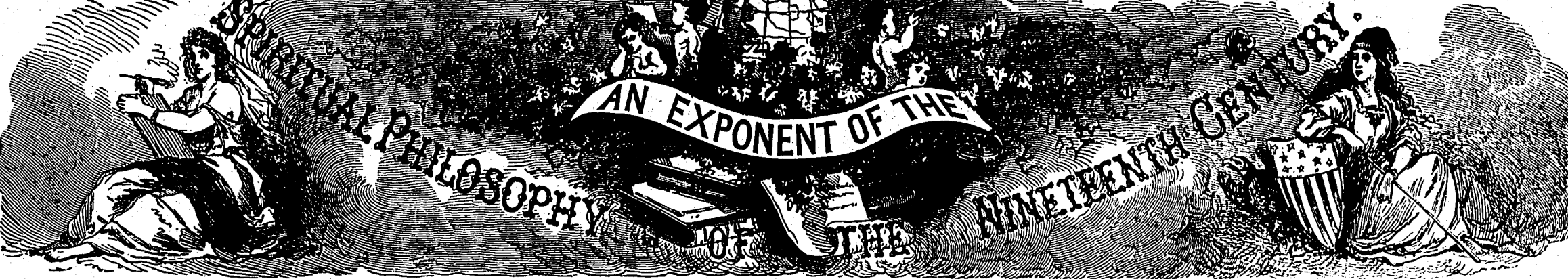


BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 10, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 25.

CONTENTS.

FIRST PAGE.—*Illustration*: Battle with the Secular Press. "The Mytho-Zodiac Theory of Religion."
SECOND PAGE.—Sonnet. Sunapee Lake Spiritualist Camp-Meeting. The People's Camp-Meeting at Cassadaga Lake, N. Y. Spiritualists' Convention at Horseheads, N. Y. Michigan Spiritual and Liberal Association, Grove-Meeting in Antwerp, Ohio. Annual Meeting. Is there any Truth in Spirit-Communism? Highly Important! Important Questions. Vaccination Disasters.
THIRD PAGE.—*Banner Correspondence*: Letters from Nevada, Connecticut, California, Massachusetts, Pennsylvania, District of Columbia, and Missouri. *Footnote*: The Chamber of Silence. New Publications. Verifications of Spirit-Messages. Ordinary and Meeting Notices.
FOURTH PAGE.—The President's Case, and Magnetic Treatment, London Psychological Review, etc.
FIFTH PAGE.—Brief Paragraphs. New Advertisements, etc.
SIXTH PAGE.—*Message Department*: Spirit Messages given through the Mediumship of Miss M. T. Sheeham.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Lake Pleasant (Mass.) Camp-Meeting. Nanticoke (Conn.) Camp-Meeting. The Magazine. Suggestions in Time, etc.

Historical.

BATTLE WITH THE SECULAR PRESS. A CHAPTER FROM OUR EARLY HISTORY.

The Contest a Quarter of a Century Ago—Henry J. Raymond and Spiritualism—Assault on Doctors Brittan and Richmond—Bitterness of the Opposition—Honest Horace on the Witness Stand—Importance of Mr. Greeley's Testimony—"Do Men Love Truth?"—Some Men do and Many do not—Question of Collusion Settled—"Depravity of the Times"—Severe Handling of the Enemy—New York Express—Three Honorable Gentlemen—Who is to be Pitted?—The Journal of Commerce—Ghosts—Hors de Combat—Charles A. Dana, Author of "Ghost Literature"—on Trial—Dana's Cross-Examination of Hiram's Witnesses—Triumphal Vindication of Spiritualism—Compulsory Reference to the Seribes and Pharisees—Conclusion.

When one has been closely identified with new developments and remarkable events in the world's experience, it is of course impossible to separate the man from the record of his times. In this chapter of our spiritual history it is the object of the writer to incorporate such elements from the authentic annals of the period as have a certain historical character and value not limited by merely personal relations and interests. Thirty-five years of the life of Prof. S. B. Brittan have been devoted to the exposition and defense of the facts and philosophy of the great Reformation of the Nineteenth Century. His personal record is inseparable from the history of Modern Spiritualism, in all its phases, from its feeble inception, through its early developments and triumphal progress to the present hour. Indeed, it must be admitted that his own discussion of its principles and claims has, in some important sense, covered the broad sphere of its relations to physical science, popular skepticism, the Christian theology, and the religious institutions of different ages and countries.

In the illustration of the great controversy of the times, it is proposed to devote the present paper to a review of the conduct of several of the more prominent daily journals of New York in their treatment of Spiritualism. Conspicuous among the papers in that city which led the assault at that early day on the impregnable citadel of the New Faith, was the *Daily Times*, then under the management of the late Henry J. Raymond. The Brittan and Richmond Discussion was finished; the work had been republished in a large octavo volume, and a copy sent to the Editor of the *Times*. The review which soon appeared in that journal was characterized by a very malignant spirit. The Editor denounced Spiritualism as "a most detestable swindle," and the authors of the discussion as "knaves, infamous as ever served out a life sentence in State prison!" The *Times* assumed the theory of collusion, and insisted that Dr. Richmond had made a secret arrangement with his opponent to be worsted in the interest of Spiritualism.

The parties to the controversy were not the men to engage in such a transaction. Such frauds are chiefly practiced in the schools of corrupt politicians, with which the *Times* was more familiar. In this case there was no shadow of a foundation for the suspicion. Mr. Brittan, conscious of his own integrity and that of Dr. Richmond, addressed a brief letter to the editor, repelling the charge of collusion. Though written under great provocation it was exceedingly temperate and dispassionate in terms and spirit. He respectfully informed his rude antagonist that he had never so much as heard of Dr. Richmond until he read his published letters addressed to Hon. Horace Greeley; that the contending parties were personally strangers to each other; he was not aware that he had ever been within five hundred miles of Dr. Richmond; and that no private correspondence had ever occurred between them, either before or during the progress of the published controversy. Following this explicit statement of the facts in the case, Mr. Brittan thus politely dropped the glove in the way of his savage assailant:

"Allow me to add, that while I have hitherto invited no man to a discussion of this subject, I have never shunned a public interview with an intelligent opponent. Any order which recognizes authentic facts and logical deductions as the legitimate means of trial will still find me ready; and should you, sir, after a perusal of this letter, be disposed to entertain your first impression, that the discussion already published was not entered into and conducted in good faith, and with a view to elicit the truth; perhaps it may be within your province to propose some advocate of the material hypothesis in whose fidelity and ability you have confidence. Should you find it convenient to designate such a man, I shall readily accord to his personal claims, and those of the subject of our inquiry, the respect and attention which they shall seem to require."

This letter bears the date of Sept. 21st, 1853. Mr. Brittan was fairly entitled to a candid hearing, but the *Times* suppressed his letter without one word of apology. This shameful abandonment of all principles of honorable dealing was further illustrated by an article which followed, wherein—reference being made to Mr. Brittan's proposal that the *Times* should designate some champion of materialism in whom it had confidence—the editor took occasion to say, in a further abusive tirade: "We do not happen to owe any one of our acquaintances so deadly a spite as to lead us to recommend that he should engage in such a task." Shut out of the *Times*, where, under the rules of gentlemanly discussion and on every principle of common justice, he had a right to be heard, Mr. Brittan addressed a letter to the *Tribune*, which was promptly published, the editor coming to the front in a frank and fearless statement of the whole matter in controversy. It will add to the interest of this part of our spiritual history if we reproduce the story told by honest Horace Greeley from his impartial standpoint, and as it appeared in the *Tribune* of October 7th, 1853. We here submit the more important portions of his unequivocal statement:

"DO MEN LOVE TRUTH?
Some probably do, but the great majority love it only as it tends to increase their own sensual enjoyments, or minister to their own aggrandizement. If it upholds our sect, our creed, our party, it is an excellent thing; if not, kick it out, howl it down, crush it, crush it! Hence unbelief is often culpable, not because it is wrong to believe according to the preponderance of proof, but because the infidel never candidly considered and fairly weighed that proof."

Some two years ago, Dr. B. W. Richmond, of Jefferson, Ohio, living in or near the focus of what is called Spiritualism, wrote us a very long, caustic and thorough review of the spiritual pretensions and alleged phenomena, intended to show that the latter were all produced by natural causes, and were identical in essence with the phenomena which in various ages have been characterized as witchcraft, necromancy, possession, somnambulism, mesmerism, clairvoyance, etc., and that no spirits had any part in them, but the spirits of living men and women still enshrouded in mortal bodies. Nothing so cogent, so able, so well fortified as this essay of Dr. Richmond, had then been given to the public, and it seemed to us, until we afterward ascertained that some of the Doctor's statements were contradicted by facts, that he had flogged the Spiritualists and ended the controversy. We had several private letters from him, before and after our publication of his essay, all overflowing with zeal in opposition to the Spiritualists, and proposing to amplify his essay into a book. We suggested to him the idea of challenging Mr. S. B. Brittan, Editor of the *Spiritual Telegraph*, to a controversy in that paper. . . . This was readily assented to; the controversy was prosecuted through twenty-four letters on either side, all printed in the *Telegraph*, and finally issued in a volume already noticed in the *Tribune*. There is no other volume extant from which so clear and full an idea may be gained of the *pro* and *con* of the spiritual hypotheses. The *Times* of our city was not content with abusing this book, but proceeded to speak of its authors and publishers as follows:

"Messrs. Partridge and Brittan must understand that we look upon the Spirit-rapping question as most detestable swindle. While we believe that many of the mediums are poor, deluded creatures, we are convinced that the projectors and promoters of the affair are knaves, as infamous as ever served out a life-sentence in a State prison. Of this particular work, which purports to be the record of a controversy between a believer and a skeptic, we can only say, that if it were not saved from our reading by its stupidity, the coldest collusion between the poetical dispirited would disgust us. A more dishonest book has surely never been published in any country."

Now that this charge of "coldest collusion" is unfounded, we do most certainly know. Dr. Richmond was utterly unknown to Mr. Brittan until he appeared in the *Tribune* as a most sweeping opponent of the Spiritual pretensions. The controversy in debate was entirely of our suggestion. We had printed about as much for and against Spiritualism as we could find room for; and since a paper had been started expressly to comment on that subject to public attention, we turned the Doctor over to his natural antagonists, and requested the belligerents to fight out their battle on their own territory. . . . The *Times*'s assertion that a controversy so originated and prosecuted manifests "coldest collusion" in support of Spiritualism, is a much stronger testimony in behalf of that hypothesis than we ever uttered.

Mr. Brittan, thus implicated by the *Times* in a swindling conspiracy, addressed a brief and courteous letter to its editors. . . . This letter, from a man whose integrity it had grossly and wantonly assailed, the *Times* refused to publish—refusing also to cooperate in bringing the controversy to an issue, as proposed by Mr. Brittan. But it referred, instead, to an offer formerly made in its columns of a premium of one hundred dollars to any medium who could move tables under certain circumstances, or procure answers to certain occult questions which the one-hundred-dollar man stood ready to propound.

Mr. Brittan responded through the *Tribune*, accepting the *Times*'s bait—without or without the one hundred dollars—and proposing further, that two respectable citizens should be designated by either party—very to expose a fifth—which five should thoroughly investigate the alleged spiritual phenomena, and report the facts with their conclusions—the same to be published in the *Telegraph* and the *Times*. To this acceptance of the *Times*'s own proffer no response has been made!

These facts bear their own comment on their face. Whatever may be the truth respecting what is called "Spiritualism," we know that Mr. Brittan is no scoundrel—that there was no "collusion" between him and Dr. Richmond—and that the *Times* has acted in these premises exactly like the *Times*.

Armed with this voluntary and explicit statement of Horace Greeley, Mr. Brittan went after his graceless assailants in articles bearing the title of "DEPRAVITY OF THE TIMES," in a way that was a caution to all reckless and unprincipled journalists. In a strain of polite but severe invective he scourged the editor of the *Times* and the enemies of truth with a strong hand. The following are the concluding paragraphs of one of his editorials:

"We have never declined any fair trial; but how has it been with the opposition? Many of our valiant opposers take care to keep themselves out of sight, while they hurl their missiles in the form of challenges and denunciations. They assume various disguises, that

they may stab in secret, at the most vital interests of truth and humanity. Whenever we have offered to meet them openly and in a scientific spirit, they have uniformly insisted on imposing unjust conditions and unnatural restraints. They claim that the manifestations, if they occur, must obey the laws of material nature, and insist that they shall be tested by such modes and formulas as are alone applicable to the domain of physics. When occasionally—as in the present instance—we have driven hypocrisy to its last resort, by proposing terms which sophistry can neither evade, nor evade, these unscrupulous opposers become suddenly taciturn. The masked faces look grim, solemn, and stereotyped as the figures on Egyptian tombs; and if no one speaks, it may be presumed that no one has anything to say.

Let it be remembered that we are in constant readiness for a fair trial; but our judges must be honorable men. We do not propose to go to the *Times* office to turn over the editor's table, with or without mortal hands, and leave him to tell the story, for the reason that we cannot depend on the accuracy of his statements. Men who dispute the most obvious facts and principles are in no case the most reliable witnesses; and whoever will falsely accuse and slander even the humblest disciple of the Truth, for nothing, may not scruple to defame Truth itself for one hundred dollars."

The *Times* published a spirit's prophecy of the destruction of the ocean steamer, Pacific. Mrs. Harriet Porter was the medium, and that journal, after being the first to publish a similar prophecy concerning another steamer, endeavored to excite public prejudice against the innocent instrument of the spirits, by insisting that there was malice in the act of the "impostors"; that it was "calculated to seriously injure the interests of all connected with the vessel in question"; and that the medium ought to be "made amenable to the law." But the editors were silenced by Mr. Brittan, from whose pungent reply we extract the following:

"Those who have been careful to observe 'the signs of the times' will be very likely to suspect that the editors and proprietors make a paper for a living, and that they will cheerfully publish whatever is sure to pay. But if there be aught in the publication of such prophecies that is malicious and likely to impair the interests of other people, then it is obvious that the *Times* is especially responsible for this malicious mischief, for be it known that the *New York Daily Times* was the first paper that published the prediction. The editor, therefore, justly falls under the full weight of his own fierce displeasure, and he has our permission to 'digest the venom of his spleen.' We are just now reminded of the following lines in the Hymn Book:

"The painted hypocrites are known
Through the disguise they wear."
and we are consoled by the reflection that the old mask and mantle are so worn and torn that if such people desire to disguise themselves hereafter they will be forced to practice the principles of common honesty. Those, of the class referred to, who will resort to this course, may be assured that their identity will not be suspected for some time to come."

The *New York Express* and *Times*, in articles referring to the conversion to Spiritualism of Hon. J. W. Edmonds of New York, Hon. N. P. Tallmadge of Wisconsin, and Hon. James F. Simmons of Rhode Island, were disposed to look upon those men as Festus did upon Paul, as having acquired too much of the learning that leads to madness. The editors of those papers evidently tried to be as civil as they could in the treatment of those distinguished gentlemen. Overcome by a spasmodic feeling of commiseration they gave expression to their pity for the poor victims of the great delusion. This elicited the following reply from Mr. Brittan:

"When an individual, who writes for pay what will please a perverted, but popular taste, talks of pitying men who have the moral courage to be free, and the resolution to stand alone against the world, he is quite likely to merely tickle his own self-love and to harm no one. To all men, those whom the world cannot allure from their integrity, whose honest convictions can neither be stifled by its empty compliments nor its rude denunciations, are the last who need to be pitied by the poor time-server of this world. Go, pity the man who dare not appear unmasked, lest the world should see him as he is; pity the crouching scoundrel, who bows in cowardly submission at the very footstool of power; pity that mean apology for a man who scruples not to crawl anywhere after popular favor, and like a trained monkey, plays to please the populace. If, none deserve thy pity more, pity thyself; but know this, that noble souls whom love of place cannot corrupt; who are not to be seduced by the world's flattery, and can never be intimidated by its frowns, present no occasion for thy compassion. Rather pity the ignoble souls with seared consciences, who fear the derision and mockery of fools, the sneers of baptized infidels and the wrath of modern seribes. Oh, pity such!"

Early in 1857 Governor Tallmadge reviewed Count Gasparin's book, and the *Journal of Commerce* published some severe strictures on Spiritualism and the review, to which Mr. Tallmadge made a clear and forcible rejoinder. He took an earnest hold of his assailant and handled him as those deserve to be handled who resort to the guerrilla mode of warfare, in the arena where the true man goes unmasked to the battle, and truth alone is the hero's armor and the victor's crown. The Governor's grasp was so muscular that even the lion of the *Journal* seemed to be terrified, and crouched beneath the energy of his spiritual arm, uttering a low wail, so feeble and pitiful as to almost excite a feeling of compassion. Listen to the words of his lamentation:

"Positively, this is too bad! To make these 'Spiritual Manifestations,' which, if they come from the Spirit-World, must many of them be the work of bad spirits—mean, low, groveling creatures, and which are as readily made in favor of Infidels as of 'believers'—and to interpret 'belief' in this sacred connection as synonymous with believing in Spiritualism, is, we say again, a little too bad."

The Governor's broadside had greatly demoralized his assailants when Mr. Brittan followed up the manifest advantage with the flying artillery of *The Spiritual Age*, sweeping the whole field of Gog and Magog, and spiking the last gun of the enemy. As a further illustration of the earnest and effective warfare of those by-gone days, we extract the following

from Mr. Brittan's editorial leader of the date of June 6th, 1857:

"As we expected, it has come to this at last. Such papers as the *Journal of Commerce*, after deceiving their readers for years—assuring them that 'the manifestations all originated in delusion, deception and jugglery'; that the mediums are 'unprincipled knaves who ought to be in the penitentiary'; and that 'the believers are insane and should be sent to the lunatic asylum'—now appear to be in that hopeful state which immediately precedes 'conversion.' They certainly exhibit deep 'concern of mind.' In the incipient stages of 'conviction' it is natural for them to lament that the truth does not respect their vain pride and nourish their foolish self-conceit. It may be 'too bad'; but this grief admits of no mitigation; and the Commercial man must expect to repent and accept salvation from ignorance and error as other sinners do, or take his chance—by the supernatural process—of having the righteousness of some wiser and better man imputed to himself."

But we fear the *Journal's* grief is not yet deep enough. True, but recently its editor exhibited great heaviness of soul because the 'Spirits'—mean, low, groveling creatures—were all the while striving to convert 'Infidels' to 'Immortality, eternal life, and the truths of a revealed religion. How sorrowful he appeared!

"Before his face his handkerchief he spread,
To hide the flood of tears he did not shed."

It is just possible that we ought to feel sad on the present occasion; but we are not deeply affected. Perhaps our insensibility is owing to the fact that we are more in sympathy with the powers that rule heaven and earth than we are with the people who preside over the *Journal of Commerce*, and are so much dissatisfied with the present government of the Universe. If the *Journal* is ambitious to reform the order of the Divine Providence, it had better prepare a remonstrance, couched in the most respectful language it is able to command, setting forth its views respecting the proper management of the world, and its reasons for requiring a change in the Spiritual programme of the nineteenth century. Why not act at once on this suggestion? If the editors are really influential with the Management, they had better go there forthwith instead of wasting their valuable time, either on the star actors or the supernumeraries in the spiritual drama.

But we cannot affirm that the Administration will ever be so modified as to suit the *Journal's* ideas, for the editors are peculiar. Moreover, the practices complained of have prevailed a long time, and the evils of centuries are seldom cured in a day or a generation. The powers of the other world, whether high or low, have always labored to convince 'the Infidels' rather than the 'believers.' The greatest human teachers have pursued the same course. Even Jesus did not so much as 'call the righteous' 'believers,' but went after unbelievers and associated with publicans and sinners. The editors of the *Journal of Commerce* think that this course, on the part of our spiritual and divine instructors 'is positively too bad!' So thought the ancient seribes and pharisees, whom the Master characterized as 'hypocrites and a generation of vipers.'"

Under the administration of Mr. Charles A. Dana the *Tribune* published several editorial articles entitled "Ghost Literature," which were not merely unfair and ill-tempered, but exceedingly unjust and offensive. Mr. Brittan replied to these ungenerous attacks in a single editorial leader which ended the controversy in that quarter. His masterly reply elicited the following letter from a distinguished literary gentleman, widely known as an author, together with the subjoined paragraph from the Rhode Island paper.

"MR. BRITTAN—You will confer a favor on many readers of the *New York Tribune*, and also of your own journal, by giving place to the subjoined editorial extract from the Rhode Island *Freeman* of Oct. 7th, (1851), a well-known and influential press. It embodies, in a terse and pointed paragraph, the opinion of a large class of the readers of the first-named paper concerning the merits of the recent 'passage at arms' between the author of 'Ghost Literature' in the *Tribune* and the Editor of the *Spiritual Telegraph*. The course of the *Tribune*, with reference to Spiritualism, however it may meet with favor from the unprogressive and sectarian classes (who generally are not its patrons), meets with little sympathy from a large class of progressive minds in New England, who from its commencement have been its warm supporters. . . ."

From the Rhode Island *Freeman*.
"S. B. Brittan, in the *Spiritual Telegraph* of last week, takes hold of one of the editors of the *New York Tribune*, and nearly throttles him to death. The *Tribune*, some weeks ago, under the head of 'Ghost Literature,' charged Spiritualism with free-love doctrines. When challenged for his proof, the *Tribune* quoted Rev. Adin Ballou. This was the *Tribune's* only witness; and this witness, as Mr. Brittan shows, testifies that 'comparatively few Spiritualists have become aware of this free-love development.' The *Tribune*, with all its ability and excellent qualities as a public journal, displays, now and then, some of the infirmities common to human nature. Its obvious prejudice against Spiritualism leads it to say many foolish things which it will some day be ashamed of."

Spiritualism was assailed in essentially the same spirit by hundreds of secular and religious newspapers in every part of the country; and when we state the fact that Mr. Brittan's own part in this great controversy would probably fill half-a-dozen large volumes, the reader will have some idea of the extent and influence of his labors in this direction. But we cannot multiply these illustrations of journalistic misrepresentation and bitterness which characterized the opposition in the earlier years of our Spiritual history. The tone of the press is greatly changed. Men who would neither look at the facts nor listen to reason have been taught by the severe handling they have received to treat the subject and its friends with a measure of civility. If they have not come to love the truth they have at least learned to be respectful in the presence of its ablest champions.

If we here and there meet with apparent traces of acrimonious feeling in Mr. Brittan's controversial writings, it must be remembered that he had to contend for years against unscrupulous enemies of Spiritualism who omitted no opportunity to defame the truth and the character of its most conscientious disciples. He had really no ill-will toward the most violent antagonists. If a hidden fire burned with

great intensity in his calm philosophy, it served a divine purpose in consuming the "wood, hay and stubble" of human devices. If he dealt heavy blows, right and left, among noisy sectaries,

"So nursed and bigoted to strife,"
It was never to injure any man, but to demolish the disjointed and rotten prisons of ignorance, superstition and falsehood that the people might be free. If his logic was sometimes sharpened by invective, it was that he might penetrate the incrustation of materialism and sensuality, and thus restore the lost sensibility to some hardened offender against the righteous claims of justice and humanity. Were this made the occasion of complaint, we should foster weakness and discourage loyalty.

JUSTITIA.

"The Mytho-Zodiac Theory of Religion."

To the Editor of the Banner of Light:

I feel impelled to thank Bro. F. J. Briggs for his papers on the solar-mythic theory of religions, and I invite the attention of all readers of the *Banner of Light* thereto. An exposure of the absurdities and fallacies of this *outré* system of thought has long been demanded, and as at present a revival of its vagaries and inanities is current in some quarters, I had thought of saying something thereon myself; but as, owing to the multiplicity of duties engaging my attention, I could have scarcely spared the time requisite for its thorough probing, it affords me much pleasure to see so competent a scholar as Bro. Briggs take hold of the subject. I am confident his treatment of the question will be more comprehensive and effective than any I could give it, judging from his first paper. In opposition to the loose, crude speculations of unimproved visionaries, he gives us facts—facts demonstrative of the unreality and nonsensical character of the statements so often seen cited in proof that Jesus and the Apostles were solar myths and never had material existence on earth. If the *Banner* readers want to know the truth on these matters, then let them carefully study Mr. Briggs's facts. The historical existence of Jesus and the Apostles is as much an established fact as any other in ancient history, and every competent scholar knows it.

Akin to this in unreliability and puerility is the oft-repeated statement, heard from those devoid of all authentic information on the subject, that the story of Christ is borrowed from that of Krishna, (often dishonestly or ignorantly called Christna,) the Hindu eighth avatar of Vishnu. Having made a thorough study of the Hindu sacred books containing the life of Krishna, besides consulting some three hundred volumes bearing on Sanskrit theology, history, and literature, I am enabled to positively state that there is nothing in the New Testament in any manner derived from the legends of Krishna; and every well-informed Sanskritist in the world, orthodox or heterodox, Christian or Infidel, will say the same thing. The people who continually talk about Christ and Christna, etc., do not know a word of Sanskrit, never saw the Hindu Shastras, and derive their information therefrom from certain loose and inaccurate statements made nearly a hundred years ago, in the infancy of Sanskrit knowledge, when very little was known of Hindu literature and theology.

The climax of absurdity is reached in the statement, that the four Christian gospels were derived from four Buddhist gospels. First, there never were any Buddhist gospels. The sacred books of the Buddhists had nothing at all approximating our gospels. The sacred canon of the Buddhists was fixed during the reign of Asoka, about 240 B. C. Over three hundred years before any of the Christian gospels were written, the *Tripiṭaka*, or Buddhist Bible, was established: so if Matthew, Mark, Luke and John were based on Buddhist sacred books, those books must be a part of the *Tripiṭaka*. The *Tripiṭaka*, meaning "three baskets," consists of three divisions: (1) *Sutras*, or discourses of Buddha; (2) *Vinaya*, or discipline; (3) *Abhidharma*, or metaphysics. None of the three contain any books resembling the Christian gospels; so the statement that they were so derived is wholly without foundation in fact. Of a similar character are most of the Krishna stories.

Once more I specially commend Mr. Briggs's valuable papers to the careful perusal of all lovers of truth.

WM. ENIMETTE COLEMAN.
Presidio of San Francisco, Cal.

Among the Australian Aborigines.

A son of the late William Howitt, Mr. Alfred W. Howitt, has recently published a book giving an account of the manners and customs of some of the native tribes of Australia, in which he says:

"One of the Tatungolung told me that on a certain evening at dusk, the Birrak commenced his invocation. The audience were collected, and silence was kept. The fires were let go down. The Birrak uttered the cry, 'Loo-ee, at intervals. At length a distant cry was heard, and shortly afterwards the sound as of persons jumping on the ground in succession. This was supposed to be the spirit 'Baukan' followed by the ghosts. A voice was then heard in the gloom, asking in a strange intonation, 'What is wanted?' Questions were put by the Birrak, and replies given. At the termination of the séance the spirit-voice said, 'We are going.' Finally the Birrak was found in the top of an almost inaccessible tree, apparently asleep. It was alleged that the ghosts had transported him thither at their departure. At this stage the questions put related to individuals of the group who were absent, and to the suspected movements of the hostile Brakerek."

In England the proportion of university students to the population is one to 4,500. In the German Empire it is one to 1,600.

SUNSET AT THE LAKE OF LUGERNE

Sunapee Lake Spiritualist Camp-Meeting.

THURSDAY, AUG. 23D.

The Duxbury Glee Club rendered during the service some of our spiritual songs in a very effective manner. Mrs. Hartson, of Lebanon, sang, "Angels ever bright and hovering near." She is an accomplished singer.

The People's Camp-Meeting at Cassadaga Lake, N. Y.

making thirteen in all. They then re-elected A. S. Cobb, of Dunkirk, N. Y., President; J. W. Rood, of Fredonia, N. Y., Corresponding Secretary, and Thos. J. Skidmore, of the same place, Treasurer. The tru-

est; never fails to go to the bottom of his subject and bring new and beautiful truths to the surface. "Nothing New" applied to the great Divine Mind which foresaw the chain of cause and effect reaching out in-

year, 10 wit President, L. S. Burdick, of Rindomead; Vice President, Mrs. R. A. Shaffer, of South Haven; Secretary, W. J. Dennis, of Breedsville; Treasurer, Miss L. B. Bangs, of Paw Paw.

While he was thus employed, I got a very interesting billingsome long strips of paper, Mr. Mansfield handed me over a letter addressed to me by my spirit father, whom I had not even inquired for.

Dyspepsia, Biliousness, Nervousness and miserableness. all cured with Hon Bitters.

Respectfully yours,
 H. W. HARRISON, 347 West Street, New York.

conclusion, the editor of the *Intransigent* associates himself energetically with these just demands," and imperatively demands inquiry.—*Vaccination Inquirer*.

year, 10 wit President, L. S. Burdick, of Rindomead; Vice President, Mrs. R. A. Shaffer, of South Haven; Secretary, W. J. Dennis, of Breedsville; Treasurer, Miss L. B. Bangs, of Paw Paw.

Dyspepsia, Biliousness, Nervousness and miserableness. all cured with Hon Bitters.

conclusion, the editor of the *Intransigent* associates himself energetically with these just demands," and imperatively demands inquiry.—*Vaccination Inquirer*.

YOUTH AND PLEASURE is the name of a new weekly publication edited by W. H. C. Lawrence and published at 141 Franklin street, Boston. The contents of the first number are unexceptionably good; the illustrations are fine, and Robert Schumann's "Happy Farmer" (*Fröhlicher Landemann*), will prove very acceptable to musical subscribers.

BRIEF PARAGRAPHS.

Ingersoll writes to Mr. Holyoake, of England, regarding the shooting of President Garfield: "It was fortunate for me that the assassin was a good Christian, that he had delivered lectures answering me, that he was connected with the Young Men's Christian Association, and that he had spent most of his life reading the sacred scriptures."

Will the coming man drink beer? No; he'll drink glucose, acids, rosin and other like dainties.—N. Y. Graphic.

A Good Paste.—Dissolve half an ounce of alum in a pint of boiling water; to this add an equal weight of flour, make smooth in a little cold water, and a few drops of oil of cloves, letting the whole come to a boil. This paste will remain sweet and strong for months, and can be kept in glass or other jars for use.

There will be no perfect government until men grow from the one-man idea to the all-men idea.—Ez.

A "THEOLOGIAN" IN THE BUD.—A little girl who saw a balloon for the first time on the Fourth of July, was much astonished to find that it remained in the air, and piled her nurse with all kinds of questions. None of the answers, however, seemed to satisfy her, and the statement that it floated because it was filled with gas, she treated with the utmost infantile disdain. "No, Anna," she said, with a sad Sunday-school expression on her young brows, "it is kept up there by the power of God."

A machine that will "add up a column of figures a foot long in six seconds" is advertised by a shrewd scoundrel. He sends a piece of chalk with directions to use it on a barometer or other surface big enough to hold figures a foot long.

Iron can be made so thin that it takes 4,800 sheets to make an inch in thickness.

If a peaceful, calm death be the test of true religion, then truly is Spiritualism divine. The knowledge which it gives of the hereafter enables him, elevates the affections, robs the grave of its gloom and death of its sting.—W. F. Jamieson.

AN EXPERIENCE IN "FORESTRY."—What was it? I went out in the woods and got it. After I got it I looked for it. The more I looked for it the less I liked it. I brought it home in my hand because I could not find it. A silver.

The pyramids of Egypt are thirty-eight in number, and stretch for some fifty geographical miles along the western reach of the Nile Valley, just where the Libyan desert and the cultivated land struggle for extension, or from nearly opposite Heliopolis to past the site of Memphis.

A "Manibus Latrocinis" having been discovered in the Hudson River, an amount of public excitement commensurate with the grand (?) event has been duly created.

Human remains of great antiquity have been discovered at Carabace, near Nice, reported upon by a scientific committee and examined by M. de Quatrefages, the conclusion being that they are those of a prehistoric man, probably of the Paleolithic age.

The machine with which sheets of postage-stamps are perforated was invented and patented in 1852. The patent was purchased of M. Archer, the inventor, by the United States Government for twenty thousand dollars.

THE QUARRY FOR "HONOR" MEN.—Can a member of the family *equinus* in whom no ulceration of the sclerotic membrane is visible, though the submaxillary lymphatic glands are somewhat enlarged, coupled with vacuity of the *abdominis* and irritability of the *infundibulum*, be truthfully accused of having the "osteosarcoma?"

The classes for the season of 1881-1882 of The Art Student's League, located at 103 Fifth Avenue, New York City, will open Monday, October 3d, 1881, and close Saturday, May 27th, 1882. This Academic School of Art is maintained for the purpose of furnishing a thorough course of instruction in Drawing, Painting, Artistic Anatomy, Perspective, and Composition, etc. For particulars, address W. St. J. Harper, President, or Frank Waller, Corresponding Secretary, as above.

The motto of the giraffe—Neck or nothing.

If God sends thee a cross, take it up and follow Him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not.

GIVE A CHANCE!—A Scotch Preacher, who found his congregation going to sleep one Sunday before he had fairly begun, suddenly stopped and exclaimed: "Brethren, I'll be nae fair; gie me nae half a chance. Wait till I get nae fair; then, if I'm nae worth listening to, gang to sleep; but dinna gang before I get commended. Gie me a chance."

"PHONETICS" AND "MAL DE MER."—When spelling is "reformed" she'll write: "I'm sailing on the osium; The sea is ill, no sale in site— It fliz me with emoshum." But one "spit" will not change its name. For she'll be so-so just the same!

A good name is rather to be chosen than great riches.

Women in Medicine.

To the Editor of the Banner of Light:

The introduction of women to the practice of medicine is one of the most beneficent reforms of the age. It has been sustained by medical reformers, and fiercely opposed in general by medical regularism. In the last *Banner of Light* the statement is contained that the Geneva Medical College was the first to open its doors to women, "and that in 1848, to Miss Elizabeth Blackwell."

It should be stated in historic justice that Miss Blackwell's first application was made to the *Eclectic Medical Institute of Cincinnati*. I immediately brought the matter before our faculty, and we decided without hesitation that our doors were open to women. This was the first action ever taken for the admission of women. Owing to the hostility of the old faculty to our school, and the exclusion of our students from certain hospital and library privileges, Miss B. unfortunately determined to go elsewhere; and in so doing, like thousands of medical students who are annually misled, she lost her sympathy with medical progress. Ever since that time eclectic schools have welcomed and graduated female students. Liberality to women is a principle in eclecticism, but an exceptional incident in the old-school party. Their medical journals have endeavored to overwhelm the movement with coarse and vulgar ridicule, and their medical classes have repelled the approach of women by insolence and rowdism. As for myself I have ever maintained that the rights of the sexes are equal, but that if either sex is to be excluded from medical practice it should not be the female.

JOS. RODES BUCHANAN.

Harwich, Mass., Camp-Meeting.

To the Editor of the Banner of Light:

The attendance on Monday, Aug. 29th, was good but not large. At 11 A. M. a conference was held, in which Warren Chase and several others took part, and at 2 P. M., Jennie B. Hagan gave an interesting lecture on "The Menses and Shams of the Female and the Fashionable Follies of Life." On Tuesday, conference at 11 A. M., with a variety of speakers, and at 2 P. M. Warren Chase gave a stirring lecture to a large audience for a week on "The Evidence of Spirit-Life and Intercourse," and several skeptics acknowledged their doubts removed or greatly shaken. Wednesday, conference at 11 A. M. and 2 P. M. Warren Chase again addressed the audience, which was considerably increased. On Thursday, conference at 11 A. M. of our country, reviewing the industrial, financial and legislative policy in a concise and critical manner. After the lecture the audience divided into groups and discussed the various subjects suggested in the discourse. Mr. Chase left on Thursday morning.

Australia and New Zealand.

VACCINATION.—The panic at New South Wales on account of the existence of small-pox has aroused to activity those who entertain an idea that the poisoning of the people will insure them against disease, at least against that particular form of it. The Central Board of Health has accordingly issued a circular invoking the influence of the clergy for the promotion of a hearty compliance with the provisions of the Vaccination Act. There appears to be some disagreement among the people as to the advantages to be derived from blood-poisoning.

THE MESSAGE DEPARTMENT of the *Harbinger of Light* is now a leading feature of that able advocate of Spiritualism. The last number received at this office contains a large number of messages, among them one from John Tyerman, in which he says that, as a spirit, he sets "the great necessity of having suitable mediums, persons with well balanced organizations morally and spiritually, so as to make it a pleasure for spirits to control and sitters to listen, or witness manifestations."

THE ARGUMENTS OF OPPOSITION.—At Brisbane, Mr. Widdow, a well-known citizen, gave an open-air lecture, May 2nd, on "Spiritual Gifts." A correspondent of the *Harbinger* writes: "The lecturer handled the subject in a manner that proved he was well versed in the truths of Modern Spiritualism, and that he was able to apply the phenomena and so-called miracles of ancient times, as spoken of in Scripture, to the same spirit-power and influence manifest to-day. He was listened to with great attention until near the conclusion of his address, when several Orthodoxes became very excited, and demanded an explanation to several of his assertions. The lecturer, really gave, 'One man stepped to the front of the crowd and said, 'You are a devil, sir'; another became white in the face, and cried out, 'Put him down!' and other violent interjections; and these men call themselves Christians.'"

A SCIENTIFIC BASIS.—At the meeting of the Free-thought Association, at Dunedin, July 10th, Mr. Heathwaite read an able paper on "A Scientific Basis for Spiritualism," claiming, first, That there is such a thing as a Spiritual Body; second, That so far as known there is nothing to prevent it communicating with men. A discussion on the subject was to take place the next Sunday evening.

AT INVERCARGILL, New Zealand, a town of six thousand inhabitants, there are sixteen circles for the investigation of Spiritualism and the holding of communion with the spirit-world.

Movements of Lecturers and Mediums.

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

Capt. H. H. Brown has been engaged as assistant editor of Dr. Crowell's new paper, *The Two Worlds*; he will, however, keep up his Sunday lectures as far as possible—accepting all such engagements as are tendered, at points within a day's ride of New York. Address him at 100 Nassau street, New York City.

Dr. Adella Hull, a pioneer in the cause of Spiritualism, a trance speaker, psychometrist, etc., having recovered her health, is now on a visit to friends in Brooklyn, at No. 123 Livingston street, for a few weeks; she will then return to Washington, D. C., for the winter, and can be found at No. 1513 Seventeenth, between B and Madison streets.

Dr. J. W. Van Name lectures at East Braintree, Mass., Sept. 18th and 20th. He holds his last Sunday evening circle at 8 Davis street, Boston, on the 11th, after which these meetings will be continued on Wednesday evenings, at the same place.

Dr. H. P. Fairfield has just closed a very successful series of lectures in West Duxbury and Hanson, and is now ready to make engagements for the fall and winter. His address is Worcester, Mass., box 27.

The two months' engagement of Ophelia T. Samuel, at Sheboygan Falls, Wis., has been so successful that she is to continue her labors there through September. She then goes to Chicago for a short season of repose. Her address in that city will be 439 West Randolph street.

Mr. and Mrs. James A. Bliss will, on account of the success of their materializing sances in Providence, R. I., remain in that city two weeks longer, holding sances every evening at 68 Prairie Avenue.

W. L. Jack, M. D., has returned to Haverhill, Mass., and may be found at 60 Merrimack street.

Dr. G. H. Geer spoke during August as follows: 7th and 11th at Onset Bay; Peruville, 14th; Battle Creek Camp, 16th and 17th; Lake George Camp, 21st and 22nd; Lake Pleasant, 23d and 27th; September 4th at Harwich Camp-meeting; and is to speak in Chelsea, 11th; Schenck Lake, 18th and 30th. Permanent address, Greenfield, Mass.

Mrs. Augusta Dwinels, an excellent clairvoyant, trance and prophetic medium, has removed from this city to 137 Washington street, Cambridgeport, Mass. She gives general satisfaction and deserves patronage.

Mr. J. Frank Baxter will address the public in the Spiritualist Hall, Bartonville, Vt., next Sunday, Sept. 11th, at 10:30 A. M. and 1:30 P. M.

Mr. Colville's Birthday.

To the Editor of the Banner of Light:

I joined the procession last evening in response to medium Colville's reception-invitation, and found his new home, 619 Columbus avenue, all that his best well-wishers could reasonably ask. It is large, light, and airy, and furnished substantially, not to say elegantly. The occasion was the twenty-fourth anniversary of the birth of this phenomenal young man, and marked the close of six years of public life as a trance speaker—three years in England, and three in the United States. The exercises were held in the front parlor room and "topped off" delightfully with cake, cream, and grapes in the rear apartment. The "rostrum" was a snug corner before the organ and piano, and was occupied alternately by the host, his friend and English co-laborer Mr. Wallis, Mrs. Laura Kendrick, Miss Newton, Mrs. Gage, (organist for Mrs. Richmond in Chicago), and a few others, whose names have escaped me. An elegant floral display graced and beautified the occasion. It was arranged that Mr. Wallis should receive his friends and well-wishers in Mr. Colville's home on the following evening. It was also announced that Mr. Colville would hereafter open his house to his friends every Monday evening.

S. W. R.

New York City.

To the Editor of the Banner of Light:

The liberal meetings in Froisher Hall, 23 East 14th street, will begin Sunday evening, Sept. 11th, when Henry E. Sharpe will speak for the "Church of the Free Republic," on the "Why and Wherefore?"

ALFRED WELDON.

All in a Nutshell.

To be educated into mediumship is out of the order of nature. Mediums are born, they grow. Spiritualism cannot be fettered by institutions or machinery. When institutions come then comes the "board," the "faculty," and the spirit departs.—Cor. L. V. Richmond.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 23 Fulton street, every Sunday, at 3 and 7 1/2 P. M. W. Benedict, President. Regular speakers, Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Denn, Chairman.

The Brooklyn Spiritualist Fraternity holds conference meetings every Friday evening, at 7 1/2 o'clock, at Brooklyn Institute, corner Washington and Concord streets, Sept. 16th. The Present Outlook of Our Country, A. E. Newton, editor of *The World*, Capt. H. H. Brown, Dr. D. M. Cole, Mrs. Mary A. Gridley, W. C. Bowen, Dr. A. B. Cooley and others invited to speak. Free, and every one welcome. S. B. Nichols, President.

The Eastern District Spiritualist Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 1/2 P. M. D. M. Cole, President.

The Eastern District Spiritualist Conference meets every Wednesday evening at Phoenix Hall, at 7 1/2, Charles R. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets at the hall, 176 Tremont street, every Sunday at 10 1/2 A. M. J. B. Hatch, Conductor.

Faine Memorial Hall.—Children's Progressive Lyceum. No. 1 holds its sessions every Sunday morning at this hall, 100 Washington street, commencing at 10 o'clock. The public cordially invited. F. L. Union, Conductor.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. Eben Cobb, Speaker and Conductor.

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2 1/2 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. Meetings for consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

New Era Hall.—On Sunday, Sept. 10th, the Shawmut Spiritual Lyceum resumed its sessions after a vacation of two months. The Groups were well filled, and a large attendance. Consequently we opened under more favorable auspices than ever before.

After appropriate music by the orchestra Vice President Rand called the assembly to order and formally opened the school with singing; this service being followed by a Silver Chalice recital under the direction of the Guardian. At this point Conductor J. B. Hatch entered the hall, and after receiving the congratulations of children and friends, ordered the Banner March.

The following pupils then joined in recitations, vocal and instrumental music, etc.: Jennie Burroughs, Emma Ware, Kittie May Bosquet, Gertrude Lottrop, and Young, Mrs. Hattie E. Sheldon and Mrs. Carrie Hatch.

As customary upon the opening Sunday, remarks were made by Conductor Hatch, Assistant Rand, Mrs. H. L. Loomis, and the lecturer, really gave, "One man stepped to the front of the crowd and said, 'You are a devil, sir'; another became white in the face, and cried out, 'Put him down!' and other violent interjections; and these men call themselves Christians." Physical exercises, singing and the Target March closed the services.

Mrs. Stevens, the able Assistant Guardian of our Lyceum, severed her connection with us on the 11th—her residence now being in Worcester. In her departure the school has lost an active worker, as her whole soul went forth for each child. She has been connected with different Lyceums for many years. She carries with her the love and good-will of all, which is the greatest reward one can receive here.

We invite all children to join our ranks, and with the kind wishes of our friends, we will strive to retain the good reputation already achieved by us.

Secretary Shawmut Spiritual Lyceum.

PAINE HALL.

The reunion of the Lyceum after the vacation was a pleasant one. The attendance was large, considering the fact that many have not returned from their summer resorts. Most of the principal workers were present, and they clasped hands in the happiness they felt in coming together in Paine Hall again. One sawed horse, however, was the only one somewhat, and it was the announcement that little Mattie Clarke, a member of Minnie Remby's Group, had, since our last meeting, passed on to the life beyond.

The exercises were to some extent commemorative of the event. Mr. A. W. Tombs introduced the exercises with a piano solo, which was followed by the opening song by the Lyceum. Dr. Richardson made some remarks, and then, in a very creditable manner, Declarations by Sadie Peters, Louis Buetner and Amy Peters followed. Miss Jennie Smith sang "Sing Me the Old Songs Tonight," recitation by Otto Bond, and a song by Alice J. Hill. Mr. A. W. Tombs gave a recitation, and, by request, Mr. Tombs gave another recitation on the piano, which elicited an *encore* and again responded. Dr. J. H. Currier, being called on, made some remarks, in his course of which he alluded to the passing over of little Mattie. Next followed the callisthenics, led by Miss Hill, after the singing by the school. "There's a Dear One Crossed the River," the exercises closed with the Target March.

Children's Progressive Lyceum, No. 1, Boston, Sept. 10th, 1881.

CHelsea SPIRITUAL ASSOCIATION. (Temple of Honor Hall, 100 Fulton street, opposite Huntington Car Station.) This society commenced its meetings Sunday last, after a vacation of two months. Mrs. N. J. Willis delivered the opening address. We held our 12th and 13th meetings on Sunday, Sept. 4th and 5th. Mr. Geer, of Michigan, will occupy the platform at 7:30 P. M. S. B. Logan, Pres.

Remember that a little Hop Bitters saves big Doctor bills, and cures when all else fails.

Thousands of ladies cherish grateful remembrances of the help derived from the use of Lydia E. Pinkham's Vegetable Compound.

The Secular Press Bureau.

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

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

AMOUNTS PAID IN AND LEDGED FOR 1881.

CASH PAID.	
From Jan. 1st to June 30th, (six months).....	\$128.50
Mrs. A. C. Fisher, Farmington, Fla.....	2.00
Mrs. E. Heath, Davenport, Ia.....	2.00
Dr. J. S. Smith, New York.....	2.00
S. B. Nichols, Brooklyn, N. Y.....	5.00
Caroline Dodge, Cortis, N. Y.....	5.00
Dr. J. S. Smith, New York.....	5.00
E. J. Durant, Lebanon, N. H.....	5.00
Samuel Heston, M. P., Cunningham, Mo.....	2.00
Henry J. Newton, New York.....	100.00
May, New York (by order of a Spirit.....	2.50
G. Snyder, Baltimore, Md.....	2.00
Mrs. E. Heath, Davenport, Ia.....	2.00
Edwin P. Miller, New York.....	5.00
J. G. Griswold, Amsterdam, N. Y.....	5.00
G. H. Whitwell, Lynn, Conn.....	5.00
Mordred Larkin, Downingtown, Pa.....	2.00
Friend, Perry Centre, N. Y.....	1.00
G. Wright, Dean's Corners, N. Y.....	1.00
W. W. Cotton, Portsmouth, N. H.....	5.00
W. S. Sizer, Mossy Creek, East Tenn.....	5.00
CASH LEDGED.	
Melville C. Smith, New York.....	25.00
Alfred G. Badger, 129 Broadway, New York.....	40.00
M. E. Congar, Chicago, Ill.....	10.00
Augustus Day, Detroit, Mich.....	3.00
B. F. Chase, Chicago, Ill.....	3.00
Charles Partridge, New York.....	50.00

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

To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$3.00 per year, or \$1.75 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

Subscriptions Received at this Office.

THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per annum.

LIGHT FOR ALL. Published monthly at San Francisco, Cal. \$1.00 per annum.

LIGHT. A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price, \$3.00 per year.

THE MEDIUM AND DAYBOOK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

For Sale at this Office:

THE RELIGIO-Philosophical Journal. Published weekly in Chicago, Ill. Price, 50 cents per copy. \$2.50 per year.

VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.65 per annum. Single copies 8 cents.

Light. Published weekly at Philadelphia, Pa. Price 6 cents per copy. Per year, \$2.15.

MILLER'S PSYCHOPHYSIC CIRCULAR. Published by C. R. Miller, 175 W. 11th street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly at New York, N. Y. and N. P. For year, \$1.00. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents.

THE COMMONER. Published weekly. Greenback and Labor Reform. Single copy, 4 cents. \$1.50 per year.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.

THOMAS MARSH, 99 Washington street (south of Pleasant street).

LUTHER W. HENBY, 267 Washington street.

T. E. WITT, 25 Tremont street (corner Elder).

G. W. WHEELER, Boston and Marine Depot, Haymarket Square.

JOSEPH W. SHERMAN, 115 Cambridge street.

A. HALL, 17 1/2 street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 22 Broadway, Chelsea, Mass.

G. D. JOHNSON, 5 North Main street, Fall River, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 20 and 41 Chambers street.

C. C. J. H. and G. H. TYSONS, 100 West 11th street, corner 6th avenue, 216 6th avenue, near 10th street, and 75 West 11th street, near 10th street.

W. M. S. BARKS, 67 Broadway Hall, 51 West 3rd street.

W. H. LEACH, 63 Hudson street, near Broadway.

H. HOWARD, 11 West 11th street, near Broadway.

BENTON'S LITERARY EMPORIUM, 39 Union Square.

TITUS MERRITT, Carter's Hall, 23 East 11th street.

BROOKLYN, N. Y.

C. R. MILLER, 100 1/2 W. 11th street.

F. MILLER, 111 1/2 Fulton street, and Gallatin Place, Friday evenings and Sundays.

EVERETT HALL, 33 Fulton street, Saturday evenings and Sundays.

W. M. H. DENIKE, 55 Bedford avenue.

ROCHESTER, N. Y.

WILLIAMSON & HIGGINS, 62 West Main street.

JACKSON & BERLEIGH, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. REES, west end of Bridge.

WASHINGTON, D. C.

RICHARD ROBERTS, 100 Seventh street.

J. A. ADAMS, 327 Second street, and 311 F street.

S. M. BALDWIN, 920 F street, N. W.

PHILADELPHIA, PA.

WILLIAM WADE, 23 Market street.

G. D. HENCK, 46

