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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. Greelev's Testimony-" Do Men Love Truth ?"-Some Men do and Many do not-Question of Collusion Settled-"Depravity of the Times "-Sovere Handling of the Enemy-New York Express-Three Honorable Gentlemen-Who is to be Pitied?—The Journal of Commerce—Glants Hors de Combat—Charles A. Dana, Author of "Ghost Literature" on Trial-Brittan's Cross-Examination of Dana's Witness-Triumphant Vindication of Spiritualism-Complimentary Reference to the Scribes and Pharisees-Con-

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 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 claims has, in some important sense, covered the broad sphere of its relations to physical sciual hypothesis. The *Times* of our city was not conence, popular skepticism, the Christian theology, and the religious institutions of different of its authors and publishers as follows: 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 as-

"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 ordeal 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 re-

Mr. Brittan was fairly entitled to a candid hearing, but the *Times* suppressed his letter without one word of anglogy. This shameless without one word of apology. This shameless 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 Greelev 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? 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 ex cellent thing; if not, kick it out, howl it down, crush it, crucify it! Hence unbellef 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 Jeffer on, Ohio, living in or near the focus of what is called Spiritualism, wrote us a very long, caustic and thor ough review of the spiritual pretensions and alleged phenomena, intended to show that the latter were all produced by natural causes, and were identical in ssence with the phenomena which in various age have been characterized as witchcraft, necromancy possession, somnambulism, mesmerism, clairvoyance tc., and that no spirits had any part in them but the spirits of living men and women still encased in mortal bodies. Nothing so cogent, so able, so well fortle fied 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 floored 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 from the history of Modern Spiritualism, in all | 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 Tribunc. There is no other volume extant from which so clear and full tent with abusing this book, but proceeded to speak

Messrs. Partridge and Brittan must understand that w look upon the Sphii-rapping question as a most detestable swindle. While we believe that many of the mediums are poor, deluded creatures, we are convinced that the projectors and promotors of the affair are knaves, as infa ever served out a life-sentence in a State prison.

Of this particular work, which purports to be the record f a controversy between a believer and a skeptic, we can only say, that, if It were not saved from our loathing by its tupidity, the evident collusion between the pretended disputants would disgust us. A more dishonest book has sure y never been published in any country.

Now that this charge of 'evident 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 commend 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 evident 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 banter-with or without the one hundred dollars-and proposing further, that two respectable citizens should be designated by either partythey to choose 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 scounirel—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

This letter bears the date of Sept. 21st, 1853. | they may Stab in secret, at the most vital interests of | from Mr. Brittan's editorial leader of the date | great intensity in his calm philosophy, it served unnatural restraints. They claim that the manifesta tions, 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 cavil at 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 read! ness for a fair trial; but our judges must be honorable nen. 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 dol-

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 follow-

"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 mallelous 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 Dally Times was the first paper that published the prediction. The editor, therefore, justly falls under the full weight of his own fierce displeasare and he has our permission to digest the venom of 25 spleen. We are just now to 'digest the venom of As apleen.' 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."

Simmons of Rhode Island, were disposed to look dently 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. Of all men, those whom the world cannot al lure 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 pitled by the poor time-servers of this world. Go, pity the man who dare not appear unmasked, lest the world should see him as he is; pity the crouching sycophant, 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 scribes. 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 He had really no ill-will toward the most viodenunciations. They assume various disguises, that | those by-gone days, we extract the following | lent antagonist. If a hidden fire burned with | it is one to 1,600.

of June 6th, 1857: "As we expected, it has come to this at last. Such papers as the Journal of Commerce, after decelving

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 penitentlary'; and that the bellevers are Insano and should be sent to the lunatic asylunt'-now appear to be in that hopeful state which immediately precedes 'conversion.' They certainly exhibit deep 'concern of mind.' In the lucipient stages of 'conviction' It is natural for them to lament that the truth does not respect their valu pride and nourish their foolish self-conceit. It may be 'too bad'; but this grief admits of no milligation; 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 ap-

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 infldels! rather than the 'believers.' The greatest buman teachers have pursued the same course. Even Jesus did not so much as 'call the righteous' 'believers,' but went after unbelievers and associated 'with pub licans 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 ad'! So thought the ancient scribes and pharisees. whom the Master characterized as 'hypocrites and a generation of viners."

Under the administration of Mr. Charles A. Dana the Tribune published several editorial The New York Express and Times, in articles articles entitled "Ghost Literature," which referring to the conversion to Spiritualism of were not merely unfair and ill-tempered, but Hon. J. W. Edmonds of New York, Hon. N. P. exceedingly unjust and offensive. Mr. Brittan Tallmadge of Wisconsin, and Hon. James F. replied to these ungenerous attacks in a single editorial leader which ended the controversy in upon those men as Festus did upon Paul, as hay- | that quarter. His masterly reply elicited the ing acquired too much of the learning that leads | following-letter from a distinguished literary to madness. The editors of those papers evi- 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, 1854,) a well-known and influential press. It embodies in a terse and pointed paragraph, the opinion of ; large class of the readers of the first-named paper concerning the merits of the recent 'passage at arms' beween the author of 'Ghost Literature' in the Tribune and the Editor of the Spiritual Telegraph. The course of the Tribuno, 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 infirmitles 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 cham-

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.

a divine purpose in consuming the " wood, hay and stubble" of human devices. If he dealt heavy blows, right and left, among noisy secta-

"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 exposé of the absurdities and falsities of this outre 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 searcely spared the time requisite for its thorough probing, it affords me much pleasure to see so competent a scholar as Bro. Briggs také 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 uninformed 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 off-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 wratura 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 Sanskritish 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 thereon 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 Buddhistic gospels. First, there never were any Buddhistic 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 Tripitaka, or Buddhistic Bible, was established: so if Matthew, Mark, Luke and John were based on Buddhistic sacred books, those books must be a part of the Tripitaka. The Tripitaka, meaning "three baskets," consists of three divisions: (1) Sutras, or discourses of Buddha; (2) Vinaya, or discipline; (3) Adhidharma, 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. EMMETTE 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 Birraark commenced his invocation. The audience were collected, and silence was kept. The fires were let go down. The Birraark uttered the cry, Loo-ee, at intervals. At length a distant re ly 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 '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 Birraark, and replies given. At the termination of the scance the spirit-voice said, 'We are going,' Finally the Birraark 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 scance the questions put related to individuals of the group who were absent, and to the suspected movements of the sent, and to the suspected movements of the hostile Brajerek."

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

Written for the Banner of Light. SONNET.

SUNSET AT THE LAKE OF LUCERNE. How beautiful is this lone, sunset hour Beneath the sounding pines that fringe the lake.

Its holy influence and mysterious power sunuse my being, and I seem to take A naturall place 'mid Nature's harmonies As if my longing heart at last could make A part of her unfathomable mysteries.

The waves with music fall along the shore, The plactrees whisper with a sadder song. The wind begins to rise, and more and more The mighty anthem peals the woods among, The red sun slowly sinks adown the sky,

The opposing moon as slowly mounts on high; Oh! wondrous beauty! wherefore do we sigh? A. J. C.

Sumpee Lake Spiritualist Camp-Meet ing.

To the Library of the Biguer of Tight: A prosperous week has just closed at Sunapee. The weather has been glorious, and the scenery, under

the peculiar bary light which is seen only in August. beyond laman conception. The smost views have been all that an artist could wish for. The great sun, like a ball of fire, dropping behind mountains robed in garments of listing green, and the wide expanse of waters, like a take of molten silver, reflect ing back the varied objects which diversity the landscape, all united to make a scene flylescribably beautiful. Add to all this the intellectual feasts which have been placed before the audiences, how could people remain away from Sumipee Lake? The "Lady Woodsum," ever lorsy, has been constantly bringing campers to the Lake. From all sections of the country they have come to enjoy the privileges so peculiarly characteristic of Simapee.

TITE SDAY, AUG. 23D.

The services commenced at 11 A. M. The choir ren-

The services commenced at 11 Å, W. The choir rendered a selection from "Spiritual Echoes," entitled, "By love we arise," Subjects being presented by the audience, Mis. Lizze S. Manchester, of West Randolph, VI., Improvised a song, after which she delivered a very fine address upon "How to Live."

The old idea of preparation for death has succumbed under the influence of the Increasing light of Spiritualism, revealing life everywhere. And the question of vital importance is, "How can we prepare for life—eternal life." Life books up to us from nature clothed in varied forms. From the song of the birds, from the flowers along our pathway, from the sounding waves of old Sunaper—but more particularly from that conscious intelligence maintested in the soul of man. The life of all nature is spirit. This thought was perceived by desus when he declared that "The lefter killeth, but the spirit giveth life."

Man, being the essential outgrowth of all which has preceded him, partakes in a certain measure of the peculiarities of all other forms of life. His body is governed by the same laws which produce all the change, in the physical universe. His mental or spiritual nature is infimately connected with the soul of things, and is governed by spiritual love.

A preparation for life means more to the Spiritual.

itual nature is infimately connected with the soul of things, and is governed by spiritual love.

A preparation for life means more to the Spiritualist than to any other class, of human beings. While living in one world, he perceives the grand possibilities of another. The lives not only for this life, but for all eternity. Therefore he seeks to build wisely and well the structure of that house in which he must dwell. In this life, those things which are essential for human progress should attract our attention; and all human needs should farmish themes for the closest study.

In the afternoon and evening there were dancing assemblies at the Pavilion. The half was packed with a merry growd, and the Sanapee Lake Orchestra rurnished muste that satisfied every one.

WITDNISDAY, ACG, 211 H.

Mrs. Addle Stevens, of Claremont, N. H., delivered-the morning address. She chose for her subject "Growth." There is no creation, but everywhere growth. Through the long dreary gress of the past life has ever been struggling to manifest itself in high-or forms.

er forms.

The same law holds good when applied to religious, Spiritualism has not perfected itself as yet. Its growth depends, in a certain manner, upon the growth of the individuals within its ranks. Growth comes by individual stringple. We are strong only when we know our weakness. We are too apt to look for worldly gain—to cultivate that which adds to the pleasure of the body—while we starve the mental or spiritual part of our nature. What is most needed is the right development of all our faculties. Growth is life—then prepare to live. prepare to live.

Dr. J. P. Greenleaf delivered the afternoon address.

Dr. I. P. Greenleaf delivered the afternoon address. Under or within all humanity there is the great principle of life. Although we note that the entire humanizace is composed of individuals bearing distinctive characteristics, yet we perceive that they are all linked togither by that great soul principle filling all space and known as the great Oversoul. Man is a conglomerate, composed of elements gathered from all the ages of the past. The experiences of the entire humanizace are his. Being the embodiment of Divine Intelligence, all knowledge lies within his grasp.

THURSDAY, AUG. 25TH. Mrs. S. B. Woods-Craiddock, of Concord, N. H., gaye the address of the morning upon the subject." The Duty of the Hour." Dr. Greenleaf followed with brief

Diffy of the front. (1), vectors a ten and ten after the afternoon Mrs. Manchester delivered an address upon "The Religion of Humanity." This was the finest feeture the writer ever heard fall from the alps of this glitted speaker.

* FRIDAY, AUG. 25TH.

At 10 A. M. there was a conference meeting of one hour, participated in by the following persons: Mrs. Webster, of East Randolph, V.L., Mrs. Craddock, Dr. E. P. Greenleaf, Prof. J. V. Nichols, Dr. H. B. Storer and Dr. S. N. Gould. At 41 A. M. Mrs. Anna Middle-brook-Pwiss, M. D., delivered a most eloquent address upon "Spiritualism Humanity's Saviour."

The speaker's remarks were in substance as follows: Humanity is an endless ghain of mythal links, some as golden as the sunlight, others corroded and rusty; and between the two extremes we have an almost limitless gradation of forms. All these links are dependent one upon the other, the chain incomplete if one is gone; not one can be spared; all are needed to complete the grand whole. We cannot live separate and distinct from each other. We choose our soriety because it is a necessity. If we could analyze human life and take it in its most profound aspects, we should perceive that even human weakness is a necessity, and essential to man's well-being and growth.

Every century is alive and replete with truth. Many forget this and reach back into the past and seek to find a saviour. Spiritualism gives us knowledge, and knowledge is the only saviour of mankind. Therefore Spiritualism becomes the saviour of the present century. In Spiritualism we have gained a knowledge of immortainty. Vetly it is a benediction from heaven. In it we see not Christ crucitied for humanity, but the beautiful angel of knowledge descending from the upper heavens, clothed in the bright garments of immortaing. All spended to conjoy themselves. The Pavillon

was the order of exercise for the afternoon and even-ing. All seemed to chipy themselves. The Pavillon was througed with old and young. The ordestra ren-dered fine selections, and everything was conducted in

SATURDAY, AUG. 27TH.

Dr. H. B. Storer, of Boston, Mass, delivered the morning address. He chose for his subject "The Phi-losophy of Spiritualism." After reading brief extracts from the writings of Plato and Cicero, he proceeded

from the writings of Plato and Cicero, he proceeded with his discourse.

It is impossible for one person to express all that pertains to Spiritualism. We must study the form or outward expression of the soul rather than try to comprehend the Infinite Mind within all things. It is the popular idea of theology that all authority must come directly from God. The tendency under the teachings of that nature is that man's mind is turned away from the substantial toward the vague.

All things descend from the spirit-world. Spirit first—and matter is evolved from spirit. We only think God's thoughts after him.

The study of Spiritualism, or the manifestations of

think God's thoughts after him.

The study of Spiritualism, or the manifestations of those who inhabit the higher spheres must be in a selentific manner. We no longer think of angels as celestial fowls, winging their way through heaven, but as our friends who occupied places in our homes, and have never ceased to hold these places in our heat and soul affections.

In the afternoon Mrs. Addle Stevens delivered a very able and practical lecture upon "The Lessons of the Hour."

SUNDAY, AUG. 28TH.

This was one of nature's most-perfect days. Special frains were run from Claremont and Concord. We have been informed that the officers of the Methodist Camp-Meeting now in session at Claremont petitioned the Superintendent of the Concord and Claremont Raitroad not to run special trains this day to Newbury; but our informant says that the Superintendent replied "That they might run their meetings, and that he would run his trains." The trains were run, and crowds of people that otherwise would have been cooped up in the cities availed themselves of this opportunity to breathe the invigorating mountain air. The steamer "Lady Woodsun" was constantly busy. So, also, were two smaller steamers which are upon the Lake. It has been estimated by good indees that nearly four thousand people were, assembled on the grounds. The best of order prevalled during the entire day, and the people seemed well pleased with the exercises as rendered at the stand. The Sunapee Lake Orchestra furnished during the day sweet music, which, if not considered sacred by the churches, certainly lifted one's soul nearer to the great Infinite Spirit who filleth the entire universe with the sweet melody of his love. The Duxbury Glee Club rendered during the services some of our spiritual songs in a very effective manner. Mrs. Hartson, of Lebanon, sang, "Angels ever bright are hovering near." She is an accomplished singer,

and her effort was fully appreciated. Dr. I. P. Greenleaf, the mystic philosopher of the Spiritual Philosophy, gave a very excellent lecture upon "Immortality." Mrs. Lizzle Manchester improvised a song. Mrs. Anna M. Twiss, M. D., delivered an able address uponer The Basis of Spiritualism."

In the afternoon Dr. H. B. Storer gave one of those sonf-stirring lectures which he only can give, upon "The Soul of Things," Mrs. Hartson sang "Jesus, lover of my Sond," and Mrs. Manchester gave one of her truly line lectures upon the text, "For we know that if our earthly home of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." At both services Mr. Edgar W. Emerson, of Manchester, N. H., gaye many very salisfactory tests.

vices Mr. Edgar W. Emerson, of Manchester, N. H., gave many very satisfactory tests.

In the evening there was a conference-meeting, participated in by the following persons: Prof. J. V. Nichols, Mrs. L. A. Sturtevant of Lebanon, N. H., Hon, Edward J. Durant of Lebanon, N. H., Miss Ettle Gould, Col. B. P. Burpee of Manchester, N. H., Mrs. S. B. Craddock, Mrs. Julla A. Gould, Mrs. Rosle McAllister and Mrs. Anna M. Twiss, M. D.

Thus closed the exercises of a very eventful day at Smapee. The meeting thus far has been a great success.

SOTES.

The stereopticon electfalument given in the Pavillon by Dr. S. N. Gould, Saturday evening, was quite a suc-

ress.

The dark scances held by Mrs. Hannah Turner, of Duxbury, Vt., have altorded general satisfaction.

Luther Buxton, of Deering, Nc. II., has been giving some excellent caldnet scances. Mr. Bussell Tubbs nets as his norm.

icts as his agent.

Dr. C. H. Harding is pronounced an excellent test aedium by all who have visited him professionally.

Mr. Edgar W. Emerson has given many fine startling tests from the platform, and as usual 1s kept constantly employed by those seeking intelligence from anoth-

or life.

Mrs. Addie Stevens, of Claremont, visited Sunapee
Lake Comp-Meeting for the first time this season, and
has in her brief sojourn made many warm friends; and
given the very best of satisfaction with her public minstrations.

istrations.

Mrs. Hartson has added greatly to the interest of
the meetings by the artistle manner in which she has
rendered many very beautiful songs and ballads.

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

To the Editor of the Bannergol Light:

The fine impression left by the beautiful speaking of Mrs. R. S. Lille and Mrs. Nellie J. T. Brigham, on Sunday, Aug. 21st, of which report has already been made, was kept up and maintained by Manager Kellogg's introduction of new speakers-George Wr Tayfor, of New York, A. B. French, of Ohio, and Mrs. Cora L. V. Richmond, of Illinois. Mr. Taylor, who is a man highly esteemed for his goodness of heart and practical endorsement of the higher truths of Spiritualism in his daily life, is a tall, erect, spare man-black hair and dark complexion, with piercing eyes well set beneath projecting eyebrows-somewhat of the Indian type of physique. In speaking he uses plain language, and, being a particularly deliberate talker with good articulation, the audience never fails to take in all he says. Smokers, tobacco-chewers, whiskey-drinkers and profane persons get severe rebukes from him, yet conched in such mild language that none can take offence. Besides delivering two or three lectures Mr. T. spoke several times in conference, as did Mrs. Pear-

spoke several times in conference, as did Mrs. Pear-sail, Mrs. Lillie, Mrs. Fullerton, and many others.

On Friday 25th evening the third and last children's entertainment took place under the direction of Mr. Thomas Lees, of Cleveland, assisted by his sister, Tillie II. Lees, and Miss Hattle Myers of Jamestown, New York. These weekly exhibitions have been a great source of enjoyment to the little ones, and will probably be better fooked after in the seasons to come. Noticeable among the juvenile talent was little Miss Hattle, "In petite" daughter of Mr, and Mrs. John Bartlett, Miss May Veasy of Dunkfix and May Sully of Enfalo. The classical "tableane vivants" introduced throughout the programme were highly successful, and many thanks are due the Misses Hattle M., Tillie L., Minnle R., and Mrs. "Doll" Smith, for the satisfaction they allorded. The calisthenies by six little girls, with music by the Ellington Cornet Band, were well executed and took immensely.

music by the Elliogton Cornet Band, were well executed and took immensely.

At the conclusion of the children's exhibition, given last Friday evening, a vote of thanks was enthusiastically passed, thanking Mr. Thomas Lees, of Cleveland, for his successful services in conducting the different anuscements in the camp. Mr. Lees, in reply, took occasion to compilment the children, and the different ladies and gentlemen who so kindly assisted him in getting up the entertainments; and gave it as his opinion that the catering to the anuscement of the young folks was the positive duty of every Spiritualist, and highly essential to the success of future meetings.

young tones was the positive duty of every Spiritualist, and highly essential to the success of future meetings.

The month's successful meetings were brought to a close last Sunday. Spiritually and financially considered, they have been a perfect success, and a large gain over last year. The managers feel it is no longer an experiment, but now regard it as a permanent institution, and promise great improvements in the grounds before the year rolls round.

The list of speakers this season was well chosen, comprising some of the very ablest on the spiritual rostrium. There was less cutting and slashing at Orthodoxy than usual, but a fuller exposition of Spiritualism and its teachings. Manager O. P. Kellogg deserves great credit in conducting the meetings so ably—his lomp of mirinfulness being sufficiently well developed to keep the audience in constant good humor.

A. B. French's subjectstreated on were "Agnosticism and Spiritualism": "Spiritualism: What Shall its Harvest Be?" and "The Old and the New." Mr. French is evidently a close observer of the theological and religious agitation of thought now so universal; he is highly hispirational, and indulges occasionally in truly setalized for the constant whether of decourage.

ngious agriation of mought now so universar; he is highly inspirational, and includes occasionally in truly subline flights of cloquence. Mr. French is one of the wealthlest speakers on the rostrum, and having recent-by disposed of his extensive fruit musery in Clyde, in-tends following the bent of his inclination by devoting the major portion of his time to lecturing on Spiritual-ion.

the major portion of his time to lecturing on Spiritualism.

The climax of the season was reached in the closing discourse of Mrs. Cora L. V. Richmond. Being known to be a believer in the theory of re-incarnation, the question was publiely put to her as to what proof she had of it; but time not permitting a full discussion of the subject, she gave what she considered one of the strongest reasons in favor of the theory from the Spiritualists' standpoint, saying: "If human existence is a necessity for and valuable to one earth-form, it is to all;" or, in other words, arguing that if an earthly experience is essential to anc human soul, prior to its full development in spirit-life, it must be to all-thus making re-incarnation a necessity for all premature deaths and incomplete earth-lives.

At the close of Mrs. Richmond's address, which was listened to with rapt attention, Manager Kellogg feelingly pronounced the farewell benediction, and finished by inviting every one to the Lake Cassadaga Camp-Meeting in August, 182;

CLOSING NOTES

Camp-Meeting in August, 1882.

Chosing Notes.

Between the morning and afternoon services on Sunday, the hungry gathering enjoyed the succulent clamserved in every variety of cooking, with all lisusual concomitants except stimulants. Eight or ten barrels of the bivalves were consumer, and many enjoyed baked clams and "chowder" for the first time. The affah was gotten up by the Titusvillans, they furnishing the clams, a professional cook, and seven car loads of people from Titusville to help cat them. The best of order, obtained, and the crowd of over 5,000 perple returned home spiritually and physically feasted. Not a single accident or mishap occurred to mar the good feeling so prevalent through all the meetings of the month.

The Eillington Cornet Band infused new life among the campers by the delightful masic they produced.

Mr. M. R. Rouse. Chief of Police of Titusville, Pa., is an active worker in the Association, and to him was due the excellent order throughout the camp.

One of the most enjoyable features of the campers was the introduction of some of the Children's Lyceum exercises by Mrs. and Tillie H. Lees—many witnessing them for the first time.

The Grattan Smith family, of Palnesville, who contributed so largely to the enjoyment of the services by the beautiful quintette singing, gave a "farewell musicale" on Saturday evening to a crowded and appreciative andlence.

The Misses—, alias the" Cassadaga Sisters," who were so successful in their special character comicalities, gained the united thanks of all who witnessed their humorous personalities. They have real talent, and were thoroughly appreciated.

Treasurer Thos. J. Skidmore says that there shall be no further complaint of a want of bathing facilities, if he has to erect bathling-houses at his own cost; and Mrs. S. promises that the speakers' stand next year shall be more beautiful, if possible, than what she and her assistants produced this year.

Friend Buell, the money taker, cashler, and finance mogul at the gate, more than distinguished

tees have in contemplation the purchasing of lifteen or twenty more acres of adjoining grove land, making in all about forty acres.

And thus ends the third season of this rapidly rising

And thus ends the third season of this rapidly rising camp-ground and summer resort for Spiritualists and their families, proving the gathering to be beneficial alike to the physical and spiritual side of human nature, and tending to harmonize if not organize the numerous but scattered forces of the rapidly increasing believers in Modern Spiritualism; and long may "the Bunner" wave, and live to publish the reports of such happy gatherings. Yours for the cause, "T. L.

Spiritualists' Convention at Horseheads, N. Y.

To the Editor of the Banner of Light : The Twenty-Second Annual Meeting of the Pennsylvania and New York Association of Spiritualists occurred at the village of Horscheads, near the city of Elmira, on Sunday, Aug. 21st. The yearly meetings of this Association were held for some years on the Pennsylvania side of the line, when but a few pioneers were found brave enough to espouse the cause and stand by it in public. The meetings were afterwards transferred to Eldridge Park, in the city of Elmira, the most delightful place in all this country. There the andlences were counted by thousands, and at one time a fair estimate put the number at fifteen thousand. Since the death of Mr. Eldridge and the closing up of his Park the meetings have been held at Horsehéads six miles away. The last meeting was well attended the largest, I think, since the days of Eldridge Park.

The first lecture in the morning was by John Back-lyeft, one of the pioneers of Spirftualism in this coun-try. He has attended every yearly meeting since the organization of the society. His lecture was historical in character, giving many pleasing and interesting in-cidents connected with the organization in its early

iry. He has attended every vearly meeting since the organization of the society. His locture was historical in character, glving many pleasing and interesting incidents connected with the organization in its early days, besides many good thoughts upon Spiritualising enerally. Bro. Lyman C. Howe, of Fredonia, N. V., followed with one of his rare and capitvating discourses, taking "There is Nothing New Under the Sun" for his-subject. Bro. Howe never fails to interest: never fails to go to the bottom of his subject and bring new and beautiful trails to the surface. "Nothing New" applied to the great Divine Mind which foresaw the chain of cause and effect reaching out in the eternity of the future, and realized in the present, the inevitable of to-merrow; while to finite man everything is new from day to day and from hour to hour. To us it was a constant growth, an unceasing change, with all things new and progressive.

An hour for lunch and social enjoyment was improved with keen relish. The social features of our meetings are among the most useful and delightful. At 2 o'clock Miss F. E. Washburn, of Rome, Pa., was discovered in the audience and invited upon the platform. She is the first spiritual lecturer I ever heard; and although she has been engaged in the lecture field only occasionally for several years past, she has lost none of the inspiration and ardor of her former days. She selected the array of floral decorations for her text, bringing out in her charming way the truth, that Spiritualism presents to the world the beautiful, the delightful, the pure and the cood for contemplation; while the Orthodox churches, for all times past, brought and displayed to the people the ugly, the gross, the repulsive repitie chement of nature. They were always dwelling on the dreadful, the alarming, the devilfish. Her contrast of the unprogressive religions; that even at this late day a Spiritualism would not be alphane for the pure of the order of nature swith his pring, encouraging, progressive philosophy of Spiritual

urer, John Racktyeft.

The people of Horschealls are deserving of great credit for their generosity and liberalty to those from abroad who attended this meeting.

Fraternally,

O. H. P. Kinney, Pres. Fraternally, O. H. Waverloy, N. Y., Aug. 28th, 1881.

Michigan Spiritual and Liberal Asso-

cintion. To the Editor of the Banner of Light:

The Annual Camp-Meeting of the Spiritual and Liberal Association of Michigan (at Battle Creek) has just closed, having held from the 12th to the 22d o August. There were many mediums who did good work in

ple much. An Irish boy who has been in this, country only four ears, and who was developed last February—Michael conneally by name—promises to be a power in our york shortly. He has confounded his uncle and other

relatives by talking in the Celtic language, which he does not understand; he has also conversed in other

relatives by talking in the Cettle language, which he does not understand; be has also conversed in other and different longues.

Many, the personations were given by Miss Sitz, which convinced many of a life beyond. This fine medium was united in marriage in the Mediums' Tent by the writer to Mr. Peter Brown. May they enjoy a long and happy life together.

Mrs. Proctor, the off medium, came Saturday, and interested many with her peculiar phase of mediumship. Holding her hands above her head, they would be filled from some invisible source with different kinds of oil. With the oil thus wonderfully produced Mrs. Proctor rubbed, or 1 might say as in ancient these, anointed those who were sick and healed them of their infimities. Each time the oil came it seemed to be different, though each time very strong.

There are many the mediums in Michigan, and the cause is rapidly, through their instrumentality, marching on to complete yletory over darkness, bigotry and narrow-mindedness.

Kalamargo, Mich.

Kalama;go, Mich.

Grove-Meeting in Antwerp, Ohio.

Fo the Editor of the Banner of Light : . I send you at this late date a brief report of the frove-Meeting held near Antwerp, Ohlo, Aug. 21st and 22d. A goodly number of the faithful met Satur day at 10 A. M., in the beautiful grove on Daniel Wentworth's farm. A. B. French, of Clyde, Ohlo, and Mrs. worth's farm. A. B. French, of Clyde, Ohlo, and Mrs. M. C. Gale, of Michigan, were present as our speakers. The forencon was spent in conference, Mr. French, Mr. Fred Donakin and others participating. Mrs. Gale gave the regular address in the afternoon, which was well received. At the close of her address she improvised and sang a beautiful song. She then gave several public tests from they rostrum; most of which were recognized and acknowledged. At 10 A. M., Sunday, the large audience was called to order by the President, Mr. Albert Wentworth, and after an interesting conference A. B. French was introduced, who for an hour and a half held the close attention of four thousand people, listening to his elequent and masterly effort. At the close a contribution was called for, and in ten minutes money enough was contributed to meet all expenses and leave a surplus in the treasury. After an hour and a half spent in social reinion the large audience was once more called to listen to one of Mrs. Gale's ablest efforts. The tenets and dogmas of old theology were criticised with an unsparing hand. Many a good pious soul felt that the "rock" upon which their theological house was builded was only sand. It seemed that the spritworld was vieing with the mortal side to make our meeting more than we had hoped for, and neither side was disappointed. Mr. French and Mrs. Gale won the confidence of many good friends, and will receive a cordial welcome should they meet with us again.

A. J. Champion, Sec. M. C. Gale, of Michigan, were present as our speak-

The Annual Meeting

Of the Spiritualists and Liberalists of Van Buren and adjoining Counties was held in a grove on the Fair Grounds near the village of Lawrence, Mich., com-

Grounds near the village of Lawrence, Mich., commencing on Saturday, Aug. 6th, at 3 o'clock P. M., with L. S. Burdlek in the chair—the session being devoted to short speeches and conference.

On Sunday morning, an audience whose rapt attention gave evidence that its members were interested in our beautiful philosophy of life, assembled; and the session was introduced by A. B. French, of Clyde. O., in a short address. He was followed by Mrs. M. C. Gale, of North Lansing, Mich., in a lecture of one hour; her voice also rang out in sweet tones of soul-inspiring music, making the grand old woods echo with her songs.

At the close of the morning session, the following named persons were elected officers for the ensuing year, to wit: President, L. S. Burdlek, of Kalamazoo; Vice President, Mrs. R. A. Shaffer, of South Haven; Secretary, W. J. Dennis, of Breedsville; Treasurer, Miss L. B. Bangs, of Paw Paw.

An intermission was then taken for dinner and social

greetings, until two o'clock, when Mrs. Gale gave an address of half an hour on "The Law of Compensation"—after which A. B. French delivered the concluding address—contrasting the God of theology with that of science and liberalism.

The most perfect harmony prevalled throughout all the sessions The next meeting is to be at South Haven, the first Saturday and Sunday of November next.

Paw Paw, Mich.

E. L. WARNER, Secretary.

Is there any Truth in Spirit-Communion?

To the Editor of the Banner of Light:

As the affirmative answer to this query depends entirely upon the reliance that can be placed upon the mediums, through whom alone phenomena demonstrative of spirit-communion can be produced. I hope you will not deem it out of place-although my absence from home has rendered it out of time—if I address a few words to you concerning the mediumship of Mr J. V. Mansfield, the validity of whose claims for the production of genuine spiritual phenomena I find have been of late somewhat roughly called into question.

My first acquaintance with Mr. Mansfield commenced some twenty years ago, when I called on him, an entire stranger, during my first visit to Boston, carrying in my hand a sealed letter with which I proposed to test his power as a medium. Before taking my seat, and whilst I still held the letter in my hand, before, in fact, Mr. Mansfield had found time to invite me to be seated, he remarked that I had brought a letter with me, the answer to which he was at once impelled to give. Hastily filling some long strips of paper, Mr. Mansfield handed me over a letter addréssed to me by my spirit father, whom I had not even inquired for, signed by his own name—a name still unknown to any one in the United States-and contain ing as an excuse for writing to me tite state ment that the person I had addressed was not present.

This letter was one consecutive string of tests, and these, I again repeat, were given to a foreigner, and one totally unknown to the medium by name or person. Soon after this I called on Mr. Mansfield again with another letter, addressed this time to my father, and this time answered by a sister about whom I felt some anxiety, but who, even to this day, is still an inhabitant of the earth. From these two instances I draw deductions which thousands of accumulated facts of a similar nature have not induced me to depart from. They are to this effect: My first letter was answered by a genuine spiritual control, as none but a spirit, and that the individual whose name was signed, could have conveyed the intelligence I then received. The second letter was a warning to me, even on the very threshold of my spiritualistic investigations, not to be too hasty in pronouncing upon psychological mysteries. Whether the result was produced by my own mental agitation or a deceiving spirit, I cannot to this day undertake to say. All I do know is, that in neither case did my letters ever come into contact with Mr. Mansfield's hands. They never left my possession. Both referred to matters as absolutely unknown to Mr. Mansfield as he and his connections were unknown to me. In both cases the control was entirely foreign to him, and absolutely free from all possibility of fraud or deception. If the second answer was due to the action of my mind, the first could not have been so; and even if the action of mind upon mind must be called into account for the production of a living spirit's letter, is not this in Itself a phenomenon worthy of all research and serious investigation? and does such a circumstance at all justify the charges of fraud or deception against Mr. Mansfield?

Great have been this gentleman's services in the States; and tens of thousands of evidences has be given of spirit-mediumship, as striking as the first instance I have narrated. I have known of his answering with accumulated tests, letters which have been tied, sewed with silk, enclosed in zinc or glass, and secured by all sorts of methods to avoid the chances of imposture. I have been present on hundreds of occasions when Mr Mansfield described spirits and was suddenly and irresistibly impelled to write striking testmessages for total strangers; and whilst I am convinced that there are many profound psychological mysteries yet unsolved in spirit-communion, and that we, in our utter ignorance of spiritual science, as yet know little or nothing of the part which embodied spiritual influence plays in the sphere of mental impressions, I would stake my life upon the truth of Mr. Mansfield's mediumship, and the intention of genuine honesty which marks his quarter of a century's career.

"Whom the gods would destroy they first make mad," says the proverb. If we may judge from the signs of the times, we must suppose 'the gods," be they who or what they may, certainly mean to destroy Spiritualism, for a madder act on the part of Spiritualists than to run a tilt against the oldest, best proved Spirit-ualists of our ranks—af the present custom is should look vainly tollind.

When we remember how such soldiers of the cause as J. V. Mansfield, Ada Foye, and others have been tried and proved, and how long they have battled with and overcome the outside enemies of the cause, it is something too much to see them riddled through and through by many of those who have actually realized spirit communion through their good service. Is this just, generous, or sane? Is it not emulating the example of the blind Samson, and pulling the temple about their own ears, for the sake of destroying those whom they do not like? As the latest fashion now seems to be to attack the few remaining veterans of the old guard, amongst whom I have the honor to rank myself, I raise this voice of warning, as much in my own behalf as in that of my valued and well-tried friend, Mr. Mansfield. The world has striven in vain to kill Spiritualism, and so long as Spiritualists were united, would have continued to try in vain. There are many proverbs, however, besides the o'er true one, "A house divided against itself cannot stand," which apply to the present status of the Spiritualists' ranks. In conclusion. I must add, that though I have little or no hope of staying the suicidal spirit of disunion and unkindness that seems to be bent on trampling down the work which has taken nearly half a century to uprear, I will still raise pen and voice in behalf of one who has earned so much from his age, associates, and fellow laborers on earth and in heaven, as the great spirit-postmaster, J. V. Mansfield.

EMMA HARDINGE BRITTEN. The Limes, Humphrey street, Cheetham Hill, Manchester, England, Aug. 27th, 1881.

I'credict of the Coroner's Jury: "That the deceased ame to his death through being worn out by too sovere mental effort in the study of how to live without work."

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

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 ald 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 obaining 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 de-

lay. 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 o 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 known.

1. Please name the Town, County and State

vhere you reside. 2. State the number of Societies or Associa-

ions of Spiritualists in your Town or City. 3. Name the President, Secretary and Treas-

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

5. How many of the same are members of Christian churches? 6. How many are there in your place who regard the phenomena as genuine and yet ascribe

them to other than spiritual causes? 7. How many reputed Mediums for Spiritual Phenomena are there in the

named? 8. Give their proper names; state where born; indicate their sex, peculiar phase of medium-

ship 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.

Vaccination Disasters.

"A REGIMENT EMPOISONED" is the heading of an article in Henri Rochefort's paper, L'Intransigeant, of 28th June, from which we learn, on the authority of the Petit Colon and the Algerine journals, that on the 30th of December last, the young men of the Algerine contingent of the 4th Zouaves were vaccinated by official order. Four children were made use of. Fifty-eight of the soldiers were vaccinated by the regimental doctor from a Spanish child In a few days the whole of the fifty-eight, with-In a few days the whole of the fifty-eight, without exception, were infected with syphilis. As
Boileau says, "Sowent la peur d'un mal vous
conduit dans un pire." Under pretence of saving our soldiers from the risk of a dangerous
disease, they inoculated into them one more
dangerous. There was no possible doubt of
the origin of the malady, for it was on the
vaccinated arms and around the vaccine punctures that the ulcers developed. For fear of
scandal, it was determined to acknowledge no
fault; the soldiers themselves of course were fault; the soldiers themselves of course were to blame. They were left in the barracks; but the ravages of the disease were not so easily concealed. It was then decided to send the men to hospital, but by a few at a time, lest the truth should ooze out. The unfortunate victims poisoned by the official vaccine were placed among the wounded. They addressed their complaints to the medical inspector, and recomplaints to the medical inspector, and received in return a reprimand. In a few days the men were ordered back to the barracks with the exception of five, who were retained in a frightful state, with their hair falling off and their gums rotting. The editor of Le Petit Colon calls for inquiry, bewails the unhappy fate of the young men who, in the performance of their patriotic duties, had been so cruelly stricken, and demands all possible reparation for the unfortunate victims of pretended official science, mortally stricken in their present, their future, and even their generation. In conclusion, the editor of the Intransiquant "associates himself energetically with these just demands," and imperatively demands in quiry.—Vaccination Inquirer. quiry .- Vaccination Inquirer.

Banner Correspondence.

Nevada.

VIRGINIA CITY. - The Enterprise gave, about the middle of June last, an extended account of what it termed "A Curious Psychocount of what it termed "A Curious Psychological Phenomenon." A young lady of eighteen, a scholar in Prof. Flint's school, being desirous of becoming a teacher, applied herself with more than usual diligence to her studies. About the first of May she told her mother that she was soon to be blind, deaf and dumb. A few days later, on her way home from school, she was suddenly struck blind, and had to be led the remainder of the way home. Not long after she lost her hearing; then her vocal organs became paralyzed, and at length the paralysis extended to other parts of her body, she being able to use her hands only under certain conditions. She communicated with her friends and answered written questions. In doing this her tions. She communicated with her friends and answered written questions In doing this her hand was laid on that of the questioner during the time he was writing. This being done she at once wrote an answer to the question, but while doing so it was necessary for the questioner to place his hand on hers or to lightly hold the top of the pencil. All this time her eyes were closed and her head resting on her pillow in such a position that she could not have seen what she was doing had her eyes been open and she not blind.

The Enterprise says:

The Enterprise says:

The Enterprise says:

"An old resident of this city, well known on the Paclic Coast, has been watching the case very closely throughout. He says the girl has done and written things which he does not wish to talk about, but which fairly made his hair stand on end. Fear of being thought a believer in Spiritualism or some such ism, deters this gentleman and quite a number of others from allowing their names to be used in connection with the case, but all are ready to make adidavit to the facts as above given.

Last evening she said that when she was dead she wished it to be made public that she was born with a peculiar structure of brain or capacity for seeing and becoming aware of things by means unknown to her and not common to the generality of mankind. Her reason for this was that when at Bishop Whitaker's School, at Reno, in 1875 or 1876, the spirit of her father appeared before her while she was standing in her class. She twice spoke of this to those with her, saying her father (then some time dead) was standing before her. On account of her speaking in this way it was thought by her teacher that she was not of sound infind, and she was sent home to her folks in this city. She has always felt hurt about this, and desired to have the explanation given above made after her death. She was willing last night to have this explanation unde this morning, as her mother told her that though she recovered—as she undoubtedly would—if could do her no harm."

She was frequently attacked with what the report states to have been convulsions, and the doctors, four in number, finally gave up the case as hopeless and announced that death would speedily ensure

doctors, four in number, finally gave up the case as hopeless and announced that death would speedily ensue.

J. C. Pierce encloses the account in the Enterprise, from which we obtain the above facts, and informs us that Mrs. Mayer (formerly Mrs. Jeffries), a medium of San Francisco, being with her husband in Virginia City, several friends of the afflicted young lady called upon her and stated the particulars. Mrs. M.'s controls at once understood the case, and said they would be able to cure the girl if permitted to do so. On the afternoon of July 4th Mrs. Mayer visited the girl. The remainder of the narrative is best told in her own words, as follows:

"On entering the house I was received by Mrs. Kenney, who told me that her daughter had just been through a spasm. When brought into the sick-room I found the patient standing up in bed against the wall, looking around upon those present as if preparing for a leap, or to defend herself from an assault from those present. She made a motion as if about to jump, when a strong man who had been watching with her for some time, took hold of her frail, emaciated form and bore her down upon the bed. She struggled and resisted with a power which seemed to transcend her own altogether. Her eyes were glaring, her jaw set, her features rigid and lifeless; her body swayed from side to side, and her appearance was frightful to behold. At first I nearly became unnerved. eyes were glaring, her jaw set, her features rigid and lifeless; her body swayed from side to side, and her appearance was frightful to behold. At first I nearly became unnerved, and would have shrank away, but by request of the man who held her, my husband took her hands, and the other man released his hold. My husband gave her all the freedom he thought prudent; looked her steadily in the eyes and spoke to her, saying: 'Look here, my friend, we will not hurt you, but help you to get better. Be quiet, now, and we will do all we can for you to make you well.' In that way he entreated and plead with her, giving assurances of friendship and good will. The fierce expression of her eyes and countehance soon relaxed; she got calm and hid down. I sang to her the soothing 'Home, Sweet Mome,' and said: 'Mrs. Mayer, you have come to help my child to the spirit-world.' I said: 'No—I have come to make her well, if you will let_me, and give my spirits their conditions,' to which she gladly consented. Next we moved the patient to another room and bed, and commenced her treatment. We remained all night. Before midnight she had three more spasms, each less violent than the preceding one. There were no spasms the next day, and only a few slight ones after this. All this time she was apparently unconscious and bereft of all her senses. Her right side was paralyzed from head to feet, her jaws set, and the only sounds that came ently unconscious and bereft of all her senses. Her right side was paralyzed from head to feet, her jaws set, and the only sounds that came from her lips were hisses to attract attention when she needed anything. On the evening of the third day she sat upright in bed, and showed me and her mother the condition of her paralyzed side by running pins into her ilesh. She asked for a slate, and then wrote to her mother the question, 'How long have I been sleeping?' and upon being informed partially of her condition, she wrote: 'I will be all right again in nine days from now.'

The girl improved steadily, and her behavior was orderly, although sometimes she would get fretful and uneasy, especially when strangers

was orderly, although sometimes she would get fretful and uneasy, especially when strangers or visitors were permitted to approach her who brought with them disagreeable influences; such she scemed to sense before they came to the house. On the evening of the sixth day after her prediction she spoke again for the first time in my hearing, in a strange, masculine voice in a language unknown to us after line voice, in a language unknown to us, after which she spoke in German and Indian. She which she spoke in German and Indian. She also read from a work on elecution, and when my husband held his hand between her eyes and the page from which she read it did not interrupt her in the least. After this she began to sing familiar songs, apparently under control of different individuals. She always appreciated songs and music, and had us sing for her often. From this time she improved rapidly, consciousness and the use of all her faculties returning to her in the time she had given us, nine days. given us, nine days.
On July 6th, one of the attending physicians

called and found the patient greatly improved. Upon being informed that I had been attending Upon being informed that I had been attending to the girl, and that I was a medium, he said: "There are too many spirits and too much Spiritualism in connection with this case already. I have known instances where people had to be put into insane asylums; one of us must withdraw from here." When the Doctor saw he was no longer sustained in his mode of treatment he left in disgust, to the great relief of the rejoicing mother, who related to us the treatment her daughter had received at the hands of the M.D.s. Allopathic doses had been prescribed un sparingly; calomel enough to loosen every tooth in the patient's mouth; injections of morphine in the veins; blistering of the neck and back; a perforation in the neck to insert a silk tape, and firing of the spine was the last remedy proposed perforation in the neck to insert a silk tape, and firing of the spine was the last remedy proposed by the last Doctor, which, however, was postponed day by day on account of the opposition of the patient and the mother. Since then, all medicines have been discarded, I have not used any other remedy than magnetic treatment as directed by my spirit-friends."

Following the above account, Mr. Pierce says
"I am informed that the patient has recovered and all she needs is physical strength. She has been to the city and called upon her friends, who gave her a hearty welcome. The mother, herself, and friends rejoice over the blessing, and are thankful for the timely aid so cheerfully given through the mediumship of Mr. and Mrs. Mayer, by their angel band."

Connecticut.

WEST WINSTED. - Mrs. E. B. Parsons writes: "Myself and family have spent the past week at Lake Pleasant. We have had a good time; have enjoyed camping out, the beauties of the place, and the good order which is kept there. I am not a Spiritualist in the sense you use the term, but I am one who can enjoy good lectures, let them come from what-

ever source they may. I have been a member of the Congregational Church for the past thirty years, yet am free to think and believe what I please. I am bound by no creed, no doctrine. I believe that true religion consists in keeping the commandment, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, mind and strength, and thy neighbor as thyself.' If each of us would follow in the footsteps of Jesus, living out the Golden Rule of doing unto others as we would have others do unto us, we should have less contention and less strife over differences in sects and creeds. My prayer is that God will hasten the time when we may all feel that all mankind are our brothers and sisters."

California.

STOCKTON.-Mrs. Bessie Dohrman writes: Carrie Sawyer, the well-known materializing medium of San Francisco, paid this city a visit

"Carrie Sawyer, the well-known materializing medium of San Francisco, paid this city a visit of ten days' duration, giving scances at the residence of O. F. Cook which were attended by large and appreciative audiences. Mr. Cook and family are well-known and highly respected people, and carnest workers in the cause of Spiritualism, which fact precludes all possibility of any fraud having been practiced.

The cabinet was built of common redwood boards securely fastened together; the end of the room in which it was placed forming one side of the cabinet, no part of it was left open except a door, which was covered with curtains of black velvet. There was sufficient space in the cabinet to seat three or four persons, but it contained during the scance only the medium and a cane-bottomed chair on which she was seated. Her leading control compels her to submit to very severe tests; her arms and hands are scarred and almost paralyzed from being tied and chained in every conceivable manner, to say nothing of sitting for two hours with her mouth covered with court-plaster, and at the same time being tied by the neck with a strong rope, the ends of which are passed out through two holes purposely made in the cabinet and tied securely, where they remain in full view of the audience during the scance.

The cabinet was carefully examined each evening by all who chose to do so, and a committee of ladies selected from the audience to thoroughly search the clothing and person of the medium, that they might be perfectly convinced no articles used by materialized forms were concealed about her. On two occasions I was one of the committee, and I unreservedly declare that nothing of the kind was found, not even the usual amount of linen or white garments worn by ladies that might be used as drapery.

Mrs. Sawyer is a lady rather below the medium and care decided blood and the content of the committee and the cating the care the content of the

ments worn by ladies that might be used as drapery.

Mrs. Sawyer is a lady rather below the medium size, a decided blonde, with very short close-curling hair; while many of the spirits that materialized were large well-developed women with long dark hair falling far below the waist-line. Several of the friends were called to the door of the cabinet, and while receiving the caresses of their loved ones from the spirit-world the medium could be plainly seen through the open curtain; thus spirit and medium were seen at one and the same time, proving the separate individualities of the two. Nearly all the forms that came were recognized by some one in the room; many of them wrote

ing the separate individualities of the two. Nearly all the forms that came were recognized by some one in the room; many of them wrote messages to their friends, using the pencil as deftly as when in the earth-life.

The spirit-wife of one of the gentlemen present appeared, and after examining a bouquet that lay before her, selected some of the choicest flowers, arranged them carefully, placed them on the extreme edge of the table nearest her husband, and asked him to accept them as a token of love from one who might never be permitted to visit the earth-life again. There was conferred on me what I had wished for so long—the spirit of my dear father came out in full view, and so plainly that I recognized him at once. I asked him questions that were promptly answered. To me it was a beautiful test, and established in my mind the genuineness of the medium past all doubt. I wish to say the manifestations took place in a good scance light, and not four feet from those in the audience seated nearest the cabinet.

Mrs. Sawyer is a lady of culture and refinement; her very atmosphere gives one the impression that she is honest and very zealous in

ment; her very atmosphere gives one the impression that she is honest and very zealous in the cause. Her visit to this place has been the means of bringing light to many benighted souls who were earnestly searching for the truth of Spiritualism."

SMITH RIVER. - Mrs. A. C. Lake writes: 'Mr. J. D. Bailey and Mrs. Sarah Bailey are making an effort to establish Sunday meetings and a week-day school among the Indians at this place. Hoping they may receive encouragement and assistance from their unseen friends and others, I submit through your columns these facts in faith, hope and charity."

Massachusetts.

BOSTON.-R. L. Grosvenor writes: "Mrs James A. Bliss gave her sixth séance last evening, Aug. 21st, at 94 Pembroke street. The man-

ing, Aug. 21st, at 94 Pembroke street. The manifestations were such as we should say could not be, but for the simple fact that they are. The séances are peculiarly adapted to the wants of the hour; tangible, faminiar, and even jovial in their character, despoiling the grave of its gloom, and causing us to feel, as well as believe, that the departed still live and are with us.

The opening séance was thus described by one who was present: 'The first appearance was Capt. Hodges, dressed in regimentals, tall, and of stately bearing. He remained but a few moments and retired, evidently not pleased with the conditions, there being no cabinet, and no curtains to exclude the light of the full moon. The next was a girl, apparently twelve or four-teen years of age, whom they called Rosy. She spoke to every one, and kept saying, "Do you see me? You see I am not the medy; she's big. I should n't want to be so big." Then came a young woman who took a bouquet from the table before the curtain, selected several flowers from it, and gave them to members of the ers from it, and gave them to members of the

circle.

Next appeared a colored man, neatly dressed. He stood by the table and sung a favorite melody with a full voice. He was succeeded by a colored woman who came out into the room, danced a very little and retired. Rosy appeared several times, and was very interesting. One female spirit clothed in transparent white, appeared truly angelic. Lucille Western and several other spirits also came.'

It will be seen that most of these belong to the band who attend the scances of Mr. and Mrs. Bliss: but at the subsequent scances, chil-

Mrs. Bliss; but at the subsequent scances, children and friends were recognized. A lad by the name of Junius always came whistling. He was recognized by his mother. She was so agitated on the first occasion that he almost in-

tated on the first occasion that he almost instantly disappeared: but subsequent interviews have been very satisfactory.

A want of proper conditions has existed, Mrs. B.'s stay being so short it was thought not advisable to transport the cabinet. Besides, Mrs. B.'s health has not been good; still the appearances were so real, that no one could doubt their genuineness. To believe that the medium could herself change almost instantly from a tall negro to a little child, would require more credulity than to believe that in the vast domain of Nature there is a law, no more inexplicable than Nature there is a law, no more inexplicable than are many of her processes, by which the departed spirit can take on material sufficient to become visible to mortal eye.
Mr. and Mrs. Bliss are now in Providence, in-

tending to make that city their home, but will spend a part of the winter in Boston."

Pennsylvania.

PHILADELPHIA.—A correspondent writes: At the spiritual conference on Sunday morning, Aug. 28th, which was intended to be introductory to the lecture soon of the First Association, a goodly number of persons were present. The President, Joseph Wood, read the message of J. P. Simmons, published in the Banner of Light of Aug. 20th, giving the proofs he had obtained of the statements therein being true to the very letter and figures of the same.

of Aug. 27th, and the highly-important errand of that glorified spirit with the young man brought by him to the *Hanner* Circle for ad-vancement in spirit-life. The conference was very interesting."

DOWNINGTOWN.-Mordecai Larkin, upon renewing his subscription and remitting a contribution to the funds of the Secular Press Bureau, writes: "I am now in my eighty-fifth year, and I feel it my duty to tender you my sincere thanks, not only for the ever-welcome, faultless Banner of Light, but for those spiritual books which I have at times received from your store, which, like the Banner, contain so much priceless instruction."

District of Columbia. WASHINGTON. - S. M. Baldwin writes: The National Arbitration League of Washington, D. C., desires to make an appeal to the friends of humanity everywhere for moral support in their great undertaking, which has for its aim the 'peace on earth and good will to men' so long prayed for. The movement has been organized for many months. Our object is the settlement of all international disputes by arbitration, to be brought about by agitation in every nation, but especially by a World's Conference at Washington in 1885, when from all portions of the earth great numbers will be in attendance at the contemplated Boston World's Fair. This seems to be a time when a movement of this kind could become practicable. Many travelers agree in saying that there are in all civilized countries persons of influence who have means, know the English language, and would be glad of the honor of representing their respective countries in a convention of this magnitude. This assembly, after mature deliberation on man's social and ington, D. C., desires to make an appeal to the after mature deliberation on man's social and moral relations, would probably issue an address to the world, advising, among other things, the organization of a family of nations for the control of the for the education of the people on a peace footing, so that it would become practicable, by the dawn of the twentieth century, to disband all armies and navies over the whole earth. The clergy are warm friends of the movement, and clergy are warm friends of the movement, and some have expressed a desire to preach on the good time coming, when sword and cannon can be used for wire and rail. The recent desire of some of the countries in South America for arbitration from the United States, after being desolated by war, makes this undertaking at the present time a very important one. It is hoped that Arbitration Leagues will be commenced in every county in the United States, as well as in all other countries, so that it will be extremely unpopular for those in power to expend so many millions for war purposes, when education is everywhere so much demanded."

Missourl.

KIRKVILLE .- F. A. Grove writes: "Mrs. N. P. Fox lectured here Sunday morning and evening of Aug. 14th and 21st. Good audiences: masses interested; splendid lectures. Our cause would expand could we have the continued services of a good lecturer, and a genuine test or materializing medium. Correspondence solicited."

THE CHAMBER OF SILENCE.

One autumn day we three, Who long had borne each other company, Grief, and my Heart, and I. Walked out beneath a dull and leaden sky.

The fields were bare and brown;
From the still trees the dead leaves fluttered down;
There were no birds to sing,
Or cleave the air on swift, rejoicing wing.

We sought the barren sand Beside the mounting sea, and, hand in hand, Paced its slow length, and talked Of our supremest sorrows as we walked.

Slow shaking each bowed head, There is no anguish like to ours," we said; "The glaneing eyes of morn Fall on no souls more utterly forlorn."

But suddenly, across
A narrow ford wherein wild billows toss,
We saw before our eyes,
High hung above the tide, a temple rise— A temple wondrous fair, Lifting its shining turrets in the air, All touched with golden gleams, Like the bright miracles we see in dreams.

Grief turned and looked at me.

'We must go thither, Oh! my friends," said she;
Then, saying nothing more,
With rapid, gilding step passed on before.

And we-my Heart and I— Where Grief went, we went, following silently, 'Till in sweet solitude Beneath the temple's vaulted roof we stood.

'T was like a hollow pearl—
A yast white sacred chamber, where the whirl
Of passion stirred not, where
A luminous splendor trembled in the air.

"Oh! friends, I know this place," Said Grief at last, "this lofty, silent space, Where, either soon or late, I and my kindred all shall lie in state." "But do Griefs die?" I cried:

Some die—not all." full calmly she replied.
"Yet all at last will lie
In this fair chamber, slumbering quietly. "Chamber of Silence, this; Who brings his Grief here doth not go amiss. Mine hour hath come. We three Will walk, Oh! Irlends, no more in company."

Then was I dumb. My Heart And I—how could we with our dear Grief part, Who for so many a day Had walked beside us in our lonely way?

But she, with matchless grace, And a sweet smile upon her tear-wet face, Said, "Leave me here to sleep, Where every Grief forgets at last to weep."

What could we do but go?! We turned with slow, reluctant feet, but lo! The pearly door had closed. Shutting us in where all the Griefs reposed. "Nay, go not back," she said;
'Retrace no steps. Go further on instead,"
Then, on the other sido,
On noiseless hinge another door swung wide,

Through which we onward passed Into a chamber lowlier than the last, But, oh! so sweet and calm That the lushed air was like a holy psalm.

"Chamber of Peace" was writ
Where the low vaulted roof arched over it.
Then knew we Grief must cease
When sacred Silence leadeth unto Peace.
-[Julia C. R. Dorr, in Harper's Magazine for September 1

The Revised Version.

Rev. Dr. Collyer, Henry Ward Beecher, Dr. Talmage and several Episcopal bishops have had their say about the revised version of the New Testament, but all have failed to touch the point made by the fewish World, a newspaper published in London. Its criticism concludes as follows:

per published in London. Its criticism concludes as follows:

"The vast majority of Christians rarely realize that the New Testament is a Greek book, and that the version they revere is but a rendering from another tongue. Textual criticism and differences of interpretation, the relative authenticity of different readings, are matters of which they have heard nothing. The new revision will bring home to them the many imperfections of the book they have almost worshiped. It will place it before them in the same position as any other literary work of former times. It will force upon their convictions the fact that it requires treatment like other ancient documents, criticism and emendation and omission; that there are contradictory versions and irreconcilable differences; that there are words which, it is admitted, have been left out, yet have a good claim to be kept in. Christians will find that sayings hallowed by the dearest associations of youth and age, joy and suffering; phrases that have imbedded themselves in their literature; supposed utterances of Jesus himself, are not even found in authoritative copies of the original. The revision will raise vague doubts, distractions and uncomfortable notions which can never again be allayed. In brief, the book hitherto surrounded as by a halo of divinity is reduced, by the mere fact that it admits of criticism, to the level of an ordinary work that can be compared and revised and amended."

Our facetious contemporary, The Valley Visitor Newburyport, Mass.), sententiously remarks anent the new water supply thereabouts:

"There is no truth in the rumor that the milkmen are to advance the price of milk as soon as the water works are in operation, on account of the purity of the Barilett spring water." It is announced that two new volumes of Bancroft's History of the United States will be published the coming season. New Publications.

THE HEREAFTER OF SIN; What It Will Be; with Answers to Certain Questions and Objections. By Rev. John W. Haley, M. A. 24mo., cloth, pp. 152. Andover: Warren F. Draper. The purpose of this book is to convince its readers

of the existence of hell, the truth of the dogma of endless punishment, and that the holiness of God is manifested in his consigning a portion of the human family to a torture that is eternal in its duration. The author remarks in his preface that "there is evidently a large, it may be increasing, class of persons who recognize the doctrine of endless misery as taught in the Bible, yet who find it difficult or impossible to reconcile that doctrine with their own ideas, and feelings"; and further: "It has long seemed to the writer that the doctrine might be presented in such a manner as to commend itself to the reason and conscience of candid and thoughtful persons." The author argues that "No one will be sent to hell who will not be better off there than elsewhere"; "that hell is appointed in mercy to the lost"; and that, with their fathers and mothers, brothers, sisters and children dwelling in endless misery, " the saved will be so much occupied with the unfolding glories of the Godhead and with the blissful and exalted enjoyments and employments of the higher life, there will be little, if any, space for thoughts of sadness."

Fortunately the reading of this book is not compulsory, neither is it to be introduced as a class book into our public schools, else it might have the effect of greatly increasing the number of inmates in our lunatle asylums. The tendency of its false teachings is to blast the hopes and aspirations of the human soul, and write the word Despate on the sky that overarches every man's path.

A COMMON SENSE GUIDE to Correct English, in which the Declension of the Noun and the Conjugation of the Verb are superseded by a few Simple Rules. By J. L. Barker, Columbus, Ga.

The author of this book has been engaged in teaching grammar for thirty years, and for the past twenty two years has given the subject the closest attention impelled and assisted in doing so, as he states, by an unseen power. The result has been certain discoveries which he considers to be of the utmost importance to all who would become familiar with the proper con-struction and use of the English language. These discoveries are made known in this work, a study of which, it is claimed, will impart a better practical knowledge in a few weeks than is usually obtained in as many years.

PAMPHLETS RECEIVED: DEVELOPMENT OF THE SPIRIT AFTER TRANSITION. By the late M. Faraday. THE ORIGIN OF RELIGIOUS, and their Influence upon the Mental Development of the Human Race. Transcribed at the request of a Band of Ancient Philosophers, by the late M. Faraday, of England. Spring field, Mass.: Star Publishing Co., 332 Main street. A PROPHECY of the Future Destiny of the Earth's Inhabitants, given through the Mediumship of Mary

A. Hitchcock, Chicago, 111. QUARTERLY REPORT of the Kansas State Board of Agriculture, for the Quarter ending June 30th, 1881. . K. Hudson, Secretary, Topeka, Kansas.

Verifications of Spirit-Messages.

CHAUNCEY PAUL.

To the Editor of the Banner of Light:

The copy of the Banner of Light of June 18th, containing the communication from Chancery Paul, and ordered by me, was duly received. The communication is quite characteristic of him. His invalidism, and being subjected to a life of daudrens in early menhand was to life of drudgery in early manhood, was to him a sore trial, and much talked of and dwelt upon during the many years I knew him. Being a man of unswerving integrity and manly honor, and socially of great kindness and benevolence of disposition, howas truly a friend and brother, most highly prized.

Yours, &c., W. M. Swick.

Fond du Lac, Wis., P. O. Box 216.

WILLIAM KNIGHT. To the Editor of the Banner of Light?

In the Banner of Light for July 30th, there is a message purporting to come from WILLIAM KNIGHT, an old resident of Marblehead, Mass., KNIGHT, an old resident of Marbieneau, Mass., saying he passed out at the age of eighty-live. I find by looking over back files of the Marblehead Messenger, that William Knight, Esq., died in June, 1879, aged 85 years 2 months and 5 days, so you will see that name and age are very correct.

Yours, R. B.

rect. Yours, Marblehead, Mass., Aug. 2d, 1881.

JOHN REDFERN. To the Editor of the Banner of Light:

In regard to the communication of JOHN REDFERN, in the Banner of Light of the 25th June, I thought I would not be in haste to test it, but wait to see if any other person would write to you more fully in regard to him. As nothing further has been published in the Ban-ner in regard to him, I write to inform you that there is regard to finite, it write to inform you that I have learned from his mother the truthfulness of the printed message. Among other things she informed me he was a member of the "Temple of Honor." She also showed me his portrait, and appeared in overy way pleased with my visit.

Yours truly,

WM. G. Wood.

Providence R. I. Sout 2d 1881

Providence, R. I., Sept. 2d, 1881.

MRS. LAURA M. F. THANTER. To the Editor of the Banner of Light:

In your last Banner of Light:
In your last Banner, just come to hand, there is a communication from Mis. Launa M.
F. Thanter. Miss Laura May Farnham and Major Sidney W. Thanter were both born and grew up in Bangor. I have known them from childhood. They married some ten or more years since, and about five years or more moved to Portland, where Mr. T. is now in business. After a long and painful sickness, the wife died a year ago or more. The communication seems a year ago or more. The communication seems to me to be just what I should expect. She was a lady of culture, and finely educated. The Thaxters are soundly Orthodox, and I do not

know how they will receive it.
Yours,
Bangor, Me., Sept. 2d, 1881.

Robust and blooming health in Hop Bitters, and no family can afford to be without them.

Passed to Spirit-Life:

Benjamin Brintnall, aged 73 years and 9 months, laid off his "body of dust" at his home in Charlestown, Mass.,

Aug. 26th.

A loying wife remains to watch for his spiritual coming, and firmly believes he will be with her still in spirit. Beautiful, and it is the with the residents of the city, and well beloved by all. He was an honored member of the Order of Odd Fellows, a large number of whom escorted the body to Malden for interment. The writer officiated at the house, which was filled with sympathizing friends, Mr. Brintuall was a writing medium; only a short time before passing from the body he made signs for a pencil and sheet of paper, which being given him the following triumphant words were traced by him: "Without fatth how can one die! They are over there waiting at the door. I see father." Thus did a venerable disciple of our Philosophy go forth to the reward of well-doing—devoting his asymment of conscious physical life (for he speedly became unconscious and passed on in that condition) to the giving of the assurance—primarily to his loved ones and secondarily to the world of humanity—of a retained for all in the beyond. May the dear angels be constantly with and comfort those left, is the prayer of M. S. TOWNSEND WOOD.

From his late residence, at Cummingham, Mo., Aug. 20th.

From his late residence, at Conningham, Mo., Aug. 20th 1881, Dr. Samuel Henston, aged 71 years 2 months and

days.

Father Heuston was an earnest and devoted Spiritualist, and died strong in the faith. His disease was contracted while surgeon in the Union army. The Doctor suffered long from the malady. His spirit is now at rest in that beautiful spirit-land, and has met those near and dearly beloved ones who had gone before. His remains were burled with Masonic honors. Father will be missed in his home. His social relations were pleasant, and he was loved and respected by all who knew him. He leaves a wife and six children, and a host of near and dear ones to mourn his loss. May the guiding spirit ever be with him in that spirit had and his rest be sweet.

[Spiritual papers please copy.]

From Climax, Kalamazoo Co., Mich., Aug. 18th, 1881, Mrs. Bessie Taylor, daughter of Mr. and Mrs. D. C. Powers, aged 21 years.

ers, aged 21 years.

She possessed remarkable mediumlstic powers, These gifts began to develop when she was only twelve years of age. When entranced, she was perfectly unconscious. Many a person has become a believer in spirit communion and the immortality of the soul after investigating the spiritual phenomena and philosophy through her mediumship. The funeral services were conducted by J. W. Kenyon, a trance medium, during which the spirit of Mrs. T, controlled his organism and addressed the audience in a manner said to be quite characteristic of her.

J. W. K.

Mrs. Sophia, wife of H. Milkins, of Wyandotte, Mich., passed from earth to the beyond; Aug. 20th, aged 60 years.
This sister was one of whom it could truthfully be said:

"Her life was an exponent of the beautiful philosophy of Spiritualism." Ever hopeful, cheerful, kind and tolerant, suspecting that these guarantees of something across the river ruspond legitimately to the everlasting law of fitness. A devoted husband and three sons mourn her absence, but believe she is near, though unseen.

J. H. BURNHAM. Saginaw City, Mich.

Mr. Hiram Tuttle and wife, of this place, have been called upon to part with two beautiful and Interesting children -one, a daughter, Blanche M. Tuttle, 7 years and 3 months. the other, Warren S. Tuttle, only son, aged 3 years and H

monus.

They died of diplatheria one on the 15th, and the other on the 21st fast. Mr. T. Is a Spiritualist, and while sinceres by mourning his loss, feels that they are not dead, but gone before, and Mr. 1999 with last Mits, S. E. YORK, Pownal, Me., Aug. 25th, 1881.

Parentl, Mc, Aug. 23th, 1881.

From the home of his daughter, Mrs. 4, Hockersmiths, near Phoenix, Oregon, July 26th, very suddenly, of heart disease. Mr. Win. Gale, in his 78th year.

He has been a firm believer and a sholl defender of the Spirfinal Philosophy for many years. He had reared a large family, most of whom preceded him to the home beyond, where they were waiting to give him a hearty greeting. He was a constant reader of the dear old Bonner of Light. We hope before long to hear from Bro. Gale through the Message Department of the Banner. Mr. Gale has been in poor health for a long time, and has impatiently waited to the change.

Phanix, Oregon.

On his 76th birth day, at 4:15 o'clock P. M., Aug. 27th.

to mis continued and earnest Spirimalist, whose heart and home were always open to all good mediums. He gave to all as far as he was able, and his house and cabinet were tendered free of any charge to mediums who destroit to give scances in this city. Mr. Loomis was well known as an old and faithful seeker after truth.

Washington, D. C., Aug. 24h, 181.

From Mayfield, Chippewa Township, Beaver Co., Pa., Aug, 28th, 1881, Jane, wife of Azariah Imman, in the 73d year of her earth-life.

Cobitnary Notices not exceeding twenty lines published gratuitously. When they exceed this number, toenty cents for each additional line, payable in advance, is required. Ten words make a line. }

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—The Brooklyn Spiritrallist Society holds meetings at Everett Hall, 388 Fullon street, every Sunday, at 3 and 75, r. M. H. W. Benedlet, President, Regular Speaker, Mrs. F. O. Hyzer, Conference Saturday evenings, at 80 clock.

dent. Regular Speaker, Mrs. 7, D. Hyzer, Conference Saturday eventings, at 8 o'clock.

BITY ERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2; and 7 °P. M., in Union Hall. Charles Holden, President; E. T. Shaw, Treasurer and Secretary, The public cordially invited.

CLEYELAND, OULLO,—The First Religious Society of Progressive Spiritualists meets irregularly in Websgerber's Hall, corner Prospect and Brownell streets, at 74° P. M. Thomas Lees, President; Tille H. Lees, Secretary, The Children's Progressive Lycenia meets in the same place at 40° A. M. Thomas Lees, Conductor; Mrs. P. T. Rich, Guardian, Strangers and visitors conduity invited free, Correspondence of the above Societies can be addressed to Tille H. Lees (Watchman), 65 Cross street, Cleveland, O. CEDAR RAPIDS, 10WA, Flist Society of Christian Spiritualists meets every Sunday, at 7; F. M., at 75 South Washington street. Inspirational speaking, Dr. J. L. Enos, President; Mrs. Naumie-V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on al-

dent; Dr. Hamilton Warren, Sceretary and Treasurer,

HANSON, MASS, Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imagene Met Belan, Secretary; Mrs. Barnabas Eversion, Treasurer,

TNDIANAPOLIS, IND. - The First Society of Truth-Sockers meets for religious service at 864. East Market street, every Sunday at 2½ and 7½ p. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS, - Meetings are held in Mechanics* Hall, 400 Market street, every Sunday, at 12 M. and 6½ p. M., inderdirection of Dr. George Burdett,

**The First Society of Progressive Spiritualists helds* meetings every Sunday morning and evening at Templars* Hall, ad Market street. G. W. Fowlet, President,

LEONINSTER, MASS, - Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock p. M. F. L.

Haskell, President; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL, The First Spiritual Society**

Secretary,

LOS ANGELES, CAL, The First Spiritual Society
meets every Sunday at 2r. m. at Good Temphar's Hall, Maia
street. All cordially invited, especially strangers. President, J. Tilbey: Vice-President, J. H. Cotton; Secretary,
Mrs. Nettle C. Wehr; Treasurer, F. Landgoist;

Mrs. Nettie C. Weir; Treasurer, F. Lindgnist;

MANCHISTER, N. H. Spiritualist society holds public circles every studing at 65 p. N. In 18 hall, No. 14 Opera House Block, Hanover street, "Lectures commence Sept, 41th, Ava Emery, President; Joseph Fresch, Vice President; G. F. Rumrill, Secretary,

PORTLAND, ME., "The People's Spiritual Meeting is held each Sunday atternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 25 and 75 o'clock, Speakers and mediums destrous of visiting Portland under the auspieces of the Society, will address H. C. Berry, 79 Lincoin street,

the abspices of the Society, will address H. C. Barry, be Lincoin street.

PHILADELPHIA, PA., The First Association of Spirituallists holds meetings every Sunday at 10% A. M. and 7% p. M. at the half corner spring Garden and sthestnets. The Keystone Association of Spiritualists holds a Sphilitual Conference every Sunday at 2% p. M. at the half corner spring Garden and sthestnets. Exercised welcome. The Second Association of Spiritualists holds conferences every Sunday atternoon, at 3 of clock, and circles in the evening, at Thompson-sieted Church, below Front, James Marlor, President Charles W. Yard, Secretary, NAN FRANCISCO, CAL,—The First Spiritual Union Society holds a conference and scance every Sunday at 2 p. M., at I Nora Hall, No. 73 Mission street, above Third, Also meetings for bertines and scance in the evening. The Children's Progressive Lyccum meets in the same half at 10 A. M.

SANTA BARBARA, CAL, — Spiritual Meetings are held every Sunday at Crame's Hall, Children's Progressive Lyceum meets every Sunday at same hall at P₂, P₃, P₄, As-sistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. George Childs; Musical Di-rector, Mrs. Emma Searvens.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at and 7 P. M. S. G. Hooper, President.

VINELAND, N.J., Moetings are held every Sanday morning and evening. John Gage, President: Mrs. Eden Dickinson and Susan P. Fowler, Vice Presidents; Mrs. Susan Council; Corresponding Secretary; Children's Pro-gressive Lyceum meets at 12% P. M. Charles E. Greene, Conductor;

WORCESTER, MASS. - Meetings are held at St. Jeorge's Hall, 400 Main street, every Sunday at 2 and 72

Camp-Meeting at Schroon Lake.

The Second Annual Gathering of the Schroon Lake Spir-tualists' and Liberalists' Camp Meeting Association will be held at Lake View Polnt, Schroon Lake, Essex Co., X, Y., commencing Sept, sthand continuing until Oct, 5th.

N. Y., commencing Sept. sth and continuing until Oct. 5th, 1841.

Post-office and telegraph communications of the grounds, Officers of the Association—Jrr. W. B. Mills, President, Saratoga, N. Y.; S. B. Bevins, Secretary, Chester, N. Y.; C. F. Taylor, Treasurer, Lake View Point, N. Y. Speakers—C. B. Lynn of Hoston, G. H. Geer of Michigan, Mrs. Morse of Boston, Aboy Buruham, Jennie Hagan, Fandle Dayls Smith, Mrs. N. T. Brigham, and other distinguished tecturers will be present.

Mr. Charles Sullivan, 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 hotel, together with ten large and roomy cottages, and a supply of tents for those who deshe to campout, and no-charge for ground rent. The grounds are situated on a point overlooking Schroon Lake, and the scenery is unsurpassed.

The steamer Effinham will carry visitors to different places on the Lake at reduced rates.

Round trip tickets to Lake View Point for sale at the following stations, at rates named below; Lake Plensant and return, 52,75; No. Adams and return, 63,00; Eagle Bridge and return, 52,75; Stations on B., H. T. and W. cast of Eagle Bridge, 84,00; Eagle Bridge and return, 53,75; Tickets good from Sept. ith to Oct. 101h.

Rates for board at Taylor House; Per week, 57,00; table

10th.
Rates for heard at Taylor House: Per week, \$7.00; table
board, \$5.00; per day, \$1.50. For board and accommodations, address C. F. Taylor, P. O. South Schroon, Essex
Co., N. Y. Per Order.

The Miantic, Ct., Spiritualist Camp-Meeting

The Mantle, Ct., Spiritualist Camp-Meeting
Commenced Aug. 17th and closes Sept. 13th. 18st., Speakers
engaged: Friday, Sept. 19th. and Sonday, Sept. 19th. Mrs.
R. Shejard-Liffle, of New York; (Mr. Liffle will discourse
fine musle, both vocal and instrumental): Thesday, Sept.
13th. d. Frank Baxter, of Chelsea, Mass. (the greatest
platform test medium of the age, with fine musleal ability).
Other speakers and conference meetings will be aunounced
from the platform.

A large tent has been provided, with a good floor, to be
used as a payillon for dancing, and bolding nicetings should
the weather be stormy.

Mr. George A. Chaffee, of Middletown, a well and favorably known exterer, has been engaged to turnish board, 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 singing at the speakers' stand.

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

The public are rordially invited. It is the intention of the
Committee that all matters shall be conducted with correct
moral deportment.

committee that an international deportment, and deportment, Excursion rates on New London Northern Railroad, Per order Com.

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

Speakers: James K. Applebee of Chicago, F. O. Willey of Madison, 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 an invitation to all to participate, regardless of belief, assuring them of confeons 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., Aug. 12th, 18sl.

Annual Convention.

The Connecticut State Spiritualist Association is hereby warned to meet at the Niantic Spiritualist Camp Ground Sunday and Monday, Sept. Illi and Pill, to elect officers for Sunday and Monday, Sept. His and Pill, to elect officers for Sunday and Monday Sept. He Association will vote to mergo Stitled and another to see if the Association will vote to merge the State Association into the Camp-Meeting Association and down 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.

GEO, W. BURNHAM, President,

Niantic, Aug. 29th, 1881.

TO BOOK-PURCHASERS.

Colby A Rich Publisher and Booksellers, No. 9 Montgomery Place, corner of Provincestreet, Boston, Mass., keep for sale a complete assorthent of Spiritual, Progressive, Referentiatory and Miscettinneous Books, at Wholesule and Reteil.

Terms Cash, Culders for Books, to be sent by Express, must be accompanied by allot part cash. Whon the money towarded is not sufficient to fifthe order, the balatic emust be paid (3.9, b). Griders for Books, to be sent by Max, must have labeled by allot part cash, who they must have labeled by cash to the amount of each order. When old research or pureau that they are roult us the freedom part of a dollar in pastage straps ones in these proteins. It was been sufficient and special books on commission respectfully declined. Any Book published to England or America and out of print) will be sont by mailed express.

By Catalogues of Books Published and for Sale by Calby & Richsent tree.

SPICIAL NOTICES.

To quadring from the BANNER of Light case should be taken to of any girch between relitional articles and the rominant extension of the wave of correspondents. Our redumns are used for the expression of imperional free thought, but we cannot undertake to endors the variet should be of opinion to with the enterpredent squeatherance.

***We do not read anonymous better and communications. The name god a bire so of the writer are in all cases in these massive a gratiant of greed faith. We cannot understrate to retain expression and the article by the broadan matterfor our inspection. The six is with only a favor by drawing a time to retain expression, the six less will content a favor by drawing a time around the article herbities per lady to recommend for portrait. Notices of spirit part Meetings, in order to fusing prompt finesting, facts than holes office on Monday, as the Ransky op Light goe to page every Tuesday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 10, 1881.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Piace, corner of Province street(Lower Floor,)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

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

COLBY & RICH.

PUBLISHERS AND PROPRIETORS. CAAC B. RIGH. BUSINESS MANAGER, HOLLOW BOLL EDITOR. SILVER ASSISTANT EDITOR.

The work of sentite at the broad as the universe, the county from the highest sphereyof angelic life to the west constituents of human ignorance, all is as broad as Wisdom, as controller-sive as Love, and 4ts mission is to Messag sublind. I be Plermont.

Treatment.

Some time since we took comine satisfaction. in being able to record the cheering signs which surrounded the case of the country's prostrate tuler; we pronounced him, and it seemed to be the fact from reports on every side-to be steadily advancing toward an assured recovery. Since that time the hopes and fears of the nation have been alternately placed in the advance by varied symptoms, cheering or grave, which have characterized the unlooked-for subtention of his convalescence; as we go to press Sept. 6th) his condition is again far from what was to be expected, and people are beginning to inquire what is the reason. From all advices which reach us it appears that it is not his wound that has weakened him to such an extent? Nor is it blood-poisoning, which has not been shown to exist to any great or alarming degree. Yet he is reduced to the condition of a skeleton, and the wonder is how it has been done.

When he received the bullet of Guiteau he was in a fine physical condition, with no visible decay or loss of his superb constitutional vigor. No vital organ was injured; it was largely in effect a flesh wound that he received, though a severe one. From the first he never lost consciousness in consequence of it. Therefore he should have been far on the road to a marked improvement long ago. For weeks past he has been appealing in vain to his medical attendants to be taken away from Washington to cance; at the same time we rejoice that in the some place where better air and a desired whole current of American life and literature change of seene would bring back his lost we discover no similar evidence of diminished strength again. His fund of vitality is very vitality and impending paralysis. largely gone, wasted under the treatment of the doctors. What he chiefly needs now is a new store of it, and it is just what he ought to have. Taking him to Long Branch (which is the latest expedient of the officiating M. D.s), may be able to give it to him, through the slow process of the respiration of purer air through the lungs: but the spirit of Progress which has permeated every avenue of human life at the present time has also made its mark in the remedial art as well, and if the regulars in attendance would listen to its voice it would whisper to them that an excellent and quiet way of recuperating the exhausted energies of their august patient lies directly at their hand if they would but avail themselves of its aid. Magnetismas known to the healers by laying on of hands, or by those other practitioners who reinforce their own powers with the use of the electric battery-would bestow the needed benefit almost instantly. But of course it is not to be expected that the physicians in charge will allow such a step.

We speak advisedly-and not by anticipation -regarding such action on the part of these gentlemen, since the press records the fact that an attempt looking in the direction of affording President Garfield magnetic aid has been frowned down by them on the instant. Touching this matter a Washington evening paper remarked some ten days since: "Perhaps the doctors at the White House, who are holding such vast interests in their hands, might do well to remember that, in case of any fatal termination, the feeling of complaint will be as intense as would be the feeling of gratitude in the event of success. Without intending any adverse criticism, we simply are reminded of the above fact by several occurrences of the past few days. For instance, on Friday last. when the case seemed utterly hopeless, Col. Rockwell telegraphed to Mrs. E. E. Sargent, of St. Louis, who has quite a reputation for healing by means of electro-magnetism. Knowing of some astonishing cures she had effected by animal magnetism, reviving constitutions where all other resources had failed, he took the liberty to summon her. As an abstract principle in physics, no sane man can doubt the efficacy of animal magnetism. Mrs. Sargent, it seems promptly answered the summons and arrived here yesterday morning. . . . Much to Col. Rockwell's regret, he could not even obtain the doctors' consent to an interview, and the lady has returned in great disappointment. Now it is hard to see what damage could have been done. It is recuperative strength the President needs. If his own system is depleted of magnetism it should be supplied by one means or another, by any means within the reach of art.'

It is asserted by the same Washington paper that "a modest gentleman from Maine, an old friend of Mr. Blaine, not a practitioner at all,

A reliable correspondent informs us that President Gar-ield has at other times in his life experienced relief at the lands of a healer.

No. 9 Mont- but wonderfully endowed with magnetic power, came recently all the way to Washington to offer his services as a matter of love. He discovered his powers about five years ago, and in a quiet way among his acquaintances has accomplished some marvelous cures. We presume he will be treated with about the same civility Mrs. Sargent was, and it is filst possible these profound pundits are making a mistakes?

Yes; it is more than possible; it is as certain as anything can be. The doctors in attendance believe that quinine, whiskey, 'enemata, and the lowest grade of nourishment, are going to restore to the President the strength they have mainly taken from him. It is a grave mistake, which all of us pray may not prove a fatal one. Drugs, and starvation do not take the place of hature. She works by laws and methods very different. The subtle magnetic force which she secretly distills through ther chosen agents and agencies is not to be got by swallowing distasteful medicines, which reduce nature and make recovery only the more difficult. It is passed from one reservoir that is full into lesser ones that need it. Manipulation is altogether too simple a process for the medicos. They want to deal in a more mysterious and blind way than that.

"It the daily press is to be believed, Dr. Bilss, the single on-in-chief at the White House, has put himself on record as having more faith in the sustaining power of whiskey than in the prayers of the churches put forth for the President, since we find the bollowing in the Roston Befold's Washington despatch for Aug. 31st: "A rejecter to day mentioned to 10. Bilss the fact that many people believed that prayer had saved the President's life. He replied: "To y many think so, In my opinion it was whiskey."

London Psychological Review.

Our readers may be cognizant of the fact that there is a Psychological Review, published in London, England, by Edward W. Allen. For valid reasons, no doubt, the editor is impersonal in respect to his individual existence; at the same time he is quite personal in the bearing and drift of his observations concerning contemporaneous authors and our current litera-Business Letters should be addressed to ISANC B. turner of Light Publishing House, Business And the prominent features of this Review is a periodical running commentary on the running commentary on the running commentary on the alleged merits and demerits of the spiritual-Review is a periodical running commentary on istic papers and magazines now published in Europe and America. His observations on the spiritual press, and especially the journalism of this country, neither indicate the possession of accurate information nor the process of long digestion. On the contrary, they are often not The President's Case, and Magnetic only extremely superficial, but characterized by the writer's dogmatic assumption of unusual philosophical discrimination and superior wisdom. With a kind of oracular authority he passes judgment on each, apparently without much deliberation, and with such spasmodic haste as we see illustrated in the example of certain police magistrates, who are sometimes in a hurry to dispose of the last petty offender because it is time for dinner. Whether the summary judgments made a matter of record from time to time by our critic are to be referred to the particular time of day they are rendered, and the consequent predominance of gastronomic desire over the power of intellectual perception, is a question that may engage the attention of speculative people and those who seek for psychological curiosities, while we turn our attention to more practical

> Our invisible and impersonal critic writes in somewhat hypercritical spirit of the "sensational style peculiar to American journalism." Because we are not content to imitate the humdrum fashion of an old country and a stereotyped civilization which long since lost the quick pulse, youthful vivacity and muscular energy of its early life, we are said to be "sensational," Be it so; to intimate that one is without sensation is to assume that one is devoid of feeling. If this is the condition of our venerable mother, it is one of painful signifi-

brought to judgment by the editor of the Psychological Review. Our critic finds three things in the Banner worthy of his notice; and these are seemingly named for no purpose but our disparagement. As they are the remarkable things which have arrested the special attention of our transatlantic contemporary, we may as well put them on record in our columns, giving our critic the benefit of his own specifications:

"The Banner of Light continues to exist in America. A large portion of its space is filled with medical theories, and with advertisements, etc."

That our paper does "still exist" as an ob jective fact was already sufficiently evident to the thousands who, for almost twenty-five years, have hailed its weekly appearance as the signal that Spiritualism had neither surrendered nor furled its standard in presence of its enemies. There was, therefore, no apparent occasion for the formal announcement that it still waves above the gathering hosts who have enlisted in this holy war for Truth and Right-

Hardly eight columns of our space, on an average, are devoted to advertising, leaving not less than thirty-two columns of reading matter. That our paper is "largely filled with medical theories" will not be credited by the most heedless observers. Our critic has certainly made an original discovery or invention-which, in this case, means about the same thing-and if our reviewer will send us power of attorney we will file his application for American letters patent. Seriously, would it not be better for our British contemporary to devote more of his valuable space to well-attested facts and a lucid discussion of principles, and less to works of pure fiction?

Here is our reviewer's next remarkable discovery, which we also put on record in his own words. Referring to the Banner of Light he says:

"We, however, see in this paper an originality that t does not share with any other journal, and that few other journals would wish to share with it."

If we interpret this correctly, the reviewer means to say that the Banner, as viewed through his own mental atmosphere—which is about as dense as the average English fog-presents no characteristics which are likely to awaken a feeling of ency among our contemporaries. This being the case, we ought to escape the detraction which often falls to the lot of very distinguished public servants. We are not disposed to be too critical, but we may suggest that it is one of the imperfections of our reviewer's style, that he does not intimate very clearly in what our own singular originality consists. Being in darkness on this important point, it cannot be determined from evidence that this high

distinction accords with our real merits. There is another thing that the editor of the Psychological Review finds in the Banner which

quite sure he has detected an error on our part and in a screne spirit he proceeds to expose our ignorance, at the same time he performs the higher function of illuminating the rest of mankind. We can only do justice to the complacency and dignity with which he assumes the office of instructor by quoting his words which follow in this connection:

"One of the passages in the Ranner of Light's leading article deserves notice. We are told (June 18th, 1881) the German philosopher, Pichte, who is also a Spiritualist, remarks that, etc. Here a confusion seems to have existed between Johann Gottlieb Fiehte. the celebrated philosopher, born May 19th, 1762, who died on January 28th, 1814, and Immanuel Hermann Fighte, born 48th July, 1797, and who died 8th August 1879. It was the elder who was the philosopher, and the younger who was the Spiritualist. They were father, and son, yet the philosophy of both essentially differed. The editor, while admitting that I. H. Fiehte was the son of the Fiehte, yet speaks of him in the present tense, as if he were a living man."-Psycho logical Review, Vol. 111., pop. 64.,

It will be observed that our reviewer makes mention of the fact that "the philosophy of both the elder and the younger Fichte, or father and son] essentially differed." In this it is conceded that Immanuel Hermann Fielde was a philosopher as well as a Spiritualist. But, utterly disregarding his own admission, the editor confidently assumes that in our allusion to him as a philosopher we must have referred to his father. On this pretext he makes haste to come to our aid in the capacity of teacher. Let the reader be careful to note these facts: First, the elder Fighte was a philosopher, but not a Spiritualist; second, our reviewer concedes that the vounger Fichte, who was an undisguised Spiritualist, was likewise a philosopher. Now as we referred to the Fichte who was both a philosopher and a Spiritualist, the proper personal application of our remarks must be apparent to all except the hypercritical editor of "The Psychological Review." Moreover, if the philosophical difference referred to did exist between father and son while they were on earth. why not say this in so many words, and leave the fountain of pure English uncorrupted by tautological implications and the plethora of redundant speech.

The editor of the Review makes a further at tempt to expose our implied ignorance to his readers. He assumes that because we referred to I. II. Fighte in the present tense we must have been oblivious of the fact that he had finished his mortal career nearly two years before the publication of our article of the 18th of June, 1881. Our critic loses sight of the fact that the works of many writers contain similar references to deceased authors. In quoting the words of Moses and the prophets: Jesus and is apostles; Greek philosophers and poets; Roman orators and modern historians, whose works are enduring memorials and a living lower among the people-we often speak of hem in the present tense, and the propriety of this is seldom disputed by the highest authorities in literature. Every Christian believes that the great Jewish lawgiver died long ago, and that his body was buried in the cave of Machpelah. But in a far more vital sense he is neither dead nor absent. On the contrary, he is intensely alive and essentially here. Indeed, the master-spirit that founded the Hebrew theocracy will never cease to be present with us so long as the criminal code of these United States continues to rest on the ancient foundation of the judicial laws of Moses. Who ever takes the trouble to say that the late Saint Paul of Tarsus-a Roman citizen and the most illustrious pupil of Mr. Gamaliel, LL.D., of the Jerusalem Sanhedrim-said this or that when he was alive and on earth? We take it for granted that he still lives and that there is no reason why he may not be here; and so, if we have occasion to use his words, we simply preface our quotation with Paul says, etc., or, we may say in the present tense, that he speaks or writes with great clearness and force on the subject of "Spiritual Gifts." There is no impropriety in speaking thus of Emanuel Swedenorg, William E. Channing, Theodore Parker Rev. John Pierpont, Judge Edmonds, Hon. N. P. Tallmadge, Epes Sargent, or any other eminent teacher who may be supposed to have ter-

minated his earthly labors. But Spiritualists have special and very important reasons for regarding those whom men call 'the dead" as being actually alive and absolutely present. If the editor of The Psychological Review thinks that I. II. Fighte, philosopher and Spiritualist, is really dead and buried, and that he can never more have a vital or conscious existence until the all-awakening blast of Gabriel's trumpet-millions of years hence-shall wake him up, then, possibly, his criticism may have some force in his own mind. In our apprehension it is meaningless, for the good and sufficient reason that Immanuel (from the Hebrew), which primarily means "God with us," is now more essentially alive and vitally present than ever before. In the apprehension of our English reviewer, for aught we know, he may be a powerless shade, deprived of his freedom by being cooped up in some local far-away heaven; but to us Immanuel Hermann Fighte is neither a wandering exile from this world, a myth, an effigy, nor a corpse; but an ever-living, conscious and glorified presence!

** Mark the language of the venerable German philosopher, 1, 11, Fielde, uttered a few weeks before his death in 1859; 'Notwithstanding my age and my exemption from the controversies of the day, I feel It my duty to bear testimony to the great fact of Spiritualism. No one should keep shoul. A worthy utterance from the son of the flustrions contemporary of Kant, and the inheritor of his sire's splendid endowments; 'Scientific Basis of Spiritualism. In Proceedings of Spiritualism. plendid endowments!'

Close of Volume.

Our next number concludes Volume Forty Nine of the Banner of Light. We carnestly trust that all whose names are now on our books, and whose subscriptions expire with that issue, will feel to give us the encouragement of a renewal, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

Among the hard-working, earnest laborers for the good of humanity, Mr. L. Hakes, of Westbury, Cayuga County, N. Y., deserves honorable mention. In his practice for many years as a natural healer of the infirmities of his fellow men, he has, we are informed, wrought wonderful cures, many of them having been effected free of charge to the recipients. He is one who has accomplished much good, and being now somewhat destitute, it has been suggested by a correspondent that as his eightieth birthday is Sept. 9th, a recognition of its occurrence and some slight token of thankfulness for his benevolent services be sent him in the shape of a small gift—the smallest, even, would be very acceptable to him as he is now situated. Those reading this paragraph who may feel disposed to aid the project in any way, he judges to be worthy of his notice. He is can address Mr. Hakes personally, as above.

Vindication of Mrs. Stewart.

The full-form manifestation of a human figure, with appropriate clothing, all improvised apparently out of nothingness," is pronounced by Epes Sargent, in his invaluable work. "The Scientific Basis," to be the crowning phenomenon of Spiritualism. In this view every truly honest, unbiased mind will fully coincide. As it is the greatest proof of the truth of the Spiritual Philosophy, so it is the greatest enemy to skepticism, and the most formidable opponent Materialism has to encounter. For this reason the Materialists, in the church and out of it, unite in the endeavor to prove it untrue, and its mediums gross deceivers, imposing on the credulity of the public. Even among those who call themselves Spiritualists there are some whose spiritual perceptions are so limited that they look upon the materializing mediums somewhat askant, and visit their séances with a belief that trickery abounds, and a determination that they will make a display of their own shrewdness by fully exposing it. Hence all materializing mediums stand, as it were, between two fires, exposed to the assaults of enemies without and foes within, and it is only to be wondered at that more do not grow faint by the way and give up their mission.

We have been led to make these remarks by the receipt of a four-page sheet recently printed by the "Pence Hall Committee of Terre Haute, Ind.," in vindication of Mrs. Annie M. Stewart, preliminary to a more complete statement of facts in preparation, and in due time to be submitted to the public by this commit-

The committee say that no medium of modern times more justly and deservedly merits public confidence and sympathy than Mrs. Stewart, and that none have suffered persecution and vituperation more unjustly. She began her labors as a public medium at Pence Hall, January 1st, 1873, and was immediately assailed, not by fair and manly argument but by abuse, than which "none could be more reckless, wanton or unprincipled." Among the most bitter opponents of Spiritualism as represented by Mrs. Stewart, the Erening Gazette of Terre Haute held a prominent position: it was, in fact, the leader of the assault.

In the course of time Mrs. Stewart felt, it finally to be her duty to resort to legal measures to defend herself and family against the false accusations of those who sought to drive her disgraced and maligned into obscurity, for the only reason that she possessed the Godgiven mission of one who stood at the door of the sepulchre to lift the vail and expose to the longing gaze of man the glories and joys of a future life. The unexpected suit for libel induced the publishers of the Gazette to pause in their onslaught; and finding on investigation the life and character of the plaintiff unstained, the defendants asked the Committee for terms on which they could compromise.

As all Mrs. Stewart wanted was justice, she readily consented to give terms. The result was that the suit was dismissed, the defendants paying her a stipulated sum of money and the costs of court, and making the amende honorable by acknowledging the following

THE HAD COMPLETE RETRACTION.

The libel suit of Annie M. Stewart w. W. C. Bald. and Stencer F. Ball. Proprietors and Publishers of the Terre Hunte Evening Grattle, pending in the Vigo Comity Circuit Court, has been sethed. The Gazetle acknowledges that the articles published beforefore by them, attacking the personal character of Miss. Stewart, have done her Great Instances and publishers of the Gazetle double the said proprietors and publishers of the Greatle DO HERERY retract them Entitled AND ADSOLUTERY. done her Channal and publishers of the finzens and publishers of the finzens and Turkey And Absolutely.

Terre Hante, Ind., May 30th, 1881.

WM. C. Ball., WM. C. Ball., Spencer F. Ball., Tomos Hoo

The committee, Allen Pence, James Hook and Samuel Conner, state in closing that with the most implicit confidence, based on intimate acquaintance of over eight and a half years with Mrs. Stewart, they with great pleasure recommend her to the public as one whose character in all the relations of life has proved pur excellent, and whose powers as a medium are unquestionable.

above facts, embodies additional details and a America, and all signs indicate that he will. portrait of Mrs. Stewart. Copies for distribution can be had free by addressing any one of the Committee at Terre Haute.

Belvidere Seminary.

The fall term of Belvidere (N. J.) Seminary will begin Monday, Sept. 19th. Music, draw ing and painting, mathematics and the languages, with all the higher branches of an English education, will be taught by competent teachers, who will quarantee satisfaction to al orderly and diligent students.

Pupils of both sexes can take an optional course of study preparatory to entering college, or can graduate after a four years' course

in the usual academic department. The prospects of the school for the ensuing year are encouraging. For circulars address E. L. Bush, Belvidere, N. J.

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.

Germany has a new weekly paper devoted to Spiritualism, the editor of which is Dr. Cyriax, whose labors for the past few months in introducing the subject to the attention of the learned classes have been very successful. His aim has been to dispel the prejudice which ignorance has caused to exist there respecting Spiritualism, and to show that its phenomena are facts that cannot be blotted out, and its philosophy in accordance with sound reason.

At a recent meeting of the British National Association of Spiritualists in London a resolution was passed to the effect that, as a paper was to be read upon Spiritualism at the coming Church Congress, to be held at Newcastle-on-Type, in October next, the Secretary should write to the Secretary of the Church Congress to ascertain if a representative from the B. N. A. S. could be admitted as a member of the Congress.

Our well-known friend and contributor, John Wetherbee, is now on his way to California. He hopes to be in San Francisco by the time this issue of the Ranner of Light reaches its patrons. He expects to be back again by the first of October. We wish him a pleasant and prosperous journey, and a safe return.

83 A. S. Hayward, Magnetic Physician, 11 Dwight street. Boston, will give no personal treatments, except by appointment, until the last of this month. See advertisement on seventh page.

Anti-Vaccinnation Congress at Cologne.

We mentioned a short time ago that the Second International Congress of Anti-Vaccinators will meet at Cologne on the 3d, 4th and 5th of October. We are now in receipt from the Secretary of the League, Mr. William Tebb. of an invitation to attend as a delegate from the friends of the movement in this country. Not being able to accept, we extend the same, at Mr. Tebb's request, to any one or more who are prepared to do so.

The object of the Congress will be to obtain and classify all facts and reliable municipal and national statistics relating to the results of vaccination, and to adopt such measures as may be thought desirable for the repeal of compulsory vaccination laws wherever they exist. The first Convention, held in Paris last December, gave a strong impulse to the anti-vaccination cause; much more is expected from theapproaching one at Cologne, and it is extremely desirable that the United States should be represented in it. It is not unlikely that able friends of the cause may be visiting Europe at the time, who may be disposed to undertake the representation.

The Banner of Light Public Free Circles

Were resumed last Tuesday afternoon. Miss M. T. Shelhamer again occupied her place as medium, and was sympathetically greeted by a large audience.

[Our thanks in this connection are due to Mr. G. Sanderson, of Weston, Mass., and others, for beautiful gifts of flowers for our Circle-table. These fragrant offerings are very pleasant to the returning intelligences, and we trust that during the present season others of the friends will feel to make similar donations.]

The following-named spirits controlled and gave messages (which will appear on our 6th page in due time): Controlling Spirit; George Woods; Anne S. Jackson; John Allen; J. M. Armstrong; Judge John W. Edmonds.

These circles will be continued regularly every Tuesday and Friday afternoon. The public cordially invited to attend-seats free.

Acrial Navigation.

Step by step progress is being made toward the fulfillment of the prediction made for centuries by far-seeing minds, that men would eventually be able to journey through the air as easily and safely as upon the earth. The recent discovery of a portable electric force has awakened renewed interest in the subject, and given aeronauts encouragement to hope they will ere long have their anticipations fully realized. Many of them believe, says the Liverpool Post, that if a balloon can carry with it in portable shape a reserve force such as Sir William Thompson found in the famous box sent him from Paris, balloons can be fitted up with steering apparatus that will enable the aeronaut to control their passage through the air and go whithersoever he will, rather than where the wind listeth. A meeting of the Aeronautical Society is to be held forthwith to discuss this new factor.

E. W. Wallis in Boston.

We received a pleasant call from this gentleman on the morning of Sept. 6th. He has returned to this city from Lake Pleasant, and can be addressed in care this office by all wishing his services as a lecturer.

Mr. Wallis will speak in Science Hall, 712 Washington street, Boston, on Sunday next at 3 o'clock-when the subject will be selected by the audience-and at 7:30 P. M., when his theme will be "The Rise and Progress of Spiritualism, and its Position in England." For admission to each of these lectures a fee of ten cents will be charged.

Mr. Wallis will attend the meeting held at No. 378 Tremont street on Tuesday evening next. Arrangements are now pending looking toward a visit by him to Connecticut at an early date. He will speak in Greenfield, Mass., the last two Sundays of September. The "Defense," from which we obtain the He should surely be kept busy during his stay in

W. J. Colville

Will lecture in West Raudolph, Vt., on the 9th, 10th

and 11th, and in Lunenburg, Mass., on the 13th. The Berkeley Hall meetings in this city will be reopened by him on Sunday, Sept. 18th. Services at

BOSTON AND THE GRAND EXHIBITION. -The attention of our readers is invited to the attractions offered ov the New England Manufacturers' and Mechanics' Institute, at their new building, on Huntington avenue, Boston. This Exhibition is contributed to by over one thousand exhibitors from all parts of New England, comprising nearly every branch of manufactures, many of them in active operation. It is estimated that there are in all ten acres of shops and factories. At night this Exhibition is lighted by thirty electric lights and three thousand gas-burners. Horse cars, from all railroads, make connection direct with the Exhibition. Excursions will be arranged for from all the principal cities and towns in New England. and the total attendance is estimated at not less than half a million.

The Fourteenth Triennial Exhibition of the Massachusetts Charitable Mechanics' Association will be opened with appropriate exercises at their new and canacious building on Huntington Avenue, Boston, Tuesday, Sept. 13th, at 11:30 A. M. It is expected the display will far exceed all previous ones-wonderful and varied as have been those presented by this Association in the past:

We reget to learn that Walter W. Broom, formerly one of the most active men of our times in efforts for the improvement of the conditions of the working-classes, is quite destitute. Those who aid him can rest assured that in doing so they are lessening the wants of one every way worthy of their help. Rev. W. H. Furness, 1476 Pine street, Philadelphia, will receive and pay to Mr. Broom any contributions that may be sent.

Alex. II. Phillips, the slate-writing medium, is at 8 Davis street, Boston, at which place application may be made for his services.

We learn from Light that Mr. W. Eglinton has in contemplation a visit to India at an early date.

NEW MUSIC RECEIVED: From Geo. D. Newhall Co., 50 West 4th street, Cincinnati, O.: "Put a Stone at the Head of Mother's Grave": "Write the Old Folks a Letter To-night" - two songs; words and music by Al. W. Filson. "Sadie, Darling, come and Kiss Me," words and music by Chas. A. Williams. "My Summer Time"; words by Alf. E. T. Watson, music by Louis Meyer. "Commencement March, with Closing Chorus," by J. C. Meininger. From F. W. Helmick, 180 Elm street, Cincinnati. O.: "God Bless the Little Woman," song and chorus; words by H. N. Fuller, music by Charlie Baker.

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 ac ceptable 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, citric acid, 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, made 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.—Ex.

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 plied 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 sedate Sunday-school expression on her young brows, "it is kept up there by the poweration of God."

A machine that will "add up a column of figures a foot long in six seconds" is advertised by a shrewd scamp. He sends a piece of chalk with directions to use it on a barndoor 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' empoles life, 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 n't find it. A sliver. 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 "Manatus Latirostis" having been discovered in the Hudson River, an amount of public excitement commensurate with the grand (?) event has been duly

Human remains of great antiquity have been discovered at Carabacel, near Nice, reported upon by a selentific 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

QUERY FOR "HORSE" MEN .- Can a member of the family equinus in whom no ulceration of the schnelderian membrane is visible, though the submaxillary lymphatic glands are somewhat enlarged, coupled with vacuity of the alviolus and irritability of the infundibulum, be truthfully accused of having the "ostco-

The classes for the season of 1881-1882 of The Art Student's League, located at 108 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.

GIE I A CHANCE !- A Scotch Preacher, who found his congregation going to sleep one Sunday before he had fairly begun, suddenly stopped and exclaimed: Brethren, it's nae fair; giel a mon half a chance. Wait till I get alang, and then, if I'm nae worth listening to, gang to sleep; but dinna gang before I get commenced. Gie a mon a chance."

"PHONETICS" AND "MAL DE MER." "PHONETICS" AND "MAL DE MER."
When spelling is "reformed" she 'll write:
"I 'm sailing on the oshun;
The se is hi, no sale in site—
It filz me with emoshun."
But one "spell" will not change its hame,
For she 'll be se sie just the saim !

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 rowdyism. 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 Masks and Shams of Society and the Fashionable Foilies 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 day, 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 "The Condition and Future Prospects 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 bloodpoisoning.

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 sees "the great necessity of having sultable 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 OPPONENTS.-At Brisbane. Mr. Widdop, a well-known citizen, gave an open-air lecture, May 23d, on "Spiritual Gifts." A correspondent of the Harbinger writes:

ent 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 Orthodoxians became very excited, and demanded an explanation to several of his assertions, which he (the lecturer) readily gave. One man stepped to the front of the crowd and said, 'You are a dovil, sir'; another became white in the face, and cried out, 'Tut him down,' and other violent interjections; and these men call themselves Christians.(?) Mr. Widdop stood his ground manfully, and instead of calling them devils, he addressed them as brothers, telling them devils, he addressed them as brothers, telling them that he did not think any the worse of them because they held different views to him, but that he would take them by the hand and lift them higher, if they would come!"

A SCIENTIFIC BASIS.—At the meeting of the Free-

A SCIENTIFIC BASIS .- At the meeting of the Freethought Association, at Dunedin, July 10th, Mr. Braithwaite 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. II. II. 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.

II. E. Sharpe speaks during September at Frobisher Hall, 23 E. 14th street, New York.

Dr. Adelia 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. 128 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 Namee lectures at East Braintree, Mass., Sept. 18th and 25th. 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 275.

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 scances in Providence, R. I., remain in that city two weeks longer, holding séances every evening at 58 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 Camp, 15th and 17th; Lake George Camp, 21st and 28th; Lake Pleasant, 23d and 27th; September 4th at Harwich Camp-meeting; and is to speak in Chelsea, 11th: Schroon Lake, 18th and 30th. Permanent address, Greenfield, Mass.

Mrs. Augustia 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, Bartonsville, 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, 519 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 basement 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 Chleago,) and a few others, whose names have escaped me. An elegant floral display graced and beautified the occasion. It was ar ranged 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.

New York City.

To the Editor of the Banner of Light: The liberal meetings in Frobisher 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 the Wherefor."

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.—Cora L. V. Richmond.

Spiritualist Meetings in Brooklyn. The Bronklyn Spiritualist Society holds meetings at Everett Hall, 38 Fulton street, every Sunday, at 3 and 74 P. M. H. W. Benedict, President. Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 P. M. Prof. Dean, Chairman.

The Brooklyn Spiritual Fraternity holds conference meetings every Friday evening, at 7% o'clock, at Brooklyn Institute, corner Washington and Concord streets, Sept. 16th. "The Present Outlook of Our Cause." A. E. Newton, editor of Two Worlds. Capt. H. II. Brown, Dea. D. M. Cole, Mrs. Mary A. Gridley, W. C. Bowen, Mrs. Dr. A. E. Cooley and others invited to speak. Seats free, and every one welcome. S. B. NICHOLS, President.

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

The Eastern District Spiritual Conference meets every Wednesday evening at Phonix Hall, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in Boston.

New Era Hall.—Tho Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10½ A. M. B. Hatch, Conductor: f, B. Hatch, Conductor.

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

Engle Hall.—Spiritual Meetings are held at this hall, 316 Washington street, corner of Essex, every Sunday, at 102 A. M. and 212 and 732 P. M. Eben Cobb, Speaker and Conduction

Pythian Hall, 176 Tremont street, Meeting every sunday aftermon at 2½ o'clock. Dr. N. P. Smith, inspira-

No. 378 Tremont Street.—Until further notice there will be held every Tuesday, at quarter before 8 r. m., at this place, a Free Social and Religious Conference Meeting for the 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. 1th, the Shaw mut Spiritual Lyceum resumed its sessions after a vacation of two months. The Groups were well filled,

cation of two months. The Groups were well filled, and a large audience in 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 Chain recital under the direction of the Guardian. Atthis 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.: Gracle Burroughs, Emma Ware, Kittle May Bosquet, Jennie Lothrop, Hattle Young, Mrs. Hattle E. Sheldon and Mrs. Carrle Hatch.

Hattle Young, Mrs. Hattle E. Sheldon and Mrs. Carrle Hatch.

As customary upon the opening Sunday, remarks were made by Conductor Hatch, Assistant Itand, Mrs. H. E. Wilson, Mrs. Maggie Folson and Mrs. M. A. Brown. In the audience was noticed the cheery face of John Wetherbee, also Mr. Damon and Mr. J. Foster—all of whom, with the warm clasp of the hand, wished us "God-speed," 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 4th—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 she greatest reward one can receive here.

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

J. B. HATCH, JR.,

Secretary Shawmat Spiritual Lyceum.

PAINE HALL.-The retinion of the Lyceum after the vacation was a pleasant one. The attendance was large, considering the fact that many have not returned

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 clashed hands in the happiness they felt in coming together in Paine Hall again. One sad feature, however, marred the enjoyment somewhat, and it was the announcement that little Mattle Clarke, a member of Minnle Remby's Group, had, since our last meeting, passed on to the higher life.

The exercises were to some extent commemorative of the event. Mr. A. Win. Tombs introduced the exercises with a plano solo, which was followed by the opening song by the Lyceum. Dr. Richardson made some remarks, welcouling all to the hall again and congratulating the children on their large attendance. After the Banner March the orchestra, under Prof. Bond, gave a fine selection.

Miss May Waters opened the regular exercises with a song, "Sing, Sweet Bird," in a very creditable manner. Dechamations by Sadle Peters, Louis Buettner and Amy Peters followed. Miss Jennie Smith sang "Sing Me the Old Songs To-night." Recitation by Otto Buettner followed and a song by Helen M. Dill. Alice Bond gave a recitation, and, by request, Mr. Tombs gave another selection on the plano, which eleited an encore and he again responded. Dr. J. H. Currier, being called upon, made some remarks, in the course of which he alinded to the passing over of little Mattie. Next followed the calisthenies, led by Miss Dill, and, 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. 1
Boston, Sept. 3th, 1881.

**Children's Progressive Lyceum No. 1. 1
Boston, Sept. 3th, 1881.

**Children's All Old Eddon's Ratifities appeared the River in the land and the state of the land

CHELSEA SPIRITUAL ASSOCIATION, (Temple of Honor Hall, Odd Fellows' Building, opposite licitinghum Car Station.)—This society commenced its meetings Sunday last, after a vacation of two months, Mrs. N. J. Willis delivered the opening address. We meet regularly at 3 and 7:30 p. M. Next Sunday Dr. G. H. Geer, of Michigan, will occupy the platform at 7:30 p. M.
S. B. LOGAN, Pres.

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It seems to us that if the friends of Spiritualismand they can be numbered by millions to-day-took

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

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zents. THE SHAKER MANIFESTO. (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
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DR. A. A. ANDREWS, Magnetic Healer, will remain at the Eagle House, Haverhill, Mass., during September.

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Are held at the BANN ER OF LIGHT OFFIFE, corner of
Province street and Montgomery Place, every TUESDAY
and FIGHAY AFTERNOON. The Hall will be open at 2
globek, and services commence at 3 offick precisely, at
which time the doors will be closed, allowing no egress
mult the conclusion of the scance, except in case of aboulite necessity. The public are cordially furtified.

(The Messages published under the above heading indicate that spains carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an under
veloped state, eventually progress to a higher condition.
We ask the reader to treetly no decrine put forth by
Editis in these columns that does not comport with bills or
her rea cat. All express as nucle of truth as they perceive—
no meter.

her rea on. An express a much or time as very preserved in monor, and the messages of their sparity friends will verify them by informing noted the inether publication.

**Bar* As four respect is trained of the behold matural flowers mean rear target less in table, we solded donations of such from the trien Is mean table, who may feel that it is a pleasage to plot on the adar of Spirituality their floral offerfiness.

these R_{H} We make written questions for answer at these Miss Shelhamer wishes it distinctly under doed that she wish, provide strongs at any flund neither does she re-lies a discrete flush wish Mechaedays of Problems. Our Letters of injurys in regard to this department of the reconstruction of the discrete flunds and cases. Lewis R. Wilkson, Chairman.

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

Senace held May 31st, 1881.

Oh thou who art our Father and our Gulde; whose accents of love are heard in the sighing breeze and through the sounds of rippling water; whose smile we belook in the beautiful similght, and whose affection we feel as it is manufested to us through all the ghotified secties of life, we turn to thee at this hour, trusting in thy great care and sympathy; condicient that we shall be teerlyed as the children who return from their wanderings, day by day, to Jean unto thee the burdens which press upon them, feeling that thou will sustain them through all their trials. And oh, our Father, if there are any present at this hour lowed down by a weight of care and suffering, may they be strengthened and retreshed; havy they feel the clouds of weepassing away, and the similable of peace streaming down upon the south within. And if they are any spirits present who return from the lower haunts of the mortal life in search of strength; in search of experience that shall lift them above their present condition, may they receive that instruction and truth that shall lift them above the darkened, lowly condition, into a higher and course strength and wisdom and consolation; may Invocation. they receive that instruction and truth that shall fitten above the darkened, lowly condition, into a higher and a purce state of being. And oh our Father, may the words that are given here this hour go forth with heating on their wings, and strike upon some heart that needs to be enegarized and applitted. Unto thee we commend the work we are now engaged in, feeling that if thou dost approve of it it shall be well.

Questions and Answers.

Con ruot Line Spinit. We are ready for your questions, Mr. Chairman.

questions, array marrian.

"QUES." What is the cause of the seemingly intense reality of the experience of an individual during the condition "termed "nightmare," in which there is such apparent close relation to actual objects and living beings?

Ass. Nightmare is caused by a derangement of the physical structure: usually by that of

of the physical structure; usually by that of the digestive organs; occasionally by that of the nervous system. Nightmare produces an abnormal condition of the brain, which cannot act with its usual promptitude and force; it conjures up to the mind shapes and appear-ances which have no reality in objective exist-ence. These shapes and fancies are seemingly real to the individual because there is a strug-gle going on between the brain and the body; the brain is striving to counteract the effects of the physical decaugement and to assume its

The gloom and silence of the fomb are broken! a glorious light bath streamed in upon my being! I have beheld the face of an angel bending over me, and I have been glad to recognize that dear one who gave me life and being in the mortal world. I was welcomed to the spiritlife and drawn away to scenes and associations which have become sweet and delightful to my soul! but I feel to return and to manifest to soul; but I feel to return and to manifest to those who remain in the mortal life, that they may know there is no death. A voice hath spoken unto me and bade me go forth from place to place to proclaim the reality of immortal life; to announce to those who, sit in darkness the grand truths of eternal existence and endless advancement and growth. And I am glad to go forth as a little child, ready to give whatever I may receive for the enlightenment of those who sit in the bondage of fear and of doubt. So, my friends, I return from the spiritual side to send forth a few words, trusting that they will be received by those who knew that they will be received by those who knew me in the mortal form. I passed away in the lat-ter part of July, 1879, from my home in Colum-bus, Ohio, at an early hour of the morning. Finding myself standing outside of the physical form, erect and free, I gazed around me and sought to impress those present that I had not died, but that I had only changed conditions. I cast my eyes down upon the physical form which once held my spirit, and it appeared cold, lifeless and strange to me; I knew it not, and I rejoiced when it was put away from sight. I would not worship a cast-off garment—I would not lay it aside with tears and lament—there and I will not desire any friend of ations; and I did not desire any friend of mine to lay aside my physical form with sighing and lamentation, for it was to me but a cast-off garment. I gazed around me, and I was more than glad to find myself surrounded was more than glad to find myself surrounded by friends whom I had once known, but who had passed out from my life. I stretched forth my hands to them; I requested they would give me knowledge concerning the new, strange existence; and I have been satisfied. I have taken up no line of werk; I have taken upon myself no office, but I feel that I may labor wherever I find the most good to be accom-plished. I am interested somewhat in the con-dition of national and State affairs. I gaze around me when I reënter the conditions of physical life and come into contact with mor-tals, and I stand amazed at what I behold. tals, and I stand amazed at what I behold I am astonished that individuals who claim to be free and equal strive continually to crowd and push each other, to overreach each other in public and private affairs. I stand aghast to find individuals who claim to be honest, who claim to be honest, who claim to be honest and questionable means to enhance their own glorification and to benefit themselves privately and personally.

I have inquired into the condition of things in the spiritual world. I find the spiritual life be a grand and glorious institution, governed natural laws—laws that are framed by Supernal Wisdom, and obeyed. I find men and women dispensing truth and knowledge on

every hand: I find them in high places, protecting the weak, devising means and ways for the benefaction of all, spending their time continuously in seeking avenues through which good may be brought to the entire race; and when I look back upon the earth and find such a condilook back upon the earth and find such a condi-tion of things—especially in this free land of ours—I feel to hide my face and turn aside from such a pitiful sight: for individuals who profess to be enlightened—Christian, civilized, human to be engineed. Clistian, CVIII-ed, futual beings—seek to crowd and crush each other; to reach forth that they may procure all the spoils of office, caring not whether the people at large are benefited or no by their administration.

I trust the time is speedly coming when these things will be righted, and I assure my friends

things will be righted, and I assure by Friends
I shall seek to do the best I can to hasten that
day. I know that I was not all I might have
been when in the form. I know that I might
have looked higher and lived higher than I did. Had I possessed the knowledge which the two years past have brought to me, I would certainly have expended all my energies in the di-rection of seeking to benefit humanity. I feel that it is not too late to begin this work thoroughly, carnestly, sincerely, with no other object in view, and so I shall do the best I can. Treturn to this Eastern State to send forth my remembrances and greetings to friends, to assure them that I am as active an individual as I could have been in the mortal form—and I stretch out my hand to clasp theirs in the grip of friendship and fraternal feeling that may never be severed, but will lead us to a bright reunion in the higher life. When I passed away I was an ex-councilman; now I am noth-ing but a plain individual. George S. Stephens.

Mrs. Sarah Halé.

I was anxious to manifest at your circle before I had lived in the spirit-world one year, and I feel pleased that I have succeeded in coming to-day. I wish to say to my friends that I am more than gratified with the release of the spirit from the body. To me it was a sweet release it brought me peace and rest; and as I knew I could return and watch over the objects of my love and sympathy. I felt to rejoice that I had entered a land where strength would be given to me, where all weariness should pass away and be known no more. Immediately after the decease of the body I returned to those who were dear to me. I came to my sisters, and I were dear to me. I came to my sisters, and I placed my hand upon the brow of my dear mother; I bent above my little one with caresses, and I sought in all ways to make my presence known. I rejoiced to feel that my loved ones felt I was present; that I could come to them; that I was free from suffering and weakness. I come now to send, my love home, to thank each dear one for all the kindness bestowed upon me. To that sympathetic soul whose words of consolation were spoken to the saddened hearts, I send my thanks and my affectionate remembrance. To all who knew me, and were kind, I send my love. Lshall never forget any one; I shall be glad to meet them all by-and-by in the sweet Summer-Land-for 1 have found it to be a land of sum-mer and of delight. Things that have looked strange to me in the past have been explained. strange to me in the past have been explained. Shadows have vanished and sunbeams have taken their place; flowers bloom in all their brightness, and I can rejoice. I know that I can come to my loved ones day by day, and in the future I shall clasp them all again in love's embrace, and welcome them to that sweet home where all is beauty, for all is love,

I passed away in July, 1886. I return in the golden summer-time to send out my words. I trust they will be received as a garland of sweet flowers, which will beautily their lives as well as refresh my spirit.

and to the individual became there is a string rout to the individual became there is a string proper stage of the physical derangement alone; but the physical derangement alone; but it is possible for a sate specified by the secondary. Withtrame is a specific proper specified in the physical derangement alone; but it is possible for a sate specified part of the secondary. Withtrame is a specific part of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical derangement alone; but it is possible for a sate of the physical If the expect to see my little sister who died avoid this condition of above unless you seek to live naturally: that is, nentire accordance with natural laws; seek at all times to give your body the very best care which can be bestowed upon it; to violate not one law of natural life. In this way you will doubtless live to a great age, and the body, the mortal, will gradually throw its physical forces aside; it will gradually pass away; the spirit will thus become loosened from the physical, and pass out from the body naturally and beautifully, as the blossom passes into the sweet and perfect condition of fruitage.

Ceorge S. Stephens.

The gloom and silence of the fombare broken! a glorious light hath streamed in upon my being! I have been glad to recognize that dear one who gave me life and being in shall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez, and by-thall be glad to help her and little lnez. shall be glad to help her and little Inez, and by-and-by I hope to greet them in the spirit world. I have a sweet home, and it is awaiting those who remain on earth. They will all be wel-comed there, and we shall rejoice together con-

Charles Emerson. Well, I am thankful to be here at last. It is Well, I am thankful to be here at last. It is twenty years since I passed away from the body; passed away, a young lad of seventeen, having no conception of the spiritual life—de-sirous of remaining in the body yef unable to do so, and dreading the great unknown. In that condition my spirit drifted out from the mortal, for the physical had become weakened mortal, for the physical had become weakened by disease and could not retain the finer part; so I was let loose from earthly life, and sent out into the great land where all souls must abide. But I was taken in hand by kind friends who knew me, and some of them I had known in the past. The first familiar face that greeted me was that of a dear uncle who had died not long before, whom I had mourned sincerely. I was more than rejoiced to meet him, and to learn that I should live with him in the future. From that day to this I have dwelt in the spiritual; not entirely apart from the earthly, but still I have not been able to take hold of mortal life so as to make myself known and felt. I have been as to make myself known and felt. I have been anxious to do this for a long time past. I have a brother who is at present solourning in Jack-sonville, Florida—a brother who was my insep-arable companion, and to whom I have been at-tracted for all these long years. After I had passed from the body and found myself able to passed from the body and found myself able to return to my brother Harry's side to take note of his work and of his pursuits, and to find that he considered me dead, that is, apart from him, I perceived that he thought to himself: "Charlie can no longer take an interest in me and I can no longer be with him; we are separated;" and I felt saddened; I felt to protest against this idea that shut me out from my brother's life and consciousness—for I could not drift apart from him; I was still as close beside him as I was when in the form, yet I could not give him more consciousness—for 1 could not grint apart from him: I was still as close beside him as I was when in the form, yet I could not give him any indication of my presence. And so I have followed him from time to time like a familiar shadow. I have been pleased, at times, in impressing him with it. When he was in doubt, I have not been in vain. I have and times guided his ways, and I feel that his experiences have not been in vain. I have accomplished something, and I feel that it is possible I may now reach him through this way, and if land when in the mortal. I have not been in vain. I have accomplished something, and I feel that I have not been in vain. I have accomplished something, and I feel that it is possible I may now reach him through this way, and if the more time closer to him and influence him for the future. Therefore I feel repaid for coming. I trust that he will feel glad to receive my love, to know that I have most watched over him in the past, and that I shall be able to watch over him in the future. I

have journeyed with him from place to place; I know that he contemplates another journey in the coming year, and I shall be with him. When he passes from the mortal life and undertakes the great journey to the spirit-world. I shall still be by his side to guide him safely across, and welcome him with outstretched arms and hearty greeting. I lived in New York when I died. My name is Charles Emerson.

Scance held June 3d, 1881. Questions and Answers.

Ques.-What are we to understand by the term "evil thoughts"?

Ans -As darkness is the opposite of light, so evil is the antipode of good; evil thoughts must, therefore, be thoughts that are not good. that are improper—impure thoughts, that tend to lower the moral standard and to degrade the life-action of any individual. Aught that the life-action of any individual. Aught that presses upon the mind that is immoral must be evil or impure. Good thoughts elevate the individual, benefit him, by bringing him into a moral atmosphere of purity whereby he may receive spiritual good. Impure thoughts lower him spiritually and debase him physically. Evil thoughts are impure thoughts.

Q.—In this world what is considered to be an act of goodness by some, is looked upon as one of evil by others; a virtue in one place is a crime in another. Is there a standard of judgment respecting good and evil applicable to all people and conditions?

ment respecting good and evil applicable to all people and conditions?

A.—Enlightened people erect a standard of moral judgment which is to sway all mankind. We cannot find any standard of morality or of right which will be applicable to all people under the varied conditions in which they live. What is right for one would be entirely wrong for acceptable to collitions or air any standard many them. for another: conditions or circumstances may change: the individual may advance in growth change; the individual may advance in growth, in knowledge, and therefore what appeared perfectly right to bim at one time may now appear to him to be abhorrent and wrong. We know of no standard of right applicable to all, except to do good, to live as near right as you know how to live, altering your standard from day to day as you advance and progress, in order that it may suit your then present condition.

Oliver B. Eldridge.

I do not know why I should seek so earnestly. to come back to this place, but there seems to be a sort of a fascination here attracting me. I be a sort of a fascination here attracting me. I tried to come at your last meeting, but succeeded not. I was told to try again. I am here, but for what purpose? True, it would please me did some friend of mine on earth hear that I have returned and that, consequently, I am not forever lost. A few years since I lived in the body, prosperous and well-to-do, but depression settled upon my mind. I now know it was a discover of control of the control of th was a disease affecting the nervous system and the brain, but I did not understand it then. Gloomy thoughts pressed upon me from day to day. I began to loathe existence; I could not day. I began to loathe existence: I come not remain in that condition, and so I ended my existence, as far as mortal life goes. Certain fairness of mine auestioned and wondered why remain in that condition, and so I ended my existence, as far as mortal life goes. Certain friends of unine questioned and wondered why this was; but perplexities and cares which sometimes stole upon me affected my constitution, worked upon my brain, and I believe that is the true solution of what they considered to be my rash act. I hung myself, and so got out of the body. I was called by my neighbors a well-to-do farmer who had no need of committing such a rash act, but it is impossible for an outsider to understand the secret workings of the heart and brain, and I feel that none have a right to judge. I return because I feel impressed or impelled to do so. I feel as though I was forced back. True, I have had a feeling that I would like my old neighbors and friends to know that I live, that the old idea that a suicide is eternally lost, that he kills his soul, as far as happiness goes, as well as his body, is entirely false and erroneous, for I am alive; I am trying to do my duty, and down deep in my soul I feel it to be my duty to return and speak. Whether it is or not, I am here to follow that impression. I have not been entirely happy; I have been restelless; gloomy forebodines have pressed upon me

naturally—in accordance with natural laws. If they desire to feel naturally and at rest when they go to the other life, then let them be content to remain the time we used to tell about—man's allotted time on earth. I would say, let them be content to remain here the length of time which God has designed they should; no matter what trials, what perplexities press upon them, let them rest assured that a higher power than that of man rules all things, and will guide them aright, and that in his own good time all, will be explained. I know that mental disease wears upon the system, so that an individual may commit acts for which he is not entirely responsible; but for all that it seems to me that if man endeavors to live in accordance with natural law he will avoid this, and will be able to grow beautiful and strong in spirit as the great Maker of all has designed.

I did not think of speaking thus when I came, but it good to have a they were the wear.

I did not think of speaking thus when I came, but it seems to help me to throw off the mist that has enshrouded me from time to time, and seemed to retard my advancement.

[To the Chairman:] I thank you very much

for allowing me to come. I trust, sir, I shall be able to repay the privilege at some future time. I was from West Springfield, Mass., and pretty well known in that place, I take it. My name is Oliver B. Eldridge.

Mrs. Reuben Jeffrey.

I know not why it is I should feel the distressing complaint from which I died at this particular time, when I seek to return, for I do not understand anything of this. It is only a few short weeks since I passed from the material body, but as I learned that I could return and watch over those dear to me, come into communication with those I loved, with friends and government I followed, with friends and companions, I felt how beautiful is life how grand and glorious is eternal existence l how grand and glorious is eternal existence I knowing no break, no change, with all which the Father above has given to humanity. And so I return to tell those near and dear that life in the immortal world is sweet and glorious. It is not paved with gold; there are no pearly gates, no precious gems. I find that these are inadequate to express all the beauty and glory and splendor of the spiritual shore. We have sweet flowers, emblematical of all that is lovely and pure in life, sweet as the beautiful children whom I observe around me everywhere. dren whom I observe around me everywhere, dren whom I observe around me everywhere, whose bright faces and smiling lips attest to the happy life which they lead in the eternal world; but there is no narrow, contracted place, as I learn, so my heart leaps up with joy, for I am told my loved ones shall all be gathered together in this beautiful country, where all is so homelike, so balmy and grand; where all associate together in bands and groups and family circles, and live in sympathetic communion forever. It is true I was thetic communion forever. It is true I was thetic communion forever. It is true I was surprised, perhaps for a moment disappointed, with the heaven which I found. I could not understand how it was that spiritual life is so different from what I considered it to be; yet now that I am becoming used to this new existence, I find myself surrounded by loving faces, by tender, helping hands; I feel to rejoin with joy unspendable.

are to travel. It is not a narrow, dark, contracted way; you may behold the ed way; you may behold the faces of angels shining upon you ere you close your eyes to mortal existence—you may hear their sweet songs. I heard their sweet singing ere my spirit had become entirely separated from the body. In passing out, all seemed beautiful and bright, and I felt that I was indeed upon the entrance and 1 left that I was indeed upon the entrance of a glorified, immortal life; but as I had learned things that were of no value to me, as I had re-ceived certain opinions and ideas which I had better have never known, I wish to ask of my friends to throw off their eramping ideas and prejudices: to seek to live in accordance with right and justice, as I know they will; and to throw aside all intolerance and self-opinion concerning the immortal welfare and destiny of the human race. I want them to live in sympathetic love with all mankind, to speak the cheering word to all in need of help, to point them to the better land, irrespective of creed or dogma, I wish to thank those dear friends who came to wish to thank those dear friends who came to me in my last hours; who brought me such strength; who were so loving and kind. I can never forget them. I saw them assembled at the last hour when the funeral services over my remains were conducted: I beheld all their loving expressions; I received the affection and sympathy of their spirits, and it strengthened me to go on and to seek to bring to them some tokens and evidences of immortal life which should brighten their souls and guide them onward to the heavenly land. I would like very much for my husband to receive my message. I would like so much to have him feel that I shall be with him in his labors; that I shall be with him to impress him to send forth liberal ideas him to impress him to send forth liberal ideas that will benefit and educate the people; that that will benefit and educate the people; that will guide them onward. I want him to be a true teacher, I want him to be a shining light and guide to those who look up to him in his work. My husband is Rev. Reuben Jeffrey, pastor of the First Baptist Church, in Denver, Col. Please to call me Mrs. Reuben Jeffrey.

Samuel W. Young.

Like the rest of those I find returning hereand I have visited this place more than once since I passed from the body-I am auxious to since I passed from the body—I am anxious to come and send my message to friends. I remained in the mortal form only twenty years, then I passed out to that unknown country where all are pressing, and I found it to be such a prefty, sweet country, I was pleased and gratified. I found that I could follow my plans, and that I could have opportunities of working them out there, just the same, perhaps better than I could on earth. I see that we cannot err, that we cannot violate any natural law but what we must suffer, and if we speak an unkind word, or even if we fail to perform some little duty quietly and cheerfully as form some little duty quietly and cheerfully as we should, we have a shadow to mark that spot and warn us for the future; that is, we feel restless and unhappy because that duty was un-performed. Of course there were little acts of learn, to gain knowledge and to experiment with the affairs of spiritual life so as to understand them, they will have an opportunity for doing so. I send my love to my friends: I wish them to know that I often think of them, that I come from my spirit-home to see them, to watch over them. I would like very much to come to them and talk to them, day by day, as I did when in the form, but I do not expect this. I shall be pleased if they only feel I can return, can see them and know what they are doing that I love them all just the same, even more

going to be moored to one place, now that I am happy and free and strong to go wherever I desire. I have a desire to travel, to look over the new country; and I feet that now I have thrown out a line from this place for my friends to take hold of if they care to, I shall be ready to pass on and explore different places and learn what I can of them. I have a work to do to bring those who look to me home safe and well. I shall do the best I can. If they desire to hear from me and to have me assist them, it will strengthen my hands; it will strengthen me for the work; but if they have no desire, they may be sure I shall do my part all the same, and when they reach me in the other life I shall greet them heartily and cordially.

greet them heartily and cordially.

I feel a little strange in coming; but I had promised myself to come and send my greeting and love, and announce myself as I am. I am from Chatham, Mass. Capt. George Taylor.

Mattie Williams.

[To the Chairman :] Please, may I come? I am a little girl-only six years old—and I lived way off in Philadelphia. I have been trying way off in Philadelphia. I have been trying to come ever so many times. I went to a man named James, and I tried to come through him and talk, but I could not do it at all. There was a little girl there in Philadelphia that I got acquainted with—a little older than me, I guess; she told me to come here, and so I have come. My name is Martie Williams. You know, mister, my name is Martha, but my mother's name is Martha, too, so I am Mattie. Don't you see? I don't feel good. My back ached fearfully when I was here for a long, long time before I died, and I couldn't rest nohow, and I begin to feel it now. I don't like to very well. I want to send my love to my mother. I don't think she knows anything about spirits I begin to feel it now. I don't like to very well. I want to send my love to my mother. I don't think she knows anything about spirits coming back. Yes, she knows a little bit, but she don't believe it is true. She has thought, If Mattie could come, why, perhaps she would believe it; and she says to herself, "If it is true, I know my Mattie would come, so I guess it is n't true." Don't you see? That is because I don't come. I want to tell her I have come, to send her my love, to tell her I have cause I don't come. I want to tell her I have come, to send her my love, to tell her I have seen her ever so many times since I died, because I have been back real often. And I have seen Charlie—he's my brother; he is twelve years old now, and he is just as good as he can be. We used to have lots of good times together. I want him to know I can come and see him, and that I know just how he is helping mother. He works in a store my heather does gether. Want him to know I can come and see him, and that I know just how he is helping mother. He works in a store, my brother does. Oh, dear! I do n't know what to say. I want to tell mother and Charlie that I live in a pretty place, and they call it the spirit-world, and I go to school every day with lots of little children. I am growing up big, and by-and-by I am going to have them come over here and live; then we'll all be happy together. And I want to tell Charlie that I have seen Wallie Martin: he knows him; he used to play with him. Wallie used to come to our house, and we used to get together and have real nice times down in the yard, or else 'way up stairs. He took real sick with his head, and did n't know anybody (that was before I died); then he died, and Charlie cried real hard about him. I have seen him, and he asked me, the first thing, how Charlie was. I want him to know that Wallie sends his love, and that we have real nice times together.

go into a little street, and then you go down. If you were there I could take you there. My back feels real bad: the doctor said it was the

Abigail Thompson.

Now I feel to thank God that I have been able to come to fulfill my promise and to send a message to my dear sister. I said I would come back, but I did not know how hard it would be. I have been trying for a long time to come and speak, but there were so many ahead of me who seemed to understand so much better than I how to manifest that I could not come. At last I am here, and I wish to say to come. At last I am here, and I wish to say to my dear sister, I did not forget my promise; I my dear sister, I did not forget my promise; I did not forget you; I always remember you with love and with sympathy; for I feel so closely attracted to you. We are bound together; we cannot be separated. How, in early years of life, we dreaded any separation; we did not like to be parted for any length of time. Now I can come back at times to your side to bring you peace and comfort, and to seek to soothe your troubled spirit. I have seen the clouds which at times oppress you; I have known of the conditions around you which have been unpleasant; I know very well that you cannot feel entirely happy when those that you cannot feel entirely happy when those with whom you reside are so opposed to the beautiful belief which is a consolation and comfort to your soul; but your angel loved ones can bring you strength from the higher life; those bring you strength from the higher life; those who have watched over us for many years, who passed away long ago but who love us yet, return with me now to bring you peace and comfort; to send you words of encouragement and cheer; to say, "Soon, very soon, will you, too, cross the river and be at rest." I send my love to those with whom you abide; may they receive it as coming from a spirit who wishes them well; I will do the best I can to enlighten them concerning spiritual things; to cause them well; I will do the best I can to enlighten them concerning spiritual things; to cause them to look upward for light concerning the immortal life; and I trust the time will come when they will grow so tolerant that if they cannot accept this spiritual truth for themselves, they will at least be ready and willing that others should enjoy it. I was an old lady when I passed on; I feel renewed in spirit as I return: I come with a glad and thankful heart, for I feel that I shall be coming closer to those who remain in the form through this experifor I feel that I shall be coming closer to those who remain in the form through this experience. I would like my message here to go to Mrs. Mary Greenfield, of Cross Village, Emmett Co., Michigan. Please say it is from Abigail Thompson, from Detroit, Mich. [To the Chairman:] If ever I can repay you for this I shall be most happy to do so. I shall seek to assist others to come, as I have been assisted.

James S. Harold.

I suffered, before I passed from the mortal frame, from a lung difficulty which eventually carried me out of the mortal life, and as I return, I seem to take upon myself symptoms of the old trouble; but I desire to return to this performed. Of course there were little acts of mine, as it is with everyhody, which I would clike to have wiped away; but yet I feel happy and comfortable in the spirit-world; I feel happy and comfortable in the spirit-world; I feel happy there. I am ready to learn all I can. In the spirit-world we receive instruction rapidly—that is, as I see it from my present condition. I am told there are spirits in that world who do not receive instruction, and do not advance in spiritual growth for many years; but I think if those spirits desire to do so—if they wish to learn, to gain knowledge and to experiment with the affairs of spiritual life so as to underand sympathy which they are ready to pour out upon friendly hearts, while at the same time they desire to receive of their friends love and

them and talk to them, day by day, as I did when in the form, but I do not expect this. I shall be pleased if they only feel I can return, can see them and know what they are doing; that I love them all just the same, even more than I did when in the form, for I understand them better, I can see them closer and clearer than I could before. I lived in Cambridge. My father is Samuel D. Young; my own name is Samuel W. Young.

Capt. George Taylor.

[To the Chairman;] Well, friend, I am glad to see you. I think those who knew me will tell you that when I desired to accomplish anything I generally succeeded; and I am here in the same disposition to-day, determined to come back and manifest. It is only a little while since I passed on. I lived in the old hulk of a body for seventy-five years, and I have only had about three months' experience in the new country where I have landed; but for all that, I feel to return and hang out a signal light. I desire my old friends to know that all is well with me; that I have entered a safe port and am rendy to guide them homes, to bring to them in the quiet of their own homes, to bring them words of consolation and messages of truth.

Thirty-three years only were mine in the mortal form, and I felt that I was robbed of that which should be mine—a long existence on earth; but the feeling passed away, and I became glad to go, for at the last moment I beheld bright forms around me and pleasant faces, and I felt that I was passing out of one life into another more real and sweet. So I am content to let all past plans and ambitions go, and to take up the new life, for it still continues to be new to me, and I feel that I was passing out of one life into another more real and sweet. So I am content to let all past plans and ambitions go, and to take up the new life, for it still any to let that I was passing out of one life into another more real and sweet. So I am content to let all past plans and ambitions go, and to take up the new life, for it still continues to be new to me, and I

Agnes Brown.

selected me to come to day, because I have been here from time to time for many months seeking to manifest and send a message. I wish to tell my father that I really could not come before, although he desired me to, because there
were so many who were ready to come, and I
could not feel to take their places if I could
have done so. I send my love home. I feel there is no need to express my affection for my dear parents in outward form: I feel that they must realize how I bring it to them from day to day, and how, when I am in my beautiful spirithome, I can send it back like an influence that surrounds them. They must feel that I love them still, and shall ever continue to do so, but I wish them to know that I am studying in the spirit-world; I am seeking to learn all I can, for I desire to be of use. I wish to say that I shall spend my time in seeking to benefit humanity; to bring the consolations of spiritual truth to to bring the consolations of spiritual truth to those who sit in doubt and darkness. I have with me three little children who were given into my keeping by higher powers, that I might train them and make them useful and good; teach them to be spirit-messengers; that they may in the future return to mediums with messages from departed ones to their friends on the earth. I feel that I shall, by the assistance of those who are wise and good be employed to teach

who are wise and good, be enabled to teach these dear little ones, so that they may in the coming time be messengers of peace and comfort to lonely hearts. As the beautiful flowers express all that is sweet and pure in flowers express all that is sweet and pure in life, and as they adorn the outward form, so spirit-thoughts, spirit-aspirations express all that is beautiful and sweet in the interior life; they adorn the soul and beautify the outward form alike; and I bring back my aspirations of good to my dear parents that they may realize that although their dear one passed away from the mortal form and out of the earthly dwelling, she can return from day to day to bring her influence and impress her thoughts upon those who remain. She brings love to them through spirit-thoughts to assure them that she lives in a higher world, and where she is instructed by angel teachers.

What more can I say? I feel that I must not take up any more time, therefore I will retire, again assuring my loved ones that I shall always watch over and strive to comfort them in every dark hour, and to brighten every peaceful hour with still greater splendor. My name is a specific the specific again.

ful hour with still greater splendor. My name is Agnes Brown. I send my message to C. G. Brown, of Shelbina, Missouri.

MESSAGES TO BE PUBLISHED.

June 7.—Henry Pope; Henry S. Lake; Nina, to her medium; Henry Aplin.

June 14.—Israel Boothby; Mary M. Sargent; Eben Wood;
Capt. Albert French: Fannle Wright.

June 21.—Aggie Davis Hall; Lillie Harding; Barbara
Wood; Willie E. Sprague; Helon Kinsey; Neille, to Mr. W.
H. Rudd.

Spirit-Message to Thomas R. Hazard.

ing. You know, my friend, that I love you dearly. ing. You know, my friend, that I love you dearly. You have attended to me in all kindness. I could harmonize with you in spirit and feel that we were united by spiritual ties. I come close to you now. I seek to bring you strength to prosecute your work. I bless you, and will at all times strive to aid your spirit, and when you enter the spirit-world I shall be glad and proud to give you welcome. Juliette T. Burton.

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Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 10, 1881.

Lake Pleasant (Mass.) Camp-Meeting. The Closing Sessions Presentation to President Brais-Miscellaneous Items.

Lake Pleasant, Sept. 5th .- The great Spiritualist camp-meeting closed its sessions vesterday. Regular services, have been held since July 31st, and throughout the entire time the utmost harmony has prevailed.

The preaching from the grand stand has been worth hearing, the exercises of the last week fully sustaining

the power and influence of the preceding days.

the power and influence of the preceding days.

Mrs. Abbie N. Burnham is galning in power each year and is making many friends; Dr. Monek a new worker in this country, is a lecturer of ability; Dr. J. H. Currier speaks in an enthusiastic manner of the cardinal truths of spiritualism, and his strong point seems to be in contrasting the theological side of the movement with the old teachings of secturianism; Mr, W. J. Colville is a wonderful phenomenon as a lecturer, as he possesses great versatility, and can discounse on a variety of subjects, displaying consummate skill in the claboration of topics, and evincing marvelous mental accumen; Mrs. Sarah A. Byrnes is a veteran speaker, whose able, sincere and practical utterances have won for her the affectionate esteem of a large circle of filends; 'Dr. H. B. Storer is a lecturer of experience and power, who inclines to the metaphysical, and whose chichathors of the Spiritual Philosophy are always coherent and convincing; J. Frank of experience and power, who inclines to the metaphysical, and whose chiefations of the Spiritual Philosophy are always coherent and convincing; J. Frank Raxter is an able and carnest advocate of Spiritualsism(being especially gifted as a medium for giving unique descriptions involving convincing tests of the presence of those who have passed to the spirit-land; Jenne B. Hagan makes warm friends wherever she goes, in consequence of her ingentious manner and the gifts as speaker and poorless with which she is blessed. Our Thirtsday exerning, the amplitheatrie was filminiated, and several thous and people gathered and loudly cheered the exercises accompanying the presentation of a line oil painting a life-size bust-of President Beets mainted outlie grounds by Louis Hansom, of Troy, N. Y., to that much surprised individual.

The efficies of the Association are to be congratulated on the success of the meeting this year. The homeoff of the has opened its columns for chabotate reports of the meetings, and thus great publicity has been given to the proceedings. In no other way could such an interest have been awakened as has called together representatives from every State in the country and from abroad. The campending is a success, and the Ranner of Light has been, and is among its most powerful aillies.

RECORD OF THE WEEK.

MONDAY. During the forenoon there was a benefit extended to Mrs. Abbie N. Buridiam at the amplatheatre. Mrs. Buridiam made no conventional address, simply confining her remarks briefly to a series of general observations of Spiritualism and its crities. She then gave several remarkable handkerchief readings and

In the afternoon Dr. Monek talked briefly, relating incidents in his own experience. TUESDAY.

The forenoon was devoted to a conference meeting, and in the afternoon br. Currier, of Boston, gaven lecture of "Pieasaut Memories, Joys of the Present, and Hopes for the Future in Spiritualism." He held that the scriptures taught the creat truths of Spiritualism, hence if one believed the lable he must also believed. Spiritualism and its great and glorious mission, True Spiritualism elevates the home circle and makes it truer and better.

WEINT SDAY.

Jenufe B. Hagan delivered the regular address, her subject being "His Satante Majesty." After the speech the lecturer improvised upon seven or eight subjects which had been handed in by the audience.

W. J. Colville was the regular beforer. He displayed marked ability in abswering a large number of questions submitted by the audience.

Owing to the inclemency of the weather the aftermoon exercless were held in Association Hall, which was crowded. Mrs. Byrnes, of Boston, speaking for highwards of an hour on "The Practical Side of Life." The speaker said that Spiritualists, Free-Thinkers and Libertalists have much to consider in the shaping of life for earthly purposes. We must never forget, where we started from for the use of small things. Spiritualism is not a toy or bubble; it is a religion and sclence; it hespires all reformatory movements. Not that reform and sclence did not exist before, but Spiritualism has had much to do in rounding out existing conditions. Are we better because we are Spiritualists or Laberalists or Free-Thinkers? Are we any more just or considerate of humanity and its wants? Do we comprehend the obligations of Spiritualism as a setonce? We can discover that we are human under any faith or belief, and angularities will crop out everywhere. Spiritualism, as a sclence, should teach us to grow as we wish to be in the time to come. We are living in a world of matter, and must deal honestly with it. By so doing we shall comprehend Spiritualism to ter and more accurately.

We must also consider the necessity of a physical TRIDAY

are INTE; in a world of matter, and must deal nonest-ly with it. By so doing we shall comprehend Spiritu-alism better and more accurately.

We thust also consider the necessity of a physical religion. The Church bas said for years, and we re-iterate the saying, "Create in us, oh Lord, a clean heart." Is our temple clean? Spiritualism should be brought, to a refer to the consequence of the consequence. to a practical plane, so we can comprehend it for this life, just as we contemplate it for that which is

These bodies are only houses loaned us by nature -the landmaids of God that we may use them for the building up of our life; and unless we come introducer communion with our spath, we shall be just what we are and nothing else. The speaker closed with an earnest appeal for a high-er intellectual growth, by which a more thorough knowledge of Spiritualism might be obtained.

SATURDAY.

Dr. H. B. Storer delivered the regular address, taking for his topic, "The Soul of Nature and the Soul of Man." He said its substance:

Coming late at this spiritualstestival, I realize the probable sattety of all who have been receiving mental and spiritual food during the fiveweeks past; but it is satisfactory to know that every thought uttered here has become a spiritual entity existing as a germinal seed, abiding its day, and sure at some time to fall into the congenial soil of minds fitted to receive it.

The speaker finely elaborated a philosophical line of thought which traced the reappearance of the "Soul of Nature" in the personal conscionshess of the human soul. The physical universe, with its myriad forms of life, was considered as the product of spiritual forces directed by intelligent will, and expressing divine ideas—the descent of mind into forms of material expression. The progress of evolution of man reverses the process, and his discord to comprehensive consciousness is by getting through experience, and continuing by memory the against these of which all forms. ness is by getting through experience, and continuing by memory, the germinal ideas of which all forms of

by memory, the germinal ideas of which all forms of life are the expression.

All human experiences are epitomized in the spiritual world, and the record is never effaced. Rapport may be established for purposes of use with the entire course of historical events, whether of individuals or of the race, and the progressive states of physical, mental and moral development may thus be clearly known.

A great variety of facts were referred to by the speaker, clied from familiar experience and illustrated by spiritual phenomena, enforcing the grand idea of infinite, conscious, intelligent being pervading the universe, with which the soul of man comes gradually and more and more consciously into absolute uniter.

THE CLOSING DAY. W. J. COLVILLE'S SPEECH.

On Sunday, Sept. 4th, notwithstanding the unsettled weather of the preceding days, a large audience listened to W. J. Colville's address on "Spiritualism and

weather of the breeeding days, a large andlence listened to W. J. Colville's address on "Spiritualism and its Crities"—the subject being given the lecturer by Mr. W. H. Spear, of the Boston Herald. Mr. Colville spoke substantially as follows:

Like all new movements Spiritualism is not only open to criticism, but has been, still is, and for some time to come will continue to be, severely criticised. Spiritualism has three classes of crities: First—The scientists, who cannot accept of the supernatural, and who have not yet learned that natural forces and laws obtain in Spiritualism. Second—The theologians, who regard the libble as a final revelation from God and condemn whatever is at variance with its teachings as the necessary result of fraud or satanic influence. Third—The general public, who, though perhaps pretty well informed on many subjects, are for the most part entirely ignorant of what Spiritualism is and what it really teaches, and who, either through prejudice, superstition or ignorance, condemn without investigation whatever does not harmonize with their preconceived ideas.

In our endeavor to reply to scientific critics we would call their attention to the fact that Spiritualism denies no scientific statement which can be proved, but that which is the result of conjecture an Intelligent spirit will not accept until the truth be verified by demonstration.

While material science cannot reveal the soul, there is no single scientific fact that can disprove its exist-

demonstration. While material science cannot reveal the soul, there is no single scientific fact that can disprove its existence. Spiritualism is a super-science. Its phenomena occur in harmony with laws; of natural laws, however, which have not been apprehended as yet by all workload.

mankind.

If the law of gravitation is apparently suspended, this appearance is simply the result of an invisible power, greater than the force of gravity, interfering to overrule the operations of the weaker force.

The experiments of Profs. Crookes, Wallace and Var-

ley in England, of Zöllner and others in Germany, have gone far to prove the assertion of Epes Sargent, that Phenomenal Spiritualism rests upon a firm, sci-

that Phenomenal Spirituansm resis upon a min, scientific basis.

We know of no scientist who, after careful investigation of the phenomena, ever denied that genuine manifestations did occur.

Fraud and imposture certainly may be attached to Spiritualism, but these excrescences no more destroy

the genuine article than the barnacles attached to a rock disprove its existence, even though to superficial observation they may conceal it.

In our reply to the theological world we would appeal to Jesus, and let him decide for all Christians through the mediumship of the New Testament—their oracle—whether the possession and exercises of spiritual gifts are not tests of true discipleship to him.

Who can read the Sermon on the Mount without being fully aware that the gospel of Jesus and the commands of Moses were at variance? Yet both claim to emanate from God. The Infinite, the Unchangeable, cannot issue contradictory commands, but as all knowledge emanating from a spiritual source is accommodated to the necessities of the age, so from time to time the light of truth with ever-growing clearness reveals unto man more and more of the truth itself. What can be more preposterous than the assumption that God allows evil spirits to allure the soul to destruction, and prevents the good angels from coming?

In the revised New Testament the word "demon" is substituted for "devil." and certain adjectives which are employed as prefixes to the noun, distinctly show that the Evangelists understood that spirits, good and evil, could possess men's minds and bodies, Jesus and his followers being commissioned of God to simply eject those who were unclean.

Those familiar with the classies will know that all

his followers being commissioned of God to simply eject those who were unclean.

Those familiar with the classics will know that all Grecian philosophers regarded demons as spirits without corporeal form, applying the word to angelle messencers as well as to intelligences of a darker shade.

While true religion has nothing to fear from true Spiritualism, dogmatic theology, inconsistent with itself, cannot abide the searching light of that truth which reveals to humanity that the 25th chapter of Matthew gives correctly the reason why some are placed on the right hand and others on the left hand of the fudge. he judge. | Like unto Jesus, Spiritualism attaches greatest im-

portance to noble, philanthropte life, and assures the world that its salvation lies alone in its moral eleva-

portance to nobe, paramirropic me, and assures the world that its salvation lies alone in its moral elevation.

With regard to the general teachings of its philosophy, we would reply to all who criticise it on moral grounds that, as a system of ethics, it embodies and enforces the strictest morality.

Good and evil spirits allke manifest. Those who are exalted here assure usthat if we live nobly a bright and glorious home awaits us beyond death. Those who are deprayed suffer for their misspent lives until a reformation is made.

All Spiritualism asks of you is that you will investigate it. Its appeal to every reasonable creature is. Neither accept nor condemn anything without knowledge." You can search into its mysteries in your own homes, without the ald of professional mediants, and if destring to receive blessings from unseen spheres the only absolutely necessary conditions needed to be complied with are purity of mind and body and a dispassionate desire to arrive at the truth. J. FRANK BANTER'S DISCOURSE.

needed to be complied with are purity of mind and body and a dispassionate desire to arrive at the truth.

J. FIRANE BANTER'S DISCOURSE.

Mr. Baxter delivered the final address of the meeting in the afternoon, choosing for his topic, "The Position and Tendeney of Modern Spiritualism and Liberal Thought." He said, substantially:

We are Hying in an era when the spiritual senses of men are being quickened; when facts and knowledge are fast supplanting faith and speculative philosophies. Among other things Spiritualism is established to day, with its millions of believers; while the masses; under the guidance of the enlightened mind, are asserting Spiritualism at least to be super-human. The position of Spiritualism at least to be super-human. The position of Spiritualism and tent to the endorsement of certain scientists announced, it requires no prophetic eye to pronounce for Modern Spiritualism an universal acceptation eventually. However much may be said of its known acromplishments, its silent influence is beyond our reach. A force and magnitude in its work is noted of which no man dreamed.

The all of Spiritualism is not confined to the increfact of spirit-return. Spiritualism has been a disintegrator; it has made inroads into church, state and society; but that is man; hi comparison with its purpose, by it will the adigious, social and polifical opinions of the people be revolutionized, and the moral actions of the world bettered. Progress never was, cannot, and will not, be stayed. It is eternal. The Reformation came of necessity; Luther came in his time and did his work; so did Weshey; so, also, Swedenborg. Universalism and Unitarianism came in their needed time, cach leading the van and gaining position and liberalizing the public mind. In its own their needed time, cach leading the van and gaining position and liberalizing the public mind. In its own their needed time, cach leading the van and gaining position and liberalizing the public mind. In its own the came Spiritualism, and in its turn leads the w

PRESENTATION TO PRESIDENT BEALS. AN INTERESTING EPISODE.

AN INTERESTING EPISODE,

The scene in the amphitheatre on Thursday evening was one never to be forgotten. The grove was illuminated, and the grand stand was finely decorated. The elegant painting of President Beats which Mr. Louis Rauson, of Troy, N. V., lad so finely executed, was in position, and all was to readiness for the formal presentation. Mr. Beats had been kept in bliesful ignorance of what was going on, and when triends invited him to the spot, he was greatly astonished at the scene which confronted him. A very large and enthusiastic andlence had convened; and when Mr. Lincoln, of the Boston True Flag, called the meeting to order, everybody was on the ani vire for what was to order, everybody was on the qui vive for what was

The first speaker was Mr. Louis Ransom, of Troy,

N. V., who spoke as follows:

President librals, Laulis and Gentlemen: It is now some seven years since about fifty Spiritualists, Johned by an equal number of their friends, came to Lake Pleasant and established a camp-meeting. It was a small beginning—campers could sit at their tables and talk across the entire area occupied by the tents; but the seed dropped was healthy, and the soil so good that the plant grew lastly, and now every quarter of the Union is represented by our mediums, while visitors from Cape Cod and the East greet the man who by the Golden Gate has tuned his life to the full, broad anthem of the Pacific Ocean; New Orleans Johns hands with Canada under our tents, and England sends, her searchers, and demonstrators here to delve and to teach. Whither you intended it or not, from the little uppromisting sprout of seven years ago you have grown to be the Spiritualistic centre of the Continent, if not of the English-speaking world. This is a fact which must impress every one who looks it squarely in the face. Nowhere on the earth are the phenomena so' copious and so varied; nowhere are speculations of the future so fully expounded; and, let me add in parenthesis, nowhere are we taught with an emphasis so pronounced that the medium is the angel of the propaganda, while the lecturer imparts to our philosophy the dignity of argument.

Other camps have been established, as at Onset, Niantle, Scirroon, Sunapee, Lake George and Neshaminy, all good, excellent, desirable, but that they MR. RANSOM'S SPEECH.

Other camps have been established, as at Onset, Niantic, Schroon, Sunapee, Lake George and Neshamiby; all good, excellent, desirable, but that they are secondary, and in a measure tributary to this, is patent to all who look and think and I am satisfied that most of us, though wishing prosperity to all Spiritualist assemblages, still hope that Lake Pleasant will remain preeminent.

The reason is obvious: when we lay aside the aches and worry and drudgery of every-day life to breathe for a month a spiritual atmosphere, we desire one of the greatest possible density, and this cannot be created excepting by the concentrated energy of numbers.

the greatest possible density, and this cannot be created excepting by the concentrated energy of numbers.

Strasbourg may build her cathedral, Cologne and Milan may pile their fretted marbles into anthems of architecture, London may build her Westminster Abbey, and hallow its crypt with the tombs of heroes, of poets and princes, and Rome establish her Basilica; yet to the Christian there is but one Jerusalem, to the Mohammedan but one Mecca, to the Brahmin but one Benares, and wherever the English language is spoken let there be but one Lake Pleasant.

The building up of this great centre has not been achieved without labor; from an assemblage of New England Spiritualists it has not attained its present cosmopolitan character without sacrifice and work, and though many have wrought and many have given, these friends regard you. Mr. President, as the type of your class, and select you as the recipient of a testimonial, which they are only too delighted to render you. We have not been unselfish in our giving. We desired to profier something which would have some value to you, more to your family, and much to us all; for in the time to come we hope our children and our children's children may point to the long line of our Presidents, and when this is before them, we do not hope Day can say, This was the first and the best, for thatily a consummation neither to be wished nor prayed for; but we do profoundly believe they can say/This was the first, and none were better. (Great applause.)

I now have the honor, sir, in the name of your friends, representing many States of the Union, to present foyou this portrait, a tribute to your faithfulness and ability—an acknowledgment of your sacrifice and your labors. (Long continued cheers.)

THE PICTURE.

Mr. Ransom, at the conclusion of his address, with-drew the cloth from the picture and disclosed to view a most admirable painting of Mr. Joseph Beals, Presi-dent of the Lake Pleasant camp-meeting. The audience cheered again and again.

PRESIDENT BEALS'S SPEECH. My Dear Friends—This is the proudest moment of my life. I thank you from the bottom of my heart. I am overcome with emotion; you are too generous to me. I shall endeavor to merit a continuance of your esteem. As President of this Association I have endeavored to be just to all. (Loud applause.) I thank you sincerely for this token of your regard. (Great applause.)

OTHER ITEMS.

In the course of the speeches, Dr. Ross, of Troy, N. Y., was referred to as the instigator of the presentation of the painting to Mr. Beals; Allss Sada Kingsley, of Connecticut, was also spoken of as a valuable auxilia-

ry in the work of carrying the project to a successful consummation. Messrs, Baxter, Sullivan and Crittenden discoursed fine music through the evening.

Mrs. S. A. Byrnes, Mr. E. S. Wheeler, E. W. Wallis and John Collier made interesting speeches. Chas.W. Sullivan, though suffering from illness, made a few remarks expressive of his admiration for President Beals. Aunt Mary Stearns, of Cape Cod, was called for, and when this veteran Spiritualist rose and bowed to the audience, she was greeted with hearty applause.

MEMORANDA.

GAMP CHIPS. Good-by until next year, dear friends. W. J. Colville's speeches are greatly admired. Carrie Twing will visit the Niantic Camp-Ground. Lake Pleasant is at the head of the list of Spiritualist

Ho! for Schroon Lake and Niantic was the cry on departing trains. Ellsha Towne, of Keene, N. H., received a good test from Carrie Twing.

from Carrie Twing.

Hundreds of people have subscribed for the Banner of Light during the meeting.

Dr. Patch, of New York City, made a prolonged visit to the Lake and enjoyed the meeting.

Anna Kimball is ready for work in the lecture-field, Address her carp of the Banner of Light.

Mrs. Skidmore, of Laona, N. V., and party, made their first visit to Lake Pleasant has week. Prof. Milleson, formerly devoted to spirit-art, is in-terested in mining work in New Hampshire.

Capt. S. G. Cabell, of Washington, D. C., and wife were pleased with the Lake Pleasant Meeting.

The Banner scribe desires to acknowledge many courtesles from the officers of the camp-meeting.

Dr. Monck announces that engagements are rolling in rapidly, which must be a pleasing fact to him. Louis Ransom, of Troy, N. Y., may be proud of the praises accorded his painting of President Beals. A. W. Starr, magnetic healer, of Jo Tennyson street Boston, Mass., enjoyed his sojourn at Lake Pleasant. The Spiritual Offerina, published in Newton, Iowa a neat-looking paper, was distributed among the camp

ers.

Mrs. T. T. Hancock, of Philadelphia, a noted elocutionist, has been enjoying the hospitality of Mr. and Mrs. Frank Warner.

A large number of Lake Pleasant visitors have tray eled on the Troy and Paston Dalleman eled on the Troy and Boston Hallroad, and they all agree that it is a first-class line.

Mrs. Mary Everett, of Troy, N. V., was delighted with her sojourn at Lake Pleasant. This lady has a sister who is a fine test medium.

sister who is a fine test medium.

General fleket agent Moran, of the New London
Northern Ralfroad, visited the camp last week, and
was pleased with the assemblage.

Mrs. J. J. Clarke, of Plainville, Conn. (formerly of
Boston), a good medium and excellent psychometrist,
has been very successful in her scances here.

Mrs Bradlay of the Brades of Light excellibilityment.

Mr. Bradley, of the Banner of Light establishment, made his customary visit to the camp on Sept. 2d.—He met many friends and was pleased with his visit.

Mary Jones and Henrictta Lane, of Philadelphia, Pa., excellent mediums, were cordially received at the camp. Next year they will be among the permanent residents of the place. Mr. Billings, of the Fitchburg Railroad, who has had charge of railroad interests here, has done his work well and has made many friends. Send him to us again, SuperIntendent Adams, please.

Messys, Sullivan and Baxter gave a character and mustcal entertainment in the hotel dining-room on Sat-urilay evening, which was a success. After the play a social dance was enjoyed by the audience.

Dr. H. B. Storer received a warm welcome from his many friends in camp. He is an able lecturer, and his speeches appear alike to the intellect and the heart. His discourse at the Lake received the closest attention, and was highly praised.

Mrs. Jackson (colored) died on the grounds Sept. 1st Arrs, Jackson colorer and on the grounds Sept. 181. Kind friends did all they could for her while she lived. The funeral services were largely attended, Messrs. Wheeler and Cob'ille participating in the exercises. A purse to defray the funeral expenses was raised among the campers.

Ed. S. Wheeler has been useful in camp, participating, at the earnest solicitations of his many friends, in conferences and receptions. Mr. Wheeler, as Corresponding Secretary of the First Association of Spiritialists of Philadelphia, extended an official greeting to the Lake Plensant people.

J. William Fletcher held a reception prior to his de-parture. Mrs. Anna E. Reed, of New York City, gave an impromptu poem of great merit, and several promi-nent speakers addressed the andlence. Mr. Fletcher spoke with ability, and answered questions in his ac-customed brilliant manner.

Superintendent John Adams, of the Fitchburg Rattroad, is a competent official, and under his management the business of the road is increasing. Mr. Adams cooperates with the Lake Pleasant meeting to the best of his ability—which, in his case, means that everything that is required is done.

John Collier, an old-time-lecturer on Spiritualism in.
England and this country, greatly enjoyed his sojourn
here. Mr. Collier conducted a meeting in Moses Lyman's tent one evening, which was very interesting,
living issues being discussed. Mr. Collier has many
warm friends who will be glad to see him again on the
conditional haltform. spiritual platform.

On Saturday evening Mrs. Anna Kimball and Mrs. Carrie E. S. Twingheld a public scance at Association Hall. There was a good attendance and the greatest satisfaction was given. The exercises were interspersed with a recitation by Warren Summer Barlow, author of "The Volcés," and W. J. Colville rendered a marked improvisation. a musical improvisation.

1p. J. M. Peebles has been asked for frequently dur-ing the meeting. Many persons who have read his able publications are anxious to personally greet the Pilgrim. Mr. Prebles's last work, "Our Homes and Employments Hereafter," is meeting with a large sale, The book is intensely interesting, and should be in the library of every student and thinker.

library of every student and thinker.

A large number of campers have expressed their determination to go to the Schroon Lake (N. V.) campmeeting. Excursion rates can be purchased at the Lake for the round trip for 87.25. Excursion teletis are also sold at North Adams, Mass., and Saratoga. This meeting bids fair to be successful. Board at the Taylor House will be 87.00 per week. Conclude the season, dear reader, by visiting the Adirondack region.

dear reader, by visiting the Addrondack region.

On Wednesday evening, Mr. E. W. Wallis, of England, held a reception in the large tent on the park. He was controlled by his guides and answered questions from the audience in a manner that elleited uniform commendation from the audience. Mr. E. S. Wheeler, W. J. Colville and others participated in the exercises. Mr. Wallis has made many friends at the Lake. He is ready to make engagements to lecture! Address him care of the Ranner of Light.

Address him care of the Banner of Light.

Monday evening, at 10:30 o'clock, upwards of two hundred guests of the hotel and invited campers called upon Hostess. A. D. French, and in behalf of those present J. William Fletcher presented her with a valuable gold watch-chain as a token of esteem from her many friends. Mrs. French made a feeling response, expressing her grateful thanksy, the token she should ever highly prize. A delightful literary programme then followed. Afterward a collation and a social dance took place. The band gaye a fine serenade, and all went "merry as a marriage bell."

One of the pleasantest social, events of the season

all went "merry as a marriage bell."

One of the pleasantest social events of the season was the dedication of Mr. A. T. Pierce's heautiful cottage on the "bluff," which occurred Saturday evening. The dedicatory address was made by E. S. Wheeler. Mrs. S. A. Byrnes, Mrs. S. S. Brown and others participated in the exercises. The cottage was beautifully illuminated, and before the exercises Mr. and Mrs. Pierce were screnaded by the band. The name "Pleasant View Cottage" has been given the place, which name now hangs in full view over the front door in plain gilt letters. There were many very fine floral decorations. The entire affair passed off successfully and was highly enjoyable.

Do not forget E. V. Wilson's family. "Farmer Mary"

Donot forget E. V. Wilson's family: "Farmer Mary" desires to sell one hundred and sixty \$100 four-percent, bonds. Following is the heading of the subscription paper. Let Spiritualists act on this matter at

tion paper. Let Spiritualists act on this matter atonce:

Il hereas. The estate of the late E. V. Wilson is in debt, and the farm and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by Issuing one hundred and staty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the hencit of the bondholders, the principal of said bonds to be due out or before ten years from date: And. Whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels:

Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite but individual names, to be delivered to and paid for by us, and the secretic for the number of such bonds we have below set opposite for the particle for as aforesaid.

Niantic (Conn.) Camp-Meeting. This new yeature in the line of a Spiritualist camp-meeting buts fair to be a most flattering success. The writer recently had the pleasure of sojourning briefly among the friends at Niantic : he found them full of zeal and very sanguine as to their prospects, and they certainly have good reasons for their great expectations. It seems incredible that so much could have been accomplished in so short a time; for it must be remembered that the Niantic meeting was not started

until this summer-the purchase of the grounds not be ing effected until July 11th. Forty acres have been bought in Niantic, a beautiful town on the New York Shore Line, six miles from New London, Conn. A fine grove covers about twelve acres. The territory is nearly surrounded by water; there is a natural auditorium in which 5000 people can be conveniently seated. \$1500 have been laid out in improvements, and the grounds have been put in admirable condition, considering the

short time which has elapsed since the purchase was made. Mr. James Hayden, of Willimantic, Conn., has labored with great zeal in perfecting arrangements for the successful prosecution of the work in hand, the land having been surveyed under his personal inspection. One third of the place has been laid out into lots, 25x50 feet, and \$40 has been set as the price of each lot. Nearly two hundred lots have been sold, and there is a great demand for more. This fail the whole territory will be laid out into streets and lots. Never did a new undertaking start out under such an auspicious sky. Parties desiring further particulars should address Mr. George W. Burnham, Willimantic, Conn. The lot owners represent all of New England and several Western States.

THE CAMP GROUND

Is about one mile from the Niantic dépôt, and is certainly a very beautiful spot. The river encircles the place on three sides; the land is high and dry and is slightly undulating; the water is excellent; facilities for boating, fishing and bathing are first class, and there seems to be nothing lacking, so far as nature is concerned, to make the locality a most desirable spot for a permanent summer home and camp-ground. Several good cottages have been built, and quite a number are now in process of construction. A neat speakers' stand has been erected, and the great auditorium has been partially seated. On Sept. 10th the lot owners will have a meeting, and steps in the direction of a permanent organization will then be taken. The Niantic Spiritualist Camp-Meeting is a fixed fact, and in 1882 it will be in good working order.

Mr. Burnham has been at the helm working like a hero, and he has been added by Messrs. Hayden, Lyman, Whiting and others too numerous to mention. All these brethren deserve great credit for the work which they have accomplished.

By another year the facilities for reaching the grounds will be improved. The Banner of Light will keep the public posted on all matters of interest relating to the camp.

THE PRESENT SEASON.

THE PHESENT SEASON.

The meeting this year has been highly successful, the exercises from the platform being received with respectful attention by large audiences. Mrs. Fannie Davis Smith. E. Anne Hinman, Hattie Downer and Capt. II. II. Brown have addressed the people, giving the best of satisfaction.

On Sunday, Sept. 4th, the following lecture announcements were made: Jennie Hagan, for Sept. 8th; Mrs. Shepard Liflie, for Sept. 9th and 11th; J. Frank Baxter, for Sept. 8th.

ter, for Sept. 13th.

VETERAN WORKERS. VETERAN WORKERS.

Those interested in the Niantic camp-meeting are veteran Spiritualists, many of whom have had experience in conducting similar gatherings; their intention is to wisely blend the secular and the religious sides of the meetings, and, all things considered, it seems as though success in the Niantic camp-ground project was a foregone conclusion.

Let Niantic take a proud position beside Lake Pleasant, Onset Bay, Neshaminy Falls, Sunapec, Schroon Lake and Lake George.

SPHRITIALISM

SPIRITUALISM is exhibiting its vitality in a most remarkable manner as an awakening power among the masses through the instrumentality of camp-meetings. At this juncture such gatherings seem to be among the most effective means of enlightening the public mind relative to the truths of Spiritualism.

CEPHAS.

Onset Bay Notes.

L. K. Washburn, of Lynn, Mass., spoke last Sunday, Sept. 4th, at 2 P. M., to an audience of about three hundred, who listened with marked attention to a very carefully prepared criticism of the popular form of re-

Congregational singing takes the place of the choir and orchestral band employed during the camp-meet-

and orchestral band employed during the camp-meeting just closed.

Mr. Currier urged the continuance of Sunday meetings so long as such appreciative audiences can be collected, and speakers secured that can present their arguments in so clear and candid light as was done by the speaker last Sunday.

Dr. I. P. Greenleaf will speak next Sunday at 2 P. M., from whom we shall undoubtedly receive a feast of good things.

The people come forward with the one thing needful to keep the meetings along without the least urging.

Mrs. A. L. Tallmadge and Mrs. Julia S. Ruggles, of Fond du Lac, and Mrs. Magle Hosford of Greenbush, Wis., are stopping/at Mrs. Cox's cottage on West Central Avenue.

There were two more lots sold on Longwood Avenue last week, making in all forty-five sold his season to parties who bifech to build.

Already the subject of a restaurant at the west end of the Grove, in the yieldity of Shell Point, is being discussed, tra accompodate, the locality; certainly one is much needed.

Sept. 5th, 1881.

W. W. Curinten.

/Tlié Magazines.

THE ATLATIC MONTHLY for September-Hough ton, Millin & Co., Bosion, publishers—continues "Dr. Breen's Practice," by W. D. Howells; E. L. Godkin discusses Giteau's villalnous attempt on the President's life; John Fiske has another of his engaging mythological articles, this one entitled " Koshchel the Deathless"; the Norway series is profitably extended by "H. H.," "The Katrina Saga" being of special interest; "Housekeeping Hereafter," by James V. Sears, will prove attractive to all who have eyer given thought or hope to some sort of reform in the matter of household work; the "Future of Harvard Divinity School" is considered by Rey, Wm. Chauncy Langdon; poems are also furnished by Oliver Wendell and Miss Edith M. Th. not here mentfougd, current reviews and the Contributors' Club also enter into the make-up of this number. Some one who puts forth great effort to appear candid and unprejudiced, but whose animus is clearly apparent through it all, has, in a weak article on "Transcendental Physics," made allusions to Prof. Zöllner and Spiritualists generally which will receive consideration at a future time.

HARPER'S MAGAZINE, for September-Harper & Brothers, publishers, New York City-opens a fine array of contents with a poem by Herrick-Illustrated after the quaint manner of the time of its original production; "The Little Kings and Queens," (illustrated) by ",H. H.," is, as might be expected, a tribute to the children, who rule in the home and "whose sway," as a class, "is certain to endure"; "The English at the Sea-Sige" is a sketch full of true local coloring; "To-Morrow at Ten" is a Newport idyl, which has a pleasant termination in its train; "Summering among the Thousand Isles" is profusely illustrated in the highest style, and many will vote it the gem paper of the present Issue: "An Old Fort, and What Came of It." is the peculiar title of an article giving an account of the origin and progress of Williams College; "On Star Island" is a poem replete with the stern grandeur of the New England sca-coast; "The German Empire," "Wheat Fields of the North-West," etc., etc., harmoniously unite with other entertaining sketches, poems and installments of continued stories; while in the usual departments the matter is of customary excellence-save that in the Literary Record the pseudoscientific lucubrations of Hammond and Beard on 'nervous derangement," and "American Nervous ness," are folsted upon the public notice as something which they are far from being-i. e., of real and prac-

tical value. GOOD COMPANY.-The latest number of this magazine-published by a company of the same name at Springfield, Mass,—which has reached this office, contains an instructive article on the "Cumberland Table-Land and its People"; "Mildred's Caprice" is further continued; a sketch of the life and habits of the Manchester (Eng.) operatives is presented; and "Four Days in Yorktown" is of pronounced value statistically and also romantically speaking. Other sketches poems and short articles are to be found in its wellprinted pages.

THE PHRENOLOGICAL JOURNAL for September gives its readers a portrait of Paul II. Hayne, the poet of the South, with a brief biography; continues "Comparative Phrenology": concludes J. E. Roe's article. Does Death End All?" and the "Poetry of R. W. Emerson"; and contains a portrait of Guiteau, with remarks upon his phrenological developments; "The Evolution of Homes and Architecture," and much else that is entertaining and highly instructive. Fowler & Wells, 753 Broadway, New York.

THE ILLUSTRATED SCIENTIFIC NEWS for September contains "Curious Observations on Ants." "A Life-Saving Lesson in Physics," "Home of the American Osprey," with illustration, "Phosphorescent Substances," "The Eyes of Science," and numerons other articles of great interest. Munn & Co., publishers, 37 Park Row, New York.

THE HERALD OF HEALTH, Devoted to the Culture of Body and Mind-M. L. Holbrook, M. D., publisher, 13 Laight street, New York—gives its readers in its September number much that is interesting and in-

THE CHILDREN'S MUSEUM, an illustrated monthly, F.B. Goddard & Co., 6 Bond street New York, comes to us enlarged from 24 to 32 pages, with an attractive variety of contents and a profusion of handsome engravings.

SUGGESTIONS IN TIME.

SEPTEMBER 10, 1881.

What a Woman of Prominence in the Medical World has to Say About Her Sex.

Synopsis of a Lecture Delivered by Mrs. Doctor Kenton, before the Woman's Society of New England.

From the Home Journal, New York.

In all ages of the world poets, scientists and men of prominence have looked with enthusiasm often akin to reverence upon woman; but it is only within the last few years that she has begun to assume her right place, not only in society but with the world in general. Why so desirable an end should have been so long delayed it is difficult to understand; but that it has at last come is certainly cause for gratitude. In her social sphere, in her mental development, and especially in her physical improvement, woman has shown wonderful advancement and such as astonishes the world.

They who have made a careful investigation tell us that heathen women are much more able to endure pain than are the women of civilization, but civilized women would resent the charge that they are weaker because they are civilized. A distinguished writer says: "If the women of civilization are less able to endure the taxation of their physical resources than are heathen women, it is a mere accidental circumstance and one within their control."

Let us consider for a moment the possibilities which present themselves to every woman. When the body is healthy, beauty is certain to appear, even in features and forms once plain; indeed, it is the only known way to become beautiful, and all other preparations, powlers, stays and laces are contemptible delusions. With health and beauty in all their attractiveness, a new life dawns,

ENJOYMENT BEGINS, and all the luxurious attendants of a healthy body come forth. The maiden feels the glorious possibilities of life; the mother becomes conscious of the grandeur of maternity and the joys of a family. All this is not only woman's privilege, it is her duty, and it embodies the highest definition of "woman's rights."

After enumerating many of the blessings that follow perfect health, the speaker continued: All these desirable things can be accomplished, but in one way only. The Creator has given both woman and man perfect physical forms, and each is constitutionally equal to all natural demands. It is a mis-taken and pernicious notion that one is strong and the other weak. No curse was pronounced upon woman which did not apply with equal penalty against man. If women believe the fatalism-that disease is a necessary condition of their existence, it is chiefly because the disciples of the schools of medical practice have

tude of ills which, by personal carelessness or professional incompetency, they have permitted to fasten upon women. A few weeks ago I received a call from a charming lady, whose carnest face clearly showed that she desired advice and assistance. Upon questioning her she stated that she believed she was suffering from a paralyzed liver, and wished to know if I could in any way aid her recovery. Now, imperfect as her statement was in regard to the disease which troubled her,

been utterly incapable of competing with the multi-

there is no doubt that THOUSANDS OF WOMEN are suffering to day, from similar troubles, who do not recognize their cause so nearly as this lady did. Parrecognize their cause so nearly as this lady did. Paralysis, means death of the member paralyzed, and torpldity, of the liver is the first stage of its dissolution. This is one of the most serious questions that can arise in the experience of any woman; for a torpid and diseased liver cannot be cured at once, and it carries with it the clements of disease to all the other parts of the system. With an imperfect liver billousness, languor, a sense of bearing down, constitution, displacements, interine troubles and the thousand lifs which are coupled in their train come thick and fast. Then follow therine frombles and the thousand ills which are coupled in their train come thick and fast. Then follow limpure blood and all the evils which an imperfect circulation cause. A derangement of the kidneys or liver causes disease in the organs which adjoin them just as certainly as a bad peach injures the other peaches in the basket. Not only this, but when these organs are in a healthy state they restore and keep in order any irregularity which may occur in the lower portion of the body. No woman was ever seriously sick for any length of time when such was the case. No serious inflammation can occur when the blood is pure, and no blood can be impure when the liver or kidneys are in perfect order.

are in perfect order.

I have seen very much of the troubles and ills to which women have been subjected, and I have learned to sympathize while I have sought to relieve. In endeavoring to carry relief, I have tried to be free from prejudice and have in view but one end, namely—to help those who are suffering; and I feel it is my privilege to-day to state that I believe there is a means whereby those women who are suffering can obtain complete relief, and those who are in health be continued in its lief, and those who are in health be continued in its rener, and those who are in health be continued in its enjoyment. A few years ago a prominent and wealthy gentleman residing in Rochester, N. Y., was given up to die of Dright's disease of the kidneys. By means of a simple and purely vegetable remedy he was restored to perfect health, and has since been the means of saving the lives of many others. So efficient did

ing the lives of many others. So efficient did

HIS DISCOVERY

prove in the case of many well-known men, that it began also to be used by ladles, and to-day thousands of women, in all parts of the land, owe their restored health and continued happiness to the wonderful power of Warner's Safe Kidney and Liver Cure. Mr. Warner has the written testimony of hundreds of the best ladles in the land, enthusiastically praising the remedy, and thankfully expressing their gratitude for health. These letters are sacred, and cannot be given to the public, but they overwhelmingly verify all the facts above stated. Nature has given woman a delicate, watchful, alert instinct, and she has found this remedy to be what her sex for years has needed, to restore and maintain the perfection of nature. She resents the imputation that she is bound to suffer all the fils that attack her. She recognizes that suffering is but an incident of her existence, and that this incident is wholly within her control, if she can find the necessary helps which nature provides. The changeable character of our climate, the ofttimes exacting and enervating customs of society, of fashion and of necessity, all conspire to impair the vitality of women. If we add to these the exhausting duties of mother-hood, and the mental anxiety for the success of her husband in all his laudable ambitions, which play upon her energies, is tsurprising that thus burdened she should break down under the physical strain? By no means; on the contrary, the wonder is that she has maintained her physical straing that thus burdened she should break down under the physical strain? By no means; on the contrary, the wonder is that she has maintained her physical straing that thus burdened she should break down under the physical strain? By no means; on the contrary, the wonder is that she has maintained her physical straing that thus burdened she should break down under the physical strain? By no means; on the contrary, the wonder is that she has maintained her physical straing tha HIS DISCOVERY

PRIMARY CAUSE

of physical degeneration is impure blood. The performance of the natural functions of womanhood and motherhood is not a disease, nor should it be so treated. Disease is the result of the transgressions of physical laws by our ancestors or by ourselves, and the natural coursings of the blood should not be so considered. If, however, the blood be impure it is certain to produce its poisonous effects in the parts with which it comes in contact, and thus cause inflammations and the innumerable flis that make the physical life of women so hard to endure.

An enumeration of the troubles to which woman is subjected and the adaptability of the remedy above named for their cure was then made by the speaker, who continued:

named for their cure was then made by the speaker, who continued:

I am aware a prejudice exists against proprietary medicines, and that such prejudice is too often well founded, but we should discriminate in our judgments and not condemn all because some are inefficient. The merits of Warner's Safe Kidney and Liver Cure have been proven beyond a doubt, because they deal directly with the causes of all female troubles; they affect and control the body of the tree rather than its branches. Warner's Safe Kidney and Liver Cure has indeed been a blessing for the rich; a boon to the poor. It has lifted men from a bed of death and restored them to vigor and health. But greater and better than all this, it has come to woman, has raised her, restored her and kept her in constant hopefulness and health. It has kept back disease by fitting the system to resist its attacks; it has regulated the life, purified the sources of life and brought innumerable blessings out of numberless woes.

The women of America, both young and old, have

of numberless wees.

The women of America, both young and old, have The women of America, both young and old, have greater opportunities to day than those of any land in any age. Their rights are more fully recognized, their privileges greater, and their possibilities unlimited. They are permitted to enjoy life to its fullest extent, and to do this their bodies must be unimpaired. I congratulate the women of this free land that the keenness of their perceptions has led them to discover their necessities and what will satisfy them. I congratulate them that they, who have reaped the greatest benefits from the scientific researches of independent investigation, are to-day the most enthusiastic proest benefits from the scientific researches of independent investigation, are to-day the most enthusiastic proclaimers of the merits of this great remedy of which I have spoken. The spirit of intolerance, I may say in conclusion, so rampant in this age of free investigation when all things are judged by what they are and not by what they seem, must eventually give way to the better, wiser, nobler liberality in which alone can be found true security, true peace, true health and true hannings.