pleasant. Bro. Geer has evidently found a "helpmeet" in every sense of

asson. Mr. Sullivan is deservedly popular with the ampers, and has a very large circle of friends on the

Charles Sullivan's entertainment, Aug. 23d, was sug-

F. D. Beals, of Corning N. Y., thought he would like to know something about the phenomena of Spiritualism, so he came to Lake Pleasant on a tour of "Investigation," which was a wise thing for the young near tools. man to do. Mrs. Felton, of Milford, Mass., has been very ill. Dr. J. M. We ks. of Rutland, Vt. attended the case, and was so successful in his treatment that Mrs. Felton desires to thank him through the columns of the Ban-

Mrs. Sarah Byrnes, of East Boston, Mass., for many years a successful lecturer on Spiritualism, arrived in camp Aug 22d. She is enjoying the boothality of Mr. and Mrs. Gilman, of Chicopec. Mrs. B. will lecture here Sept. 2d.

Prof. A. E. Carpenter, the famous lecturer on mes-merism, talked sensibly about mediumship from the grand stand on Thursday (24th). Mr. C. has given several public exhibitions of his skill as a mesmerist character arrival heart. since his arrival here.

W. H. Vosburgh, the healer, of Troy, N. Y., has been employed almost constantly here, and has met with success in his treatment of alling ones. He is an enthusiastic Spiritualist, and works with untiring assiduity for the "cause."

assiduity for the "cause."

In Mrs. Pascoe's cottage the other evening there was a! Conversation Meeting." the discussion being on the/important question, "How can we interest children in Spiritualism?" Messrs. Ransom, Nichols, Jones and others offered valuable suggestions.

G. B. Tuney, of the Hoosae Valley News, of North Adams, Mass., declared to the Banner serbe that he had no idea of the magnitude of Lake Pleasant. He exclaimed, "This place is destined to reach colossal proportions! As a camp meeting it is unsurpassed!"

Mrs. Mary Everett, of Troy, N. Y., was delighted Mrs. Mary Everett, of Troy, N. Y., was delighted with her solourn at Lake Pleasant; she stopped at Eagle Cottage, where the famous medium Margaret Fox Kane resided, and had the good fortune to meet nearly all the celebrities connected with Spiritualism.

Mrs. John W. Wheeler, of Orange, Mass., has re-covered her health, greatly to the delight of her numerous friends. She heard Dr. Currier speak on the 26th, and was deeply interested in his remarks, also with Mr. Baxter's descriptive tests of spirit-pres-

G. H. Geer and his bride are receiving the congratu-lations of many friends. Mr. Geer is a good speaker; he talks in a scholarly and practical way, and hits the nail on the head every time. This brother should be kept bustly employed in the East during the coming better organic lecture scason.

Mr. Young, of the Boston Globe, lives in a neat cot-tage on the "highlands," He is on the lookout for news-items constantly, like a dutiful journalist. The Bannor of Light commissioner takes delight in trying to make the gentlemen of the secular press feel at home at Lake Pleasant. Mrs. Ross. of Providence, R. I., gave a materializing scance in Eagle cottage, one evening last week, Col. Kase and Gen. Jonathan Roberts being among the number present. Kumerous forms appeared which were richly dressed. The scance was regarded as eminently satisfactors.

inently satisfactory. Mrs. Mary C. Gale, of Michigan, the well-known lec-turer, is making her first visit to New England. She is pleased with Lake Pleasant. Our sister will remain East provided work in the lecture field is forthcoming. Societies, bear this fact in mind. Mrs. G. is highly

spoken of as a speaker. Mrs. Beste, of Philadelphia, Pa., recently developed as a medium for materializations, is here. Mr. and Mrs. Kase pronounce the manifestations through Mrs. Beste's instrumentality to be wonderful in the extreme and very convincing. Beside her gifts as a medium Mrs. B. is a fine artist.

Mrs. H. Morse, the Lecturer, was accorded a benefit by her friends Aug. 23th in Association Hall. Messrs. Wheeler, Baxter, Sullivan, Cridge, Altinus, Miss Blanchard and Mrs. Mason participated in the exer-cises. Mrs. Morse made an appropriate speech, which was loudly applauded.

Mrs. Stiles, the lecturer and test medium, of Worces

Mrs. Silies, the lecturer and test medium, of Worcester, Mass., reports that her niece, Aliie Collins, aged thirteen years, has developed as a wonderful writing medium. Mrs. Silies's daughter Effic came to her through Mr. Baxter's mediumship one day last week, and the good mother was affected to tears.

Mrs. Sibley, of 66 Austin street, Worcester, Mass., arrived in camp Aug. 27th. She has been ill of late, and her many friends have felt that her life was in jeopardy; but she is now improving and bids fair to be in robust health again. Mrs. Sibley's home is a resting place—a blessed home—for mediums and lecturers.

J. Frank Baxter's tests are remarkable, and produce a profound impression upon the people. He is a great favorite at the Lake. This gentleman is certainly a glited individual, as he is an excellent singer, an able fectuary and a medium unsurpassed in his special phase. Mr. Baxter is constantly at work on the platform.

There is trouble at the neighboring Camp-Meeting in Northfield, Mass., where Moody and Sankey are the attractions, over the question of the pre-millennial coming of Jesus. Come over to Lake Pleasant, Christian friends, and enjoy the harmonions meeting. Spiritualists will yet posture as the conservators of peace and order. Walt and see,

Mr. Currier, Treasurer of the Onset Bay Spiritualist Association, and wife, made a brief visit to the Lake. Onset Bay is the locality so frequently referred to in this correspondence during the present summer. Mr. and Mrs. Currier are veteran Spiritualists, and have

always been outspoken and earnest in their adherence to the new movement. Bro. Talmadge, of Worcester, Mass., heeded the call of his friends through the Lake Pleasant. "Chips," and put in an appearance Aug. 27th. He is a modest man, but his friends were so demonstrative in their greetings that Mr. Talmadge found himself talking at the rate of sixty words a minute before he knew if, whic fact caused great glee among his lady acquaintances.

J. William Fletcher is meeting with fine success in

J. William Fletcher is meeting with fine success in his scances, many tests being given to those who visit him professionally. Mrs. Col. Brown, of Burlington, Vt. says that her husband gave her most convincing proofs of his identity through Mr. Fletcher's mediumship. Bro. F.'s time is fully taken up with sittings. This fall and winter he will lecture in the principal cities of the Eastern States.

Three gentlemen of Troy—John O'Brien, John P. McGrath and Thomas P. Dowling—determined that thoy would visit Lake Pleasant. They arrived Aug. 26th and sought the Banner scribe for instructions. Cosy apartments were secured in a nice tent, and the Trojans immediately started out to view the camp. On leaving for home they avowed their intention to camp here through the entire season next year.

Rev. Mr. Lothrop, of Amberst, Mass., made a very

camp here through the entire season next year.

Rev. Mr. Lothrop, of Amherst, Mass., made a very interesting speech at the conference meeting on Saturday, the 27th. He avowed his acceptance of the earth and truths of Spiritualism, and declared that the ministers were largely indoctrinated with its teachings; he said that theology was outgrown, and that his brother clergymen should take courage and boldly announce their advanced views. The speaker was most heartly cheered by the audience.

The Schroon Lake (N. Y.) meeting, which begins on Sept. 8th and closes Oct 5th, is being discussed by a large number of people here. In all probability nearly one hundred persons will leave Lake Pleasant for Schroon Lake on Sept. 6th and 7th. The fare from this point(round trip) is \$7,25. Board at Taylor House, Lake View Point, will be \$7,00 per week. Dr. Mills, of Saratoga, N. Y., is President of the Association. All who go will have a good time. End the season, camper, by visiting the famous Adirondack region.

An interesting episode occurred on Thursday after-

An interesting episode occurred on Thursday after-noon at the conclusion of Mrs. Saxon's lecture. Editor Elliott, of Lansingburgh, N. Y., of the State Gazette, rose, and in choice language and in a very carnest manrose, and in choice language and it is very earness manner expressed his admiration of the spirit which he found animating the Lake Pleasant meeting; he regretted that his stay was unavoidably brief; he had never visited a meeting similar to the one now being held at the Lake, and his delight was marked, and he felt that he must speak. The visiting journalist was loudly applauded.

E. W. Wallis, the young Englishman who recently arrived in this country, and who made a "hit" in his

initial speech on this side of the Atlantic at the Lake initial speech on this side of the Atlantic at the Lake the other day, is receiving calls to lecture from various points. He is in every way worthy of commendation as an excellent speaker and a good man. Societies, call him to your platforms. Address him care Banner of Light Office. Mr. Wallis is a good medium; he has given many scances on the grounds, meeting with excellent success. The descriptions of spirits were elaborate and were uniformly recognized. On Tuesday, Aug. 30th, Mr. Wallis will hold a reception in the large tent in the park.

tent in the park.

Dr. Monck, of England, is among the late arrivals. On Thursday, Aug. 24th, he spoke in the conference meeting, and gave a detailed statement of his career as a Spiritualist, emphasizing his transit from a Christian pulpit to the spiritual platform, and making special reference to the persecution which had tormented him, and the imprisonment which he had been obliged to undergo. The speaker concluded his speech with a lengthy and really brilliant eulogy of this country and its institutions. He will remain in America for some time, and is ready for active work on the platform. Dr. Monck is an interesting, cloquent and able speaker, and should be called at once into active work. He can be addressed care of the Banner of Light.

On Friday evening (26th) a very large commany of

speaker, and should be called at once into active work. He can be addressed care of the Banner of Light.

On Friday evening (20th) a very large company of those who were among the earliest campers here made Mr. and Mrs. Harvey Lyman a "call," in honor of Mr. Lyman's sixty-seventh birthday. The spacious parlor and the porches of the Lyman Cottage were well filled, and the serenade by the Fitchburg Band soon attracted hundreds to the spot. President Beals introduced E. S. Wheeler, who made a very eloquent speech, referring to the self-sacrificing labor of Mr. and Mrs. Lyman for the cause of Spiritualism in general and Lake Pleasant in particular. Mrs. Sarah Byrnes, J. William Fletcher, Mrs. M. V. Lineoin (who spoke for Aunt Mary Stearns) and other, followed with appropriate remarks. A nice casy chair was presented to Mr. Lyman, and his estimable wife was surprised to have a well-filled purse put into her hands. At a later hour Miss Webster, the cloenthoust, rendered some fine selections, and Dr. Currler, Mrs. Morse, the lecturer, Mrs. Coleman of New York City, and Mrs. A. E. Reed made some remarks. Charles Sullivan and others called during the evening and paid their respects to the venerable comple who had been remembered so nicely by their old friends.

The "illumination" of the grounds on Salurday eventar deserves speeda) mention. Never did Lake

on trients.

The "illumination" of the grounds on Saturday evening deserves special mention. Never did Lake Pleasant present such a grand spectacle. Nearly seven thousand people were on the grounds, and the great throng promenaded the streets in a most orderly manager. The upper of Chingas landers were greated than Pleasant present such a grand spectacle. Nearly seven thousand people were on the grounds, and the preat throng promenaded the streets in a most orderly manner. The array of Chinese lanterns was greater than ever before, and many unique designs were to be seen; indeed, the appearance of the camp was most brilliant. On Sixth avenue, where David Jones, of the Olivo Branch, resides, the scene was most attractive. Here exercises of a musical and intellectual character drew a large crowd, Mr. E. S. Wheeler, Mr. Hamilton and Fannie Davis Smith speaking words of wisdom to the people. The hotel, Arthur Hodges's tent, Harvey Lyman's cottage and other residences too numerous to mention, were fairy-like pictures. The "Pierce Cottage" on the "bluft" was the most noticeable in this respect, Mrs. Pierce having made the "illumination" an episode worthy of the admiration of the entire camp. In this labor she was added by Mrs. Col. S. S. Brown of Burlington, Vt. Chinese lanterns of a great variety were swinging from the plazza and windows of the beantiful cottage. A large number of people called to congratulate Mr. and Mrs. Pierce—President Beals, Director M. H. Fletcher, E. S. Wheeler, J. W. Fletcher, Fannie Davis Smith, Mrs. Gale, and others prominent in the spiritual movement being among the number. A dense crowd gathered in front of the house, and applause was given spontaneously by the assembled throng-the spectators being enthusiastic over the secue which confronted them. Calls were made for speeches, and E. S. Wheeler, J. W. Fletcher and President Beals responded, their remarks receiving frequent applause. The event was one long to be remembered.

Harwich, Mass., Camp-Meeting.

The fifteenth Annual Cann)-Meeting of the Spiritualists of Harwich and other adjoining towns opened on Saturday last, Aug. 27th, on the old camping-ground.

At an early hour on Saturday the hammer and saw could be heard in most of the cottages; flags were floating in the breeze, and all signals and promises of the good time coming were observable, which always comes to the earnest workers of this old Cape Col Colony.

Namely all of the gettages were necessively on Sature.

Nearly all of the cottages were occupied on Satur-Nearly all of the cottages were occupied on Saturday night, but the exercises did not begin till Sunday at 10 A. M., when the officers for the meeting were chosen. Warren Chase, of California, was elected Chairman, and Heman Snow, W. B. Kelley, Thomas Newcomb and N. U. Lyon, Vice Presidents; Secretary, Mrs. Bangs Nickerson; Committee of Arrangements, D. Kelley, Ruth N. Snotth and L. C. Howes.

The carriages began to arrive early, as the weather was delightful. By 10:30, when the meeting was called to order, the numerous seats were well falled by

called to order, the numerous scats were well filled by earnest and attentive listeners. The regular exercises earnest and attentive listeners. The regular exercises opened with congratulatory remarks by the Chairman, and singing by the choir, followed by a logical, sound, thoughtful discourse by Mr. Frederick Hinckley, of Barnstable, on the subject: "After Free Thought, What?" He held the whole audience in profound slience, which was evidence enough of the merits of his address.

At the close Miss Jennie B. Hagan gave one of her famous inspirational poems on "The Garden of Eden," and "The Devil," subjects given her by the audience, and which she handled to the delight of all.

The meeting then adjourned this 20 chock, when the

and which she handled to the delight of all.

The meeting then adjourned till 2 o'clock, when the andience was largely increased by the arrival of many more carriages, of which over one hundred and fifty were counted at one time on the ground, the occupants of which, with the campers, made an audience of about one thousand for the first day's meeting, and promised more favorably than for several years past.

The address in the afternoon was given by Mr. L. Ke Washburn, on the subject—"Criticism on Religious Fath and Bellefs"; It was a forcible and powerful discourse, and was eagerly listened to by the large andlence. This was followed by another inspirational poem by Miss Jennie B. Hagan on the three subjects—

andience. This was followed by another inspirational poem by Miss Jennie B. Hagan on the three subjects—"Our Dead," "Inborn Sin," and "A Stranded Ship," all of which were beautifully and graphically handled. The evening was devoted to conference. For Monday afternoon was announced as speaker Miss Jennie B. Hagan; for Tuesday, at 2 P. M., Warren Chase

Miss Jennie B. Hagan; for Tuesday, at 2 P. M., watten Chase.
Next Sunday Capt. H. H. Brown and G. H. Geer are to be the speakers.
Miss Jennie B. Hagan leaves on Tuesday and Mr. Chase on Thursday; but new speakers will be in attendance during the week.
The grove and grounds are in excellent condition, and a lively interest is manifested in keeping up the manifested in the future.

meetings in the future.

Don't use stimulants, but nature's real brain

and nerve food-Hop Bitters. BANNER OF LIGHT:

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