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CONTENTS.

FIRST PAGE.-The Coming Religion. SECOND PAGE. - The Rostrum: Why are Spirits not Visible and their Voices Audible to Us?

THIRD PAGE.- Is Christianity Declining? To the Spiritunlistic Public. Poetry: The Lost Kiss. Meeting No-tices. Book Advertisements.

FOURTH PAGE. - Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from Lillie May, Lottie Sanby, Ruthle May Williams, Albert Johnson, Bessie Spurr, Johnny Harmon, Mamie Wheeler, Mary Carrie Dunn, Willie J. Hunt, Annie Bates Graves, and Wille Barstow Bates; Lotela, for Mary J. Simpson, Sammy Marston, Isabelle, Little Golden, and Johnny McArthur: John Munroe.

FIFTH PAGE. -- To the Friends of Progress. Mr. Colville's Guides regarding the Medlumship of Mrs. Hull. Wicket's Island. Brooklyn (E. D.) Spiritual Conference. Book Advertisements.

SIXTH PAGE .- Religion on a Broader Basis, A Church Without a Soul. Materialization in Scotland, Kept his Word, etc.

SEVENTH PAGE.-W. J. Colville in Ubicago. Brief Paragraphs. Spiritualist Meetings in Boston. New Advertisements, etc.

EIGHTH PAGE. - Old Friends. Spiritual Phenomena: The Spiritualistic Experiences of Prof. J. W. Cadwell, Meamerist. Obituary Notices, etc.

NINTH PAGE.-Pearls, Neshaminy Falls Camp-Meeting. The September Magazines. Book Advortisements.

TENTH PAGE .- Poetry: Adrift in the Light Canoe. Leaf from History: Horace Greeley's Views of Spiritualism in the Year 1859. Paris as a Scaport. Banner Correspondence: Letters from Massachusetts, Ohio, lilinois, Michigan, and Iowa. The Overthrow of Compulsory Vaccination in Switzerland, and the Next International Anti-Vaccination Congress. List of Spiritual-ist Lecturers. Retail Agents for the Sale of the Banner of Light. Business Cards.

ELEVENTH PAGE .- "Mediums in Boston, " Book and Miscellaneous Advertisements.

TWRLFTH PAGE. -- Justimus Kerner, and the Secress of Prevorst. Lake Cassadaga (N. Y.) Camp Meeting. Lake Champiain Spiritualist Camp-Meeting, etc.

THE COMING RELIGION.

A DRAMATIC ALLEGORY, BY DR. JOHN ALLYN.

INTRODUCTION .- What is stated in this allegory in regard to its production is substantially true, though varied immaterially for the sake of brevity and interest. I have endeavored to put it in an attractive form, for even the diamond depends somewhat on its setting for the effect it may produce. If you do not approve of the setting, do not throw away the diamond. More than four months before a word was written I was assured that a band of spirits intended to make an important communication through my mediumship. This was written on a slate, in broad day, by no human hand, according to the most critical investigation-attested by my ears and my eyes. I had not the slightest idea what I could write. In fact, it seemed impossible that I could produce anything of value or interest. This was followed up for four months, through different mediums, all to the same import. I am not conscious of any desire to make money or fame out of this, but only hope it may benefit my fellow-beings. I make this statement in regard to this extraordinary production because it is true, knowing that the matter contained in the article must stand on its intrinsic merit.-JOHN AL-LYN.]

a woman. I intuitively perceived that their | gin, adapted to a peculiar phase of civilization. | the spiritual world to the visible and material minds were as perfect as their physique appeared to be-not one faculty cultivated at the expense of another, nor the whole mind at the expense of the physical system.

One whom for convenience 1 shall designate Dr. Symetricus Aldeberan, said: "We are an embassy from one of those stars you so admired as it twinkled beautifully in space." I suggested Alpha Centauri, sixty-one cygni. Aldeberan, with a majestic wave of his hand, said: "It matters not; it is better you should not be informed, for the truths we have to utter must stand upon their own merits. We have some instruction to impart of great importance to the children of earth, and particularly to the American people. It has been our life-work, extending through acons and acons, to study the moral and religious growth of the people of the various planets as they have progressed from a savage condition to the highest and most perfect civilization.

"Of the 6,000 stars you see twinkling so beautifully in the etheral blue, some are binary, revolving about a common center ; but the greater part are central suns with families of planets revolving about them, and receiving life-giving elements from their parent suns. The planets are in various stages of growth ; some are in the diffused gaseous condition of irregular form, some are in the molten, fiery stage and have, in obedience to attraction, assumed the globular form, some have radiated their heat until a crust is formed, the foundation of a peopled world. Some have reached the lifebearing stage, and in a small proportion life has progressed to the human type, while in a still smaller number, human beings and society have reached a condition inconceivably more perfect than on earth, while others have exhausted their life-bearing elements and become dead worlds, thus silently admonishing you of the fate of all worlds in the countless acons yet to come. As each aged person has passed through the various stages of infancy, early youth, later youth, manhood, maturer manhood,

and so on to the stage of the decline of life's forces-so all planets have passed through the various stages described, or are on the inevitable road to those conditions.

"The reason that earth's inhabitants are in a disturbed and unhappy condition-that emperors are assassinated, vice, crime and insanity are increasing in spite of increasing light, education and power over the material resources of nature-is that the people of earth are now passing through a religious transition period. The minds of the greatest thinkers are unsettled on the fundamental questions of man's origin, character and destiny, from which by controlling the causes that lead to such practical morality springs; and there is said to be a moral interregnum. Your condition can be but little improved until this critical period in religion and morality is passed, and they become firmly established on the demonstrated truths and principles which inhere in the human constitution and its environment. The inhabitants of all worlds, older in development than yours, have passed through this same critical and disturbed period to one of greater harmony and happiness. "We whose business it is to be the teachers and helpers of our human brethren, have observed many worlds as they passed through this transitional period in religion and morals: we know its various stages and symptoms as well as a skillful physician knows the stages and symptoms of the most common disease. To make our meaning plain we must premise that the people of all planets whose human race has reached a mature development have passed through three stages of religion; these are Fetichism. Polytheism. Monotheism, and so on to the Theanthropic, or the religion of humanity, which is the final and permanent condition. These are somewhat mixed and are partially counteracted by the wholesome blended, as day vanishes through twilight to night, and night to rosy dawn, to full-orbed day. Fetichism is the religion of savage people; it consists in putting faith in inanimate objects, such as charms, trinkets, idols of wood and stone and metal; and in its highest expression consists, as by the Persians, in the worship of sun, moon and stars. So fascinating was this. that Moses made it punishable with death, to wean the Hebrews from its practice. Polytheism consists in personifying the various forces of Nature, and making a visible representation; thus Jupiter flashed in the lightning, rolled in the thunder; Neptune controlled the ocean's storms. This found its culminating expression in Ephesus, Greece and Rome, until their phil. osophers discovered its emptiness, and their satirists riddled it with ridicule, when it perished, never to appear again on earth. The Hebrew religion, as instituted by Moses, is an example of the purest Monotheism the world has ever seen. "Christianity, its outgrowth, is a mixture of Monotheism, Polytheism and Fetichism. Monotheism it receives from its progenitor. Its devil, its trinity, especially its Christ, partake of the character of Polytheism. Its cross and sacred relics, and even its Bible, held so far. above its intrinsic merit, partake of Fetichism. At the advent of Christianity, the cultured few in Greece and Rome saw the emptiness of their religion; but the masses were so sunk in ignorance and superstition, and so infatuated with their gods, that pure Monotheism could not have prevailed in Greece or Rome, or won its way over Odin and Thor in North-western Europe. This mixture was a necessary condition of the success of Christianity. Most countries of distinctive civilization have originated their own religion. India originated Brahminism and Buddhism; Egypt had her Isis and Osiris; the Hebrews had their Jehovah; Greece had character of the Supreme Power of the Uni-

Lord Beaconsfield thought the American people must be deficient in inventive faculties, or with a distinctive civilization they would have originated their own religion.

"He did not realize that a religion is now springing from the bosom of the American people that will be general in its character. supplanting all others, and uniting them in religion as in government, education and science."

I said: "Dr. Symetricus, you are aware that many of our thinkers, scientists and philosophers think religion is unnecessary in civilized life. Will you please give us your views on that point?"

He replied: "This is a very important matter, and worthy our best consideration. If all were philosophers with well-cultivated moral faculties, society could exist without religion ; but in reality we all commence our earthly life as children; and the worst of it is, that, so far as our present argument is concerned. many of us remain children to the end of life. Very few attain to the power of clear reasoning on moral subjects until the age of twenty-five, and the majority of mankind do not during their natural lives. Conscience is an emotional power of the mind which. in its natural expression. affords no criterion of right and wrong. It simply enforces the convictions the mind has received through life's experiences and educational training-hence the importance that this training should be as efficient and correct as possible during early life, while the mind is in its most plastic condition. This can only be effected through a religious system which can command the confidence of the scientists and philosophers of the country.

"It is necessary to the lucid treatment of a subject that its leading terms should be defined. This is especially true of religion, yet there is no adequate definition in your dictionaries; even your literary men are unable to give an adequate definition. The senior class of theological students of California cannot define it correctly; the lawyers of Thiladelphia cannot ; and, incredible as it ma, "seem to a New-Englander, even the transcendental philosophers of Boston and Concord can not. Religion, according to its highest development, is a cult, whose object is moral culture as an end, and physical culture as a means to that end. According to the theology of the Middle Ages, which still lingers in the lap of the age of light, the objects of religion are to appease an angry God, to escape the wiles of a malignant devil, to escape a burning hell, to achieve some temporal good through prayer and observances, rather than round us. "These ideas will be found to be myths having no foundation in reality, and will be dropped from human consciousness as the people emerge into the latter part of this religious transition period." I inquired what would become of religious worship? He replied : "Worship has no effect whatever on the object or being worshiped, since everything that comes to us comes by, in and through the laws of nature as they exist within our own being and environment. Worship may have a mild tendency to assimilate the worshiper to the object worshiped. We admit the Supreme Unity Power of Nature, but still it must be plain that in worshiping, a personal God is a pure ideal conception which every human being necessarily forms for himself. If this ideal be a 'man of war,' vengeful, angry at times, partial, elevating one tribe at the expense of exterminating others, punishing by endless torment the majority of his own creatures, the effect cannot but be demoralizing. The tendencies moral tendency of all normally developed natures, by pleasant music, the eloquence of a cultured preacher and the pleasant surroundings of a wealthy church. Worship then is a function of religion as transient in its character as animal sacrifice, and will not survive the present transition period." I inquired what would be the first commandment in the new religion. - He replied : "The first commandment of the decalogue had a pertinent application to the people to whom it was given. Polytheism was the highest phase of religion which had obtained credence at that time. While Moses still lingered amid the smoke and thunderings of Sinal, the Hebrews clamored for a calf to worship, and Aaron yielded to their importunities. They had, no doubt, been educated to worship the sacred bull-Apis-of the Egyptians -an incarnation of the greater god, Osiris, in their mythology. Their early bias was so strong that they could not be satisfied without doing homage to an emblem of the god of their fathers. "Moses undertook the difficult task of breaking up Polytheism and establishing the worship of the one God superior to all others, who was, in his system, the especial protector of the nation he essayed to establish. Hence the pertinence of the first commandment, 'Thou shalt have no other gods before me.' But since Polytheism has ceased to exist-for twelve centuries it has had no application whatever to the existing conditions of Christendom. During this time countless thousands have perished by living in violation of the plainest principles of physiology. This then should be the first command : Thou shalt obey physiological law.' I inquired what doctrines of religion should be taught in regard to those great problems which are peculiarly religious, as the being and verse, the origin of man, the nature and des-

world we inhabit. He replied : "The answer is very easy and very plain. That which is known and can be

verified should be taught; that which is not known should be investigated. It is the same rule as obtains in science, in agriculture, in mechanics. In all of these a working hypothesis is useful in investigation as a ground of experiment, and these have led to some of the most important discoveries in science. But there is a clear distinction between these provisional assumptions and demonstrable truths. But henceforth the mind must be left free-let no religious teachers and no ecclesiastical councils attempt to trammel the human mind; let them not say you must believe this or you must not believe that under penalty. Belief is invol-untary-it is the conclusion of the intellect from the evidence as the mind sees it.

"Original and free investigation, for an honest purpose, is as commendable in religion as in science. It is the primary duty of religious teachers, as a class, to enlarge the boundaries of human knowledge in regard to these great matters. If this rule is observed-preach what is known-search out what is unknown-you will not be troubled with long sermons on hot afternoons, as many have been in the days of their youth.

"Religious exercises must mainly be addressed to the emotions; for all are emotional, whether young or old, learned or unlearned. But the doctrinal teaching must not be offensive to the few who have cultivated the reasoning faculties to the highest degree, and are the best nosted in scientific matters. Poetry, eloquence and music must ever remain the fit instruments of religious exercises."

I inquired of my teacher what he thought of our public schools as a means of moral improvement

He laughed at the idea. "We thought so at one time on our planet, but that was acons and aeons ago, when our schools were in a similar condition to yours at the present time. A singular circumstance happened which brought to light a fact not mentioned in our current histories. An antiquarian who spends his life in hunting for scraps of forgotten lore, in searching among the voluminous archives, found an ancient document which appeared well authenticated with the seal of a great and proud State, which showed that in those remote times teachers actually resorted to fraud to gain certificates of their qualifications for teachers. This seemed incredible to our people-but it was further shown that neither moral nor religious principles were taught. Little or no training was given to fit the pupils for the and the human race as a whole." otual usiness of life, it impressed

sand, whose lives were devoted to physiological studies. All candidates for matrimony were required to be examined by this commission, somewhat as an applicant for life insurance has to be with you.

NO. 25.

"A careful record of this was kept in the archives of State, to be held private for the uses intended. If the applicants misrepresented, they were liable to the penalties of perjury; if contrary to instruction, they became parents, and were afflicted with children of a feeble and sickly constitution, doomed to an early death or sickly life, they could not lay the blame to a mysterious providence, or expect the sympathy of their neighbors and friends. Common sense, foresight and prudence all contributed to work out a glorious result. In a few generations the children were uniformly strong, healthy and beautiful; and it was a great source of pleasure to look at them and witness their sports.

"Say not that such a discrimination will be dishonorable or disceputable to that moiety who are assigned other duties and other pleasures than those of parentage. These crude ideas spring from undeveloped brains, the result of semi-civilized conditions.

"The dishonorable part is to hand down to innocent and helpless generations of the future, evils which foresight, wisdom, and the exalted morality we teach, might avoid.

"There can be no greater misery than to become parents of children of sickly and feeble constitutions, inevitably doomed to early death, or, worse still, to drag out a life alike joyless to themselves and useless to the society in which they dwell. Nor can there be a more keen and poignant suffering than the stings of conscience to a sensitive soul, when evils result from a violation of the best religious instruction the world has ever seen. Darwin has demonstrated to the scientific world that animal life has attained its present status through the operation of the laws of heredity, variation, natural selection, and the survival of the fittest. Humanity must be carried up to a still higher plane through the same laws, with the addition of physiological and moral selection. Let no one say that we teach the hideous doctrine of free love. On the contrary, we teach the absolute sacredness of true marriage, and that the highest expression of love should be chastened and directed by the highest wisdom and most exalted morality. Those who are unfit to become parents by physiological conditions, are entitled to a joyous and happy existence ; as much so as their natural constitutions and circumstances will permit, but the most serene and soulful happiness is impossible to those who are not truly useful to the society in which they live, continued • • ople learn to live according to physiological requirements and conditions-medicines will be but little needed. The medical profession will be more useful. even, than it is now. It will be elevated from writing Latin prescriptions for drugs of doubtful utility, to pointing out, in plain English, sanitary laws and conditions, which will result in avoiding the greater portion of the diseases that afflict humanity. A constitutional vigor will be developed, which will enable each one to resist slight unwholesome conditions which cannot be avoided in the present condition of your planet. But as your planet progresses to the mature condition of the human bearing period, the meteorological, electrical, magnetic and other sanitary conditions will be greatly improved. This in connection with voluntary efforts on the part of the people will carry humanity up to a condition of happiness and perfection beyond the most poetic dreams of the Utopian philosophers." I inquired what would be the result of the apparent antagonism between labor and capital? He replied : "These agitations and disturbances will cease as society becomes elevated by the operation of the forces we have named. When the new religion becomes firmly and fully established by its code of moral ethics, no one will be permitted to perform more than six hours of earnest taxing labor in a day, either of the brain or muscles. And this for various reasons-1st. It will be ample to provide for all the wants of mankind and accumulate a generous surplus for any exigency that may arise. 2d. For any man to perform more than six hours of muscular labor a day, will deteriorate the brain and so invite immoralities that will do society far more evil than the surplus labor will benefit; and also more than six hours of brain labor will deteriorate the muscular system, disturbing the symmetry and harmony of every part of the system, thus disturbing conditions necessary to the best intellectual efforts. There will then be little or no labor that is not also a pleasure. To a great extent every one will be permitted to choose his own occupation, and pursue it with interest. The distinction between amateur and professional work will cease. Every one will be ambitious to excel in his or her efforts, and sham, make-shift work will afflict the world no more. The idea should be taught from early more. The idea should be taught from e years, and brought to the consciousness of years, and brought to the consciousness of the people that all children are the wards of the State, to a certain extent, for on them the wel-fare of the future nation mainly depends. And the State should most imperatively be required to furnish medical advice to all who are raising families. I have observed with pain that in some towns it requires the wages of two days' common labor to pay for one doctor's visit and common labor to pay for one doctor's visit and medicines. Think for a moment of a young man and woman of little means, struggling to rear children under such conditions! If Jupiter still controlled the thunder, and had a particle of sense of justice, he would make the lightnings flash and the thunders roll, as if all the artillery of the world were exploding, until such wrongs were abated. "One of the principles of the ethical code of the new religion will be, that population must resolutely be kept within the means of proper sub-sistence. The maxim of one of your great po-

THE VISION OF ALDEBERAN. Invocation :

- Guardian spirits, from danger defend us: In this imperfect state amend us; Help us to form a grand ideal,
- And strive to make its beauties real : So shall we walk life's dublous ways Until the dawn of brighter days.

Prelude:

.1

Friends of earth we come to meet you, And most happy are to greet you; A happy band of teachers we, Two are men and we are three

From far off worlds we've come to teach Truths for earnest souls to preach: We've come to aid religion's birth. The last that e'er will come to earth.

Give ear, kind friends, and listen well While we our wondrous story tell; A happy band of teachers we. Two are men and we are three, The other is an angel pure, Whose kindly words will long endure.

On one of those delicious evenings of May, when it is a pleasure to be in the open air, as I was reclining on a bamboo lounge in front of my humble home. I queried if the stars which shone so beautifully were inhabited by beings of the human type; and if so, what the condition of society is in those various worlds. My mind was pained and oppressed at the condition of the children of the earth as I contemplated the wars, crimes of every grade, suicides, insanity; avoidable diseases. and premature deaths; how some acquire vast fortunes in a few years, partly by superior energy and sagacity, partly by cunning, and often partly by fraudulent deceit, and spend their means in vulgar display, in foreign lands; while others, with haggard faces, work beyond their strength to gain the means of extending a wretched existence. Fatigued with these fruitless thoughts, a tremor shook my frame, my senses were closed to external impressions, my mind was abnormally quickened, when the most ravishing music greeted my ear, the very thoughts of which now thrill my soul with inexpressible delight. The words I could not catch, but the Chorus ran :

From far-off worlds we've come to teach Truths for earnest souls to preach; We've come to aid religion's birth, The last that e'er will come to earth.

During this music three beings appeared before me of surpassing beauty and perfection. For the first time my mind feasted in beholding human beings who were absolutely faultlessly perfect in feature, form, complexion and expression, and beyond criticism by the most her gods; Scandinavia, originated Odinism; verse, the origin of man, the nature and des- and supported by the State. skillful artist. Two of these were men and one - Christianity was personal and local in its ori- tiny of the human spirit, and the relation of . "This consisted of three for every ten thou- dency of population to outrun the means of sub-

and the second second

them that all necessary labor is honorable. On the contrary, some teachers told their pupils that education was a means of sharpening the faculties so they could escape their share of labor. Then it began to dawn on the people that their public school system was inadequate to the work in hand of properly training the young.

"As our planet passed the last religious transition, moral and religious instruction went hand in hand with secular education; and what may seem incredible to you, the religious teaching took hold of the minds of the young, because it corresponded with the laws of Nature and was verified and confirmed by all subsequent experience. We no longer heard the alarming remark that crime and vice increased with increasing intelligence. And no education is considered complete which does not enable the recipient to observe closely, reason accurately, analyze completely, and educe a correct conclusion on any subject, in spite of the ordinary bias of passion, prejudice and preconceived opinion. Also all training of the young had special reference to fitting them for the places they were most likely to occupy in mature life.

"In the coming religion man willirise into the region of causes, and fully appreciate their relative and absolute power in every department of affairs: and the fruitlessness of all efforts for improvement which dabble with effects alone. Within the last half-century man has made wonderful strides in obtaining a mastery over the forces and materials of Nature. Continents have been gridironed with steel rails and telegraph wires, and machinery has been applied to manufacture everything requisite to his comfort. It now remains for man to gain. the mastery over himself, as an individual, and as a race composed of the aggregate of individuals. He must rise to a clear perception of the causes which lead to such a normal development of the physical, intellectual and moral powers as shall render easy and habitual the obedience to physiological requirements for the highest development of the individual and of the race. Then diseases will almost cease to afflict, and medicines will literally and figuratively become a drug in the market. Excessive wealth and excessive poverty will alike cease. Wealth will be no excuse for idleness, nor poverty for overwork. The new religion will be a powerful and indispensible auxiliary in producing these results. The requisite principles will be taught from childhood, and enforced by the moral power of example."

linquired of my venerated instructor how his physiological principles should be put into practice.

He answered: "There was a time in the history of our planet when it presented great difficulties on account of interested professionals, and the vulgar prejudices of uncultured and undeveloped minds. But as our people began to emerge from the age of faith and mythology to the age of scientific religion, a sanitary commission was established by law and supported by the State.

LIGHT. BANNER \mathbf{OF}

sistence, does not hold good where reason and sistence, does not hold good where reason and the moral element are so trained as to do right, unswayed by passion or prejudice. The present idea that a rapid increase of population is desi-rable, is the offspring of avaricious greed. The newspaper man, the professional man, the mer-chant and the railroad man all desire customers which a greater population may bring. Hence-false ideas of political economy have become common, and habits of life naturally follow quite inconsistent with the highest prosperity and moral development of the people. It must be kept in mind that in a true condition of so-ciety a larger proportion of productive wealth ciety a larger proportion of productive wealth must be spent in education and recreative en-joyments."

2

joyments." He continued: "I have observed with pain that in every city there are hundreds, and in small towns scores, of men and women dragging out miserable lives of feebleness and ill-health, out miserable lives of feebleness and ill-health, because their fathers and mothers—good pious souls!—robbed their unborn children of their inherent patrimony of constitutional vigor by over-work, through an unwise ambition to keep up a certain style of living or to accumulate property. They attended church services reg-ularly, but heard no word of warning from their pastor; verily, as the Hebrew prophet said three thousand years ago, they were dumb dogs that could not bark. They employed phy-sicians and paid them liberally for Latin pre-constitues but received no adequate warning from them in matters of most vital importance. Under the new religion the mothers of the race-will be treated more tenderly than they have been, especially by the struggling classes. The will be treated more tenderly than they have been, especially by the struggling classes. The people will be religiously bound to place them in happy surroundings, favorable to poetic, artistic and intellectual exaltation, and most conscientiously to exempt them from all bur-densome labor of body or mind, that they may give their strength to their children; for no education, no preaching, no medical treatment, no prisons or scaffolds, can compensate for ante-natal losses and miss-direction." lasked the Doctor what he thought of the

I asked the Doctor what he thought of the climate of the United States. Said he: "Here is a matter worthy of care-ful consideration; owing to the electrical, mag-netic and other subtle conditions not undernetic and other subtle conditions not under-stood, there is a tendency to an undue develop-ment of the nervous system. This is seen in the ominous precocity and thin muscles of chil-dren, and the increase of nervous diseases. These causes are powerful, and not easily con-trolled. The American continent has been the graveyard of nations—the Mound-Builders have passed away and left no recover but the conth passed away and left no record but the earth-works they built for some scarcely defined obworks they built for some scarcely defined ob-ject. If there is no counteracting cause or bal-ance-wheel introduced to correct this tendency, when the fresh currents of European blood cease to be poured into the veins of the people, they will become a nation of invalids. The only adequate remedy is to drive home physi-ological principles by the powerful means of radiations teaching.

religious teaching. "When there is a lively and sensitive con-science developed in this matter, aided by such discoveries as our scientists shall, make, man will here, as elsewhere, gain a glorious triumph over the obstacles which nature seems to have thrown in his way.

I asked my venerated instructor if he would be pleased to give his views of Col. Ingersoll and his work

Ite replied: "Most willingly. His career is an index of the times of great significance. He an index of the times of great significance. The is doing a splendid work of a preliminary char-acter. He is an iconoclast, breaking the im-ages the people have been so long worshiping. He is blessed with great eloquence, great personal magnetism, great talent for producing immediate results; but there is not an element of reconstructive force in his nature. His rep-utation will be short-lived, for no man ever did a great and lasting work on a mere negation. Ilis religion of good dinners and good clothes does not fill the diapason of human emotions, human fears and human hopes. Such a man could only find his mission in the early part of this transition period, when thousands of men this transition period, when thousands of men and women have severed their connection with the decaying religion of the past, and have not yet reached out their tendrils to find support in the far better religion of the future. He de-scribes with unfaltering audacity the thoughts that have long had their silent undergrowth, but, from an excusable timidity have shrank from the light of day. As my colleague will azfrom the light of day. As my colleague will ex-plain, the evolution system has cut the tap-root of Mediaval Theology, and Col. Ingersoll is working with herculean strength to sever the roots that spread upon the surface. His work is to clear the ground of the rubbish and obstruc-tion which are no longer either useful or ornaon which are no longer either useful or ornation which are no longer either useful or orna-mental. Others of equally great talents, elo-quence and personal magnetism, will take up the work where he leaves it: they will drive the plowshare deep through the virgin soil; an-gels will sow the pure seed, which will spring up with a vigorous growth, and produce a boun-teous crop for the healing and pourishing of countless generations yet to be."

only come of a healthful physique and the care-ful training of self-discipline.

ful training of self-discipline. "Accept these sisterly admonitions in the kindly spirit in which they are given, and you and posterity will have occasion to hold me in grateful remembrance. "And oh, my sisters, allow me in conclusion to say the most important word of all, which may appear extravagant, but weigh it well before

you pronounce it so. "As to be the mother of a child healthy and sound of body and mind, is the greatest crown of glory to a woman, so to bear a sickly one is the greatest sin. Therefore firmly resolve is the greatest sin. Therefore firmly resolve that, unavoidable exigencies excepted, you will never bear a sickly, feeble child. Struggle to carry out this heaven-born resolution even to death—knowing that if you fall in so holy a cause you will fill an enviable niche among the

cause you will fill an enviable highe among the martyred saints in the great temple of the fu-ture religion of humanity. "In the Christian religion God was said to be manifested in the flesh of one man. It is the aim of this religion that He should be manifest in every human being."

DR. INTUITUS'S ADDRESS.

I said, Dr. Intuitus, what do you think of the

materialization phenomena? A dark shade of sorrow spread over his ex-pressive features as he replied : "In time they will be perfected, but at present they are in a very unsatisfactory condition. We are depend-ent mainly on these phenomena to convince the scientists and materialists of the continuance scientists and materialists of the continuance of intellectual life after the change of death. Those who have charge of this department in spirit-life, find it exceedingly difficult to control the delicate conditions necessary to produce the best possible results. Mediums seem to be wanting in proper training, or destitute of some qualities requisite to complete success in this matter; and yet it is very difficult to treat the subject properly. To mediumship, conscious and unconscious, the world is mainly indebted for progressive impulses and powers to lift it to for progressive impulses and powers to lift it to a higher plane, not only in religion and mor-als, but also to some extent in mechanical inventions.

ventions. "Mediumship is surrounded by such subtle and delicate forces, and is manifested in such a variety of phases, that it is very imperfectly understood by the mediums themselves, much less by the world at large. The rule holds good here that it is better that a hundred guilty par-ties escape than that one innocent should suf-form out wet it is writefully thus that ungage fer; and yet it is painfully true that unscru-pulous men, from mercenary motives, have pullous men, from mercenary motives, have taken advantage of the strong desire on the part of the people to see a palpable demonstra-tion of a future life, to perpetrate shameful frauds. These things impose the necessity of learning to discriminate between the worthy and the unworthy—the true and the false. Every banker is compelled to learn to discrim-insta buryon growing memory and its counter finate between genuine money and its counter-feit; and the Government is bound to ferret out the guilty partles in order to protect the people. In our planet a class of professional experts grew up to detect and expose such frauds. Persons were treated with delicate consideration while there was a doubt of the character of the medium or his effort. But when a man was found to perpetrate an un-scrupulous fraud—simulating so holy and useful a power—they would put a whip in the hands of work bonest man to lack the graced naked very honest man to lash the rascul naked hrough the world

I said, Dr. Intuitus, as you have some rep utation for being clairroyant and prophetic, will you tell us how long the transition period will continue? Ile replied : "You are in the early part of the

period. By the end of this century the scien-tists will have mastered the Spiritual Phenometists will have mastered the Spiritual Phenomo-na and explained their import, or at least they will have so raised the veil of darkness and mystery that seems to ensiroud them that pro-gress will be pleasant and rapid. By the mid-dle of the next century the transition will be passed and the new religion fully established : for the human mind is so ripened and cultured that more progress is now made in fifty years than was in three centurics at the advent of the Christian Era. Then people will look back on the grand old city churches as we look on the runs of the ancient temples of Thebes, Ephesus and Greece, as mementos of a faith, once powerful, but now departed from the earth, with a few exceptions—mostly in some inaccessible mountain region, remote from the earth, with a few exceptions—mostly in some inaccessible mountain region, remote from the centers of population and thought. And as I see some pious souls weeping over these stately ruins, I say, 'Weep not, oh children of earth: the evolution that has destroyed these will build edifices of far more value to mankind. Weep not : a religion that could fruit in the Crusades, the Margaro of St Dauthelement the Chusades. not: a religion that could fruit in the Crusades, the Massacre of St. Bartholomew, the Thirty Years' War, the horrors of the Inquisition, a personal devil, and an endless hell of burning fire, is not worthy of your tears. "I will now explain more in detail. The Ref-ormation of the Sixteenth Century may be con-cidered as the first indication of the anywordh sidered as the first indication of the approach-ing change. The reformers started with the principle of the right of private judgment, but practically crippled its effect by limiting it to their own book and creed. If any one in the exercise of his judgment transcended these limits he was anathema marantha. Protest-antism, therefore, being but a half-work, has been a sickly failure; bearing the seeds of contradiction and decay in its own bosom, it was foredoomed to a short life. The Augsburg and Westminster confessions of faith completely arrested further progress and growth in religious knowledge, and they will remain in history as sad mementos of the danger of fixing human belief and limiting investigation. During the last third of a century, which may fairly in-clude the transition period, two grand achieve-ments have been made: One is the ability to command at will the scientific evidence of a continued existence after the dissolution of the as the pattering drops that often precede a co-pious shower. As these phenomena are in a state of rapid development, I will not further dwell upon them here. "The other is the grandest achievement the inhabitants of earth have ever made-I mean the establishment of the universal doctrine of Evolution. This great work has been done mainly by the English and American scientists. For the last third of a contury many men whose intellects have never been excelled have worked "They have examined mountains, deserts, continents and seas; they have peered through telescopes and microscopes; they have chipped away with the geologist's hammer at the solid crust of the earth; they have examined sciencrust of the earth; they have examined scien-tifically all known forms of living and extinct animal life; some of the greatest intellects have examined, compared and analyzed the facts so obtained. Out of all this has at length sprung the doctrine of Universal Evolution, as the principle by which all things exist. It ex-plains the origin of worlds, the origin and growth of animal life, of governments, relig-ions, systems of philosophy and everything per-taining to human beings and conditions. This universal solvent, the key-note of the universe, has at length, in spite of much learned and religious opposition, won its way to scientific recognition. It is now taught in most colleges and universities, and is heartily accepted by all recognition. It is now taught in most colleges and universities, and is heartily accepted by all whose departments pertain to biological science. This bringing to light the eternal verities of the evolution system has cut the tap-root of Middle Age theology by showing how man has attained his present status without the intervention of special acts of creation, or special providences It has also indicated how a religious system can be evolved that will be based on truths that can be verified scientifically. We should by no means despise the passed or passing religions; they are the best the world was capable of at the time of their advent and was capable of at the time of their advent and were necessary stages of the world's progress. As well may the new-hatched chick despise the egg—a homoge-neous mass of albuminoid matter enclosing the yolk, and itself kept in position by a thin po-rous shell of carbonate of lime: But in the rous shell of carbonate of lime: But in the course of incubation there comes a time when the shell is no longer useful, but must be got rid of or progressive growth will be thwarted. "Now comes the next stage. During the re-mainder of this century the spiritual phenom-ena will be examined, elucidated and explained, and their relation to other sciences established. 'Already two English scientists-Wallace and Crookes, both Fellows of the Royal Society, itself a guaranty of scientific eminence-have made a good beginning in elucidating these phenomena. Frederick Zöllner, Professor of

Astronomy in the University of Leipsic, has written a work in which he has endeavored to show that there is a fourth dimension of space in which spiritual beings exist, wholly inappre-ciable to our senses. These works cannot but arouse many to this great theme. For this work we must depend on our young men who have a life work to choose and a reputation to achieve. Most of the older scientists have de-voted themselves so absorbingly to the great achieve. Most of the older scientists have de-voted themselves so absorbingly to the great work of elucidating the evolution theory through that molety of science that addresses itself to the external senses, that they have allowed their faculties of spiritual discernment to become inactive and dormant. Huxley, perhaps the greatest living naturalist, said, 'Even if the Spiritual Phenomena are true, they do not in-terest me.' Probably not: for, notwithstand-ing his great learning and ability, he can no more comprehend the contents of the fourth dimension than an unlettered peasant can ap-preciate the principles of the evolution system he has so beautifully illustrated. Others of equally great abilities and industry will take hold of this work, and by the end of this cen-tury the greatest achievement of the ages will be established—the relation of spiritual beings of the fourth dimension to those still in the flesh made palpable; and materialism forever fiesh made palpable; and materialism forever banished from the earth. Then will the sci-entists perceive the truth and beauty of the saying of one of earth's greatest poets, 'There are more things in heaven and earth than are

dreamed of in your philosophy.' "At the commencement of the next century, having gained over the scientists, philosophers and unbiased literary men, the effective brain-power of any people: from this coign of ad-vantage the hosts of liberal Spiritualism will go forth to do valiant battle with the obstructive power of Middle Age theology, conscious of a final victory. The principal strength of an ob-structive theology lies in its wealth. Vast amounts have been invested in church edifices and theological values and the logical values. and theological schools, and on your earth money is power. Money-making men of no more spiritual discernment than the golden god they worship, will continue to give to sustain this morthund religion. Like most other lights this moribund religion. Like most other lights of the church, they can see what is, but cannot discern the far more glorious temples yet to be in the coming religion of humanity. They re-peat, parrot-like, Paul's saying, 'The things that are seen are temporal, but the things that are unseen are eternal,' and know nothing of its tremendous power and import. The new re-ligion, having passed the middle of the transi-tion period, will have gained such a power of momentum that nothing can resist it. "People will look back with amazement that a a religion, based neither on fact, philosophy, nor

a religion, based neither on fact, philosophy, nor practical morality, could have prevailed so many conturies after the human mind became tion and industrial enterprise. It was not tion and industrial enterprise. It was not founded upon fact, but on the myth that its founder was a supernatural being (begotten by the third person of the trinity), a myth so easily claimed, so impossible of proof. Not founded on philosophy, because it claims to be proved by miracles, thus flying in the very teeth of the uniformity of Nature's laws and processes—tho principle that renders science possible and val-uable; not based upon practical morality, be-cause the vilest murderer, who sends his viccause the vilest murderer, who sends his vic-tim—with all his sins unannealed—to endless torment, may himself go directly to a heaven of endless happiness by the mere profession of

"The great work of both philosophers and phi-lanthropists is, to rid the world of the terri-ble incubus of a religion that has stood in square opposition to science through all those

the English language will be taxed to the ut-most in invective, succasm and denunciation. They will openly accuse them of moral and in-tellectual prostitution. They will refuse to be appeased until the teachers of the coming re-ligion show them that the clergy themselves, as well as the people, are the victims of a false religion, which originated in the undeveloped condition of the human mind in the barbarous ages of the distant past. "I see in the distance a grand struggle for the American people, such as the world has never seen—one that will involve the question of the life and death of republican liberty. Many will be forced to take positions which were at first he forced to take positions which were at first distasteful to them—even as they have had to in struggles already past. I do not propose to dis-cuss this topic in detail in this lecture, reserv-ing it for a future address. Suffice it to say that the struggle will not be short, but sharp and terribly decisive. A power that has no business on the American continent, as a power wielded by a foreign potentate, will be crushed forever by the hosts of human liberty. The vo-taries of this power are far-seeing, eager, con-tident of success; exceedingly fond of power, and possessed of the best religious organization the world has ever seen for the accumulation and conservation of power. And be assured they aim at nothing less than the entire subju-gation of the American Republic to their uses and purposes. While they are determined and steady in their aim, the others, though greatly in the majority, are indeterminate, scattered, enterwint of a well steady in details do well a conin the majority, are indeterminate, scattered, antagonistic, and totally destitute of a well-grounded religious polity—and seem likely to remain with a ruinous indifference until the horrors of the impending conflict drive them to an appreciation of the circumstances that sur-round them, and the dangers that threaten them. As these things progress, the inherent weakness of Protestantism becomes apparent. It becomes so plain that the densest mind can no longer ignore the potent fact that the Bible, on which it is founded, being full of errors, was simply the product of the human intellect, like other books. other books. "They are compelled to perceive that there are but two sides in this conflict; that they must go back and join the power from which their forefathers parted, or go forward and join the hosts of progressive liberty. Some, from conservative motives, will go back, but will lie uneasily in their chosen bed. "When the people have taken sides there will come a time when it must be decided which power will control this Government; a long-impending crisis will at length come, and, as has happened before, the party in the wrong will throw down the gage of battle, and the other party will be forced to take it up or sub-mit ignominiously to lose everything that makes mit ignominiously to lose everything that makes life valuable. As heretofore, the hosts of darklife valuable. As heretofore, the hosts of dark-ness will gain some important victories; this will only serve to unite firmly the hosts of lib-erty—they will fear that history may repeat itself; the shricks of the victims of St. Bar-tholomew will pierce their ears, and they will hear the clanking of the implements of the in-quisition. Then the tide of battle will turn, and every move will hasten and compel the total destruction of the great obstructive power on the American continent. When the victory on the American continent. When the victory is won and the smoke of the conflict clears away, it will be seen that the new religion and the new state will interblend their harmonious forces like my fingers, one supporting the others. "Then it will be perceived that true religion is something more than an abstraction; that on earth it requires an institution to express itself through, even as a spirit requires a body; that it is a living, vital force, indispensable to conserve the morals necessary to sound governconserve the morals necessary to sound govern-ment and wholesome society. The new relig-ion having triumplied over its foes, outgrown its childish weaknesses and petty sects, human-ity will enter on its long millennium of pros-perity and happiness beyond the power of the present generation to conceive. So great will be the improvement of society that war will cease, prisons will be changed into manufacto-ries, and asylums to palaces of arts and scien-tific research. Here and there a church may be found of those who think that Adam and Eve were created perfect, and the golden age lies in the distant past; these will linger like winter in the lap of spring, or a glacier pushed down to the very verge of the fruiting vine-yards."

The Rostrum.

Why are Spirits not Visible and their Voices Audible to Us?

A Lecture Delivered at Titusville, Pa., by W. F. McCORMICK, M. D.

[Reported for the Banner of Light.]

All human knowledge is limited by the power and scope of the senses. The eye cannot see an atom, because of its minuteness; it cannot measure the sun or stars, because of their vastness; it can only recognize a limited class of objects within certain distances, and those within a certain scale, produced by a certain number of undulations or vibrations. So narrow is the range of vision-and the sight is certainly the best of the five senses-that the retina can appreciate a few only of the rays of the sun. The vibrations of ether beyond the red at one end of the spectrum, and the violet at the other, are of no value in vision, ethereal unduations less than four hundred trillions in a second, or greater than seven hundred and ninety rillions a second, being powerless to affect it.

Equally striking is the limitation of vision as regards distance and magnitude. Only under the most favorable conditions are heavenly bodies of the sixth and seventh magnitude visible to the naked eye. The extreme limit for small objects, according to the experiments of authorities, is represented by a disk one-fivehundredth of an inch in breadth. The aid afforded to the eye by the telescope and microscope is, in scientific research, indispensable; but, as compared with the infinitely great and the infinitely little in nature, it is trifling.

This conscious narrowness is realized in all the special senses and all the faculties of the intellect. We have pains so slight that we never feel them, yet in their aggregate effect they may be fatal; and a fatal blow that shall at once strike down every nerve of sensation would produce as little conscious pain. The senses, indeed, were not formed to enable us to solve the problems of nature, but, as with the lower animals, merely to make existence possible, and, in a limited and incidental way, agreeable. And yet it is through these feeble senses that all human knowledge enters the brain, since all deductive reasoning must be based on previous inductive observations.

By the aid of an instrument called the Sirene it has been proven that sixteen vibrations of the atmosphere in a second is the lowest number of vibrations any ear is capable of hearing; and by the use of the same instrument it has been found that thirty-four thousand vibrations per second is the greatest number of vibrations per second any ear is capable of ranslating into sound.

Now, that which we call light is caused by the vibrations of the ether in the atmosphere, square opposition to science through all these centuries of human progress, and trembled at every important achievement. "After the advent of the twentieth century the teachers of mediaval theology will cense to be respected. Men of talents will avoid the profession, and men of inferior calibre can only present a feeble barrier to stay the rising tide of human progress. When the people see how they have been misled and deceived, the accu-mulated wrongs of centuries of false teachings will burst forth in a storm of uncontrollable indignation toward the clergy which will over-step the bounds of propriety. The capacity of the English language will be taxed to the ut-most in invective, sarcasm and denunciation. and it only differs from sound by the simple sand and less rapid than sixty-five trillion vibrations in a second produce in us the consciousness of electricity; vibrations at the rate of sixty-five trillions up to about four hundred trillions in a second produce in us the consciousness of heat; vibrations of the rapidity of four hundred trillions to that of nearly eight

SEPTEMBER 9, 1882.

little coarser) and this similarity between this matter and the matter forming their spiritual bodies causes a greater affinity or attraction between the two, and is, therefore, more easily managed.

A materializing medium is a person whose affinity or attraction between the different particles of matter forming the body is less than it is between the different particles of matter forming the bodies of other persons: and is, therefore, more readily manipulated by the spirits.

There is no such thing, in reality, as that of absolute darkness of night; it is caused, to a certain extent, by the limited dilatability of the pupil of the eye, which prevents a sufficient amount of rays of light entering the eye to enable us to see; as, for example, that of the cat and other nocturnal animals, the pupils of whose eyes are capable of being dilated to a greater extent than those of a man, and who can, for that reason, see better at night.

In speaking of the microscope and telescope, the one diverges the rays of light, and the other converges the rays of light; they do the very same thing that spectacles do for short-sighted and long-sighted persons; and materialization answers the same purpose for limited-"sighted" persons. Prof. Stokes has demonstrated the fact that the invisible rays can be made visible. and has accomplished the same by the use of sulphate of quinine. He caused the invisible rays, which lie beyond the violet in the spectrum, to pass through a paper moistened with a solution of sulphate of quinine, which reduced the number of vibrations in a second, and thus rendered the non-luminous rays luminous. Prof. Tyndall succeeded by calorification in raising radiations into visible light, which, before such elevation, were completely invisible to the eye. The actinic or invisible rays with which the photographer takes your likeness, are principally composed of the upper invisible rays of the sun-rays which no one can see in their normal condition. To realize in thought the spiritual world, the mind must possess a certain pictorial power. It has to visualize the invisible. It must be able to form more beautiful images of the things this world contains. The thought of what the infinite world contains, if but visible, exhilarates one's beatified imagination.

The soul is appalled with a view of its insignificance and helplessness, when glory so terribly grand reveals itself. What are we in the presence of so august a thought? An atom-a speck-a mite. Infinite is the range of forms and beauty, beyond the eye's range, unseen upon the endless scale. An insignificant, microscopical speck is all we see, and we would limit and confine the powers and possibilities of the absolute to our diminutiveness, by declaring what is unseen does not exist. What an embryonic thought! Deep in the very heart of nature are hidden scenes more awfully sublime than the imagination can grasp or human desires long for. The spiritual world has its vast continents and surging oceans, its towering cliffs and fertile plains, its fragrant flowers and enticing landscapes, its private seclusions and magnificent cities, all palpable, objective realities to the senses of the spirits, as such things are to us on earth, though of course composed of more subtile and more etherealized substance.

A recognition of the limitation of the sightthe king of the senses-makes the recognition of the inferior faculties of hearing, smelling, tasting and touching, easy and inevitable. Vibrations of the air below sixteen per second, or above thirty-four thousand per second, at the extreme, make no impression on the human ear: and, as experiments in the presence of audiences have proved, sensitive flames may react

SISTER ALDEBERAN'S ADDRESS.

"Oh, my sisters of earth ! permit me to ad-dress you a few sisterly words. Could you be permitted to behold our transcendent beauty by the clear perception of the inner mind, as your speaker has done, it would excite your rapturous admiration : aye, perchance your envy, for we are all human. This beauty and physical perfection is not a chance gift, but has come through the operation of natural laws and forces which are omnipresent. True, it was our good fortune to have been born and reared in a planet which had reached the ma-turity of its life-bearing forces, still we are indebted to a long line of ancestors, of both sexes, who had religiously obeyed the laws of health, without which such beneficent results health, without which such benchcent results were impossible. The past cannot be recalled, but the future of earth is all before you; per-mit me, therefore, to address you a few sisterly suggestions—for though I never suffered a day of painful illness or conscious physical weak-ness, yet through the subtle sympathy of sex I can appreciate the evil that have afflicted you can appreciate the evils that have afflicted you. oh, sisters of earth ! Resolve now to begin to study and obey the laws of health, which will in time work out inconceivable results to a grateful posterity.

"Not to be too vague and general, let me descend to a few salient particulars : Never allow your clothing to press so closely on any part of your person as in the slightest degree to impede the circulation of the blood and the subtle nerve-nourishing elements it carries. Remember that any pressure on either of the four extremities, by an inevitable reaction, also impedes the healthful nutrition of the brain, thus incapacitating it to put forth the most

thus incapacitating it to put forth the most perfect emotions and ideas. "But, above all, avoid any pressure on the vital organs, that may fetter the heart throbs which send the nourishing currents to every part of the system, or which may prevent the full inflation of the lungs by which that cur-rent is oxygenated with the life-giving ele-"All wrongs of this kind are avenged by

"All wrongs of this kind are avenged by nerve and brain deterioration and all its at-tendant aches and evils. These suggestions may seem trivial, but they are not so; for due attention to them—with appropriate open-air life—will enable the oxygen to paint your com-plexion beyond the picture of the most skillful artist. It will also give to your nerves a pleas-urable sense of existence which all the medi-cines of the world cannot approach. Try to develop a reasoning brain and an independent character. In early life acquire skill in some useful industry that will help to give you a sense of independence, and be a refuge in ad-versity.

"In the planet 1 represent what is accepted as the most perfect model of the female form is slightly fuller in the chest and waist than your justly celebrated statue of Venus de Medici. justly celebrated statue of Venus de Medica. After mature consideration by our best physi-ologists, it was concluded that anything more restricted would not give the vital organs suf-ficient strength to sustain the highest beauty, and meet the inevitable exigencies of life; and hence statues of this model are placed in many public places, and even in some of our religious addingement as the rules of mar supress public places, and even in some of our religious edifices—not, as the vulgar may suppose, to worship, but as a means of culturing a correct public taste. "We are alive to the great fact that the healthful manifestations of the affections are the according glary of a younger in all worlds.

but still I am impelled to say even the sared affections should be dominated, directed and controlled by that superior wisdom which can

hundred trillions in a second affect us through the eye as light, the colors being produced by the different number of vibrations in a second; as in sound, the lowest note is produced by the least number and the highest tone is produced by the greatest number of vibrations recognized by the ear. Thus, we comprehend that sound, electricity, heat and light are all produced by different rates of vibrations in a second.

As four hundred trillions of vibrations in a second is the lowest number our eyes can recognize as light, we can well realize the fact that the law of continuity informs us of an endless range below, unseen, unappreciated, unknown. As for example, 399, 398-7-6, 300, 200. down to one hundred trillion vibrations in a second, all unappreciated by our eyes. Whereas, if our eyes were so constructed as to receive the impressions these vibrations would convey to us, we would recognize an unimaginable variety of very variegated colors as yet unknown to us, and innumerable structures, forms, substances and organisms that do not appear to us in our present limited condition.

If eight hundred trillions of vibrations in a second be the greatest number which affects our eyes as light, it likewise compels us to recognize an endless series above as 801, 802, 850, 900, 10,000, 50,000 trillions of vibrations in a second, which gives us no idea of the colors, forms and substances of things which we would otherwise recognize and appreciate if our eyes were so constructed as to receive the impressions these vibrations are the representations of.

The number of vibrations per second necessary to produce red light is about 400 trillionsthe number of vibrations corresponding to the impression of violet is 790 trillions in the same length of time, the seven colors, red, orange. vellow, green, blue, indigo and violet, being produced by the different number of vibrations per second.

Now we can plainly understand why we cannot see spirits: as the spiritual body is composed of very fine or ethereal matter, and this ethereal matter (from the very nature of it) produces such a rapid number of vibrations in a second that the vibrations do not come within the range of our vision-which is between four hundred and eight hundred trillion vibrations in a second-but are far, far more rapid than eight hundred trillions per second; and do not, therefore, affect our sense of vision, but, nevertheless, they exist. Therefore, in order that spirits may become visible to us. they must, through a chemical process or scientific operation, do that which will reduce the number of vibrations of their spiritual bodies per second to the extent that they come within the range of our vision, and then they are visible to us.

In materializing, the spirits coat their spiritual bodies over with coarser matter, so to speak, taken from the medium and persons forming the circle; and this coarser matter reduces the number of vibrations per second, thus bringing them within our range of vision. This substance which they take from the medium and persons composing the circle, is the finest matter of their bodies, similar to the matter forming their spiritual bodies (only a | nerve; this consists of several thousand micro-

to atmospheric vibrations in perfect silence. Ordinary conversation is audible only within a few feet, while powerful-voiced orators in their mightiest efforts reach but a few thousands of people.

The sense of smell is so restricted in its capacity that it fails to detect many of the most deadly poisons and causes of epidemics, and is of such slight practical service to man that patients who, through disease, have lost it entirely, sometimes say that they would not care to have it restored. It is clear, therefore, that the senses open but a few rooms in the infinite palace of Nature, and of these few they give us but feeble and imperfect glimpses. It must be admitted that the senses bring us into direct relation with only an infinitesimal fraction of Nature: we are practically shut out of a knowledge of Nature, of which we are a part.

If you strike the lowest key on a piano it produces thirty-two vibrations in a second, and the highest note will produce four thousand and ninety-six vibrations in a second. A sound produced by more than ten thousand vibrations in a second becomes more or less painful to the ear. Thus, you see, sound, electricity, heat and light are all produced by different rates of vibrations, but are all modes of motion. When vibrations are so rapid that they do not affect our eyes, they produce upon us chemical action.

Prof. Tyndall, in one of his experiments in the theatre of the Royal Society, when lecturing upon acoustics, performed an interesting and wonderful experiment, which I will relate. In the lower story of the building a piano was placed in charge of a good performer. From the sounding-board of the instrument a long deal-board was caused to pass through an intermediate room, up to the lecture-room, ending near the stage.

Where it passed through the successive floors it was clamped with india-rubber. At an appointed time the pianist began the execution of a piece of music, but as yet no response was heard in the hall. Mr. Tyndall, stepping to one side for a moment, took in his hands a harp, and bringing it forward, placed its base upon the termination of the rod which was connected with the sounding-board of the piano, when instantly the harp poured forth excellent music upon the ears of the delighted audience; and yet no person had struck it. The harp took up by sympathy and repeated every note of the piano. The wires or strings on the harp gave forth their responsive quiver and joined in the charming strains until the player, inadvertently or purposely, ran beyond the range of the harp, and then there was no response from it. Every string was controlled by its own note, but no other. Running down to the bass notes the harp-strings were motionless ; within their own range they took up and repeated the rhythm ; beyond that range they became silent once more.

It is by this same law of sympathetic vibrations that we see, hear, feel, taste and smell. Only those rhythms of energy which accord with the molecular swing of our nerves can produce within us a state of consciousness. Let us now turn our attention to the auditory

SEPTEMBER 9, 1882.

BANNER \mathbf{OF} LIGHT.

scopically fine threads of nervous fibre, which | other throughout space. Carry the necessary are arranged similar to the strings on a harp, laws of polar force and evolution into these suand these little threads vibrate through sym- persensous worlds, and you have a view of Napathy with the vibrations of the atmosphere, as did the harp with the piano. A tone excites the cochlea nerve; just as the untouched harpstrings were thrown into co-vibrations in sympathy with those of the piano of the precise pitch to which it was attuned, so each of the microscopical nerves of the cochlea, being attuned to a particular pitch, responds by sympathetic vibrations to the vibrations emanating flowers give liberty to their fragrance; delightfrom a corresponding tone, and from that tone only. These vibrations, as many in a second as those of the tones which have excited them, are transferred to a particular nervous filament, and thus the pitch is conveyed. Without giving the real capacity to all sets of nerves, since but two are really known with anything like definite accuracy, let us proceed at once to the application of the law of continuity. If the lowest number of vibrations that the human ear is capable of translating into sound be sixteen in a second, must there not, in an endless series, be fifteen unheard, fourteen, ten, nine, eight, down to one unheard; one-half, one-fourth, oneeighth, one sixteenth, and so on, endlessly, all unheard; an infinite range of sounds downward that mortal ear has never heard? Let the highest number of vibrations taken up by those little rods of corti (which are arranged like the strings of a harp) in the cochlea of the ear be thirty-four thousand in a second (this is the highest pitch possible for us to hear), must there not, then, in an endless series, be thirtyfive thousand, thirty-six thousand, thirty-seven thousand, forty thousand, forty-five thousand, fifty thousand, one hundred thousand, and so on without end, all unheard by mortals?

"The reason why" we do not hear spirits converse with each other, and with ourselves, is because their spiritual bodies and vocal organs are so constructed that the lowest number of vibrations they can produce in a second, when speaking, is far more than thirty-four thousand in a second, which is the highest number any of us can hear. Do they not tell us that our voices sound harsh and coarse to them? This is the scientific explanation why we do not hear those who are around us, talking with each other, and, perhaps, with us; they may be singing, laughing, or playing upon musical instruments, and yet we hear them not.

We have no thread-like nerves in the ear fine and tense enough to vibrate through sympathy with the rapid vibrations the spirits produce when talking. When they materialize, they simply coat, as it were, their spiritual bodies and speaking organs over with coarser matter which they take from the medium and persons forming the circle, and this coarser matter enables them, as before stated, to produce tones of a lower number of vibrations in a second, which vibrations come within our range of hearing. Then we can hear them talk. The reason they take this matter from the medium and circle, and not from any and every substance, is because it is somewhat similar to their spiritual bodies in its chemical composition.

Grander are the peals of song throughout nature than the soul can appreciate; deeper and higher the range of notes than the wildest flights of the imagination can conceive. Endlessly come forth sounds from the innermost parts of the earth to the most microscopical point of a leaf of the loftiest tree. Each atom but adds a note to this boundless universe of harmonious song.

The sense of feeling is limited to a certain range of vibrations per second, and in order to enable us to recognize their touch, spirits must perform a scientific process, which lowers the number of vibrations before they come within our limited range of feeling. Prof. Huxley has said that, were the ear so adjusted that it might hear the capillary activity in a growing field of spring, the noise would be so terrific it would injure if not destroy the organ. What must it be in a forest at the same season, or even the noise produced by the capillary activity of one's own body? It is a well-known fact that there are people who can hear much higher notes than others can, and still others who can hear lower ones. This depends entirely upon the structure of the organ. Sounds have been produced so high that no one was able to hear them. In the domain of light similar facts have been produced. All I have said about light, sound and feeling are equally true of taste and odor. Finite vibrations control them and awaken within us a consciousness of their presence in the external; while an endless range reaches on above and far, far below even what we can imagine, much less that we can recognize. Man is comparable to a musical instrument with but five sets of strings; nature, an instrument with an absolutely endless range of notes. Each chord in nature is sounding forth harmony, and man but catches those notes within his diminutively narrow range. Think of a conscious harp denying the existence of those notes of a piano so far beyond, above and below its range that they do not affect it, and you have an idea of the downright idiocy that has characterized us all in the way we have looked upon and dealt with nature. From the knowledge of the science of Spiritualism will come a power that will enable us to transform these poverty-smitten, sordid, unjust and criminal civilizations into happy and harmonious societies. where every man shall be glad in the gladness of his fellows, and for the first time feel the assurance of a universally divine paternity. This science will prove what the spiritual insight of the (senses has only dimly discerned, that nature, which now seems so inscrutable to us, so hard and unfeeling toward human hopes and desires, is the most kindly and generous of helpmates, and not a tyrannical lord ; that these outward appearances are but shadows of an inward reality which is entirely human; that these phenomenal forms and events are but the symbols of an eternal love and truth which the great spiritual sun of the universe projects and photographs upon the sensitive plates of our finite human intelligence.

ture, grander by far than the weird tales of the Orient ever depicted.

Here are actual, tangible and real celestial spheres, elysiums and eldorados. Here are places where the soul may revel through eternal ages in joy and ecstasy, and without monotony. In these grand pantheons of beauty new birds will warble their lays; strange, sweet ful nymphs and zephyrs sing their lullabies, and bring with their aroma of rich Edens the witchery of Paradise. This is no empty flight of the imagination, but a sterling, pure reality.

Is Christianity Declining!

Statistics of late have made sad havoc with the assumptions of the preachers, that all is going well with the churches. They show, on the contrary, that all is going just the other way. The question whether Christianity is on the decline in the United States has come to the front of late as a very important one for general consideration. Different writers in the New York Sun, in particular, have given it the prominence it merits. One such in Wisconsin, for example, calculates from a variety of public statistics that the diminution in the number of professing Christians is going on so rapidly in this country that, if it is not obstructed, before the end of the present century there will be no Christians at all by profession in the United States! The Sun editorially declines to go into any arithmetical discussion of the statement, but says that it may be taken to be proved that the proportionate number of Christians is declining, and the percentage of those-who are not Christians is continually increasing in this country.

The fallacy of its correspondent's reasoning is shown by the Sun to lie in his not making any allowance for the vast number of persons who sincerely and piously adhere to the Christian religion. and who adhere to it now as earnestly as they ever did. This large body of persons, it shows, must be killed off in the course of the next fifteen years; and such of their children as are regularly educated in the Christian doctrine, and attach themselves to Christian churches as soon as they have reached the requisite age, are to be disposed of in the same or some other way. The Sun inquires if there are to be no more such young Christians. Yet it is forced to admit, or willingly admits, that the number of professed Christians in the United States is steadily declining, which also means that they are not being reinforced. This of course will have to be taken as in large part the answer to the Sun's reply to its correspondent, that the children are coming forward to take the places of their parents in the churches. On the whole, the statement of the correspondent is a most impressive one.

To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1,50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my mediumship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic. it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original statements, alterations having been confined to the wording of sentences not easily translatable

THE LOST KISS.

- I put by the half-written poem, While the pen, idly trailed in my hand, Writes on—" Had I words to complete it, Who'd read it, or who'd understand?" But the little bare feet on the stairway, And the faint, smothered langh in the hall, And the eerie-low lisp on the silence, Cry up to me over it all.
- So I gather it up—where was broken The tear-faded thread of my theme, Telling how, as one night I sat writing, A faily broke in on my dream, A little inquisitive fairy— My own little girl, with the gold Of the sun in her hair, and the dewy Blue eyes of the fairles of old.
- 'T was the dear little girl that I scolded-"For was it a moment like this," I said-" when she knew I was busy, To come romping in for a kiss? Come rowdying up from her mother, And clamoring there at my knee For 'One 'litle kiss for my dolly, And one 'litle uzzer for me'?"
- God plty the heart that repelled her And the cold hand that turned her away ! And take from the lips that denied her This answerless prayer of to day ! Take, Lord, from my mem'ry forever That pititul sob of despair, And the patter and trip of the little hare feet And the one piercing cry on the stair.!
- I put by the half-written poem, While the pen, Idly trailed in my hand, Writes on—" Had I words to complete it, Who'd read it, or who'd understand?" But the little bare feet on the stairway, And the faint, smothered laugh in the hall, And the cerie low lisp on the silence, Cry up to me over it all.

New Publication.

THE GOSPEL OF LAW. A Series of Discourses upon Fundamental Church Doctrines, by S. J. Stewart, 16mo, cloth, pp. 326. Boston: G. H. Ellis, 141 Franklin street.

The discourses that form this volume were originally delivered to the Society addressed regularly on Sundays by the author, without any expectation of their publication in this form. But a local demand arose, several were printed by those who had heard them, and the desire to read and preserve all of them became so general that their revision and publication was finally decided upon. The tone of the addresses is that of the Parker line of thought, and their motive to apply the facts of science to inherited doctrines. and give a positive basis of belief and conduct in consistency with those facts. The work indicates an earnest seeking after truth : a desire to advance from old theological cribs and cabins and to boldly and resolutely set about doing so.

A barrel of gunpowder recently exploded in a tradesman's shop, in Grodno (Itussia), and as the shop stood near a Jewish schoolhouse, al-most all the scholars were destroyed. The ex-plosion is stated to have been accidental, but it was one of those accidents of which it is said they are "done on purpose." These are the days of the suffering of the children of Zion.— (! C. Uazennell. C. C. Hazewell.

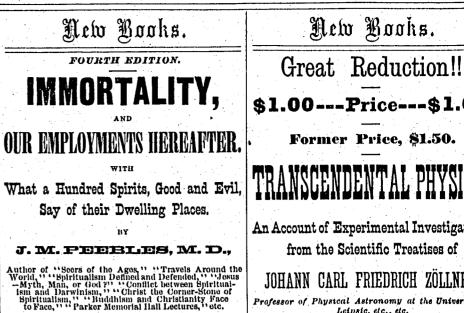
When chlorate of potash is mixed with loaf sugar, a drop of sulphuric acid let fall upon the compound will produce a brilliant flame.

The stove which warms hie Capitol at Rich-mond is believed to be the oldest in the coun-try. It was made in England and sent to Rich-mond in 1770.

*** "Winter finds out what Summer lays by." Kidney-Wort cures in Winter and in Summer. There is scarcely a person to be found who will not be greatly benefited by a thorough course of Kidney-Wort every spring. If you cannot prepare the dry buy the liquid. It has the same effect.

Lake Champlain Spiritualist Camp-Meeting. To be held at Queen City Park, Burlington, Vt., under the auspices of the Forest City Park Association. Commencing Aug. 21st, and continuing until Sept. 11th, 1852. This Association have spared no pains or expense to in-angurate a truly first-class Camp-Meeting in this State. They have already secured some of the most talented and popular speakers, as well as some of the best test, musical, independent state-writing and materializing mediums in the land.

Arrangements have been made with the Rallroad and Arrangements have been made with the Rallroad and Steambort Companies to carry passengers visiting or attend-ing this Camp. Meeting for fare one way. On picnic and excursion days there will be grand dancing assemblies at the Pavillon both afternoon and evening. We have one of the finest auditoriums in New England. Can seat from five to eight thousand people so that an ordi-nary speaker can be heard by all. Paul Brothers' Orches-tra and Cornet Rand will furthsh music during the three weeks of Camp.Meeting. Also a good choir, under the charge of Mrs. Minnie D. Emerson, of Philadelphia, has been engaged.



This large volume of 300 pages, 8vo,-rich in descriptive phenomena, lucid in moral philosophy, terse in expression

and unique in conception, containing as it does communica-tions from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized worldranks as the most interesting and will doubless prove the most influential of all Dr. Peebles's publications. This volume contains twenty-one chapters, and treats of The Nature of Life.

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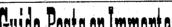
CONTENTS.

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CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S. CHAP. 1,-Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its

ends in view and sealed together. CHAP. 2.-Magnetic Experiments. Physical Phenomena. Slate-Writing under Test Conditions.

CHAP. 3.-Permanent Impressions Obtained of Hands and Feet, Proposed Chemical Experiment, Slade's Ab-normal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Beings.

CHAP. 4.-Conditions of Investigation. Unscientific Men of Science. Slade's Answer to Professor Barrett.

CHAP. 5.-Production of Knots in an Endless String. Further Experiments. Materialization of Hands, Disappearance and Reappearance of Solid Objects. A Table Vanishes, and afterwards Descends from the Celling in Full Light.

CHAP. 6.—Theoretical Considerations. Projected Ex-periments for Proof of the Fourth Dimension. The Unex-pected in Nature and Life. Schopenhauer's "Transcendont Fate."

CHAP. 7.-Various Instances of the so-called Passage of Matter through Matter.

CHAP. 8.-The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Frieso's and Professor Wagner's Experiments in Confirmation of the Author's,

CHAP. 9,-Theoretical; "The Fourth Dimension," Professor Haro's Experiments. Further Experimen of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance.

CHAP. 10.-An Experiment for Skeptics. A Wager. Slade's Scruples. A Rebuke by the Spirits. An Unexpected Result. Captions Objections.

CHAP, 11,-Writing through a Table. A Test in Slate-Writing Conclusively Disproving Slade's Agency.

CHAP. 12 .- A "Fault" in the Cable. A Jet of Water. Smoke, "Fire Everywhere," Abnormal Shadows, Ez-planation upon the Hypothesis of the Fourth Dimension, A Séance in Dim Light. Movement of Objects. A Luminous Body.

CHAP. 13.-Phenomena Described by Others.

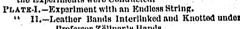
APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Exraordinary.

APPENDIX B.-Evidence of Samuel Bellachini Court Conjurer at Berlin.

APPENDIX C.-Admissions by John Nevil Maskelyne, and other Professional Conjurers. APPENDIX D.-Plate X.

LIST OF ILLUSTRATIONS. FRONTISFIECE. .- The Room at Leipsle in which most o the Experiments were Conducted.



In every point of space lies the possibility and probability of a limitless series of conditions. Where the world now is, may be, for aught we know, an endless series of worlds, real, tangible and solid as the one we now inhabit. Objects that adapt themselves to our consciousness as solid rock, may adapt themselves to other consciousnesses as anything else conceivable. Objects that do not affect our consciousnesses at all may be as solid diamond to consciousnesses who have developed with such an adaptation.

Such are actual possibilities of the case as seen by the light of the combined facts of the various departments of science. This law of continuity, taken with the known facts of physics and psychology, forces upon us, in spite physics and psychology, forces upon us, in spite of all opposition, an infinite series of worlds and universes lying within the very heart of each who was not unhappy.—Junius.

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into good English.

Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility.

I appeal to my friends all over the country. and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled when the book is brought out to receive it at \$1,25 per copy. After the five hundred names have been obtained, the book will not be sold at less than \$1.50 per copy.

I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1,00, as soon as one hundred and fifty subscribers have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hundred and fifty names have been obtained the price will be \$1,00 per copy. As these lectures have been electrotyped at great expense to the publishers. I make an appeal to my friends everywhere to subscribe for these discourses. for whose appearance in book-form so many have expressed a desire.

I wish to assure my friends that no act of theirs can be a greater kindness and compliment to me than their application, to Messrs, Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2,15-a material reduction from the price after publication. There are surely five hundred persons in the United States who will precipitate the publication of so inestimable a work as Allan Kardec's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual literature.

Owing to various circumstances I request that no one will write to me about these volumes except through the "Banner," in which paper, with the consent of the editors. I will answer any open letter they print.

Trusting to the kindly coöperation of my numerous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity, W. J. COLVILLE.

10 Thomas Carlyle wrote as follows fifty years ago to one ambitious of achieving literary renown: "As to writing, for the present I will neither advise nor dissuade you. If you have any heartfelt interest in any literary matter, any idea that gives you no rest until it be uttered, commit it to paper, and, if circumstances favor, to the press, the sooner the better. Only if you have no such interest, no such idea, do not in any wise regard it as a misfortune (most probably it is a blessing, for the

sweetest of fruit is longest in ripening), but simply as a sign that your vocation as yet is not to impart, but to acquire."

Charles of Mission, Stringer, Enterson, St. Finadespina, has been engaged. We have one of the best (if not the very best) beaches for bathing, boating and fishing in New England. Queen City Park is situated on the shores of the beautiful Shelburne Bay, about two miles from Burlington, on the Rathand Di-vision of the Central Vermont Railroad.

vision of the Central Vermont Raffroad. Those wishing to secure lots or tents, and have them ready for occupancy, should notify S. N. Gould, West Randolph, Vt. DR. E. A. SMITH, President. DR. S. N. GOULD, GEO. A. FULER, LUCIUS WENN, Vice-Presidents. O. G. BUGDRE, Secretary. East Barnard, Vt. A. F. HUNDARD, Treasurer.

Sunapee Lake Spiritualist Camp-Meeting.

 Sumapee Lake Spiritualist Camp-Meeting.
 The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Biodgett's Landing, Newbury, N. H., commencing September 3th and closing September 25th. The pienle days will be September 12th, 14th, 15th, 19th, 21st and 22d. On these days there will be a concert of half an hour previous to the morning service by the Suma-pee Rake Cornet Band, and the Sumpero Lake Orchestra will furnish music for thedancing afternoons and evenlugs. The services of the following speakers have been secured: Dr. H. B. Storer, of Boston: Geo. A. Fuller, of Dover, Mass.; Joseph D. Stilles, Veymouth, Mass.; Miss Jennie B. Hagan, South Royalton, Vi.; Mrs. Emma Paul, of Morrisville, VI.; Dr. I. P. Greenleaf, of Boston, Mass.; Mrs. Addlo Stevens, of Claremont, N. H.; Mrs. S. B. Woods-Chuddock, of Concord, N. H.; and prohably Mrs. Fannio Davis Smith, of Brandon, V., and Mrs. Anna M. Twiss, of Manchester, N. H. The celebrated mate-rializing and physical mediums, William and Horatio Eddy, have proinised to be present during the entire incet-ing. The restaurant will be managed by Mr. and Mrs. Lorenzo Worthen, of Manchester, caterers. of twenty years' experience. They had charge of the restaurant at this camp-meeting two years ago, and gave universal sat-isfaction. Offen any le obtained by addressing any of the officers. Goo. A. FULLER, Dover, Mass., *President.* V. C. BROCKWAY, Newbury, N. H., Scentery and Treasurer. officers, GEO, A. FULLER, Dover, Mass., President, V. G. BROCKWAY, Nowbury, N. H., Secretary and Trasurer, GEO, W. BLODGETT, Newbury, N. H., Committee on Grounds.

Spiritualist Convention

Spiritualist Convention At Capitol Hall, Montpoller, Vt., Friday, Saturday and Sunday, September 22:1, 23d and 24th, 1832, under the aus-pices of the Vermont State Spiritualist Association. This Convention, coming as it does after the close of the camp. meeting scasson, and with the large number of speak-ers which will be in attendance, cannot fall to be one of the most attractive meetings of the summer. Capt. II. II. Brown, of Williamatic, Ct., an inspirational speaker of mare power and ability, will be present. Also Mr. Edgart W. Emerson, of Manchester, N. H., and Mrs, Gertrude B. Howard, test mediums, will give public Scances. Mrs. Edmar L. Paul, of Stowe, Mrs. Fannie D. Smith, of Brandon, Mrs. L. S. Manchester, of West Randolph, Mr. A. F. Stanley, of Lelcester, and Mrs. Sarah A. Wiley, of Rockingham, will be present, and other speakers and me-diums are expected. Good music will be provided by Mr. Ripley, of Montpeller; and the usual courtesy will be ex-tended by the rahlroads. Good accommodations at the Bishop Hotel and Americau House at \$1,00 per day. Horse-keeping, 50 cents per day. W. H. WILKINS, Sceretary, Lebanon, N. II.

A Liberal Lengue Convention and Spiritualist and Secular Camp-Meeting Will be held at Tama, Tama County, Iowa, September 7th, 8th, 9th and 10th. Let all who can, bring tents and other camping accourtements. For such as do not have them, accommodations will be found among the friends and at the hotels of Tama and Toledo. We shall be pre-pared to supply table substantials and delicacles at teason-able rates. Turn out, all friends of Liberty, and let us have a meeting worthy of our cause. For particulars ad-dress the undersigned at Norway, Benton County, or E. S. Beckley, Tama, Tama County, Iowa, The speakers en-gaged'are: Mrn. H. S. Lake, of California; Dr. Juliet H. Severance, of Milwaukee; Col. M. E. Billings, of Waverly, Iowa; Nettle Pease Fox and D. M. Fox, editors of the Spiritual Offering. Ottumwa, Iowa; M. Farrington, Pres. I. L. L., Denver, Iowa; and W. F. Peck, of Cali-foria. E. C. WALKER, Sec'y.

Spiritual Grove Meeting.

There will be a meeting of Spiritualists September 9th and 10th (Saturday and Sunday), on the proposed camp-meeting grounds at Brady's Lake, three miles west of Ravenna, Portage County, O. Let all in favor of a camp-meeting in Northern Ohlo be there to express their views. O. P. Kellogg and other speakers will address the meeting. By order of Committee. A. UNDERHILL, V. P.

The New Hampshire State Spiritualist Associa-tion

tion Will hold its quarterly meeting at B'odgett's Landing, Newbury, N. H., in connection with the Lake Sunapce Spiritualist Camp-Meeting, on Friday, Saturday and Sun-day, September 22d, 23d and 24th. An interesting and profitable season is anticipated, and a full attendance de-sired. By order of Board of Managers. E. J. DURANT, Chairman.

an had been a state of the stat

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a bar binger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves by the Bible that we are immortal and that w are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

Now woman, were she not upheld by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rohukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the prob-able results of her convictions.

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LIGHT. BANNER \mathbf{OF}

Message Department.

4

Public Free-Circle Meetings (7) Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, overy TCREDAY and FRIDAY AFTERSION. The Hall (which is used only for these scances) will be obsen at 20 clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress antil the conclusion of the scance, except in case of absolute necessity. The pub-lie are cordually invited. The Messages published inder the above heading indi-cate that spirits carry with them the characteristics of their carth-life to that beyond - whether for good or evil-conse-quently those who passfrom the earthly sphere in an unde-reloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by pirits in these communs that does not comport with his or her reason. All express as much of truth as they perceive.

her reason. All express as much or truth as may precedent no more. The tissure armest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. This appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the altar of Spiritual-ity their floral offeriogs.

Miss Shelhamer wishes it distinctly understood that she (Miss Shemamer Wisnes it institution interferences and sub-gives no private sittings at any time; neither does she ro-ceive visitors on Tuesdays. Wednesdays or Fridays.] Berleters of inquiry in regard to this department of the Banner should not be ad freesed to the medium in any case. LEWIS B. WILSON, Chairman,

SPERET MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Scance held June 23d, 4882 .--Children's Day.]

Invocation.

Invocation. Oh, dear Father above ! the affections of our hearts flow out to thee like sweet waters that are pleasant in thy sight. We bring to thee our grateful praise for all the beautiful blessings which then hast bestowed upon humanity, chief among which we may mention that delightful communion of souls, that intercourse be-tween the inhabitants of the world of spirits and those who dwell upon this terrestrial ball. We praise thee for this beautiful day, so full of sweetness and of glory, type of that etermal day whose sumshine-shall eventually stream unto every soul, lifting it above the clouds and darksome conditions of earthy life unto the full glory and radiance of a per-fect experience. We bless thee that up angel ones can and do return to mortal life, bearing their mes-sages of good cheer, their tidings of hope and consola-tion unto weary hearts incased in flesh. We praise thee for the sweet little children of both sides of life, Oh i may hey be given strength and power to unfold all the beautiful attributes of being within them; may they be brought upward and onward until they reach the purest, sweetest plane of existence; may they be eause they know not where their loved have gone. And, oh i ye sweet spirits of the Summer Land, we bring to you our love and our praise; we thank you for all the hator you have accomptibued in understand-ung the labor in darkness or who pant in misery be-cause they know not where their loved have gone. Oh, dear, Father above ! the affections of our hearts the curtains which have so long hung between the two worlds and displaying to mortal sense and understand-ing the land of light that lies just beyond. Oh I cease not in your efforts for the good of binnanity, panse not in your mission of well-doing until all hearts upon both sides of existence are made happy and free, until all spirits, wherever they may be found, are brought up-ward from any low condition of being to a happler and more pleasant plane of life, until each mother and each father here upon the mortal side shall hear in spirit, if not by the external sense, the footsteps of the loved ones upon the stafr, and hearing and under-standing, shall know that the loved ones gone before are not lost, neither dead nor sleeping, but that they live forevernore in the tender care and keeping of guardian angels and of the good Father, only to grow in love, innocence and purity forever and for aye.

Lillie May.

Lillie May. Like those who are to communicate to you to-day I passed from the body at a very early age; but as years have elapsed since that time, I could not perhaps, were I in the form, call myself a child; yet in the sweet Summer-Land where I dwell I am looked upon somewhat as a child, and I consider myself one of the children who are to learn all the lessons which it is pos-sible for them to understand. To-day I have been given charge of those little ones who are to come to you, and it will be my privilege and enjoyment to assist them in taking control of the medium's organism.

the medium's organism. Before giving place to those present I wish to say that it has been decided by the members of our band that those children who are to mani-fest in your circle to-day shall be children who

can see what they 're doin' and they do n't know it. There's some fun in that, 'cause you see when little boys are here the people won't let 'em see all that's goin' on. They did n't some-times when I was here. My mother used to say, "Little pitchers have big ears," then she'd say, "Run right out, Bertie, and play," and then she and some other woman would have lots of things to say, and sometimes lots of good things to eat, too. I didn't get in those times—not always. too. I didn't get in those times—not always. But since that time my mother went away to the spirit-world, and then preity soon I went too. I got what you call a big cold. I guess it swallowed me all up, and then I got out pretty quick. I was only sick just a few days, then I went out of—well, of the body—that's what you say, ain't it? and when I got there I saw my mother, and we have jolly times. That feeling don't get over as I thought it would.

would. My name is Albert Johnson, but everybody calls me Bertie, so I'm Bertie Johnson. I want to come back, not to my mother, 'cause she don't live here, she lives with me. I've got an don't live here, she lives with me. I've got an auntie here that lives somewhere around, I don't know exactly where, and I've got a papa here, but he's been movin' away. His name is Henry, and we used to live in Boston, 'way up to the South End. After, oh ! a good while, he moved away, went off to find some work, 'cause he fold my auntie that in this city he could n't for the south end have been up in the south of the he told my auntie that in this city he could n't feel contented, and he must go away. He writes letters to her. She's his sister. I want her, when she writes to him—yon're goin' to put what I say in the paper, ain't you? [Yes.] That's what my mamma said you'd do. After you get it in the paper I want my auntie to put it in a letter and send it to my father and tell bin wohen and I more lead with end and im mother and I come back and send our love. Tell him we're' havin' a nice time goin' around Tell him we're havin' a mee time gon' around and seen' lots of places, and I do n't go to school now, 'cause my mother's my teacher, and we get along splendid. By and by we're goin' to come and take him off with us, and then I guess he won't feel so uneasy, will be? I'm goin' to just hold on till I tell everything I want to, for I've go in and they eavy to usb up out flow just hold on till I tell everything I want to, for I've got in and they can't push me out. [How old were you?] Eight. I don't know how long I've been gone; three or four years, I guess. I know I've been growing since then. Do you know what my auntie will probably say? She'll say I'm just the same little chap that I ever was; that is, if she don't think it's "all the devil"; but don't say that, if you do she'll think it is the old fellow sure, and I don't do to put ideas into folks' heads, because if they get there they 'listick. Oh ! you want to know my auntie's mame, don't you? [Yes.] Well, her name is Mrs. Mary Watson. Now I'll go. Good-by.

Bessie Spurr,

[How do you do ?] I—I do n't know, I guess I'm all right. I've been asleep. What are you doin' here? did you know I was comin ?? [We knew some little ones were coming.] Oh ! is that the reason you had the flowers all around ? [Yes.] Aint you good? I guess I do n't know much—I do n't know much, I doesn't, truly. I've only been away from my mamma a little while, only a little while. Let me see, since last winter—no, it was n't winter, it was when the rains come to bring the flowers. I want to the rains come to bring the flowers. I want to go right home to my mamma, 'cause I was her littlest girl. Did you know it? I want to send lots and lots of love to mamma and papa, and lots and lots of love to mamma and papa, and all, and tell'em we're havin' a pleasant time in the spirit-world. Is that right? [Yes.] I isn't goin' to school yet, but by-and-by, when I gets a little older, I is goin' to try and learn lots and lots, so as to be a smart girl. Is that right? [Yes.] My name is Bessie Spurr. My mamma's is May, and my papa's is Edward. Oh, dear 1 what lots I have to tell. It's got something inside after that, its the tail end letter-the lady says it's the last letter of the A B G.

in the straight away that her baby had n't gone off. I've been trying to tell her ever since. Now will she know? That's all. Oh I von with lake with the event since. Now will she know? That's all. Oh I von with a way long ago, that mamma do n't know, but who have an interest in her, send her their love. I have my Eddie with me, and we are growing up together. I take care of him with muntie, and we are in the body, and we are with the mamma for the flower-world. Good-by.
Albert Johnson.
I don't feel good, but I'm goin' to talk in a minute, just as soon as I can feel good here, 'cause the lady said it would only be one plunge and then it would be all gone. It's just like diving off the wharf. I want to go home so my folks will know I'm there. I don't see much fun in hangin' around and not havin' anybody know you're there ; but when you do, you'. There's some fun in that, 'cause you see what the 're doin' and they don't know it. There's some fun in that, 'cause you see when little boys are here the people won't let' em see all that's goin' on. They did n't some times when I was here. My mother used to say, "Little pitchers have big ears," then she 'd say. which will be soon; and she must not feel that he has gone away. That is for him; now I am going to speak for myself, wouldn't you? I think you are real good to open this place for the spirits to come.

I want to say that I've got a great big grand-pa here, on the mortal side, and I think he used to want to call me Minnie, and then there were pa here, on the mortal side, and I think he used to want to call me Minnie, and then there were others who wanted to call me May; but my nice, good, splendid grandpa, who came over a little while ago, he called me Mamie; and so I guess you may call me Mamie, too. I've got two names. I was named after my two grand-mas and my two aunties; but I've only got two first names and one last one—I'm Mary Emma. I want you to put me down Mamie Wheeler. I've got a grandpa here in the body. My three aunties, his children, want me to give their love to him and say they are trying to help him whenever they can, and bring him influences of peace. There's a real nice lady over here in the spirit-world, and she wants me to give here love to grandpa, and to tell him Hepsy sends her love and is waiting the time when she will meet him and Sammel and Mary and all the dear ones in the spirit-world. My papa's name is George A. Wheeler. [Where did you live?] In South Boston. Oh, I want to speak about the call it *tat*—I could n't say it plain; it was so nice; it seemed to know everything. After I went away grandpa used to give it nice steak. nice: it seemed to know everything. After I nice; it seemed to know everything. After I went away grandpa used to give it nice steak, and when grandna told him not to give that good meat to the cat, he said that as long as that cat is here it shall have the best. That was 'cause "Mamie "likedit. Something awful happened to the cat after a while, and my auntie felt so bad she cried. I saw her. I used to see a picture of kitties, too, that I liked. It was on the wall. was on the wall.

was on the wall. When I went away I was ever so little; now I'm quite a big girl; my mamma felt so bad she did n't know what to do, and she turned to my splendid grandpa and said, "I want my baby," and he just put his arms right round her and talked so nice, and said, "The angels have your baby now." Oh, he was so good! We all love him ! I want to say something more, then I must go. When they were going to lay my lit-tle body away my grandpa, this one who is here to day, said : to day, said :

"Farewell, then, for a time, farewell, Pride of my heart! It cannot be that long we dwell Thus torn apait; Time's shadows like the shuttle flee, But dark howe'er life's night may be, Beyond the grave l'il meet with thee; Little Sunshine!"

Because, you know, I was mamma's sunshine, and grandpa wants ne to say he has met his sunshine, and he will look after her and Eddic

and all the dear ones until mamma meets us in the spirit-world. I want to say I love my papa so much, too, and I saw him, oh, ever so long ago, and he wanted his little girl so bad he cried-it was when he carried away out of sight something he used to put me in. I'm nine years old now; this is my anniversary day on the earth-side, auntie says. Now I've got through. Good-

Mary Carrie Dunn.

[To the Chairman :] Please may I tell my story too? [Yes.] Well, I came with that little girl, because she's my cousin, and her grandpa is my grandpa, and he thought it would be nice to bring us here to-day, and the good lady said we might have the opportunity. I was a little baby when I went away, but I have grown since then, and I'm now larger than Mamie is; in the spirit.world hereause I'm more then a year spirit-world, because I'm more than a year older. I want to send my love to my papa, oh ! older. I want to send my love to my papa, oh ! he's just a great big papa, and so nice, and to my dear, dear mamma. I want to say how many times 1 have come back to their home since I went away a liftle baby, and tried to bring them something, so they would know I was there. My papa thinks sometimes his Car-rie is with him-and I am. I want him to know I am growing up there at home, with Charlie and the little one that came after I went away. I think L have cot two lives, do n't you? I am and the little one that came after I went Charne and the little one that came after I went away. I think I have got two lives, do n't you? I am just like my cousin in some things, and in some things I am different. I'll tell you all about my name: I was named after my two grandmas-one is here, and one is in spirit-world is a big grandma I have got in the spirit-world is a big grandma. She sends her love to my papa and wants him to know that she watches over him and " the girls." She says I have got a little cousin in the spirit.world. He came there after I did. He can't come and talk, but he's been there a few years; he wants to send his love to his mother. Ilis mamma has gone through lots of trouble. I think her name is like my name and like grandma's name; I think it is. She's my papa's sister. My little cousin sends his love to his mamma; and I want to tell her that love to his mamma; and I want to tell her that grandma is taking care of him and bringing him grandma is taking care of him and bringing him up to be a nice boy, and so we are happy to-gether. Then I ve got a big cousin; and he's a cousin of the little boy. He would like to have mo send his love to his mother, and to his father too, and so 'll do it. I do n't think I 'll stay any longer now, only to say that I sometimes try to go to my mamma and make her know that I'm there, and that grandpa says he is working all he can to make her realize and understand that spirit-life is actual; that it is a tangible existence, and that actual, that it is a tangible existence, and that those who pass out of the body are not extin-guished in the twinkling of an eye. He will ha-bor and labor till that work is accomplished, for he considers it a good work, and he 'll try and carry it on. Next time, perhaps, he can give something more that he wants to say. My papa's name is Thaddeus C. Dunn. He lives in Borton Highlouds and is an engineer. Boston Highlands, and is an engineer. I think my full name is Mary Caroline Dunn—but I am my full name is Mary Caroline Dunn—but I am just Carrie. When I was a little bit of a baby, going round on the floor, I got my hands all black, on a ket-tle or something, and made a mark on the side of the room, down low, and my papa did n't want it taken off, because "his Carrie left it there before she went away to heaven." He moved after that, and so I do n't know but that he has forgotten all about it. I took sick and died : it was in the summer he has forgotten all about it. I took sick and died; it was in the summer; my mamma had been away with me just before. I'm glad I went to the spirit-world; because it's beautiful. My big grandma took me, and cared for me, too. She went away a few years before I did-a very few. Oh ! I saw the flower, which my auntie said was a double hollyhock; it looked just like a rose. I was there, and my little body was there. That was only the dress I outgrew. Good-by; I am very much obliged. I am very much obliged.

great sight better than learning to spell and don't care anything about that. Then, some times, we go off into the fields and hunt for little smooth stones, and queer kinds of leaves, all different ones, no two alike, and he tells us what laws govern them. When we have got a whole handful we take them home and do what-

whole handful we take them home and do what-ever we're a mind to. We have lots of such times, and I tell you it's just the school to go to; not much like the schools you have here. There's only two more besides myself in our class; we do n't have such big classes as you have here, because my teacher says he could n't do justice to so many. When I was here I lived in Maplewood. Do you know where it is? It's only a little ways from here. The place I live in now is called Lilyvale, because there's so many of those flowers-lilies-growing all around it. Our houses are round, and not shut in like those here, but are open on all sides. Vines run up the posts, or rather the pillars, and round the top. That is where we live, and we just have

the posts, or rather the pillars, and round the top. That is where we live, and we just have jolly times, boss times. My teacher don't let us hear such words in the spirit-world, but it's kind of fun to come back and say them. My mother's name is Isabella. My throat is all well now. Are you a doctor? [No.] I don't like doctors very well. [Nor do I.] There's where you are right. They give you nasty stuff to take down your throat; it burns and makes you feel horrid, and don't do any and makes you feel horrid, and don't do any good any way, at least it did n't do me any good, for I popped out. But no matter, I've got through now. I send my love home, and I want to tell them I'm going to try and be a good boy. I'm always good. Good-bye.

Annie Bates Graves.

I have been here once before. I am quite a large girl now, and perhaps you would not class me with the children if I were to present myme with the children if I were to present my-self in my spirit-form; but I passed away while a very little child. To-day is my birthday— that is, my mortal birthday—and the friends here very kindly consented to let me come, that I might send my love to my dear, darling mamma. I want to tell her that she is just the same to me that she was when I was small same to me that she was when I was small; that she is and ever will be "my dear, darling mamma." That is what I used to call her when l was here. Grandpa Gaylord sends his love and says he seeks to care for her, and that many times he returns bringing an influence to make her feel more contented, restful and happy, and that he will ever do so. Uncle George in the spirit-world—I call him "uncle," but he is not really an uncle-sends his love to mamma, and assurances that he is guarding and caring for her. Winnie and Jeanie send their love, too; they are smaller than I am, but their love, too; they are smaller than 1 km, but Jeanie has been with me a good many years. They would come, but can't, so they send their love by me. I wish my pretty papa to know that I am always his little girl, and that I look after him and try to help him. Uncle Herbert helps him, and thinks that by-and-by he can bring him material assistance by aiding him in earthly affairs more then he has been able to bring him material assistance by adding him in earthly affairs more than he has been able to do before, and that he will be able to work so powerfully that papa will understand and real-ize the presence of his spirit friends more clearly. I only came to give a short message, but I thank you for letting me come to send my love to my mamma and papa, and to Pedden where my hyperbar Ereddie and is for away -he's my brother Freddie, and is far away with papa; mamma is nlone. My name is An-nie Bates Graves, but I am called "Nannie." My mother's name is Anna, and she lives in Boston. I always like, if I can, to come to her on the "23d of June," because it is to her a "sa cred day." Tell her she will never be all alone, for her spirit-friends are with her every day.

Willie Barstow Bates.

Willie Barstow Bates. [To the Chairman.] Please may I come a lit-tle minute? [Certainly.] I lives in Newton. I be a little boy. I am just about five years old, somewhere round there. I was n't four when I died. I died, I did. I shut up my mouth and my eyes and breathed no more, and then I was "dead." That's what they said ; but I opened my eyes again, I did. I opened my eyes in a pretty place, and a kind, pretty lady came and said, "Come, dear, I 'll take you to a beautiful home." Then I went with her and she took me to a pretty house, roses all round it (the roses wa'n't growing here then), and I was so glad to see the flowers that I did n't cry any more. I found some little boys and and I was so glad to see the lowers that I did n't cry any more. I found some little boys and girls, and we played together, and then I came back to my mamma, and she felt so bad because her little boy had gone away, she did. When I found how I wout night up to be and mut my

SEPTEMBER 9, 1882.

ows and bring only the sunshine of peace. Please call me LITTLE GOLDEN, and my medium will know who I am. She reads your paper.

Here comes JOHNNY MCARTHUR. He and Lotela are great friends. He wants to send his love, and his marm squaw wants to send his love, and his marm squaw wants to send hers too. They are trying to help him along, and all will work out beautifully by and by; the spirits will can power oud strength to work as they They are trying to help him along, and all will work out beautifully by-and-by; the spirits will gain power and strength to work as they desire, but not till after the summer. He says: "Tell him I was very anxious to come on the nineteenth, my birthday, but I did n't have the opportunity—the day he steamed away. That is why I send my love and greeting now; it's only a birthday remembrance. Tell him that that day and the twenty-fourth of March will always be kept fresh in my memory. I remem-ber the March day because it was one week be-fore the spirits' day; that is, our day, the anni-versary. The first anniversary day of the spirits that I passed in the spirit-world brought the first sunshine and gladness to me that I realized, for I just then began to feel contented and happy away from my earthly home. Tell him we are well and send our love, and mamma says, her blessing, also. We will be with him frequently this summer; he will gain physical strength, but will not develop medial power to any extent."

any extent." PEARLIE and MINNIE thank the lady for the beautiful flowers, emblematical of purity and peace. They assure her that they will assist her always in her earthly labors and her mun-dane experiences. DAISY and VASHTI are here and send their

love, Colby brave, to you. They are having a grand time trying to help the spirits. And I want to tell the people that the first spirit, Lillie May, who came was my medy's own

spirt, Linne Mit, who canno was my medy sown sister, and she came to give cheering words of love to her brothers and sisters, 'cause this day is the first anniversary of their mother squaw's entrance to the spirit-world, and she wants to make them happy, not sad. Lotela thinks the pale faces would like to know. Good moon.

[Report of Public Séance held June 27th, 1882.] Questions and Answers.

CONTROLLING SPIRIT. - Your questions are

CONTROLLING SPIRT, -- 1 our questions are now in order, Mr. Chairman. QUES.--[By Mrs. Caroline Thompson, East Norton, Mass.] Has the perihelion of the plan-ets--which has caused such disturbance every-where--reached its height? If not, how much greater will the changes of the atmosphere be, and when will it reach its height?

Ans.—The present position as well as the movements of the planets indicate that the at-mospheric disturbances, such as have occurred during the last two years, will continue to take place during the next five years; but we do not anticipate any occurrence of a more serious nature in this connection than has already been nature in this connection than has already been experienced. Undoubtedly catastrophes of a physical nature, outside of the domain of at-mospheric disturbances, will occur during the next five years—those things which you call ca-lamities, which engender danger to even human life—and yet when the five years shall have rolled away you will perceive that not only the atmosphere, but the entire nature of this plan-et, or of those portions of the planet which are inhabited and ensy of access will have underinhabited and easy of access, will have under-gone a change for the better; one that will

prove to be of benefit both to vegetable growth and to human life. Q.—Can a spirit who has just entered the spirit-world see and converse with friends who have progressed to the seventh sphere?

have progressed to the seventh sphere? A.-Spirits, when communicating with mor-tals, express themselves in a variety of ways; consequently one spirit in speaking to you of the sixth or the seventh sphere, whichever it may be, would indicate a condition of mind; while another intelligence would indicate by the term of longity. The spirit would have its forward and a locality. The spirit world has its towns and its cities, as has this world of yours, and spirits insy migrate from one locality to another as conditions will allow. A spirit who has been in the spirit-world for some time, and has trav-eled from one place to another, would be able to communicate with its friend who has but to communicate with its friend who has but recently entered the spirit-world. If, by the term "seventh sphere," your correspondent means the seventh spirit-world (for there are worlds beyond worlds), and that the spirit of whom she speaks has passed from one world to another until it has reached the seventh from the carthly sphere we reply that the spirit the earthly sphere, we reply that the spirit-friend who recently entered the eternal world will not be able to come into personal commu-nication with that friend who has traversed the various worlds intervening between this and the seventh, but will be able to communicate

fest in your circle to-day shall be children who lived in Boston or vicinity during their brief mortal careers; not that we would debar any i child from coming who could possibly take con-trol, but because it has been said by many re-siding in this city that the children, as well as other spirits who control our medium, lived while in the mortal at distant places, and they that is should not be so. We know very well that varies at distance complain that many that parties at a distance complain that many spirits purporting to come, say they formerly lived somewhere in or near Boston, and those have been cognizant of the facts concerning those things of which they speak. However, under the wise jurisdiction of the spirit-band, you will to day receive messages from those who resided in or near Boston during their mortal lives.

mortal lives. While present I wish to send the love of my family to my brothers and sisters who are here in the body. I wish to say that we are all with them; that we come with our influence and power; that although individually they may not hear from us frequently, yet we wish them to realize and fully understand that our pres-ence is not apart from them, but that we still continue to guide and care for them; and that our love is extended over each one. Para and continue to guide and care for them; and that our love is extended over each one. Papa and mamma both send their love; they are happy in the spirit-world, because it brings them so many new advantages and opportunities which they had never before received, and because their life is made so pleasant and sweet. Each one sends greeting and affection; but I will not tarry to name them all. I am Lillie May, a member of the medium's band.

Lottie Sanby.

[To the Chainman:] You do n't know me. [1 am very glad to greet you.] Do you know my papa? [No.] My papa feels all alone—I thinks so, now his little girl is gone away. I only went to mamma. Mamma takes care of me now. Do you know me? Did you ever see me before? [Will you give me your name?] Lottie Sanby. I is 'free years old. Mamma's Lottie, too, she is. She is with me. She goes away a long time ago, when I was a baby, but I did n' go only just a little while ago—just a little while. But mamma wants me to send love to papa, her love along of mine, and say we is gotong time ago, when I was a oney, out I un it is go only just a little while ago-just a little while. But mamma wants me to send love to papa, her love along of mine, and say we is go-ing to come and see him heaps of times. Aint that right? What place is this? [Boston.] Well, 1 lives here, but I mean what place is this? [The Banner of Light Circle-Room.] My mamma bringed me. She found it 'fore I come over. My mamma is a real nice, pretty lady, and she does n't look no older than a young lady. You want to know my papa's name? [Yes.] Will you tell him all about me if I tell you his name? [Yes.] Will you? Well, it 's William Sanby. The lady who talked before me says to say that I belonged in Boston. Now will my papa feel better? Will you tell him his little girl wants to come and talk to him somewhere, and mamma does too? She says if he'll go somewhere so we can talk, he'll feel nice, and so will we. Now I go.

Ruthie May Williams.

Ruthie May Williams. [How do you do?] I's pretty well—I thinks I is. Did n't you want to see me? [Yes, in-deed.] I come a little ways to see you, 'cause I want my mamma and my papa to know all about me. Is that right? I was my mamma's baby. I was more 'an two, I was n't 'free. I guess I'se most four now. I'se over 'free-I was n't 'free when I was here, I know; but I 'se going to ask the lady all about it. Will that do? [Yes.] She says I went away about six-teen months ago. You got that? Oh, dear ! Oh! I does n't feel so good as I did. It's so hot. Now, you got everything I told you? [Yes.] Well, I'se going to tell you some more. I want to send my love to mamma. I want to go right straight home and carry her lots of

lady says it's the last letter of the A B C, Edward Z. Spurr. I'se four years old. Well, I guess I'll go and let some one else come. There's lots and lots all around, but they can't all come. [Where did you live?] Oh ! didn't I tell you? Well, I'll ask the lady so as to get it all right : Auburndale.

Johnny Harmon.

Johnny Harmon. The people said I could come in now. I'm real glad 'cause I tried to come once before--well, I wasn't pushed out, but I got shut out, and I did n't like it. Do you want to know all about me? Well, there's lots of things I'm not goin' to tell you. My name is Johnny Harmon, and will I tell you something more? [Tell all you wish to.] Well my name is just like my father's name. Ilis näme is John II. Harmon, Aint that good? Well, he's with me in the other world. He went away before I did, be-cause he's heen gone outen good while. Wall cause he's been gone quite a good while. Well, I've been gone quite a long while, I have. My mother's name is Maria. Her last name is just like mine. Father and I try to come back and pop around, now and then, and when we do, I guess mother don't feel so bad. She feels awful bad sometimes, because she's all alone; she hasn't got any more children. When I shut my eyes and went off, I saw father, and he told me

that he had come after me and was going to take care of me till I got to be a man, and then I could take care of those who need looking after. So we've been like that ever since. Father tried to come back and speak, one time, where the spirits talk, but they didn't do very well so he didn't come. He said he'd better stay away if he couldn't come good. I wish they'd all do that and let the little folks come. Then father came to see the man that has charge of this place, and he got me a chance to come and send his love, and speak for myself, too. So he wants to send his love home, and to send his regards and remembrances to all his friends; to his friends in Prattville, Chelsea, and in other places; that is where we belonged, that other places : that is where we belonged, that is where I belonged, and thank them for their kindness both before he went away and after-ward. He wants to tell them that he's all right, we are all right, getting along nicely and shall be happy to meet them by-and-by. He wants to say that he has been trying to influence mother—Maria, he calls her—that he did take care of her that he always will try to take care of her, and that he has been doing all he could for those left in the body. He has been trying to learn all he can, and will still continue to ac-quire all the information he possibly can so quire all the information he possibly can, so as to be of more assistance to his friends by

and by. That is all he has to say. I was a good deal over seven when I went out. 'I'm about ten now. I'm getting to be a big fellow. One of these days I shall be big enough and strong enough to do something. I do n't think I shall "set the world atire." Good-by.

Mamie Wheeler.

I've got ever so much to say, but I don't know as I can say it all, because I have n't got much time. My grandpa brought me here to-day. He said he'd bring his little girls here so that they could talk and send messages home; and he said now I could come in; that

Willie J. Hunt.

[To the Chairman:] I wanted to come, but I thought I wasn't going to have a chance. Oh! I did feel so bad when I went away; my throat was all swollen up, but I don't feel it much now. Well, I'll tellyou all aboutit. My name is Willie J. Hunt. My papa's name is Joseph Hunt, and I was his smallest boy. I was going on eight years old when I went away, and that is quite a while ago, I guess. I've been going to school since then, and I've got just the best teacher you ever did see; he's so good. He

urms around her neck and kissed and hugged ther tight; then I felt better, and Russed and Rugged her tight; then I felt better, and mamma felt a little better: but she did n't know. I was there, did she? Well, I was. I've been growing in the pretty spirit-world, where the flowers grow, and trying to grow up so I could be mamma's man, I am. I am Willie Barstow Bates. The spirit that was just here says her middle name is Bates. Well, I don't know her; she never knowed me, I think; I don't know her any

[To the Chairman.] Are you going to send a letter to my papa? [Yes.] Will you please to tell him that Wille sends love to all and comes home and plays sometimes, and he wants them to feel happy, and not think he's gone far. away. My papa's name is William. When he writes a letter he puts a big C. after William; his last name is just like mine, but his first two is n't, his name is William C. Bates. My name is n't William; my teacher calls me Willie. The first part of my first name is like papa's, but the is n't yvilliam; my teacher calls me Willie. The first part of my first name is like papa's, but the last part is n't; he 'll know. My other name is Barstow, and my older is Bates. Now I guess I 've told you everything I want to, and I 'll go away. Good-bye. Do n't you like to have the little children come? [Yes, we do.] They all love you people love you people.

Lotela,

For Mary J. Simpson ; Sammie Marston ; Isabelle ; Little Golden ; Johnny McArthur.

How do, Wilson brave? How do, pale-faces? Here's a little glrl, and she says her name is MARY J. SIMPSON. Her ma'am squaw's name is Mary; she lives in this city. The little squaw pappoose wants to send her love and tell her mamma not to cry for her any more, because she's happy and well, and will go often to see her. By and by they will live together in the spirit world — hunting-grounds. Hunting-grounds is a better hame than spirit-world. Oh ! there's ever so many yet, but they can't all come.

all come. Here's a little brave. His name is SAMMY MARSTON, and his people live in Worcester. He's too far off to come to-day, Lotela thinks, but all right—we'll let him in. Well, he did n't live exactly in the city of Worcester, but right near that place; it belongs to it; they have to take the cars to get to it. His father's name is John H. Marston. He sends his love. Says he comes to see his little sister, and plays with her and has good times; brings flowers to try and make his mother feel happier. All the spirits are well. Uncle George sends his regards. There's a young souaw coming. She's heer

There's a young squaw coming. She's been in the hunting grounds a great many summers, but she was a little squaw when she went out. There's some one in the council-room down there that she wants to send a message by to some other one. She says: "Give my love to Aunt Harriet. We watch over and care for her as in days of yore. We bring her assist-ance and peace when we can, and in all ways seek to benefit and bless her, for she is indeed a dear soul. Bread by we'll meat her in the a dear soul. By-and-by we'll meet her in the spirit-world, and all will be happy together." That is little ISABEL, and her auntie lives away off in New Jersey; but a brave here knows her. do? [Yes.] She says I went away about six-bome; and he said now I could come in the said sould come in the said sou Here's a little spirit. She has a message for

the seventh, but will be able to communicate with that spirit as you communicate with your friends through the agency of mediums. To our comprehension the term "seventh sphere" indicates only a condition of mind. There are conditions of spirituality, varied and diverse, and the soul advancing in intelligence, in spir-itual growth and in knowledge, will pass from one condition of mind to another, and yet it will not be necessary for him to pass from the locality in which he pleases to reside. The spirit who has but recently entered the eternal world, and has not advanced in knowledge and experience as has that more advanced spirit

experience as has that more advanced spirit, will not be able to enter into the same commuwith not be able to enter into the same commu-nication with that spirit-friend as he would were they both upon the same plane of thought and understanding, although it may be able to enter into loving, sympathetic communion with it through the affections. For example, the child of the scientist who is an advanced thinker, and understands the laws of life has explored its child of the scientist who is an advanced thinker, and understands the laws of life, has explored its mysteries, and experimented and attained knowledge, and given the results of his experi-ments to the world, will not be able to under-stand and appreciate the great learning and splendid achievements of his beloved parent; but, at the same time, he will be able to enter into loving communion with that parent, and learn of him concerning those things which are so vast in their magnitude.

Q. Do infants progress in spirit-life as fast as their mothers who are anxious to progress? Or, what sphere would an infant attain in thirty years' abode in spirit-life?

A. In this connection we are obliged to make use of the word "sphere" as expressed by the term condition; for, in thirty years of spirit-life, the growing child would not pass from one world to another, but would inhabit the same spirit-world which he had entered the hour he passed from physical life. Thirty years of passed from physical life. Thirty years of spiritual existence, advancement and growth would bring an infant to man's estate, with ex-perience, knowledge and understanding. Children who are taken from the mortal form in infancy or in the early years of childhood, are guarded, taught and cared for by intelligent, loving spirit-guardians; they are surrounded by all that is beautiful in life, and the purest by all that is beautiful in life, and the purest and highest attributes of being are called into life and activity. Thirty years of such experi-ence would bring to a child a splendid manhood, a degree of knowledge that you cannot contem-plate from the mortal side of existence; it can only be feebly expressed through medial organ-isms at the present time. The mother of that child passes into the spirit-world and is anxious to progress, but she has many things to throw child passes into the spirit-world and is anxious to progress, but she has many things to throw off which cling to her from the experiences of physical life, and which are useless to her now; she has many false lessons to unlearn which crowd her spirit and prevent the mind from en-tertaining that knowledge which the spiritual world offers for her acceptance. The child has none of these things to free itself from; its mind is untrammeled and unhampered by past false-teachings. It may occupy the same plane of advancement, indeed, may progress far ahead of that mother, notwithstanding her anxiety to advance in knowledge and truth. Undoubtedly the child, passing away from mor-tal life in early years, and enjoying the oppor-Undoubtedly the child, passing away from mor-tal life in early years, and enjoying the oppor-tunities and facilities for improvement and un-foldment in the spirit-world, will be a teacher to the mother who comes after him, and will prove to be a beautiful guide who will impart to her a knowledge of life as it really is, and open up to her spirit the wondrous beauties of the eternal world.

John Munroe.

John munroe. I tried to manifest, and did express myself at your Circle upon a former occasion. While I am deeply grateful for the privilege and experi-ence afforded me at that time, I am now here humbly beseeching an opportunity of again speaking my mind from your platform, and I am kindly allowed to do so by the spirit-guides of this circle-room. At the time I returned, I

had not received that amount of information concerning spiritual things which is now mine-not that I have received all the knowledge there not that I have received all the knowledge there is to obtain, far from it—but the experience of my visit to this place seemed to give me a more extended view of spiritual things; seemed to sweep the mists somewhat from before me and give me a clearer vision of life in the spirit-world. I do not return because of this, or be-cause I feel it necessary to gain more of such experience, although that would be very desir-able, but I do return because I feel it my duty to do so.

to do so. Mr. Chairman, I passed many long years in the body. More than three-score years and ten pressed their weight upon my head ere I was summoned to the eternal world, as I supposed, summoned to the eternal world, as I supposed, to be placed at the bar of justice and to be judged according to my merits—for I was a member of the Methodist church, and believed in salvation attained through the atonement and blood of Christ. By sanctifying grace I expected to be redeemed from error. There-fore, it was a shock to me to find myself disap-pointed, for I was really so when I realized my position and condition in the spirit-world. I return to speak of these things, for I had return to speak of these things, for I had dear ones in the mortal life-a loved compandear ones in the mortal life—a loyed compan-ion and those who had grown up round our fireside, and I felt it my duty to give them in-formation concerning those things which per-tain to the spirit, to teach them in relation to the real life of the soul, so that when they passed to the spirit-world they would not be disappointed, shocked and mortified, because of their functance as L was but my more a source and their ignorance, as I was—but my message was rejected by them. It was said: That cannot be our friend; that cannot be father returned and speaking in this manner, he never would exspeaking in this manner, he never would ex-press himself thus, for he was a member of the Church, in good and regular standing; he would never deny the presence of his Saviour in the hour of suffering and trial, and surely he would not return and say that he had not found heaven and the God whom he worshiped. I may not use the exact words, but these were the thoughts that survey up in the minds of I may not use the exact words, but these were the thoughts that sprang up in the minds of my family and friends, so I return again to repeat what I formerly said : I do not find my-self saved by the blood of Jesus Christ; I have not learned that through the suffering which he endured upon the earth we are to be saved from the evils of transgression : I have not metour Father face to face. But I do learn that through all the works of nature and in the walks of life, his spirit is manifest; that by trying to make the best possible use of life, by following the golden rule and seeking to bene-fit others, to elevate the down-trodden, to strengthen the weak, to uplift the fallen, to bless and purify the degraded, and seeking to aid all in reaching a broader, higher plane of existence, we glorify humanity, which is cer-tainly glorifying our Father above. So I repeat I have been disappointed. More than seventy years of life in the mortal did not prepare me for the great change which death

prepare me for the great change which death has brought. I feel humbled in returning to confess that I was mistaken, although honestly so, in my ideas and conceptions of the future life of the soul, and of its labors; for I find active work to be done, work that engages the energies and powers of every earnest spirit. energies and powers of every earnest spirit. We cannot, we must not, and we will not quietly seat ourselves and sing psalms, to glorify our Maker, as well as ourselves, because of our past good works, but we must be up and doing, pressing continually forward and onward, work-ing early and late for the advancement of hu-manity. In this way we continually glorify our Father and bless ourselves. This may seem to my friends strange doctrine, but I request one of my family, my doughter if she has to my friends strange doctrine, but I request one of my family, my daughter, if she has doubts upon this subject, to take my message to her pastor and talk freely, earnestly and se-riously with him concerning it. I desire him to explain these spiritual things to her as he comprehends them, and that he will seek to un-derstand and know more of them himself, so that he may continually be better fitted to be-come a teacher and guide, a leading light unto those who look up to him for instruction and desire to follow in the path which he may point out to them leading toward the world of souls. I will not encroach upon your time longer, Mr. Chairman; but these thoughts have been pressing upon my mind for some time, and I wished to emphatically demonstrate my posi-tion, and to give my testimony concerning the

life of the spirit and the work which it finds itself called upon to perform. I felt that I must return and speak of the false ideas I embraced during the past and to warn my friends who are still in the field of ignorance. I would have them cull all that is beautiful and good from the religious teachings of the church, but l also want them to reach out and beyond in order to receive whatever light there is stream-ing down upon humanity for he so doing they ing down upon humanity, for by so doing they will broaden their perceptions and be able to understand and comprehend much that is beautiful in life which they now lose sight of; and when they reach me in the spirit-world they will be ready to press forward and gain the in-formation and instruction which will tend to formation and instruction which will tend to unfold and develop their spirits, and not be obliged to wait and to suffer under the old con-ditions which would cling to them. I was well known as an "old grocer" in Chel-sea of this State. You will probably remember me, as I came once before. John Munroe.

it to the well-known psychometer C. H. B. for

it to the well-known psychometer C. H. B. for a psychometric reading at Lake Pleasant. The psychometer at once recognized the pres-ence of the spirit of Mr. Sargent, and also of Robert Dale Owen, in conversation with each other, and after Mr. Owen left became en-tranced and delivered an address from Mr. Sargent which was reported accurately. In order then to test the accuracy of this message as an expression of Mr. Sargent's views, it was submitted to him through the well-known and reliable medium Mr. A. H. Phillips, with whom it was left for twenty-four hours, and then on the morning of August 14th

hours, and then on the morning of August 14th was placed between two slates for a short time, was placed between two states for a short time, without any pencil. In a few minutes writing was heard in progress on the slate, and when three raps signified its completion the slates were opened and the lower one was filled with a message, signed by Mr. Sargent, beginning with the remark: "My Dear Friend: I write these few words to ratify the psychometric reading"

to ratify the psychometric reading." This message, therefore, has all the evidence possible that it is a true expression of Mr. Sar-gent's views, and his deep interest in the new educational movement, as well as its medical reform

MESSAGE FROM EPES SARGENT .- The spirit writing of Epes Sargent being placed in the hands of C. H. B. at Lake Pleasant, August 11th, 1882, she said, after waiting a few minutes: "I feel the presence of spirits. This brings me into the presence of two spirits, who are hold-ing a conversation. They agree on these starting a conversation. They agree on these start-ling phenomena, and seem to be devising other modes of spiritual presence. I hear them say like this, as they are talking-one says: 'We must be patient yet awhile, there will be a new cloud of witnesses in the physical world that will realize more perfect forms of spirit-power than have yet been known.' One of these has been away longer than the other. It is Robert Dale Owen; the other is Sargent. They are commaring notes of experi-ments with mediums. There is to come a form of intelligence from the higher realms that will regulate and harmonize the doubts and

questions now so rife in the world. Soon the mystery of materialization will be made clearer. mystery of materialization will be made clearer, more satisfactory than ever, and we shall look upon the present forms (or modes) with indif-ference. They now clasp each other's hands and separate. One remains and is going to speak to you." [After a brief interruption by outside noise and separate to be preserved as a second by a second production the prospect was delivered as

and conversation the message was delivered as follows:]

"It gives me exceeding joy, my friend, to greet you at this time. Long years have passed since I had the gratification to address you as a brother, not only upon science, but upon this philosophy that is turning the old into the new. I find, my brother, that you are advancing and going on into the realms of a future intellect-ual world. While we stand upon the battle-ments of the higher temples of wisdom, we can scan deep into the workings of this nether world; and while many are being troubled about certain questions which really have no bearing upon the philosophy of spiritual inter-course, and I may add railing with each other upon certain principles, and theorizing upon the curious phases of the phenomena, each one according to his own standpoint settling the according to his own standpoint settling the questions for all time, let me say to you, my friend, who stand now, as it were, upon the threshold of eternal life, I am glad to see the lave marked out and acted upon; for as you have been called 'the sage of the New Dispen-sation,' by our beloved sister who is present now, Lucretia Mott (I join with her in that apnow, Indereta Mote (1 Join with her in that ap-propriate name), I feel to thank you for your steadiness and firmness of purpose, and that under and amid trials and discouragements of every form, you have not laid down the weap-ons of warfare upon that effete science called medicine medicine.

We are, one and all who belong to our sphere. We are, one and all who belong to our sphere, ready to coöperate with you, my friend; we will stand by your side, whether the wheel moves swift or slow; we will not forsake you. Go on, and annihilate this hydra-headed monster that is stalking abroad in the earth. It is time it was annihilated; and the great pressure of spirit-power will surmount the difficulty that stands in the way. Very much, my friend and brother, we would say to you: much I presconally would say to

very much, my friend and brother, we would say to you; much I personally would say to you to encourage you; in your labors; and, my friend, what you may receive from us will sus-tain you, and give you hope and patience; but there is something more tangible and necessary that we shall expect of those who are to be benefited.

When the boatman shall glide over the silvery lake and call for you, and with bowed, obedient head you step on board, then will the world that has known of Dr. Buchanan hegin to see how earnestly and how patiently he guarded its welfare in the struggle for freedom. Oh! I would appeal and ask, if in my power, of each one to aid you while your light is among them to guide them out of the miry and turbid conditions they will be cast among if they do not follow. Material aid we cannot give; for as each one enters this world poor and unclad, so he leaves and enters the divine kingdom, where no man envies another, and we live in the supreme intellect, where it comes to us with less toil than when in the material form. Brother, I may not speak as fluently or gram-matically as I would desire, for there is no condition here that I can take such control of as would be necessary. There is another holding the medium to keep the nervous system quiet while I give you these imperfect congratulations. I would speak again upon another topic. I feel an interest in your new organization—in what you are contemplating. I have reference to your plan of teaching—your university. I feel that you have selected the proper time. It has been given you to do this work—to organ-ize substantially the new form of teaching the tions. young. I cannot promise you that all will be sunshine and roses. From our standpoint we see the motives of men, and we see how hard it is for them to enter into your work when there is no return in dollars; but we hope that you wil receive suitable encouragement to plant the standard in this old Bay State, that never flinches when necessity calls to duty. You will find many noble men and women ready to buckle on the armor and aid you to the utmost. We as spirits can assist you in giving strength physically: for as one decade of years passes and another comes, each one has its draft upon the physical. We would caution you, friend and soldier as you are, not to neglect the physical. Ask of so the ready to receive, as we know you are, and we will pour upon you such an amount of physical power that until the day of your de parture you will be sustained physically. As time is limited, I will leave you to return at another time, when difficulties are less than at present."

Mr. Colville's Guides regarding the Mediumship of Mrs. Hull.

At a recent reception given by the guides of W. J. Colville, the following reply was made to a query propounded them by the company bearing on the honesty of mediums in general, and the reliability of Mrs. R. I. Hull's development in particular:

We are always sorry when personalities are the subjects of discussion rather than principles. Spirit-materialization is an evidence to the senses, and is therefore valuable as a demonstration of spirit-presence and power only to those to whom it successfully appeals. This phase of spiritual phenomena has been tested and tried in thousands of instances, and with the most surprising and astounding results; therefore, no exposure of any one or more mediums can alter the fact of materializations really taking place, for if one absolutely convincing proof of its reality has ever been given the fact remains on record and is a part of history. The point at issue between certain Spiritualists to day seems to be the character of certain individuals rather than the fact of materialization. If persons absolutely know anything against the reputation or honesty of a neighbor it is not an act of untruth to make mention of it, and is no doubt fair when the parties are themselves willing that their own delinquencies should be made public. We are not in opposition to any one who honestly believes he is doing humanity a service when he exposes what he considers a fraud; at the same time we utterly refuse to eulogize the course of those who condemn their fellow-beings on hearsay evidence, and laugh to scorn or publicly insult every one who upholds the good name of a brother or sister on testimony. The estimate one forms of human character is generally a good criterion of the disposition of the one who passes judgment. "Judge not, that ye be not judged," is capable of interpretation in this wise: that the opinions we express, the judgments we pass, are mirrors in which our own natures are reflected. If an artiste sings exquisitely or acts superbly and you speak disparagingly of the performance, your hearers naturally conclude that you are no judge of artistic talent; if you admire and applaud hideous discord, people know you must either be deaf or have no ear for music. Is it not also more than probable that when we judge others of whom we have only heard and concerning whom we positively know nothing, that we are either in a state of mental imbecility, believing implicitly in the naked assertions of others without active reason or intention of our own, or else that we simply judge others by ourselves? We are certainly supposed to know more of human nature through ourselves than through others, as we are acquainted far more thoroughly with our own motives than with those of others, and as self-esteem is not conspicuous for its absence with the majority of mankind, it is not to be supposed that we should judge others very far superior to ourselves. Is it not probable that if it is far more natural to you to be pure, honest and truthful than licentious, dishonest and untrue, you should imagine others as yourselves until you know that they differ? On the other hand, if it is natural to you to deceive whoever you can, nothing is more easy to you than to suspect others of possessing a like disposition.

Departing from our usual custom, we will in this instance be personal and allude directly to Mrs. Hull. Here is a lady accused by some of the grossest deception, and spoken of by others as a person of great refinement and complete sincerity. The charges brought against her are many of them weak, vacillating, and by no means conclusive. Concerning the same lady and the same séance, other information is given by persons of at least equal reliability. Only a very few individuals were present at the séance, and there are two directly different accounts of the evening's manifestat tions by different sons who were there. Where, we ask, is the humanity, the justice, the nobility of spirit manifested by those who give credence to the statements made by Mrs. Hull's enemies, and refuse all belief to those who testify in her favor? If all who spoke favorably of her were so associated with her in business that they made money by defending her, her persecutors with some plausibility might charge them with complicity, if all who were not thus interested financially were dissatisfied; but as the case stands the very parties who defend her mediumship are those who give liberally toward defraving the expense attending the sittings, and have never been pecuniarily benefited by their policy. If it seems to some self-appointed slanderers of a lady's character that it is far more probable a disparaging statement is true than that a laudatory one is correct, the inference is that to them it is far more natural to impose than to deal honestly. We were not present at the special séance referred to, but some of our best known friends were, and they, as with one voice, boldly defend her against every accusation which has been brought against her. There is certainly far greater proof of Mrs. Hull's innocence than of Mr. Wallis's infallibility; and as he sat with her only once and then expressed himself dubiously at first, and only positively some time afterward, without calling in question his integrity, we regard his testimony as worthless. He has proved nothing; at best he has only surmised. Our own medium on one occasion sat with Mrs. Hull in a séance held at 3 Hancock street. Boston, nearly three years ago, when his mother fully materialized, speaking to him in direct voice, and making predictions which were fully verified. Never having seen his mother in earth-life, she having passed to the spirit spheres while he was an infant, he could not readily recognize her by her appearance. As he always has recognized her in the spirit only, he in his normal condition was unsatisfied, not by any means convinced. When talking over the matter in a company of friends shortly after, his mother suddenly took possession of his vocal organs, and in her characteristic dramatic style insisted, with declamatory fervor, that she did materialize, and that Mrs. Hull's mediumship was beyond suspicion. Knowing, therefore, quite a great deal of her honesty, and absolutely nothing tending to invalidate her reputation, can we do other than boldly and unequivocally proclaim her as a woman with regard to whose perfect sincerity we can entertain no doubt? All we ask of any one is that he or she shall believe all honest until incontrovertible evidence of guilt shall be brought to light. Mr. Colville's guides while answering questions in Union Park Hall, 517 West Madison street, Chicago, August 22d, took precisely similar ground to the above when they were questioned with regard to this subject, and were enthusiastically applauded.

Wicket's Island. To the Editor of the Banner of Light:

There has been an unexpected number of visitors at the Island this summer, among whom were many distinguished in the ranks of Spiritualism. On Tuesday, the 15th inst., the second anniversary of the day when Mrs. Cutsecond anniversary of the day when Mrs. Cut-ter, together with a goodly number of spirit-ualistic friends, among whom were several mediums, formally took possession of the Island and dedicated it to its present use, there was a convention announced to take place at the Home to consider questions relative to the conditions and enlightenment of women in re-arrd, to that most important event of thele gard to that most important of women in re-gard to that most important event of their lives, Maternity. The meeting was not so well attended as it ought to have been; but while it laoked in numbers the loss in that particular was compensated for by the presence of emiwas compensated for by the presence of emi-nent talent. Dr. Cutter opened the meeting by stating its object, and made some appropriate remarks in her charming, characteristic way. Dr. Benton, of Cleveland, Ohio, said the ques-tion had long been one of interest to him: he had given it considerable attention, and wished all the enlightenment he could receive. Dr. S. B. Brittan, who came purposely for a fow days' sojourn at the Island, gave an in-teresting, instructive and eloquent address. He presented many curious psychological facts that had come under his observation both as a

that had come under his observation both as a philosopher and physician. He related an in-stance of a woman suddenly reduced to poverty by the financial troubles of her husband. The change of circumstances seemed to deprive the change of circumstances seemed to deprive the husband, her natural protector, of all ambition, and, as a resource for the support of the family, this woman took in washing. As she bent over, the wash-tub, she felt the bitterness of her lot and wished for her former comforts. During this trying period of adversity she bore three chil-dren, sons, every one of whom became a thief. During those wears the mother who was a very During those years the mother, who was a very conscientious person, was in constant need of many things which she could not procure for want of the necessary means. The strong desire to possess money and other valuable articles of personal property which belonged to others was dominant in her mind, and this was unfor-tunately impressed upon her offspring. From early childhood they committed petit larcenies; they were all guilty of the crime of burglary before they arrived at manhood, and the eldest is now serving out a long sentence in the State Prison of California. So forcibly had the sad and crushing mental condition of the poor moth-er imprinted its image on her unborn children that they were a curse to society. Several other children, born in the more prosperous period of her life, are all orderly and law-abiding members of society.

In contradistinction to this melancholy in-In contradistinction to this melancholy in-stance he related a case in the experience of the wife of a clergyman, who for several months supplied a pulpit in Boston. Both the clergyman and his wife had dark, straight hair and dark eyes. There was in the family where they boarded a beautiful, light curly-haired child with blue eyes. The little inno-cent of four summers scop become a grace force. haired child with blue eyes. The little inno-cent of four summers soon became a great favor-ite with the young clergyman's wife, so much so that her whole mind was occupied with thoughts of this child, both day and night. When a few months afterward the lady gave birth to a son, it had golden, curly hair and blue eyes, the only child out of a large family of nine children of that type. The son inherited the talent of his father, and though cut off at an early age by accident, evinced remarkable intel. early age by accident, evinced remarkable intel-lectual and moral abilities. So much for the different conditions through which these two

different conditions through which these two women passed during gestation. Miss Barnicoat, who was present, was con-trolled by the spirits of Starr King and Prof. John W. Webster, and gave a very interest-ing account of the interest that departed spirits take in the proper conditions attending prepared as well as present existence.

spirits take in the proper conditions attending pre-natal as well as present existence. Altogether the meeting was quite satisfac-tory, and all present resolved to continue to agitate the subject in what seemed the most efficient way, by lectures and by articles couched in proper language through the press of the country. Wishing all reformers God speed, the meeting adjourned. Yours respectfully, L. M. C. Wicket's Island, East Wareham, Mass., August 23d, 1882.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

On Monday evening, August 28th, Mr. Miller gave an account of a remarkable test given by Mr. Frank T. Ripley recently to a member of our society, Mr. S. D. Greene, in reference to a recent calamity which was prophesied by the

medium. Mr. Wilson

This is a large 12mo of 372 pages, in long primer type, with an appendix of iventy-three pages in brevier, and the whole containing a great amount of matter, of which the table of containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are used only instorical-ly imparted, but are directly presonted in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposi-tion to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from ''sci-entific, ''clerical and literary denouncers of Spiritualism, made since 1817, are answered with that penetrating force which only arguments, winged with incisive facts, can im-part. In all that it claims for its ''bages'' the book is nurefy

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Livermore. June 20.—Eibridge G. Moulton: Lydia Maria Child; Min-nie Hardy; Samuel O. Stone; Eiljah L. Howes; Lotela, for Helen M. Carr, Mary Abble Bird, Mary Stillman-Robert Andarson

To the Friends of Progress.

For the elequent and memorable address delivered by Prof. J. R. Buchauan, at Boston, on the "New Era in Education," we find a scheme of philanthropy more comprehensive, wide-reaching and efficient than any of which we have any knowledge. We ask you to read it carefully, that each one may answer for him-self the question—What can I do to promote so grand a measure?

self the question—What can I do to promote so grand a measure? If the principles for which herces, saints and mar-tyrs have died, and will continue to toil and suffer, are to become established on earth, it must be by such means, for falsehood and wrong can never cease to prevail until they are expelled by what Prof. Buchan-an calls the omnipotent power of education. That power and the mode of realizing it have been present-ed by him as they have never before been present-ed by him as they have never before been present-ed by him as they have never before been present-ed by him as they have never before been present-ed by him as they have never before been presented. He is the leader in this great reform, and it is fitting that he should be, since his life has been given disin-terestedly to reform, and his wonderful discoveries have organized with philosophic clearness the great selence of man—the science of anthropology—from which philosophy will take a new departure, and the results of which, in the words of the poet Bryant, are "second to no other in immediate interest and in promise of important future results to science and humanity." No one individual in the whole history of vital and medical science has done so much to solve the mysteries of being and apply the solution to human welfare. Among the grand results arising, are an entire

Among the grand results arising are an entire change of our educational system and a fundamental change of our educational system and a fundamental change in medical philosophy and practice, the merit of which is already recognized by those who have at-tended his original courses of instruction. In this great movement we shallcodperate as friends, and we do not see how any one who understands the subject and feels a sentiment of love for his fellow-beings; can hesitate to cooperate by personal exertion and by all the means that he can control, for works of benevolence and enlightenment. Nelson Cross.

Nelson Cross,	Wm. P. Strickland, D.D.,
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L. L. Whitlock,	D. Higbie, M.D.
Wm K Howt	

Wm. K. Hoyt, I heartily approve the grand Educational Reform proposed by Dr. Buchanan, and shall be glad to coöp-erate in its furtherance in all ways in my power. Arlington. Mass. A. E. NEWTON.

To the foregoing earnest appeal is added one equally earnest and eloquent from the spirit of EPES SARGENT, delivered at Lake Pleasant under interesting circumstances. Our correspondent writes as follows:

Mr. L. L. Whitlock (as described in the last number of the magazine called *Facts*) obtained a sentence of spirit-writing from the spirit of Epes Sargent, which was written in a blank book while placed in a drawer. To test the source of this writing, and thus demonstrate both Psychography and Psychometry, he gave

The promise was fulfilled on the morning of Aug. 17th, when Mr. Sargent wrote on the slate lying under another on Mr. Phillips's table (no pencil being present), the following message to Dr. Buchanan :

"My Dear Brother: I am very much interest-ed in the work that you have taken up-not only myself, but many others who are of more service to you than my humble self. But I will give all my strength. EPES SARGENT."

That "many others" in the spirit-world are interested and aiding the movement is shown by various messages through mediums and by direct spirit-writing, some of which may hereafter be published. The distinguished Spiritualists and learned but literal physicians who have appealed to the "friends of progress," are acting in harmony with the noblest inspiration.

The Gospel Banner refers to Rev. Joseph Cook as "the Boston gentleman who gave the plan upon which the universe was created his unqualified personal indorsement."

The Scotch pulpits have been indulging in a feast of denunciation in consequence of 15,000 persons witnessing the launch of a vessel on a Sunday. •

A Start Start

The Rothschilds now occupy eight mansions n Paris,

years ago, said that in 1853 he thought the time had come for public meetings, and he held them in New York and Brooklyn. He devoted six since then, and he has served as a hissionary dium. He alluded to materialization as the crowning glory of spirit-power, the grandest of phenomena, and with emotion said that this great and beautiful subject contained so much that is near his heart that he was unable to

control the outward expression. After singing, Mr. Frank T. Ripley, the trance and test medium, spoke under the con-trol of spirit E. V. Wilson, answering questions aud giving tests. After an invocation the spirit said: "Some one, evidently not understanding what he was about, has offered to give five thousand dollars if a certain test was accomplished. The spirit-world does not pro-pose to satisfy idle curiosity, or to give sums of money to single individuals. Their object is to bless humanity and bring light to displace their darkness. Let these who demand test conditions darkness. Let those who demand test conditions first learn what the word Spiritualism means, and then come with humble, child-like hearts asking for the truth. Let those who are crying fraud go and pray; they need to pray to the an-gels to forgive them, for by their treatment of media they put a wall between themselves and their loved ones, and they will never get any-thing satifactory so long as they hold that at-titude." This spirit gave tests as in this life, giving descriptions and names which were all recognized. recognized.

recognized. Mr. Miller read a message written in charac-ters through Mr. Ripley and translated by Dr. Cooper, of Bellefontaine, O., given by "Yer-mah" and "Hirara Abiff." Deacon Cole said: "I wish to explain some of

Deacon Cole said: "I wish to explain some of the reasons why I have left the church, and thus prevent misunderstanding. Among some Spiritualists individualism is so grossly per-verted that they think themselves disgraced if they reverence anything above themselves disgraced if they reverence anything above themselves; but still men should pray, not in words per-haps, for every desire is prayer, and though not embodied even in thought it raises you up into such a condition that you can be helped, and brings the angels near to aid you. When you yield yourself to God in love and submission, you piece yourself in such a condition that yield yourself to God in love and submission, you place yourself in such a condition that good is possible. And when you in a circle place yourself in a passive condition you are waiting, and receptive to blessing. Rightly understood Spiritualism is grander than all the religions of every age. The central idea of religion is self-sacrifice, self-surrender. You cannot grow unless you give out and bless and teach others."

Mr. Wilson said that the words of the speaker Mr. Wilson said that the words of the speaker touched a responsive chord in his own heart-that we all live in the life of the Divine Parent of all life and being. Referring to his sever-ance from the Orthodox Church he had been asked by a clergyman whether he forgot that he had been ordained by the holy hands of the bishop of his diocese. He replied no, but since then he had been consecrated by angels to a higher work. Mr. W. concluded with an elo-quent ascription to the Divine Centre of Light. Dr. Baker made a few remarks, and the Con-ference adjourned after a very interesting sesference adjourned after a very interesing ses-sion. DR. WM. H. COFFIN, Sec. 852 Fullon street, Brooklyn, N. Y.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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

Religion on a Broader Basis.

The recent book of Prof. Seely on "Natural Religion," is a worthy successor to his other book entitled "Ecce Homo," written a dozen or tifteen years ago, being broader in its scope and more comprehensive in its views, and making a study of Religion that ought to satisfy the most liberal minds. He lays down the postulate, to begin with, that religion is the bond and bottom of all civil and social organizations, and that they could not exist without it. And hence he urges the need of making an entire re-statement of the matter, lest, with the invasion of Art, which is Beauty, on one side, and of Science, which is Truth, on the other, Christianitywhich is the religion of Humanity-may have to yield the ground and disappear, carrying with it all that is of priceless value in society and the State. These three-Art, Christianity, and Science, or Beauty, Humanity and Truthhe regards as the trinity that comprises the Godhead of universal truth, it being but partial and fractional without the three in combination."

Seeing the necessity of enlarging not merely the definition but the life of Christianity, he would have it take in all those who, whether students of art or science, aspire to the possession and enjoyment of a higher life-a life that is superior to the idea of mere animal satisfactions and material enjoyments. He regards every poet or artist who devotes himself. to the pursuit of a lofty ideal, a vision that reveals beauty in its purest forms to the soul, as deserving of applace in the ranks of Christianity. And so, too, in regard to the devotees of science. They pursue it as searchers for the truth, and in reporting their marvelous discoveries they are only enlarging and deepening the views we have hitherto taken of the universe and man's relations to it, and for that reason should be reckoned in the ranks of Christianity, which he holds up to view all through as purely the religion of humanity. But the three, he claims, should be united. Humanity is the very bond, and the only one, that is capable of fusing and holding them together. He would have the poets, the artists and the men of science, all classed as Christians, and religion thus become all embracing, and more than even the basis and support of the State. It is no mere dream that he contends for. He rests his appeals as well as his conclusions on what is solid and firm, on what has been experienced and accomplished. He would throw no advantage away. Religion, in his view, is by no means wholly included in Christianity, or interpreted by it. "Natural religion," he says, "is no mere dull morality, for in the first place it is far wider than any morality, being as wide as modern culture; and in the second place, so far as it is moral and bears fruit in morality, even here it is no mere morality, but a historic religion of morality." He will not allow that religion is such a delicate thing as to be appreciated and enjoyed only by a few elect spirits, more finely gifted than the rest of mankind, or a few fortunate people lifted above common cares and rich enough to indulge in spiritual luxuries. He insists that it is either one of the great forces which sway whole communities at once, or it is nothing. While speaking with all respect of those refined systems which find an adherent here and there among the thoughtful few, he would still call them philosophy rather than religion. The ecclesiastical world hoots down natural religion with a confused clamor of "mere morality," "mere philosophy." The great religions of the world have been mighty social and political forces; they have often been only law under disguise : in these cases, they have been closely connected with the organization of states. He openly lays it down that, "in the sense of a supernatural law, religion is not likely to reside in the modern world." Then follows the earnest inquiry from all sides, whether religion is henceforth to have no commanding influence upon society at large or upon public affairs. The twelve theocratic centuries of Christianity may be thought, he says, to show its essential character more truly than either those which came before or those which have followed. Its sphere was narrow in the first ages, but it had not then bulk and substance for a larger one; it assumed power as soon as it was able to do so. And its abandonment of this power did not begin until it had become weakened by division, the plan of relegating religion to the private sphere not beginning until the Reformation introduced two

Christianities where there had been but one before.

The author of the book we are commenting on proposes to look beyond Christianity, and to form an idea of religion by comparing the different forms it has assumed; in that way he thinks we shall be much more struck by its social character and the organizing power which it exerts wherever it is powerful at all He says that history does not confirm the notion that men form one organization for secular purposes and another for spiritual union, and that these two organizations afterwards enter into rivalry; but it rather shows us religion as the principal influence by which men are organized in the communities which afterwards ripen into States. Alliance or rivalry between Church and State is a late and accidental development ; in the ordinary case, remarks our author, the human community may be called almost indifferently by the name State or Church though in the earliest periods the name Church and in the latest the name State seems usually most appropriate. Israel illustrated the intimate union of Church and State in all its literature. In Athens, religion and patriotism were indistinguishably blended. Rome, when it ceased to be a homogeneous

community, became an Empire-Church. The final result of the conquests of Rome was a Holy Roman Empire, "a Charles crowned by the church, and standing forth in the attitude of David at the head of a European theocracy." A purely secular State had failed, and for centuries men lived in one of those spiritual fabrics which are State and Church alike, and , on a vast universal scale. Then in its turn the theocratic Roman Empire decayed, and the Roman Church stands there, isolated and scarcely intelligible to the modern world, because it has lost the Roman Empire to which it belongs. On the territory of the universal State have arisen national States, founded on a different principle ; and in their turn they have striven for a long time to be Cities of God, like Jerusalem and Rome. "In the seventeenth century, Scotland reproduced all the characteristics and accustomed itself to the phrases of the Jewish theocracy, and the world saw again a covenanted people." The French Revolution itself conceived religion as public, and not a merely private and personal affair. However wild popular notions grew to be at last, the idea of a national religion, some worship of the Supreme Being or the Country, lingered in the French mind. Since then we have seen a powerful revival of the secular State, and the old type of public religion is not likely to be revived.

It is as a law that public religion is declining; 'not only," says our author, "have the punishments of a future state lost much of their deterrent influence, but 'courts Christian' in this life, the whole machinery of religious law, everything that connects religion as such with the magistrate, is in the course of being exploded." Yet religion in the other sense remains, and he inquires if it may not continue to be "public and all-embracing"-or if we must needs allow religion to be lost in the crowd of tenable opinions and to become mere philosophy. The modern imitation of the primitive Church does not seriously expect to triumph; it sees the ancient legal churches decline, but it sees their place taken, not by the voluntary churches, but by secularity or No Church. "The primitive Church defied and vanquished philosophy; its modern imitation retires before it." Therefore he says the question for us is "whether, if the present tendency prevails and supernaturalism dies out in established and voluntary churches alike, there will remain the materials out of which a church in the public sense, that is, a great and command-

scientific spirit of observation and method is called the worship of God, whose ways are not as our ways, but whose law is eternal, and in the knowledge of whom alone is solid wellbeing. The spirit of active humanity is Christianity, supplemented by several other forms of the worship of man which have grown up around it. And finally, the enjoyment of the visible world is a fragment saved from the wreck of Paganism; the worship of the forms of nature derived from Greece, first widely diffused at the Renaissance, and welcomed since and spread still more widely by artist-natures | duced had met for a number of years, and by from age to age. A system of doctrine that has been left unrevised for more than a thousand years, must naturally provoke skepticism. We want a larger and more embracing belief.

A Church Without a Soul.

There are deep shadows, but little artificial coloring, in the following pen-picture of one of the sad phases of life in a great city. It is copied from the New York Tribune of a recent date:

"In West Thirty-eighth street, within a block of the North River, and surrounded by an indis-eriminate mass of shanties and slaughterhouses, stands a three story wooden building known as the 'Barracks.' It is from this house that a number of children will start to-morrow that a number of children will start to-morrow for the country. Within the building and liv-ing in the most abject poverty are eighteen families, including about sixty children. The children are clad for the most part in cloth slips, which hang in tags from their bodies. The in-terior of the house is scarcely more inviting than the exterior. The halls are innocent of any covering save that of way and the charges covering save that of mud, and the stairways lean upon each other in a knock-kneed, melancholy fashion that fells of better days. The children range in age between two months and twelve years, and they are uniformly dirty. It was noticeable, however, that when the lady who represented the Fresh Air Fund made her appearance that water had been used in such extravagant quantities that it not only cleaned the faces but made the rags of the children seem muddy. In one room lived a woman, her lus-band and four children. One of these, a little girl about five years old, was asked if she would like to g interfus like to go into the country. Her eyes bright-ened with a glow of expectation that made them beautiful. Her little hands clutched the lady's dress, and with a voice full of happiness she exclaimed: 'Oh, ma'ann, if Imight!' She wore a little muslin garment, well besmeared with dirt, and will have to be clothed before she can have her wish fulfilled. In a room on the top floor lived a woman whose husband is the top floor lived a woman whose husband is virtually a cripple, and she by hard work tries to support her family of five children. One of these, 'Robbie, the bird-boy,' who was sent into the country by the Fresh Air Fund a few weeks ago, now wishes to go away from his mother again 'to live in the country always.' His mother, when told that some good person might take Robbie away, with tears in her eyes said: 'God grant they may!' Robbie's sister Mary, a girl of thirteen years, also wishes to go away into the country to work. She said yes-terday that she would be satisfied to go any-where where she might have good food and a bed to sleep in. Wherever Miss Shaw went she was followed by a crowd of struggling and clamoring youngsters. clamoring youngsters.

This tenement house is one of the worst in this city, and the good which the short trip into the country will do the ten or a dozen children who are to be sent away can hardly be estimated. The children of the men ind women who live in comparative starvation in the 'Barracks' will bring home such a memory of field and wood after their two weeks' absence that their sufferings through the cold weather will be alleviated by the hope that next year the same happiness will come again. It is sometimes very difficult to find places in the country for children who are brought from tenement-houses of the same character as the 'Barracks,' and it is therefore sometimes neces-sary to pay board for them at farm-houses."

And this is a phase of life by no means rare in the great Christian Metropolis of New York, the headquarters of the American Bible Society and the organized machinery of Foreign Mis-It is true that the Vanderbilts, Goulds, Astors | the tripated this visit, having felt that a confirmaand Stewarts might banish all this suffering if | tion to his mind of the truth of Spiritualism they were so disposed, and thus shield the helpout upon the tumultuous sea of life to drift at | that dear friend. random, and to almost certain perdition. But the responsibility of caring for the hapless innocents chiefly rests on the religious institutions of the great City, with its thousand temples dedicated to the Friend of the Poor. JESUS AND THE POOR! The Christian who cares not for these little ones has in his heart no love of the great Teacher who took little children in is arms and blessed them, saying, "Of such is the kingdom of heaven." So long as these helpless objects of his unselfish love are left to drift and perish, the prayers of the saints for their salvation are solemn mockeries, and our Christian institutions are a deceptive seeming or a gilded lie that challenges a fearful retribution. The church of Fashion and Mammon, from whose altars the odor of a doubtful piety and the incense of Lubin's extracts perpetually ascend, is no revelation of the pure life of Jesus and the love that embraced even the least of the neglected outcasts. Let the professed lovers of Jesus read the significant sentence of their condemnation in the impressive words of their Master : "As ye did it not unto one of the least of these ye did it not unto me." The daughter of our modern Zion is a fashionable woman, from whose bosom pride has stolen the more precious loves, while slimy reptiles crawl among the post mortem remains of departed life. The time has come when the threadbare mantle of pious cant and cunning artifice-worn so long from motives of mischief -must be rent asunder. Truth shall strike off the mask of the hypocrite and leave him naked and powerless. Our saints must learn to practice common justice or cease to pollute the altars of worship. The so-called church of Jesus never pays taxes on its hundreds of millions of property, and the same wicked legislation that exempts this gigantic monopoly of special privileges from any share of the public burdens imposes extra and unnecessary taxes on the estates of poor widows and orphans to keep the machinery of government in motion. The public coffers must be filled that scurvy politicians may be generously supported; and of what service are the sheep in the modern fold unless the priests have garments of fine wool and unlimited mutton? Society must have the sanctifying influence of the popular religion which crects costly cathedrals and pampers its ministers at the expense of the toiling millions whose daily oblation is the tribute of, bitter tears and wasted tissue, of sweat and blood of the long-suffering multitudes who patiently work for their masters, collect their scanty wages when they can, and humbly wait for the rest, which only comes at last when the feverish pulse is still, For those who love humanity and are loyal to the truth, there comes no sense of shame.

Materialization in Scotland.

Alexander Duguid, of No. 13 Oswald's Wynd, Kirkcaldy, writes to the London Medlum and account of a late personal interview with observes that they had not hitherto seen the phenomena across the border, except through English or American mediumship, and therefore feel highly delighted at the manifest progress of Spiritualism in the western capital of Scotland. The circle to which he was introreason of its fidelity and perseverance enjoy an enrichment of spiritual power seldom met with and never surpassed. Among other manifestations, large and heautiful African flowering plants, in full blossom, without a leaf turned, have been deposited in their midst, taken from where the foot of man never trod.

The evening on which Mr. Duguid's narrative turns was that of Saturday, May 14th, last. A harmonious company of nine persons, including the medium, sat down in one of the Spiritualists' rooms, at 164 Trongate. Singing began, and the medium soon became entranced by an African spirit-guide, "Sabo" by name. After some pleasant conversation, the door of the cabinet was locked and the key placed in the pocket of one of the sitters. At once the banjo and guitar were brought out of the cabinet, and thrummed earnestly, and next went flying through the room, touching the heads of the company, and alighted on the table. A musicbox was also brought out, played melodiously, the music rising and falling according to the request of the company.

At length, after a feeling of considerable uneasiness, the writer's chair was instantaneously taken from beneath him, slipping imperceptibly away, and he came suddenly to the floor. Next the whole company had a baptism of perfumes of the most delicious quality. They were not thrown out in a promiseuous fashion, as when a box or bottle is opened, but were received individually all around. One doubting brother received afterward an overnowering dose of perfume, in order to convince him of the reality of it, and was nearly choked with the phenomenon. After this introductory work, came the beautiful manifestations of the evening, being the growth of the spirit-forms themselves. Lights were seen near the cabinet and the medium. These resolved themselves into more perfect bodies, and took shapes like stars, wheels, crosses, and sometimes flowers.

Then appeared hands, arms, and partial heads. Soon faces grew distinct, and then the outline of the whole figure, one more perfect than all the rest finally approaching close to the table. head, face and arms, being very distinct. It was the figure of an aged female, with white cap and black band over the top. The form was recognized by two of the circle as that of their grandmother, the head-dress having been seen by them only a fortnight before on a portrait of the same person at a friend's house. Clairvoyantly, Mr. Duguid states he had, previous to this manifestation, seen this same spirit standing at the back of these two persons with her hands leaning on their shoulders. On mentioning it to them, they said they unmistakably felt the pressure on their shoulders. Next appeared, developing out of the light, the face of an old man, with beautiful silvery hair and beard. The writer knew it as soon as it began to form.

What was stranger still, he had inwardly vished for it, desiring above all things to behold again the familiar features. When it was asked if it was the grandfather of the writer, it pointed over to him and gave three nods with failed to pass." its head. And it grew more distinct the longer sions for converting the souls of the heathen. | it remained. The writer says he had long an-

SEPTEMBER 9, 1882.

Kept His Word!

Henri Delaage, one of those peculiar, ubiquitous and easily adaptable geniuses which seem Daybreak a most interesting and impressive | to spring up spontaneously in the atmosphere of great cities, recently passed to spirit-life in spirits in materialized form in Scotland. He Paris, France. While in the mortal he enjoyed the close and personal friendship of Alexander Dumas-that celebrated writer being so overcome by his decease that he made a special journey from his fine villa near Dieppe, expressy to attend his (D.'s) funeral. Delaage was also the confidential assistant in a local fashion of Henri de Pene, editor of Le Gaulois and the Paris Journal; and was widely known in his way throughout the French metropolls.

Delaage was a confirmed Spiritualist in belief, and brought out several works on the subicct, of more or less merit. He also was very intimate with Douglas Home, the celebrated physical medium. Ife (D.) died in Paris at 4 A. M., July 16th. At this very hour Home set out from Loeche to spend some weeks in Mornex, a pretty hamlet of upper Savoy which has a post. July 18th he wrote the following letter to a friend, which shows that the newly arisen spirit of Delaage faithfully kept the agreement into which he had entered, and to which compact reference is made in the epistle:

"Dear Sir--We quitted Loeches les Bains the oth. Very tired and unwell, we were obliged 16th. to stop all night at Geneva, and leave only the next morning on our way to Mornex, where we are now quietly installed in a farmhouse. When I reached it I sat down to rest; when, looking in The yarden, I distinctly saw our friend Delaage. My wife was astonished to hear me say, 'There is licent Delaage!' After I spoke I saw nothing more, and I should be quite ready to think I had been the dupe of a dream, had I not, during the night, heard footsteps and a request to spell the alphabet. This is the phrase dictated to us: 'I keep my word. II. D.' If this be an illu-sion, my astonishment will be great, for he and I had made promise on this subject, not ne data I had made promise on this subject, and I re-member very well when the runnor of my death was spread live years ago, Henri said to every-body, 'What nonsense ! Were Home dead, he would have come to announce it to me !' I impatiently await Le Figaro, to which I subscribe, and which will surely speak of him if he be no and which while streng speak of this is not be no longer on earth. Unfortunately, it goes first to Loeche, so that the last I have received is dated the 13th inst. The very great impatience I feel to receive tidings of him makes me all the more regret to have found nothing about him in your last letter, which, as you see, reached me only to day. If that excellent fellow be well, say nothing of the above to him, lest you alarm him. I thank you for the interest you take in my health, and I am, etc., D. D. HOME."

Capt. Payne Redivivus.

That redoubtable raider upon Indian territory, Capt. Payne, has once more been captured by the United States authorities, together with six of his lieutenants, and locked up in Fort Reno. It appears that the Indians having reasons for suspecting his approach informed the officers, and they were on the lookout for him. It is known, however, that these arrests cannot amount to much. The imprisonment is only temporary, in default of bail, to hold him until trial. When the trial occurs he will be fined a thousand dollars. Being too poor to pay this he will be discharged and at liberty to again defy the law and again pass the gauntlet with the same result. A special despatch to the Boston Herald says: "The commissioner thinks the penal clause in the law prohibiting invasions of the Indian territory ought to include imprisonment, so as to reach impecunious offenders. It is people of this class chiefly who violate the law. He attempted last winter to have the law amended so as to include imprisonment as a part of the punishment for violating the statute, but, like many other useful measures, the amendment

Mrs. Richmond at Ottumwa.

Sunday, August 27th, was a red-letter day in Ottumwa, Iowa, it being made a notable occa-

ng union of hearts and minds, can b Or must it be admitted that Natural Religion. whatever may be its other advantages, cannot hold a church together?"

That is the practical outcome of his argument. He would know of a truth whether the modern world has or can have no such unquestioned universal opinion. When it is said, that a new theology and a new religion have grown up unobserved outside the ecclesiastical sphere, he would inquire if, instead of its being a mere limited influence that is canable at the utmost only of organizing a new sect, it be not rather 'one of those great prevalent ways of thinking in which whole generations walk-one of those great atmospheres of thought and feeling which embrace whole lands and continents, and furnish the breath of Life to vast populations." And he boldly adopts the conclusion that, "if it is the latter rather than the former, and if it rests on evidence which, though supernatural, has equal cogency to the modern mind, then the new religion is a religion in the old, grand, public sense of the word." According to the view thus taken, the Church is the atmosphere of thought, feeling, and belief that surrounds the State; "it is, in fact, its civilization made more or less tangible and visible." There the Universal Church means only Universal Civilization. It expressed the civilization of the time in the middle ages, and a universal civilization exists now not less certainly.

Nobly does he state it when he says: "The important thing is, not that we should have visible ecclesiastical institutions, but that we should feel ourselves to have our religion, although we call it only civilization, that the modern world, too, should be in its way, a Jeru salem, an Athens, and no mere secular Babel." As religion, he adds, in the individual was identified with culture, according to what has been said, so religion in its public aspect now annears to be identical with civilization. And as culture has been shown to be a threefold devotion to Beauty, Goodness and Truth, it will appear that the term civilization expresses the same threefold religion, shown on a larger

scale, in the characters, institutions and ways of life of nations. This ought to be broad enough, and comprehensive enough, and liberal enough, to suit all aspects of the case and satisfy every one who would have nothing left out of the conception of Religion which is embraced in the tendencies toward a higher life than that of mere materialism. When our Western civilization, he says, confronts the outside races and classes that have sunk below it, it immediately feels impelled to teach them science, humanity and delight in Nature.

The first means a definiteness of conception. an accuracy of observation and computation, an intellectual conscientiousness and patience. and an active spirit that rejects fatalism and believes that man's condition can be bettered by his efforts. The second is not limited by tribe or nation, but includes all principles affecting man's dealings with his kind-respect for women, respect for individual liberty, respect for misfortune. The last implies delight and confidence in nature opposed alike to the superstitious dread of idolatry and to the joylessness of monasticism or Puritanism. The

Dear angels of the church on high, And patient souls that inly sigh, Where is the faithful doer? Let Love live on and falsehood die; Then shall the suff'ring cease to cry, For Jesus and the Poor.

J. WILLIAM FLETCHER gives trance sittings at 2 Hamilton Place, Boston.

was based on the fact just recorded, namely, less waifs that, by a cruel destiny, are forced the realization of the continued existence of

There is no longer any serious question that the time is close at hand when it will be regarded as necessary to make a study of the truths of Spiritualism, and it will be, as the writer says, even an accomplishment to the individual to possess a certain defined knowledge of future existence. Such a knowledge cannot rest on the tales and traditions of a hoary antiquity. The Truth is what mankind want, and it will be given to them according to their desires; a truth that can be corroborated by palpable facts, something as certain and abiding as the unmistakable recognition of relatives and friends long departed from the daily activities of the world. The gate of immortality opens to human sympathies, and the earnest desire to receive the imperishable truth.

Banner of Light Public Free Circles.

These scances were resumed in the Circle-Room at this office on TUESDAY AFTERNOON, SEPT. 5TH-Miss M. T. Shelhamer being the medium-and will be continued regularly every TUESDAY and FRIDAY AFTERNOON of each week, the door closing precisely at 3 o'clock. These circles are free of expense to those wishing to attend, and all are cordially invited to do so.

On the occasion above referred to the scanceroom was crowded—representative Spiritualists from New York, Maine, New Jersey, California, Connecticut and other States being in attendance, beside the usual friendly delegation from Boston and other points in Massachusetts. Lewis B. Wilson presided. Among other musical selections, one of C. Payson Longley's songs was finely executed by Mrs. Nellie M. Dav.

The exercises from a spiritual standpoint were highly interesting, and embraced the following: Invocation; Questions and Answers; Opening Address by the Controlling Spirit; and communications from Fannie Burbank Felton; Philander Shaw; James Tebbets; Myra E. Clark ; Johanna J. Roach ; Johnnie Andersen ; and "Teddie."

837 When last heard of the notorious Fay-Braddon combination was in Manitoba, (Queen's dominions) drawing large, and (as a correspondent informs us) "at the close, greatly disappointed "houses. We have frequently warned the public against these parties and their operations, and now repeat the caution at the present time-appending as a practical endorsement of what we have said the following words (editorial) with which the Manitoba Daily Free Press (published at Winnipeg) concludes its account of one of these séances (?): "As a clever illusion, Miss Fay's entertainment was good; as a manifestation of Spiritualism it was a most ignoble failure."

Dr. A. C. Tasker, a healer and medium, called on us last week. He has been practicing his professlon in the West, and particularly in Minneapolis, Minn., for some twenty five years. He exhibited to us certificates from patients he had cured, which spoke very highly of him as a healer and a gentleman. He goes hence to Portland, Me., where he intends to locate.

sion to the Spiritualists of that place by the fact of the resumption of regular meetings in Union Hall, and the presence of Mrs. Cora.L. V. Richmond, whose spirit controls were expected to address them. At 11 A. M. a fine congregation assembled. The exercises were opened by the singing of a hymn of welcome written for the occasion by Mrs. Fox, the regular speaker. Then followed an invocation by Mrs. R., and after that an address, the subject being "Has Man a Spirit?" In the evening the hall was literally packed and the hallway filled. Mrs. Richmond's guides took for the subject of their discourse "The Practical Value of Spiritualism," and treated it "in a way," says the Spiritual Offering, "that must have removed from the minds of many members of different churches present, the prejudice and distorted view of Spiritualism hitherto entertained by them."

837 The United States Medical College will commence its fifth lecture session on Wednesday, Sept. 27th. This college was organized as the exponent of liberal ideas in practice. That it will be true to its aim is fully guaranteed by its list of officers, which consists of Samuel R. Filley, President; George H. Jones, Vice President; Henry J. Newton, Treasurer; Alexander Wilder, Secretary; Robert A. Gunn, Dean of the Faculty. Full information respecting the examinations, course of studies, etc., may be had by addressing Robert A. Gunn, M. D., 45 East 22d street, New York City.

837 Fannie Wilder writes us that the Spiritualists of Leominster, Mass., resumed their regular meetings last Sunday, September 3d, the speaker being Mrs. M. S. Townsend Wood, of West Newton. The hall was finely adorned with floral emblems, and though the attendance was small, on account of many not having returned from their summer vacations, all who were present listened with deep attention to what was said. Mrs. Juliette Yeaw is expected o occupy the platform on the 17th.

PAINE HALL -- Mr. Charles Bright, the Spiritualist and liberal Australian lecturer, spoke on "Evolution-its Processes and Possibilities," in this place (on Appleton street, Boston), Sunday afternoon, Sept. 3d. He was listened to with the closest attention, and the applause he received showed that his hearers were well satisfied with his remarks. The lecture was Mr. Bright's last one in this city, as he is about leaving for Australia. Next Sunday afternoon Mr. Chainey will recommence his lectures in Paine Hall.

105 The "Vision of Aldeberan," on our first page, is recommended to the reader's attention as an interesting and a more than cursory glance in the direction of "The Coming Religion"though it fails to present prominently one characteristic which must predominate in."the good time coming": which is, the sentiment of Universal Brotherhood, or interest in and care for the welfare of each other.

A. H. Phillips, the well-known medium for independent slate-writing, letc., is now located at 1044 Washington street, Boston.

Notice to Patrons:

The present issue being number twenty-five, Volume Fifty-one of the Banner of Light closes with our next number. WE EARNESTLY TRUST THAT ALL whose names are now on our books. and WHOSE SUBSCRIPTIONS EXPIRE with that issue, WILL feel to GIVE US THE ENCOURAGE-MENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

The special attention of our patrons is called to the date of the tag which is attached to their respective papers each week. Misunderstandings will be avoided if this course is pursued.

W. J. Colville in Chicago.

W. J. Colville is now in Chicago, where, under influence of his spirit-guides, he has been addressing very large, thoughtful, and apprecia-tive audiences in Martine's Hall, 55 Ada street. The hall is spacious, and admirably adapted for spiritual meetings, and will accommodate about five hundred people. Mr. Colville's guides have spoken on the following topics : August 20th, morning, "The Coming Religion of the American People;" evening, "Spiritualism Considered Scientifically." August 27th, morning, "Will Spiritualism Become the Accepted Religion of all Civilized Nations ?" evening, "Egypt : Past, Present, and Future." September 3d, "Are Prayers Heard and Answered? if so, How and by Whom ?" evening, "Egypt and Her Won-ders: The Problem of the Pyramid and the Riddle of the Sphinx." Mr. Colville will occupy the platform again Sunday, September 10th, when the morning lecture will be, "Marriage on Earth and in Heaven ;" evening, "Spiritual Experiences of Professor Zöllner: Transcendental Physics and the Fourth Dimension of Space viewed from his present standpoint." In addition to his Sunday work, Mr. Colville has spoken in Union Park Hall, 517 West Madison street, August 22d and 24th, and held several receptions in Chicago; he has also lectured in Waukegan, Ill., and other places. The Children's Lyceum meets at 12:30 every Sunday in Martine's Hall, and is doing an excellent work among the young people, and does not fail to interest those of older years. Mr. Colville's guides the last two Sundays spoke very acceptably for a few minutes during the exercises of the Lyceum on the meaning of the various groups and the general work of the organization. It seems strange to some that Mr. Colville's visit to England is postponed, but there seems no need of sorrow on that score, as his ministrations appear needed in our Western States, especially as at the present time his special mission seems to be to interest those in the Spiritual Philosophy who as yet are almost unacquainted with it. It is expected that he will shortly address the public in Cleveland, O. Western Societies desiring the services of a competent lecturer can address him at 23 Bishop Court, Chicago.

The Etna (Me.) Camp-Meeting,

(Aug. 25th-Sept. 3d) has been highly successful. as far as we have received advices. Dr. H. B. Storer, of Boston, J. Frank Baxter, Miss Jennie B. Hagan, of South Royalton, W. J. Arno, of Saratuck, Dr. F. Webster, of Portland, and others have spoken, and Miss Hagan, Gena F. Smith of Rockland, and D. H. Hamilton, have furnished improvised and other noems.

EGYPT.-At time of going to press (Sept. 5th) there is nothing of marked interest to report regarding the war. Owing to the transfer of the garding the war. Owing to the transfer of the Highland Brigade to Ismailia, Alexandria is left almost without a garrison. Slight skirmishes have taken place at various points; the heat is excessive; water at Alexandria is getting scarce; Gen. Wolseley is about to receive more in the world; 3,318,000,000 letters are annually ward in the world; 3,318,000,000 letters are annually is the printers, we feel as though our work had men from England, when he will have nearly 27,000 troops at his command. The Nationals under Arabi present a firm front before both Wolseley in the field and Wood in Alexandria: despite a presumed neutrality many mules have left Cincinnati, O., of late, to join the British forces; England has, after all, agreed to allow the landing of two or three thousand Turkish troops at Port Said; there is but little expectation that much will occur at the seat of war before the cool weather of October-though sensational stories will be telegraphed, of course, for diplomatic and strategic effect, meanwhile. Speaking of the promised reinforcements for the British, and the sum total when they arrive, a Boston daily remarks-and truly-"With such a force under his hand in such a country as Egypt, Gen. Wolseley ought to be able to go anywhere and do anything. But the whole campaign thus far has balked the expec-tation of military observers, and it is possible that the future may have a yet darker disappoint-ment in store."

BRIEF PARAGRAPHS.

Concerning the death of his wife, Frederick Douglass recently wrote to a friend in the West : "The main pillar of my house has fallen. Four and forty years have passed away since our union. Life cannot hold much for me, now that she has gone. Still I feel that the lesson taught by this death, as by all such, is silence, resignation, humility and hope. We are all strangers and sojourners."

BANNER

Madame de Remusat, granddaughter of General Lafayette, and widow of the academician and statesman who was Thiers's friend, and Minister of Foreign Affairs, has just died at the age of seventy-five.

LAY OF THE BAGGAGE-SMASHER. Cast your eyes upon the trunks— Traveling trunks 1 Some as large as Chinese junks— Oh, what trunks 1 Some are bound for Saratoga,

Some, via Ticondu for Safatoga, Some, via Ticonderoga, Will explore the lakes and mountains of the North. Some are checked through to the seashore; Others' owners wish to see more, And will travel till they get their money's worth. But whato'er their destination, be it many miles or few

When they get out at the station they 'll be called on

to renew Their trunks, trunks, trunks, trunks, trunks,

Their ragged and dilapidated trunks!

The Corean difficulty has assumed larger proportions, and in addition to Japan, China and 'Uncle Sam" are both asking about it.

Spiritualism in Boston is still powerful in its way, and it supports one of the most substan-tial and best edited newspapers in the country, Morning Call, San Francisco.

The Boston Herald of the 30th ult. contains the announcement, "' Rev.' A. A. Waite has returned to Lynn, and to-night commences preaching there." Comment is unnecessary, other than to remark in the light of history : "Great indeed must be the need of Old Theology for exponents."

The American Woman Suffrage Association will hold its Thirteenth Annual Meeting in Omaha, Nebraska, at the Baptist Church, Sept. 12th and 13th, beginning its sessions on Tuesday, Sept. 12th. at 7:30 P. M.

Prof. Cullis's Faith Camp meetings do more for the spread of Spiritualism than a hundred Spiritualist lecturers could do. We do not wonder that the Mirror and Congregationalist do not take kindly to them.—Gardiner (Me.) Home Journal.

The Egyptian debt is £98,398,020, of which £72,000,000 is held in England. This is not what England is fighting for, however. The commerce of Egypt and the road to India are far more important than the debt.

Miss Florence Marryat, the novelist, has definitely resolved to adopt the theatrical profession. Two weeks ago she appeared at Southampton in the character of Lady Jane, in "Patience," having accepted an engagement with Mr. D'Oiley Carte's company.

> AFFAIRS IN THE OLD WORLD. War lifts aloft its horrid front, War lifts aloft its horrid front, In Egypt's desert hand; And Wolseley's soldiers groan and grunt Across the scorching sand. The turbaned Turk and gory Greek In enmity lock horns; And all the powers, so to speak, Tread on each other's corns. —[Cincinnati Times Star.

There will be a Woman Suffrage Camp-Meeting at Vienna Park, Scott County, Ind., September 12th, closing the 17th. Eminent speakers will be present.

Australia has a big tree, said to be four hun-

distributed in Europe; 1,246,000,000 in America; 76,000,000 in Asia; 36,000,000 in Australia, and 11,000,000 in Africa.

Spiritualist Meetings in Boston.

 \mathbf{OF}

New Era Hall, - The Shawmut Spiritual Lyceum meets n this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch,

Paine Memorial Mall.-Children's Progressive Ly-coum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at IC4 o'clock, Thepub-lic cordially invited. D. N. Ford, Conductor. **Eagle Hinlz.**—Spiritual Meetings are held at this hall, 316 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% F. M. Eben Colb, Speaker and Conductor. Meetings also held Wednesday afternoons at

3 o'clock. Harmony Hall, 34 Easex Street (1st flight).—Spir-ftual meetings in this new and beautiful hall every Sunday, at $10\frac{3}{4}$ A. And $2\frac{1}{2}$ and $7\frac{1}{2}$ P. M.; also every Thursday, at 3 P. M. Several well-known spicekers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially in-vited to take part in the excelses. Prescott Robinson, Chairman.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7% P. M. at Odd Fellows' Ruilding, opposite Hellingham street Horse Car Station. Next Sun-day afternoon, conference. In the evening Mrs. S. Dick will speak and give tests from the platform.

SHAWMUT LYCEUM .- On Sunday last, September 3d, this Lyceum entered upon the fourth year of its regular sessions, in its usual place of year of its reginar sessions, in its usual place of meeting, New Era Hall, greatly improved in appearance. The exercises opened with the Silver Chain Recitation and the Grand March, with well filled ranks of happy children. After the march the usual time was devoted by the leaders in instructing the young minds in spirit-rel knowledge et the gloss of which the proguleaders in instructing the young minds in spirit-ual knowledge, at the close of which the regu-lar course of exercises was participated in as follows: Recitations by Earnest Fleet, Gracie Burroughs, Bessie Brown and Emma Ware. Song by Gracle Burroughs, Solo on Harmonica, Walter Graham. Recitations by Harry-Hall, Lulu Bennett, George House. Remarks of wel-come by Conductor Hatch who sold he was happy in calling the Lyceum together for members had, since our last meeting, passed from its ranks to join the Lyceum above. Ho would have each ask of himself and herself what improvements had been made during the past year, and look forward in bright anticipation of still greater things to come. That such can be achieved there can be no doubt, and it is the duty of all Spiritualists to aid the Children's Lyceum, for from it are to come the Spiritual-ists, the Progressionists and the Reformers of the future.

We hope soon that the spirit of divine charity will so enlighten the minds of the Spiritualists of Boston that they will realize that to support these Lyceums is an angel command. Let those who have upheld this movement go on; a crown of brightness shall be theirs, and angels shall shower down blessings from the skies. Re-marks were offered by Hattie Wilson, Mrs. Dr. Waterhouse, Assistant-Conductor Rand; after which the physical exercises and Target March

Closed the session. The Shawmut Lyceum will meet in New Era Hall every Sunday at 10:30 A. M. The Spirit-ualists of Boston have children enough to fill a dozen halls like ours, and we hope that they will soon send more of them to our Lyceun, and thus give them an opportunity to learn and enjoy the truths of Spiritualism. May the day soon come when instead of two we shall have a dozen Lyceums in our city, and all be full. J. A. SHELHAMER, Secretary Shawmut Spiritual Lyceum,

81 Montgomery Place.

PAINE HALL.-On Sunday, September 3d, after a vacation of two months, we assembled in this hall, made more beautiful than ever. A large audience was in attendance, together with a goodly number of children. Singing, reading, a goodly number of children. Singing, reading, and march of eighty children and leaders. Itec-itations by Alice Messer. Amy Peters, Mary Huff, Sadie Peters, Allie Waite, Etta Parr and Jennie Bicknell. Song, by Eva Parr. A piece witten by S. W. Russell was recited by Mamie Havener. "Over the Hills to the Poor-House," by Fred Cooley. Reading, by Frank Woodbury. An address was made by Dr. Field, teacher of elocution. He remarked there was much tal-ent in our Lyceum, but he wanted to see it iment in our Lyceum, but he wanted to see it im-proved upon, and took occasion to criticise the different speakers, in many ways, perhaps for the benefit of each one if properly received. It cannot be said by any one but what there is To cannot be said by any one but what there is room for improvement in our Lyceum. We have not reached perfection, for if perfection had been attained progression would cease. We have done much, and will do more in the

not been in vain; and we trust that the confi-dence we have gained in our honesty of pur-pose will still be an incentive to all, and we shall prove by our actions that we still deserve what we have always had, good audiences and a full school. ALONZO DANFORTH, Cor. Sec. of C. P. L. No. 1. a full school.

Movements of Lecturers and Mediums

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

LIGHT.

E. D. Babbitt informs us that Mr. Samuel Watson addressed the Union Spiritualists of Cincinnati, O., at Odd Fellows' Hall, on September 3d, and will speak there again on the 10th and 17th.

Miss E. Anne Hinman is engaged to deliver the address before the Agricultural Society Fair, to be held in New Mexico, Oswego Co., N. Y., Sept. 12th, 13th and 14th.

Dr. L. K. Coonley will lecture from subjects given by the audience at Hatchville, East Pembroke, Mass. Sunday, Sept. 10th, at 2 o'clock P. M. Will also give test readings, and answer questions inspirationally. Wishes engagements for the fall and winter on such terms as the people are able and willing to give, because lecturing benefits his health. Address, Marshfield, Mass.

A. W. S. Rothermel, after a short rest at home from the fatigues of camp-life, will locate for a short time at the home of E. A. Pratt, in Milford, Mass. He expects to be in Boston and vicinity about Oct. 1st.

Miss S. Lizzie Ewer, of Portsmouth, N. H., has within a few years been developed as an inspirational speaker and improviser of poems of merit. Her lectures in Portland, Me., last March, gave general satis faction. A correspondent, speaking of her at that time, says: "Miss Ewer is a young speaker, not yet fairly started as a lecturer. She is very susceptible to spirit-influence, and in time will make a good public speaker. She gave some good tests from the platform, and also improvised a number of fine poems. Thoroughly an honest, sincere and earnest worker, she deserves the sympathy and support of all Spiritualists." She has been conducting and speaking atmeetings held in Portsmouth for some time past. She bids fair to become one of the bright lights in our ranks as a teacher of the Spiritual Philosophy. Keep her busy on the rostrum, friends.

Dr. H. P. Fairfield will speak for the Spiritual Society in Morrisville and Hyde Park, Vt., Sundays, Sept. 17th and 21th. Would like to make other engagements. Address Box 30, Stafford Springs, Conn.

E. Anne Hinman will give the annual address before the Oswego County Agricultural Society, September 14th, the annual fair being held at Mexico, September 12th, 13th and 14th. She will make engagements to lecture on her special themes anywhere solicited, and can be addressed at Mexico, Oswego County, N. Y., until after the above date.

J. William Fletcher lectured before the Erie County 'Human Progress" Mass Meetings, September 1st, 2d and 3d. He sucaks and gives tests in Springfield in October and November ; in New York city in December. For week evenings, &c., address him at 2 Hamilton Place, Boston.

Edgar W. Emerson, of Manchester, N. II., is engaged at Sunapee Lake Camp-meeting from September 9th, to September 22d. Vermont State Convention at Montpeller, 23d, 24th, and 25th of September.

G. II. Geer lectured at Bristol, Conn., August 28th ; September 10th he lectures in Portland, Me. ; September 17th and 24th in Willimantic, Conn. ; October in Cincinnati, O.

Mrs. Adeline M. Glading, trance and inspirational speaker, can be addressed at 1710 Francis street, Philadelphia, Pa.

L. Barnicoat is taking her vacation at Onset Bay. Will be ready to make engagements to lecture and give platform tests after the 1st of October. Address 475 Broadway, Chelsea, Mass.

Spiritualist Meetings in Brooklyn.

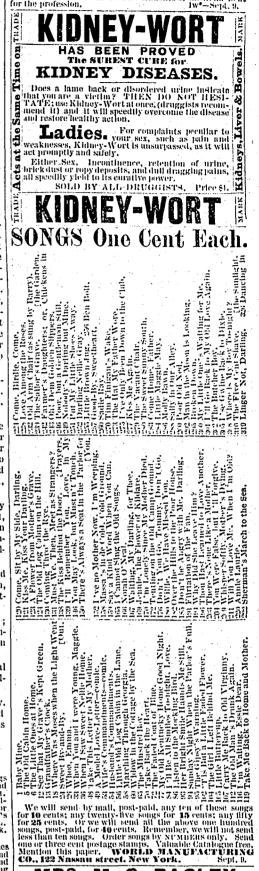
The Brooklyn Spiritualist Society holds meetings A new Astronauty in Spirituality Noclety holds meetings it Everett Hall, 398 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. Speakers engaged: Mrs. F. O. Hyzer, for September: Wai-ler Howell, of England, for October; Geptas B. Lynn, for November. Sentsfree, and every one invited. Children's Lycenum Al 30 clock P. M. Conference meetings-John L. Martin, Chairman-every Saturday ovening, at 8 o'clock, H. W. Benedict, President.

11. W. Isenenici, Fresident. Brooklyn Spirliumi Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 8 and 75 P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Intstitute. All thespirlium pa-pors for saleat all our meetings. S. B. Michols, President, **The Enstern District Spirlium Conference** meets overy Monday evening at Composite Recom, 4th street, corner every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Goffin, Secretary.

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every insertion on the eleventh page. Special Notices forty cents per line, Minion, and Mineration





MRS. M. C. BACLEY,

TEST, Business and Medical Medium, 376 Shawmut Ave-nue, Boston. Office hours from 10 A. M. to 4 P. M. No sittings Saturdays or Sundays. 2w*-Sept, 9.

A. H. PHILLIPS

GIVES Séances for Independent State-Writing and other Tests, 1044 Washington street, Boston. Sept. 9.-4w

MRS. MARCARET CAY, A MEDIUM with a powerful spiritual band, g to those who wish to become mediums for

business. Advice by letter. Terms, \$2,00. MRS. MARGA-IET (AY, 45 Lexington Avenue, New York. Aug. 25.-7w*

MRS. C. MAYO-STEERS,

TRANCE MEDIUM, of San Francisco, Cal., will locato for the winter a: 53 Dwight street, off 'Tremont, Bos-ton. Private Sittings daily. Iw-Sept. 9,

On our tenth page will be found a letter from William Tebb, giving additional particulars of the recent defeat of the compulsory vaccination bill in Switzerland. We are glad to see that so widely circulated a journal as the Boston Herald has felt in a late issue to devote a portion of its space to a bold and clear record of this crushing repulse of the Regulars in their attack upon the lives, pockets and persons of those sturdy mountaineers.

ET The Children's Progressive Lyceum of Cleveland, O., so writes Thomas Lees, is now open for the fall and winter.

19 Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Read the appeal of the widow of the late E. V. WILSON, eighth page.

We learn that Dr. J. K. Bailey has been obliged to forego his intended visit to the Camp-Meetings this season, owing to poor health, which has prevented his speaking during the last two months. His last lectures were delivered in North Cuba, N. Y., July 23d. He. however, is improving in health, and expects to be able to resume his labors by the 15th inst. Knowing that the hardships of our ploneer lecturers and mediums are severe, at the best, we are always pained to chronicle their afflictions, and hope the friends will give Bro. B. plenty of remunerative work. Address him, Sterlingville, Jefferson Co., N. Y.

Dr. D. J. Stansbury, of New York city, en route to California, is stopping temporarily in Cleveland, O., and may be addressed at 71 Rockwell street, that city, until 20th inst.

Dr. A. H. Richardson has returned from Camp, and can now be found at his residence, 42 Winthrop street, Charlestown District, this city.

George Dillingham and wife, magnetic physiclans, of Lynn, Mass., will pass the winter in Cincinnati, O

J. WILLIAM FLETCHER answers letters upon business, 2 Hamilton Place, Boston.

September blow soft, till the fruit's in the loft

Senator Hill's physicians say that the cancer which killed him was caused by tobacco. He had a habit of holding a cigar almost constantly in his mouth, and keeping the nicotine-coated end against the left side of his tongue.

A "REGULAR" TRICK .- It is alleged that at a Virginia watering place recently a gentleman asked another who was sitting near him three questions concerning sulphur waterand he discovered that he had been consulting the resident physician when he received a bill for fifteen dollars !

- OLD ORCHARD BEACH BY MOONLIGHT.
- White feet impress the silver sand. And shining waters kiss the strand; While moonbeams dance upon the sea,
- To notes of zephyrs light and free.

The oyster emerged yesterday from his sum-mer retirement, and, although naturally a closemouthed fellow, the heartness with which he was welcomed induced him to open his shell to at least 100,000 people .- N. Y. Herald, Sept. 1.

STANDARD and reliable indeed in every respect are the goods manufactured by the Magee Furnace Co. Long experience has given them every facility for turning out the best that can be produced, and testimony in their favor is universal. For further particulars, see advertisement in another column.

From South Africa.

To the Editor of the Banner of Light: At a meeting of the Committee of the Spirit At a meeting of the Committee of the Spini-ual Evidence Society I was instructed to write commending to the attention of the friends in America our brother and co-worker, S. T. Marchant, president of our Association since its formation in 1879. He has labored among us, giving us his valua-ble medial powers in private for the lest four

ble medial powers in private, for the last four or five years, and since the formation of our Society has been one of our Sunday evening lecturers, whom we have listened to with pleas-

ure and profit. He has now left us, purposing to try and labor in America, and we ask that he may receive a kindly welcome.

Hoping that our loss will be our friend's gain, by opening that our loss will be our irrend's gain, by opening up a more extensive field of labor for him. I have the honor to remain, on behalf of the above Society, Yours truly, A. LEAGUE, Hon. Sec'y. Rooms of the South African Spiritual Evidence Society, 27 Wales St., Cape Town, July 31st, 1882.

Miss Ida L. Spalding, a thoroughly com-petent phonographic writer and a worthy young lady, desires to make engagements to furnish verbatim reports of lectures (Sunday or thormuch and the provide the state of the otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light. tf

"ROUGH ON BATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks. 15 cts.

EAGLE HALL, 616 WASHINGTON STREET.-Our hall still continues to be filled with eager seekers after truth. On Sunday last, Judge Ladd, of Cambridge, gave us one of his scholarly discourses, drawn from the depths of a well-stored mind. John Wetherbee favored his hearers with one of the richest types of his dia-lectic gift. The subject, "The Worth of Spiritu-alism over the Theologies of the Day," discussed by the spirit of the late Prof. John W. Draper, by the spirit of the late Prof. John W. Draper, through Harry Donnelly, was pronounced, even by skeptics and reporters present, to be a mas-terly production. Dr. A. H. Richardson, of Charlestown, spoke eloquently in behalf of our glorious cause. Miss Jennie Rhind spoke with true inspiration upon the present broad unfold-ments of the spirit-law. Mrs. Leslie's guides favored us with a fine address which was warm-ly received by the audience. The "Thoughts for Consolation" from the controls of Mrs. L. W. Litch, gave cheer to many a heart present. Mrs. L. A. Coffin's psychometric readings were pronounced wonderful, John Wetherbee being the recipient of a most accurate one. Mrs. Clara the recipient of a most accurate one. Mrs. Clar L. Alden many times during the day received applause for her spirited song. Many acknowl-edged tests were given by different mediums. The question "What is the sin against the Holy Ghost?" and other subjects were treated, by request, by EBEN COBB, Conductor. request, by

CHELSEA.-Mrs. S. Dick spoke to a large, in-telligent audience on Sunday last. The lecture was highly appreciated. The subject of the poem was chosen by the audience: "Light" Afterward she gave some very fine tests. Mrs. Dick is to occupy the platform Sunday evenings September 10th, 17th and 24th. 8. B. L.

Another Step by the "Regulars." To the Editor of the Banner of Light:

I have just been informed that while I was at Lake Pleasant, waiting for the decision of the Saratoga County Medical Society's censors—ac-cording to a mutual agreement between us, the cording to a mutual agreement between us, the President promising to send the result of their decision to my hotel—as to whether my mode of practice was considered a crime in their State, under the new law, the "people" sum-moned one of my patients before the Police Justice of the town for the purpose of finding me guilty of being a physician. The only offence, as they claimed, was, that on my Bos-ton circular I had styled myself a magnetic physician. The object of this proceeding before the Justice, I learn, was to obtain, if possible, the issuance of a warrant in my case-though. the Justice, I learn, was to obtain, if possible, the issuance of a warrant in my case—though, as I neither give medicine nor practice surgery, I am at a loss to see how a law, however un-justly aimed at the freedom of practice in "medicine and surgery," can affect the status of my practice. I am not informed as to the outcome as yet; but or envidence that the "recolly mot

but as evidence that the "people" (really, not the M. D's. in their name) were not averse to the M. D's, in their name) were not averse to my system of procedure—magnetic healing, en-tirely—I desire to put it on record that during my brief stay this season in Saratoga, many prominent individuals in the social world, and the domain of letters, availed themselves of my services, and bore witness to their satisfaction with the results of the treatments they received at my hands, some of them promising to stand by me in the event of the matter coming into court. Boston. Mass. Sent. 4th. Boston, Mass., Sept. 4th.

ach insertion. Business Cards thirty cents per line, Agate,

Payments in all cases in advance.

Ar Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. Jy.1.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.

ADVERTISEMENTS. MAGEE FURNACE CO.

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32 and 34 Union, and 19 to 27 Friend Streets. BOSTON. Sept. 9.--6teow Dr. Julia B. Dickinson,

THE Clairvoyant Healer, is at 46 Beach street, Boston. Will examine patients free for a short time before going West. Sept. 9.-1w

read it, to be one of the most interesting books ever written Paper, pp. 128. Price 50 cents. For sale by COLBY & RICH.

THE BIBLE , OF THE **RELIGION OF SCIENCE.**

BY H. S. BROWN, M. D.,

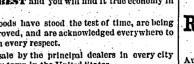
Author of "A Perinanent Republic Cannot be Established by Despotic Family Laws," "Scientific Spiritualism is the Basis of a Scientific Religion and Govern-ment," and other Works.

"This volume is most respectfully dedicated to those per-sons who will cordially unite with others to establish the religion of truth and a just government, by the scientific methods of reason, experience, experiments and observa-tions. For this is the way to wisdom, and to the material, mental, moral, social and spiritual sciences, that make pence on earth and good will almong men." The work is divided into five books, containing twenty-five chapters, is printed on clear while paper, in large type, and embraces over four hundred pages. Cloth. Price \$1,50, postage 15 cents. For sale by COLBY & RICH.

THE NEW ERA IN EDUCATION. THE NEW INSTITUTIONS WHICH IT DEMANDS.

A PANTOLOGICAL UNIVERSITY. A Lecture by PROF. JOSEPH RODES BUCHANAN, delivered at the Parker Fraternity Hall, in Boston, June 18th, 1852. Paper, 5 cents. For sale by COLBY & RICH.

MISS JENNIE RHIND. 19 Essex street, Boston. Business Sittings. Sept. 9.-1w*



BANNER LIGHT. \mathbf{OF}

OLD FRIENDS.

8

The old, old friends ! Some changed; some buried; some gone out of sight; Some enemies, and in this world's swift flight No time to make amends. The old, dear friends ! One passes daily; and one wears a mask; Another long estranged cares not to ask Where causeless anger ends. The dear old friends ! So many and so fond in days of youth ! Alas ! that Faith can be divorced from Truth, When love in severance ends.

The old, old friends ! They hover round me still in evening's shades; Burely they shall return when sunlight fades, And life on God depends. — [W. J. Linton.

Spiritual Phenomena. THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

> NUMBER SIX. Prepared expressly for the Banner of Light.

Christians rejoice at every effort to expose Spiritualism ; and turn pale at any suggestion that the miracles of Moses, or Jesus, can be accounted for by a natural law.

When I relate my personal experience of what happened at some of the spiritual séances I attend, I am often asked, whether it was really so, or did I imagine it? was I not mesmerized, and thus made to honestly believe in what did not happen. Those Christian people who try to believe that Mesmerism will account for Modern Spiritualism, are generally astounded when 1 recite to them a portion of the seventh chapter of Exodus, where the startling fact stands revealed for the first time to them, that mesmerism unlocks the mysteries of the miracles (?) of Moses. In this chapter we are taught, that "Moses turned the water into blood," that "the fish died, and the river stank." "And the magicians did so, by their enchantments." A most wonderful miracle, truly, for they turned the bloody river into blood, and they killed the dead fish by enchantment! As they could not enchant the river, or the dead fish. they must have enchanted the King.

I know from my own experience as a mesmerist, that it is possible to mesmerize about twenty per cent. of any audience, sufficiently for the presentation of a similar "miracle." And by no other hypothesis can we explain that miracle, or from what cause all the cattle 'of Egypt died, and the first born of those dead cattle died again at the Passover. As I am not a mesmeric subject, let no one suppose that whatever I relate, is due to any enchanted condition that can be induced by a mesmerist. I have devoted more than a quarter of a century in publicly practicing mesmerism, and have carefully investigated every phase of mediumship, so far as it has been possible for me to do so. Honest mediums and a noble cause are made to suffer by those who would not hesitate to "steal the livery" of heaven's highest archangel, or risk eternal perdition for "the almighty dollar." I have come in contact with several men and women, who advertise that "pianos will float over the audience, while being played by invisible hands," etc., and hundreds who would not attend a legitimate spiritual séance, crowd the hall to see it done. The impostor performs a few sleight-of-hand tricks, slips out of the back door with his fradulently obtained money, and laughs at the gulibility of those who are sure to go away satisfied forever after, that Spiritualism is one grand collossal humbug. 1 have attended many "exposures," seen some few simple feats of legendemain, which the operator said were called "spirit-phenomena," by mediums and then he would follow by an explanation of how they were done. Not knowing how badly deceived they have just been, the udience say to one another, as I have heard them on leaving the hall, "Strange, ain't it, how easily Spiritualists can be humbugged !" As I could give an acceptable entertainment alone, there was no earthly reason why I should take any medium with me, except to present the grand truth to the world-that under proper conditions the immortal spirits of those whom we call dead can come back, and prove their continued existence, while the physical part was slowly mouldering back to dust. In proof that I could give an interesting entertainment alone. I will quote from the Boston Sunday Herald of March 18th, 1877: "Prof. Cadwell, the celebrated mesmerist, has been giving his interesting lectures with practical tests in psychology and mesmerism, for the last five weeks in Providence, R. I. Professor Cadwell is the oldest and without doubt the best exponent of the science of mesmerism and psychology now before the public, having been some thirty years in the business The entire press of that city endorse the character of the entertainment, saying that it produces more real merriment and gives more solid scientific instruction than anything ever before presented there." From the Providence Daily Press, of April 10th, 1877: "PROF. CAD-WELL.-The eighth week of this gentleman's exhibitions terminated on Saturday. Long experience enables an expert to detect a counterfeit bank bill that less experienced people accept as genuine. As well say that all bank bills are worthless, as to condemn Spiritualism because some evil-disposed person makes merchandise of the most sacred aspirations of mortals-many of whom, with tear-dimmed eyes, reach up toward God and the angels for one ray of hope concerning the dear ones, who possibly may be able to whisper back from the deep shadows of death-or the bright summer land-one cheering word of joy to the bereaved heart of mother, wife or child. From no mercenary motives did I enter the arena as an advocate of spiritual phenomena. The fact that I knew I was right enabled me (as related in my last number) to successfully thwart the efforts of a noted would-be-exposer in Springfield, Mass., in the fall of 1867, whilst the entire press and people, with but few exceptions, were denouncing all physical manifestations as frauds. I made an engagement by mail with Horatio Eddy for the season of 1867 and 8, and through him with William Eddy, also. Mary Eddy, who had been recently married to Mr. Huntoon, was corresponding with the father of the Davenport Brothers, and finally engaged him to manage séances for her and William. I could not comprehend why William Eddy left me so suddenly until my arrival home after the excitement at Havnes Opera House. My wife handed me a letter from Mary, saying that she and William were going to travel with Mr. Davenport, and that she knew of a good medium who would be glad to go with Horatio and me. I had dropped the best business I was ever engaged in to go with the Eddy Brothers, and as I was already billed for nearly a month ahead for them to give a cabinet séance at the close of my mesmeric entertainment, I made a great effort to find that medium of whom Mary Eddy had written me, as quickly as possible.

Monday morning, and arrived at the Eddy The demonstrations made inside the cabinet homestead late in the afternoon. Mary did not know where the medium lived, but thought it more wonderful than on Friday night ... Prof. was ten miles north of Waterbury, Vt. After a Cadwell and his mediums allege that they were tiresome search, I found him in Hardwick, some the workings of spirits. If the transactions forty miles beyond the place indicated. There are a trick, then indeed is Heller and his wonwere three cousins living in that town, each | derful feats of magic outdone. The majority about eighteen years of age and known as the of the audience, however, believed that Spirit-"Paine Mediums." They consented to hold a ualism reigned supreme inside the cabinet.... scance for me, at the house of their uncle, Mr. We would advise all to attend if they would be Samuel Tuttle. About thirty of as intelligent astounded." The same paper of the following looking people as I often meet, attended, the day contained another lengthy editorial, or an scance. I fastened all the windows and doors article from its own reporter, in which he said : of the dining-room, which was to be used in place of a regular cabinet. I tied each of those three mediums securely to the chair in which he sat; and I tied their wrists together in such a peculiar manner that if either of them made the slightest effort to untie the rope, or slip his hands, the end of the rope would be displaced from a particular position, and it would be utterly impossible for that medium to replace it.

A thin battened door, with an aperture near the top, was to take the place of the one which connected the two rooms. The temporary door was to be held in place by a hook ; and before I had time to fasten the door, which did not require ten seconds, a delicate hand, of about the size of a Miss of sixteen, came through that aperture, and patted my cheek ; and there was attached to that hand as beautiful an arm as I had ever seen.

I did not fasten the book, but opened the door the very instant that hand was withdrawn; and on examining the ropes, I could take my most solemn oath before God, or man, that they had not been changed in the least. If either of the mediums had put his hand through the aperture, he would not have had time to take three steps back, toward his seat, which was full ten feet distant, before I should have detected him. I fastened the door to its place, after examining the ropes, and Mr. Tuttle sat down in a chair close to the aperture, and that hand came out, and carressed the dear old man for a few seconds at a time. at intervals of about half a minute for a full quarter of an hour, and a musical, feminine voice, apparently from the owner of that hand and arm, told us many things respecting the spirit-world, and also of the importance of living good, pure lives here, preparatory for the life beyond. I think I never listened to as earnest, tender words, from any mortal lips. The entire company were affected to tears, of which I, for one, was not ashamed. But for my knowledge of spirit return, I might have believed the voice of that spirit to have been "the voice of God." There was, undoubtedly, cause for a belief in a personal God, in the days of the prophets ; and that, I am confident, was the materialization of human spirits. The séance continued for nearly two hours, during which time a number of musical instruments were played upon by the invisibles ; with other very satisfactory manifestations; and at the close of the séance, I found every rope, and knot, precisely as I had tied them. Mr. Tuttle believed the spirit who talked with

us to be his second wife, who had loved him very tenderly before her decease, and more now, if that were possible, than before she had crossed the shining river to join the angels of God.

My short stay of four days in the hospitable home of Mr. Tuttle was like an oasis in the desert. I shall remember it with pleasure so long as my weary feet walk the thorny paths of the earth-life.

A gentleman who had attended the Paine cousins' séance related the events which he had witnessed, to a very skeptical friend, who

I left Springfield, Mass., on the first train larger by far than on the night previous... wherein the mediums were seated was even 'The spiritual phenomena is indeed wonderful.... We have participated with them (the mediums) at two private sittings, and must acknowledge that we have been confounded... At one, on Sunday evening, the demonstrations made were not only wonderful, but fearful. Notwithstanding the fact that the mediums were securely tied to the chairs on which they sat, the instruments were lifted from the table and sent around the room in a circle over the heads of the circle of spectators, the strings being fingered as they moved Then again the instruments would be thrown around the room with fearful force, endangering the heads of those sitting in the circle. They were also lifted and put on top of a bookcase several feet beyond the reach of the mediums." ...

At the close of the scance, the guitar, violin. tambourine, bells, etc., were found to have been nicely arranged on top of a very high bookcase, on which the mediums could not have placed them without a step-ladder, or by other means than were available at the time. There were nearly forty prominent citizens of Albany in the circle, many of whom seemed badly frightened at the "fearful" manifestations. Imagine a guitar and violin whirling around the room with a velocity sufficient to create a humming sound louder than can be produced by swinging a long cane rapidly through the air, and you have a faint idea of that which the reporter experienced, described as "fearful."

I have given more than two hundred dark séances, with mediums who have been under my care, and have never known any one seriously hurt, myself excepted. I have a slight scar, extending from the top to the centre of my forehead, where I was struck one night at a dark scance in Dunkirk, N. Y., by a flying violin, which was the hardest blow I ever received. On that occasion I was sitting in the end seat of the front row, the company having joined hands, whereby we obtained better manifestations; and as the instruments were mov ing with great rapidity around the room I thoughtlessly disengaged my hand, and was hit by the flying violin and badly hurt. One of the mediums who was entranced at the time said, "You broke the circle, and we could not control the currents of magnetism; light up.' The blood was running down my face profusely when the gas was lighted. The medium, still entranced, said that if we would all remain quiet and extinguish the light "Electa" (one of the controlling spirits of the séance) would go to the drug store and get a piece of courtplaster. We did as requested, and after the lapse of about three minutes the entranced medium said "Electa" had brought the courtplaster; and on lighting the gas, a large piece was found on the table. Every person in the circle denied having had any about them when questioned by a skeptic. The entranced medium said that "Electa" took it from a drawer in a drug store, and told where the drug store was located, and advised me to call there the next day and pay for it.

store in Dunkirk; and in that particular one a silver half dollar. mentioned, I found duplicates of the piece which The Spirit of the Times, the weekly paper of

the mediums, it is the most wonderful of anything ever seen in Auburn. It is worthy the attention of every scientific man or woman, let the origin be what it may."

While in Auburn, we'were invited to be the guests of Mr. Marshall Cronk, at whose house we gave a number of dark séances, where the rapid motion of the instruments was as "fearful" as usual. After the close of our first séance, the mediums retired, and an hour later. as Mr. Cronk was showing me to my room, we heard some music in the one occupied by the mediums. Mr. Cronk listened for a moment. and said it sounded like Freddie's harmonica. 'Freddie," he said, was his little boy, who died a few months previous, and while sick, often asked for his "music," which they could not find, although they had looked the house over many times. I rapped at their door, and was surprised to find both mediums sound asleep. On going into the room, Mr. Cronk discovered the instrument on the carpet, directly in front of the door; and springing forward with a glad cry, he announced to his wife that he had found "Freddie's harmonica." It was the front chamber of a story and a half house, that room not having been finished. Mr. Cronk placed a chair at the foot of the bed, and stepping upon it, gave a quick spring upward; using the bed-rail as a step, he caught hold of a rafter overhead, and while standing tiptoe on the bed-post, put the harmonica between the edges of two roof boards, on the upper side of the rafter. He was very tall, and could reach at least a foot higher than either of the mediums were able to. We sat down close together and extinguished the light; and within one minute, somebody was playing a tune on that harmonica, within three inches of my ear; and a little hand patted me on the cheek, and Mr. Cronk likewise. The mother was delighted at the recovery of her boy's plaything; but no words could express her gratitude for the assurance that her darling child was not dead, but alive, in the beautiful

home of the soul. Oh. my God ! how many times I have felt in my own heart, a thankfulness reaching up toward thee for thy goodness, in giving to mortals these conclusive evidences that the loved ones have not gone down into eternal silence. A gentleman brought two thin boards, each about a foot square, to one of our seances, and placed one of them between the hands of each medium; taking a gimlet he made holes through the boards, and tied each finger and thumb tightly to those boards with separate pieces of cord, and then fastened each medium to his seat in the cabinet with ropes. It would not have been possible for either of them to have ever got out of the cabinet unaided. The moment I closed the door a hand appeared at the aperture; and a voice requested that I cover a bell handle with blacking, as the conditions of the atmosphere, &c., were all right for a transfer of the magnetic forces. At my request, a man procured some blacking, mixed with oil, from a drug-store underneath the hall. I held a large call-bell by the lower edge, while he coated the handle with the blacking. I placed the hell on the floor of the cabinet, and closed the door again. Hardly had I done so, ere a hand came out of the aperture, ringing the bell very violently; and throwing it down on the floor of the platform, exhibited the hand to the full view of the audience, covered on the inside with the blacking from the bellhandle. A voice called "come in." I opened the door as the hand was withdrawn, and found each medium still tied to those boards, and not a particle of blacking on either of their hands; but on the cheek of one medium was a quantity On the following day I visited every drug of blacking covering a space about the size of

offered to bet one hundred dollars that he could had been brought into the room that night; but | Batavia, N. Y., of Nov. 30th, 1867, said, "Prof.

ceived many tests before; but this was one more step in the golden stairway that connects earth with a spiritual realm; the mortal with he immortal; and a hundred times more valuable to this age of the world than the ladder that Jacob saw in vision three thousand years ago while soundly sleeping on a pile of rocks in some far-away vale in Palestine.

[Number Seven will appear Sept. 23d.]

E. V. Wilson Fund.-Subscription for Bonds.

WHEREAS, The estate of the late E. V. Wilson [*] is in debt, and the farm (two hundred and forty acres) 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 sixty 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 benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and Where-

be due on or before ten years from date; and where-as, 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 sub-scribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at one hundred dollars each, when all of such bonds shall have been subscribed for as afore-said.

[*] This farm lies twenty miles West of Chicago on the Northwestern Railroad. Lombard is a thriving suburban town. The land is thus described in legal phrase: "The West half of the Southeast quarter and the Southwest quar-ter of the Northeast quarter of section eight (8), in town-ship thirty-nine (39), North of range eleven (11), East of the United (30) principal moridian, in the County of Du Page, and State of Illinois."

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Herotofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

ST Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgom-

SEPTEMBER 9, 1882.

was selected as the best place for the trial. A number of staples were driven into the floor; about two hours of time and several hundred feet of rope were exhausted by the skeptic; the lights extinguished for a few minutes, and the man who did not know what was likely to take place paid over his hundred dollars as soon as the hall was re-lighted, a wiser, though perhaps for the time, a sadder man. I have mislaid a weekly paper, printed in Northern Vermont, containing a long article descriptive of this test seance, which created quite a sensation in that part of the country.

What I witnessed convinced me that they were genuine mediums; and I engaged Amasa Paine, the eldest of the three, and with him joined Horatio Eddy the following week, in Middle Granville, N. Y.

While giving exhibitions in this place, I saw a number of spirit-photographs that had been taken by Wm. Mumler, of Boston, Mass.; and also some very fine paintings said to have been executed in total darkness by a spiritual medium. I did not then believe it was possible to take a "spirit-photograph," and was nearly as skeptical when I first heard of taking mortal photographs. I was only a boy then, and we called them "Daguerreotypes"; and those people who only heard of them then cried "humbug !" as lustily as some do now when you refer to snirit-photography. The lady who had them in her possession declared that she knew positively that they were genuine spirit-photographs. She had one, that of a lady holding a child in her lap.

The lady who had the photographs in her possession told me she went to Boston on business, and while there, sat for her picture in Mr. Mumler's gallery, and was surprised to see a perfect likeness of a deceased friend, which had been photographed at the same time, as if standing by her side. After she had purchased her ticket for home, in the Fitchburg Railroad dépôt, she met a lady friend from Middle Granville, who had just arrived in Boston. Instead of returning on that train, she invited the lady to accompany her to Mumler's gallery to have her picture taken, not mentioning "spirits" to her. Mr. Mumler supposed that she had come for a spirit-photograph; and when he had developed the picture, he held it up before the stranger and asked how she liked it. Not expecting anything of the kind, she raised her hands and cried out, "My God! where did you get a picture of my boy?" and fainted. The little fellow had "died" (?) only a few days previous; and he was sitting in his mother's lap, when she had her photograph taken, as natural as life; shadowy, yet as perfect in form and feature as he appears in a photograph which was taken before his decease.

After closing my engagement in Middle Granville, I opened in Albany, N. Y., for a week. The Daily Knickerbocker, which, I think, had the largest circulation of any paper in the city, contained a long editorial in its issue of Oct. 21st, 1867, in part as follows : "Great Excitement at McClure's Hall, corner of Division and Green streets.... The crowd in attendance was

tie them so that no manifestations could take I could not find any of that heavy quality in place. The bet was accepted. The Town Hall any other. I had a piece of that court plaster on my forehead until the wound healed; but it left a slight scar, about an inch in length, that I shall carry to my grave; I may be a second "John the Baptist," and, possibly, that scar is the "mark of the beast in the forehead," spoken of in the book of Revelations.

The Albany Daily Argus and Journal of Oct. 18th and 21st, 1867, made very favorable mention of our séances in that city. We journeyed westward from Albany, and on the 26th of October opened in Ithaca, N. Y., where Mr. Cornell, the founder of the Cornell University, was a most deeply interested investigator, and I think became firmly convinced of the reality of spirit-power, as manifested at our séances.

We were mobbed in the town of Moravia on our second night for claiming that the manifestations were produced by spirits. The cabinet was smashed and trampled under foot. The committee, selected by the audience to tie the mediums, were very much astonished to see three or four different sized hands coming out of the cabinet window the very instant the door was closed. They reported that in their opinion there were other than the mediums in the cabinet. As soon as the scance closed, about fifty men rushed on the platform and smashed the cabinet, but could not find "those other fellows." 'The leader of the mob came to me next day and asked my forgiveness, and offered to pay for all damage which had been done me. He said the more he thought the matter over the more convinced he had become that there was something in the manifesta-

tions worthy of careful investigation. I learn that he has since become a very earnest Spiritualist. I repaired the cabinet at my own expense, and gave one more seance of mesmerism and spirit phenomena in Moravia, which was well attended. The Cayuga County Courier, a weekly paper, published in that town, of Nov. 15th, 1867, contained an editorial of about half a column fully describing the entertainment. The Dryden Weekly News of Nov. 2d, 1867, contains over three columns, descriptive of the spiritual séances which we gave at the hall and at private residences in that town previous to our visit to Moravia. I had a very interesting time with Mr. Keeler, at his residence in Moravia. Mrs. Andrews was then being developed as a materializing medium, in whose cabinet at Lake Pleasant Camp-Meeting, in August, 1881, my own mother materialized so unmistakably that my youngest son, who was present, cried out in an ecstasy of delight as she came to the cabinet door, "Oh ! look quick, father ! there's grandmother! Did you see her?" and I answered "Yes; most assuredly."

The Auburn Advertiser and Union, of November 15th, 1867, said, "Prof. Cadwell and the Eddy-Paine mediums astonished a respectable audience at Corning Hall last night.... A committee was selected by the audience to tie the mediums, which was done in such a way that they could not move from their seats or use their hands; yet on closing the door, five or six hands appeared at the window of the cabinet. while something was playing on a guitar or violin, and ringing bells within. If it is done by

Cadwell and the Eddy-Paine mediums have been giving some very curious exhibitions in Odd Fellows Hall, during the week, which have puzzled those attending more than anything ever before in Batavia, many claiming that they are purely spiritual, while others, though not admitting the spiritual hypothesis, cannot account for them in any other way. On Wednesday evening a man claiming to be an exposer of Spiritualism, challenged Prof. Cadwell to a public trialwas invited forward-tied by Mr. C. in presence of the audience, and acknowledged his inability to get loose. The committee were requested to tie the mediums even more securely, which was done, when the most remarkable manifestations ever in town were witnessed by all present. . . . After the exhibition, Mr. C. could not find his overcoat, when Mr. Eddy, in a semitrance condition, stated that the would-be exposer had stolen it; a search was instituted. the thief found at the Dutch Hotel, at half-past twelve, in his room, with the overcoat in his possession, and before a warrant could be procured, the thief took leg bail for security. By request the lecture will be repeated this Saturday evening."

Before I engaged the hall in Batavia, I made some inquiry as to the best hall and hotel, of Mr. English, the ticket agent at the depôt. I was surprised to learn that he was brother to a friend of mine in Springfield, Mass., and a thorough Spiritualist. He gave me the desired information, and then invited me to make his house the home of myself and mediums while we were in Batavia.

As soon as the seance closed Mrs. English took the mediums home with her, and Mr. English remained till after the audience retired, to accompany me. I went to the coat-room, and was surprised to find that some one had taken my overcoat and left a worthless one in its place. As soon as we entered the room where Mrs. English and the mediums were, Horatio was entranced, and a spirit through his lips said that the "exposer" had stolen my coat, and that if I went to the Dutch Hotel quick, I could recover it; but if I did not, he would be off on the early morning train. The medium was not entranced more than one minute: and as quick as he came out of it I asked him how far it was to the Dutch Hotel. He declared that he had never heard of any hotel by that name; and his surprised look gave convincing evidence that he knew nothing of the hotel, or that I had lost my overcoat. Mr. English accompanied me to the residence of a constable, and we three proceeded to the hotel. The Dutchman replied "Ob, yaw," when asked if a stranger had taken a room there for the night. and the constable led the way on tiptoe to the room designated. The door-handle was one of the old-fashioned kind, with a thumb-latch. The officer gave a "swing movement," and struck the door with his hip, which burst it open in an instant; and on the bed sat the thief, with one hand in my overcoat pocket, which he was rifling of its contents.

The well-established fact that the living spirit of a deceased man or woman, could thus control a medium, intelligently, was of more value to me than many overcoats. True I had rePlace, Boston.

Passed to Spirit-Life:

From the home of her sister, Mrs. West, in Nottawa, St. Joseph County, Mich., August 17th, 1882, Mrs. Lydia

St. Joseph County, Mich., August 17th, 1832, Mrs. Lydia Vaughn Nickerson was born at East Greenwich, R. I., in 1805, removed with her parents to the Sinte of New York at the age of nino years. She came West with her husband in 1830, and has resided in this county ever since Her hus-band passed to the better life in 1864. For many of the later years of her long and useful life she has been a faith-ful bellower and supporter of Spiritualism. Sturgis, Mich.

From Alton, N. H., August 23d, Mrs. Mary Colbath,

wife of James Colbath, aged 61 years. Mrs. Colbath was an earnest, active believer in the beau-tiful philosophy of Spiritualism, ever living in the light of truth that for her has dawned at last in all its beauty. J. C.

From Marblehead, Mass., Lucy A., only child of Benja-

From Marblehead, Mass., Lucy A., only child of Benja-min and Myra L. Coates, aged 20 months. Thus has another sweet flower been transferred from the care of mortals to that of the immortals. May the parents, grand-parents and kindred be cheered by the knowledge that they will meet her yet again. Funceral services were held at the residence of her grand-parents, Mr. and Mrs. Charles D. Stone, on the afternoon of the 23d, when we tenderly gave back the lovely form to its kindred dust, with the knowledge of the immortal nature of the soul it had even the distribution. The Leverett street, Boston.

[Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line, payable in edvance, is reguired. Ten words make a line. No poetry admitted under this heading.]

THE GOSPEL OF NATURE. BY SHERMAN & LYON,

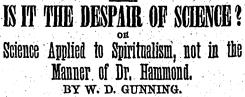
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This book contains many startling ideas that are calcu-lated to dispet the mystification and unravel the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Con-counding of Language; Spirit Abodes; Spirit Biography. Cloth, \$2,00, postage free.

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A Treatise on the Physical Conformation of the Earth. Presented through the organism of M. L. Sherman, M. D., and written by Wm, F. Lyon. The author says: "We are deeply impressed with the thought, and venture to predict, that this book will do very much toward alding humanity in their tolisome progress from the darkness of mental Slavery to the broad sunshine of enlightened Freedom, for which they have so long strug-gled, but struggled apparently in vain." Price \$2,00, postage free. For sale by CULBY & RICH.

NEW EDITION.



Very pleasantly written, suggesting the possibility of solving the mysteries of spiritual manifestations, by trac-ing the analogies offered by the subtler forces of Nature. This little work has been entirely revised, and a consid-erable more matter added to it, and will be found an un-answerable argument in favor of Spiritualism. Paper. Price, 16 cents. For sale by COLBY & RICH.

Original Researches in Psychology. BY T. P. BARKAS, F. G. S.

An address delivered to the Newcastle Psychologicalliso-letr, on Mongay evening, Oct. 23d, 1876. Frice 10 cents. For sale by COLBY & RICH.

SEPTEMBER 9, 1882.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever, ''

LONELINESS. Perhaps there's nothing-I'll not say appails, But saddens more, by night as well as day, Than an enormous room without a soul To break the lifeless splendor of the whole. -[Buron

The only reward of virtue is virtue. The only way to have a friend is to be one.-Ralph Waldo Emerson.

> A GHARDIAN SPIRIT. Heart that is shadowed with gloom, Him whom thou lov'st is not dead. His presence e'en now doth illume The shade that around you is spread; And out of the infinite calm He murmurs a blessing of love. That falls on thy spirit like baim, And guides thee to heaven above -[Miss M. T. Shelhamer.

The path of genius is not less obstructed with disappointment than that of ambition .- Voltaire.

> ON THE BEACH. A simple cottage on a shore; Two children by the door at play; A sinking sun; a closing day That fades the rosy waters o'er. Two fishers drawing up the beach A boat beyond the breakers' reach. At sea, a lighthouse towering high-A snowy pillar 'gainst the sky. -[Ernest W. Shurtleff.

Courage that grows from constitution often forsakes the man when he has occasion for it; courage which arises from a sense of duty acts in a uniform manner. -Addison

THE INWARD JUDGE. The soul itself its awful witness is. Say not in evil doing "No one sees," And so offend the conscious soul within, Whose ear can hear the silences of sin Ere they find voice, whose eyes unsleeping see The secret motions of iniquity.

Nor in thy folly say, "I am alone." For, seated in thy heart as on a throne. The ancient Judge and Witness liveth still, To note thy act and thought; and as thy ill Or good goes from thee, far beyond thy reach, The solemn Doomsman's seal is set on each. -[John Greenleaf Whittier.

Neshaminy Falls Camp-Meeting. (SIXTH AND LAST WEEK.)

(SIXTH AND LAST WEEK.) Tuesday, Aug. 22d, Mrs. C. Fannie Allyn an-swered questions, dwelling a large portion of her time upon Psychometry, and urging all to develop this power of their spirit, and have in it a protection in life. By it they would enter en rapport with the soul of each person with whom they come in contact. Other questions were wisely answered, and several poems given, among them a very fine one on "Love's Con-fession." Wednesday afternoon Mrs. Addio M. (Jadding

Wednesday afternoon, Mrs. Addie M. Gladding, and the control of a wise spirit, "Hoolah," gave an address upon the question, "What body shall we have hereafter?" She explained the effect of earthly conditions upon the spirit, the effect of earthly conditions upon the spirit, and said that all mean and sordid thoughts, feelings and actions are indelibly stamped upon the spirit-body, and that each one of us can have just such a body in the resurrection as we chose to make. She urged all to live such lives as would make the spirit-body clear and pure. *Thursday*, Mrs. Allyn gave an address based upon questions presented by the audience, con-fining herself mostly to the subject of "Reve-lation." She drew a brilliant contrast between the present revelation and that of the biblical

lation." She drew a brilliant contrast between the present revelation and that of the biblical times, following this contrast through the Old and New Testaments, comparing it with the revelations of science, reformers, the Declara-tion of Independence, the emancipation procla-mation and the improvements in our social, educational and religious life. The speaker closed with a fine poem, "Our Boys," and very satisfactory psychometric readings. *Friday*, J. M. Peebles, M. D., gave an address in which he said, substantially: It is as natural for men to worship as it is for water to run and

for men to worship as it is for water to run and flowers to bloom. Every tribe of men have some conception of a future life, and it is not true, as stated by some philosophers, that there are tribes that have no idea of the Infinite. The belief in God and future life springs spon-The belief in God and future life springs spon-taneously in the human soul. The spiritual is the real, the abiding; the physical is the tran-sitory. The spiritual is the unseen, eternal force. Will, thought and emotion form the un-seen but real man. The body is only the house. Death is only a removal to a better house. Man in earth-life is triune: body, soul and spirit; in spirit-life, dual: soul and spirit. The speaker followed the spirit in spirit-life, giving some account of its occupations and iows respeaker followed the spirit in spirit-life, giving some account of its occupations and joys, re-marking that goodness and truth are the same after death as now; and drew a vivid picture of spirits in the immortal life. Saturday Afternoôn, Capt. Brown gave an ad-dress upon "The Purpose of Spiritualism," which he defined to be to spiritualize individu-als and redeem the world by development from vice, want and crime. Sunday.-A rain-storm prevailed all day. A Sunday.-A rain-storm prevailed all day. A few came from Trenton and Philadelphia on few came from Trenton and Philadelphia on the cars; a very few from the country. Camp Hall was filled with two interested audiences, and Dr. J. M. Peebles gave the addresses. He reviewed in his morning discourse the nebulous theory of earth's development, and thence through the mineral kingdom to man. Man is not body, but soul. Soul builded the body. Death is only the second birth, and garments are prepared for us in that life by the noble souls there. He next reviewed the conditions of spirit in that life, and took for examples the idlot, suicide and the infant, and gave an ac-count of his experience with these as spirits. He then spoke of the influence of spirit-com-munion upon the lives of those who enjoy it. munion upon the lives of those who enjoy In the afternoon, Dr. Peebles spoke of gersoll's Mistakes." He reviewed Incer An use atternoon, Dr. Peebles spoke of "In-gersoll's Mistakes." He reviewed Ingersoll's position regarding God, Bible inspiration, truth, and his ignorance of a future life. The latter he considered inexcusable in a man in his posi-tion. He then reviewed the effect of Agnosti-cism and Spiritualism upon the lives of individ-uals, and closed with an eloquent portrayal of spirit-life. At the close of Dr. Peebles's address, Mr. Samuel Wheeler, of Philadelphia, in behalf of the campers and visitors, addressed to Capt-Brown a few words of thanks and appreciation Brown a few words of thanks and appreciation of his services, and read to him two poems given in token of his worth from Alice and Phoebe Cary through the mediumship of Mrs. Beach of Philadelphia. The Captain made such reply as he was able to give under the circumstances. In the evening a meeting was held, at which Miss Lena Whitkorn, Miss Lane, Miss Fritz, and Mr. Kay sang; Captain Brown, Miss Fritz and Mrs. Sheffer recited; remarks were made by Mr. Gardner and Capt. Keiffer. Resolutions by campers and visitors to Capt. Keiffer, Superintendent, and Mrs. Lynce, Ma-tron, in recognition of all they have done to make our stay in camp pleasant, were adopted, make our stay in camp pleasant, were adopted, and at a late hour the meeting adjourned.

and "Archie Grosvenor" taken by Mrs. W. W. Mayberry, Jr., Miss Gertrude Mayberry and Mr. W. Antell. An old Salem Witch, by Mrs. Newcomb, of Baltimorc. Phantoms, by Mr. Wheeler and Mrs. Gladding, of Philadelphia. Mr. Gladding, a Barber's Pole. Mrs. George was "Topsey," Mrs. Ball, an Irish washer-wom-an, Mrs. Jennings and Mrs. Walters, Indians, Mrs. Lynch a Geneva Peasant, Miss Burley a Spanish Peasant, Miss Bronson, "Hungarian Peasant, Mr. Cassell as Pat and H. J. Levy as a sallor-boy. Miss Loux and Miss Odensath ap-peared as an Eastern Princess, and Queen of Folly. There were many others whose names we did not learn. One pleasant feature was the children in costume. Little Miss Dn Bolse was attired as a Flower Girl. Miss Scarborough at tracted much attention as Ruth, the Quaker,

BANNER

attired as a Flower Girl. Miss Scarborough at-tracted much attention as Ruth, the Quaker, Bessie Myers also made a fine Quakeress. The Neshaminy Boat Club gave a reception to a few friends on the evening of the 24th, which is reported to have been a very enjoyable affair. Mrs. C. Fannie Allyn made warm friends at Neshaminy, and was missed very much after her departure. She made herself very social, and was the center constantly of a merry bevey. Go on Fannie, in your strongly marked individ-Go on Fannie, in your strongly marked individ-uality and in your freedom, but be ever ready to pay the price of these in being misunder-stood; Neshaming gave you a few pleasant days and sends best wishes home with you.

and sends best wishes home with you. Boys and youths like our camp, and to a large portion of them tent 25—Capt. Brown's—has been headquarters, and they say they won't have a good time next year if he do n't come back. Well, boys, fate could do many a worse thing by me than give me your society again. Many an hour would have been weary with a sense of responsibility and care but for you; and I carry no pleasanter memories from Neshaminy than those that cluster around "the boys." Be as true and gentlemanly everywhere as when in our excursions, and I shall be proud of you as men as I am of your affection as boys. Mrs. Gladding started a watermelon party Saturday morning, and soon the sport became general, and all "the west end" was involved in one scene of wild revelry for an hour. The concerts of our band have been very en-joyable. The courtesy of Prof. De Bath is ecoult to his music.

The concerts of our band have been very en-joyable. The courtesy of Prof. De Bath is equal to his music. At any time and on any occasion he has been ready to give us music, and the pleasure of the camp has been very much enhanced by his presence. Neshaminy is fortunate in selecting him, and lake and grove we are sure now, would lack in charm, another wear is the weave bet there with big brechus music year, if he were not there with his brother mu-sicians to give them tones to lovingly echo.

If any joke has been on foot in camp, Charley Shirley has had a hand in it. Equally at home with razor or cornet, everybody likes Charley, and wish him success in love and business. Send us cards.

Plenty of souvenirs in shape of canes made of As Chairman, I feel under made in the camp. As Chairman, I feel under many obligations to Miss Lena Whitkorn for the ready compliance to my wishes in all matters of music, and for her willingness at all times to use her talent

for her winingness at all times to use her talent for the pleasure of the campers. Much of the success of our meetings is due to her. The resolution of thanks presented at the last meeting to Capt. Keiffer and Mrs. Lynce have my hearty approval. I have ever been ably seconded in my position by both of them, and by all the camp.

by all the camp. Every member of the Executive Board of the First Society who has been on the ground has done all in his or her power to make the camp a success, and we would not particularize, save that Mrs. and Miss Shumway have been on the ground every day, and Messrs. Beals, Jones and Hurd, and Mrs. Wightman, have been present every Sunday, and to them for courtesies I, with all the camp, am deeply indebted. Mr. W. W. Mayberry, Jr., our efficient floor manager, has had a delicate task to perform at the crowded dances, and yet it has been pre-formed so that not one complaint has reached our ears during the six weeks. Everybody

formed so that not one complaint has reached our ears during the six weeks. Everybody knew you were a gentleman Will, but who thought you could so easily rule a crowd. You may well be proud of this. The best wishes of the campers and visitors are yours, for a speedy return to health, and success. May we meet you in dance, and hear you in song, and join you in frolic at Neshaminy in '83. The Secretary presented the following resolu-tion to Capt. Brown during the meeting Sun-day evening. As far as his feelings would al-low him the Captain briefly responded in grati-tude:

tude:

The Board of Trustees of the First Association of Spiritualists, of Philadelphia, take this method of ex-pressing their appreciation of the services of Capt. H. H. Brown, who has so ably presided for six weeks over its camp meeting at Neshamhuy, and hereby ten-der to him a vote of thanks. Unanimously adopted. W. W. CLAYTON, President. JAMES SILUMWAY, Scoretary. FRANCIS J. KEIFER, Supt.

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this character no must expect to incerne the manus of critics. During this round-the-world voyage, Mr. Peebles not only had the advantage of previous travel, together with the nase of his own eyes, but the valuable assistance of Dr. Duan's clarvoyance and trance influences. These, in the form of spirit-communications, occupy many pages, and will deeply interest all who think in the direction of the spiritual Philosophy and the ancient civilizations. Trinted on fine while paper, large 8vo, 44 pages, gilt side and back. Price 2.06, postage 10 cents. For sale by COLBY & RICH.

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ITEMS.

Miss H. H. Lane, of New York city, a fine medium, was with us a few days this week. The fancy dress party, Thursday eve, was the greatest success of any ever held at the camp. A large excursion came from Philadelphia, many from Trenton, and the campus was illed many from Trenton, and the campus was niled with country teams. The payilion was crowd-ed, and a good sum as the result was added to the funds of the society. All the campers were interested, and the costumes were many and fine. I note only a few: Mr. James Shumway as an Old Continental, Mrs. C. Fannie Allyn as a Russian Princess, Capt. Brown as a Turk di-rect from the Egyptian war. Three characters from Pattence, "Bunthorne", "Lady Angela"

So endeth Neshaminy for '82; and may I per-sonally here, dear *Banner*, return my thanks to the Executive Board, and the members of The First Association, the Superintendent, the Band, Miss Whitkorn, Mr. Griffith, and all who have compaded with us for all they have done for mo Miss Whitkorn, Mr. Griffith, and all who have camped with us for all they have done for me, personally, but with heartier thanks for all they have done to make Spiritualism respected in all the surrounding section, and especially in the city of Philadelphia. Neshaminy has been a great missionary, and for this every reader of the Banner should rejoice. May its session of '83 be a greater success, though it cannot have a pleasanter or a more harmonious gathering than that of '82. "Good-by Neshaminy." Yours truly, H. H. BROWN, Chairman of Neshaminy Meetings.

September Magazines.

ST. NICHOLAS has for its frontispiece a fine engraving representing two children standing at the open door of an old-fashloned clock watching the moving pendulum and wonderingly asking, "What makes it go ?" The introductory story is, "The Doll that could n't spell her Name," very charmingly written, and imparting a lesson which all who read it will not fail to remember with profit. Verses by Malcolm Douglass, "Eleven or None," will be read with pleasure by every lover of dogs, and of tender-hearted, kindly feeling toward creatures that depend on us for protection. The remaining articles of this month's number are many, and so diversified in subject and style that all tastes will be met, while the illustrations are all that can be desired. The Century Co., pub lishers, 33 East 17th street, New York. For sale in Boston by A. Williams & Co., 283 Washington street.

ARAK-EL-EMIR (The Rock of the Prince). A Quarterly, devoted to the Expression of Clear and Progressed Investigative Thought on Matters pertaining to Man's Welfare. Con-ducted by J. C. Lane. Quarterly Publishing Co., 21 Park Place, New York. The object of this new venture in periodical litera-

ture is stated to be to place before the public "the best obtainable thought leading toward the demon-stration of the existence of spirit as an entity." This, the first number, gives us Part One of "Man and his Surroundings," a philosophical and scientific treatise by J. C. Lane. It occupies about sixty pages. The remaining eighty-two pages contain "The Bhagvat-Geeta, or Dialogues of Kreeshna and Arjoon, with Notes, Translated from the Sanskreet by Charles Wilkins," which is, as our readers are aware, part of the Mahabharat, an ancient Hindu poem consisting of a dialogue supposed to have passed between Kreshna, an incarnation of the Deity, and his pupil and favorite. Arjoon. one of the five sons of Pandoo, who is said to have reigned five thousand years ago, and is claimed by the Brahmans to embody all the grand mysteries of their religion.

THE PHRENOLOGICAL JOURNAL furnishes its readers with much that is interesting and instructive, all of its articles having a practical value. A portrait and brief sketch are given of "Rudolph Virchow, the celebrated anatomist and physiologist." "The True Wife and the Usurper" is a narrative sketch of Catharine of Arragon and Anne Boleyn, accompanied with portraits of those famous women of history. Other noticeable articles in this number are "Guiteau's Brain," illustrated; "Woman in Flood and Fire and Field"; "Fishing for Men," and "Education the True Principle of Reform," Fowler & Wells, publishers, 753 Broadway, New York.

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ALFRED R. WALLACE, OF ENGLAND; PROF. J. R. BUCHANAN, OF NEW YORK; DARIUS LYMAN, OF WASHINGTON; EPES SARGENT, OF BOSTON, TO THE ATTACKS OF

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LIGHT. BANNER OF

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10

BY'S, B, BRITTAN, M.D.

Lillie was free and lithe as a fawn, Skipping as lightly over the lawn; Her cheeks so inddy with health, and warm. With blush of dawn.

No artist's skill could ever adorn, The fair little maid-never forforn, Who tripped along in the early morn, Rosy and warm.

Fresh as the datsfes was Lillle Lee-Fair little Lillie, so full of glee; Maiden as modest as she could be Was Lille Lee.

Up in the morning and out was she, Singing alone on the flow'ry lea, Or chasing the birds from tree to tree-Happy and free.

Lillie was young and the world was new; The maiden writed for one to won-Waited and sighed, as others do, For lover too.

Over the stile, and away to view A youth who publied a light canoe, Went Lillie, hoping that Love might sue For love so true.

The fonely bird chants her pleasant lays, When daylight shines through the forest ways, And hill and valley are all ablaze In Summer days.

So over the fields and through the glade Came chanting blithely -never afraid-Out of the sunshine, into the shade-The modest maid.

A magle spell held the lifted our; Ricardo drifted as not before, After the music and toward the shore-Paddled no more.

Here the strains were sweeter and lower; X voice field the arm of the rower, Who drafted idly along the shore-Diffied the more.

The gallant youth sought a hand to guide-A gentle guide by the river side--Lest diffing apart, so far and wide,

Some ill betfile-The maiden fair on the flow'ry marge, Where the boutman moored his little barge: Lillie was fragile and not too-large-A precious charge.

lifeardo, the youth of noble mien, Had touched the heart of the virgin queen, With never a jarring chord between

Lovers I ween: Then drifting away to seenes anew, A gentle hand kept the helm in view, While he went rowing his light canoe With love so true,

Newark, N. J., July 1, 1852.

A Leaf from History: Horace Greeley's Views of Spiritualism in the Year 1850.

To the Editor of the Banner of Light:

I have been reading of late an account of spirit manifestations as reported by E. W. Capron; and as there seem to be some things that were observed and recognized in the early stage of their development which many interested in the phenomena to-day have never perused, allow me to give an extract from this narration that will serve to show what attention was paid to the subject of Spiritualism by leading minds as early as 1850. The report reads as follows :

"The advent of the manifestations in the city of New York was in the spring of 1850, when the Fox family went there and took rooms at Barnan's flotel, where they were visited by hundreds of enrions inquirers, who had read and heard much of the strange phehad read and heard much of the strange phe-nomena with which the three sisters were at-tended. Their presence in the city called forth the criticisms of the press, and the editors were almost universal in their denunciations. One or two allowed hoth sides a hearing, while others, and far the greater number, denounced the allowed were as a whole as a decen-

capable of engaging in so daring, impious and hameful a juggle as this would be if they caused the sounds. And it is not possible that such a juggle should have been so long perpe-trated in public. A juggler performs one feat quickly and hurries on to another: he does not devote week after week to the same thing over and over, deliberately, in full view of hundreds who sit beside or confronting him in broad day-light, not to enjoy, but to deleet a trick. A de-ceiver naturally avoids conversation on the subject of his knavery; but these ladies con-verse freely and fully with regard to the origin of these rappings in their dwellings years ago; the various sensations they caused; the neighborhood excitement created; the pro-press of the development; what they have seen, heard and experienced from first to last, etc. If all were false, they could not fail to have in-older themselves ere this in a labyrinit of blasting contradictions, as each separately gives accounts of the most astonishing developments at this or that time. Persons foolish enough to commit themselves without reserve or caution, could not have deferred a thorough self expos-me for a single week. Of course, a variety of opinious of so strange

swered by 'rappings, or singular noises of the floor, table, 'etc., as the alphabet was called over, or otherwise, would indurally go away, perhaps puzzled, probably disgusted : rarely convinced. It is hardly possible that a matter, ostensibly so grave, could be presented under circumstances less favorable to conviction. But of those who have enjoyed proper oppor-tunities for a full investigation, we believe But of those who have enjoyed proper oppor-tunities for a full investigation, we believe that fully three-fourths are convinced, as we are, that these singular sounds, and seeming manifestations, are not produced by Mrs. Fox and her daughters, nor by any human being connected with them. How they are caused, and whence they proceed, are questions which open a much wider field of inquiry, with whose way-marks we do not profess to be familiar. He must be well acquainted with the arcana of the universe, who shall presume dogmatically to decide that these manifestations are natural

the ladies say that they are informed that The ladies say that they are informed that in which spirits clothed in the flesh are to be more closely and palpably connected with those who have put on immortality; that the manifestations have already appeared in many the ladies is a nucleus is a sufficient guarantee of success, if we are pa-tient with the hesitating, and persistent with the honest seekers after truth." CLEVELAND. — Mrs. L. E. Morse writes: "The cause of Spiritualism in this beautiful manifestations have arready appeared in many "The cause of Spirituinism in this beautinin other families, and are destined to be diffused and rendered clearer, until all who will may communicate freely with their friends who have 'shufiled off this mortal coil.' Of all this we know nothing, and shall guess nothing. But if we were simply to print (which we shall not) the outsettions we asked and answers we rethe questions we asked and answers we rethe questions we asked and howers we re-ceived during a two hours uninterrupted con-ference with the 'rappers' we should at once be accused of having done so, expressly to sus-tain the theory which regards these manifestations as the ulterances of departed spirits.

'й." G." I learn that Mr. Greeley, the last few years of his earth-life, said but little publicly upon establishing a reading-room of spiritual and the topic of Spiritualism; having had considerable experience, he rested content upon the subject. Mrs. Greeley had faith in it, but while in earth-form could not be fully satisfied and one of the best places in the country for a asl to the realities of the after-life. A few months previous to her exit to spirit-life she sent for me to visit her professionally as a magnetic physician, and by appointment and arrangement, I took with me a well-informed spirit-medium; and never shall I forget her expression, while the medium was giving forth, by inspiration, beautiful thoughts in regard to the philosophy of life in the beyond—a life that

she was soon to realize by her presence therein. Mrs. Greeley requested the medium to stop, as she did not wish to hear more upon the Philosophy, but desired to know of the realities that she must meet, or what her occupation was to be when she arrived there. She was then in the last stages of the old-fashioned, "wasting-away" consumption. I stopped at her home in Westchester County for threedays, and subsequently met her by appointment in Nev York City, while on my way to Moravia to witness spirit materialization. Mrs. Greeley requested me to consult the spirits while there for her; she had seen much of the plicnomena, and it was highly interesting to listen to her narration of experiences connected with the subject; while she being positive in her nature and expression, made her words all the more

The for a single week. Of course, a variety of opinions of so strange a matter would naturally be formed by various persons who have visited them, and we pre-sume that those who have merely run into their rooms for an hour or so, and listened, among a blessed in the purest and highest type of Spiritthe good fight of our faith, and we shall come huddle of strangers, to a medley of questions-huddle of strangers, to a medley of questions-hot all admitting of very profitable answers -put to certain invisible intelligences, and an-swered by 'rappings,' or singular noises on the swered by 'rappings,' or singular noises on the sweet Eden of our souls. The feeling of antagonism manifested toward some of our mediums may live on for a while longer, but I verily believe it to be mortal and must die."

Ohio.

ASHTABULA .- O. B. Clark writes, Aug. 28th: A formal organization of 'The First Religious Society of Progressive Spiritualists of Ashtabula,' under a charter, was effected yesterday, at the office of the President, with the followingnamed gentlemen as officers and executive board : Jay W. Cowdry, President ; Joseph Hulbert, Vice President ; O. B. Clark, Secretary ; Charles Pinker, Treasurer. We believe that this formal organization as a nucleus is a

Illinois.

PEORIA.-Peter Ogden writes that there has recently been organized a new Society in this place, under the name of "The Peoria Progressive Association of Spiritualists." It is doing a noble work ; among its other projects is that of progressive books, magazines and papers free to the public. Peoria, says our correspondent, is the second city in point of size in the State, clairvoyant and test medium to locate. The Association wishes to engage the services of a good materializing medium for one month. Communications relative thereto may be addressed to the Corresponding Secretary, Robert Bolton, 1804 North Adams street, Peoria, Ill.

Michigan.

MONROE. - Mrs. A. D. Chapman writes: One year ago I addressed Mrs. A. B. Severance, of White Water, Walworth County, Wis., enclosing two dollars and a lock of my hair, asking but one question. In return 1 received all that she promises to give in heradvertisement. I wish to make this public acknowledgment of Mrs. Severance's mediumistic gifts, firmly belioving that through them and my obedience to her counsels I have been much benefitted."

Temperance is reason's girdle and passion's bridle, the strength of the soul and the foun-dation of vintue.-Jeremy Taylor.

In the very best poetry there is often an under song of sense which none but the poetic mind can comprehend.—Landor.

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the alleged phenomena as a whole as a decep-tion, the mediums as wicked impostors, and all who believed them to be true, to be idiots, Not long after the arrival of the mediums a

Not long atter the arrival of the mediums a number of literary gentlemen assembled at the house of Rev. Dr. Griswold, an Episcopal cler-gyman, on Breadway. Among the company were J. Fennimore Cooper, the novelist; Mr. George Bancroft, the historian; Rev. Dr. Hawks : Dr. J. W. Francis; Dr. Marcy; Mr. N. P. Willis; Mr. William Cullen Bryant; Mr. Bigelow, of the Evoning Post; Mr. Richard B: Kümball : Mr. H. Tuckerman and Gen. Lyman. The meeting was called, and these persons in-The meeting was called, and these persons in-vited for the purpose of testing, as har as they were able, the validity of the alleged manifest-ations. These gentlemen were well known throughout the country, and their report was well calculated to carry much weight with it, he it be on which side it would. The result was highly satisfactory to the mediums and their friends." The meeting was called, and these persons in-

It was after a visit of two months or more, that the Fox Family left the city to return to their homes in Rochester. Some time previous to their departure, they left the notel and visited private families, where better opportunities were afforded for investigation. Among the families visited was that of Horace Greeley, editor of the New York Tribune, and, after their return home, he published the following in his paper over his own initials.

THE MYSTERIOUS RAPPINGS .- Mrs. Fox and her three daughters, left our city yesterday, on their return to Rochester, after a stay here of some weeks, during which they have subjected the mysterious influence, by which they seem to be accompanied, to every reasonable test, and to the keen and critical scrutiny of hun-dreds who have chosen to visit them or whom dreds who have chosen to visit them, or whom they have been invited to visit. The rooms which they occupied at the hotel have been re-peatedly searched and scrutinized; they have been taken without an hour's notice into houses been taken without an hour's house into houses they had never before entered; they have been, all unconsciously, placed on a glass surface, con-cealed under the carpet, in order to interrupt electrical vibrations; they have been disrobed by a committee of hadies, appointed without no-tice, and insisting that neither of them should leave the room until the investigation had been made of the star we have believe no one to this made, etc., etc., yet we believe no one, to this moment, pretends that he has detected either moment, pretends that he has detected either of them in producing or causing the 'rappings', nor do we think any of their contemners has in-vented a plausible theory to account for the production of these sounds, nor the singular in-telligence which (certainly at times) has seemed to be manifested through them. Some ten or twelve days since, they gave up their rooms at the hotel, and devoted the re-mainder of their sojourn here to visiting sev-eral families, to which they had been invited by porsons interested in the subject. and subject-

persons interested in the subject, and subjecting the singular influence to a closer, calmer examination than could be given to it at a ho-The single is single in interest, or predetermined and invin-tational interest, or predetermined and invin-cible hostility. Our own dwelling was among those they thus visited; not only submitting to, but courting the fullest and keenest inquiry with regard to the alleged 'manifestations' from the spirit-world, by which they were at-tended. We devoted what time we could spare from our duties out of three days, to this sub-ject; and it would be the basest covardice not their perfect integrity and good faith in the premises. Whatever may be the origin or cause of the 'rappings,' the ladies in whose presence of the 'rappings,' the ladies in whose presence of the oranging is as unlike that of deceivers as possible; and we think no one acquainted with them could believe them at all

interesting to me. Some time subsequent to her departure, while in Boston, conversing with a prominent Spiritnalist who does not pretend to practice medi-umship, he remarked to me: "I feel an influence about me which desires to speak to you." He yielded to it, and mechanically wrote the following words, which purported to originate from the spirit of Mrs. Greeley:

"I thank you, sir, for what you did for me. Although you did not save me, you soothed my pathway to the spirit-world. For that I thank you. Go on healing the sick—your mission is a holy one. God bless you! He surely will." My opinion being that all available evidence of a continued existence after the change called death should be borne witness to on the part of individuals conversant with the facts, in this age of doubt and skepticism, must be my excuse for making this matter of personal expe-rience public at this time. Boston, Mass.

A. S. HAYWARD.

PARIS AS A SEAPORT.-The French Society of Civil Engineers have recently had under conideration a project of M. Bouquet de la Grye hydrographer to the navy, for rendering Paris accessible to ships with a draught of six or sev-en metres (say twenty-three feet). He pro-poses to deepen the Seine bed by dredging, and to lower the water level between Rouen and to lower the water level between Rouen and Poissy, so forming a maritime basin about one hundred and three miles long aud one hundred and fifty feet in width, twice the width of the Suez Canal. The excavation would progressive-ly reach a depth of about fifty-three feet below the present bottom at Poissy, and the water level would be lowered about forty feet. The quantity of matter to be removed is estimated at the enormous figure of seventy-five million cubic metres. According to the plan, only the sharper curves of the river would be avoided; bridges would be raised or rendered moveable; at Poissy vessels would rise by a "cascade" of at Polssy vessels would rise by a "cascade" of locks, about one hundred and ten feet in the locks, about one hundred and ten feet in the forest of Saint Germain, to an upper canal, fed with water from the Seine by means of turbines driven by the fall of the Seine water at the locks of Poissy. This canal would extend to Aubervilliers, passing above the Seine and the railways; its level would be nearly that of the canal at La Villette. There would be two har-

canal at La Villette. There would be two har-bors, a lower and an upper, at the borders of the forest of Saint Germain, and ships going to the higher canal would not interfere with those at the lower port, whence transatlantic mer-chandise would be sent to the Rhine valley. The expense of the lower canal between Rouen and Poissy is estimated at one hundred and

fowa.

COUNCIL BLUFFS. -- Mary B. Maynard writes : "The cause in this place is having as rapid a growth-probably-as is consistent with health. We have some good mediums, not public. but of home development, in whom we can trust, and who bring us many a cheering word from the loved ones gone before."

The Overthrow of Compulsory Vaccination in Switzerland, and the next International Anti-Vaccination Congress.

To the Editor of the Banner of Light:

The people of Switzerland have been greatly stirred by the attempt to force upon them a vaccination law of more than ordinary stringency. This projet de loi, known as the enidemiengesetz, which rendered vaccination compulsory in twenty-six cantons, was bassed by the Federal Chambers on Jan. 31st last, and was the outcome of a united action on the part of the Swiss Medical Commission, which had ascertained by a post-card inquiry that out of one thousand one hundred and sixty-eight members of the profession, one thousand one hundred and twenty-two were favorable to yaccination. The law was promulgated on Feb. 14th, when its oppressive character becoming known (the penalties being from five to two thousand francs, or one year's imprisonment, according to the gravity of the offence), the people decided at once to exercise the right of a referendum, or appeal from the decisions of the Chambers to the suffrages of the people. This constitutional right can only be utilized provided thirty thousand signatures are obtained within ninety days. Schiller says only great questions stir the profound depths of humanity. So great, however, was the public interest, and so pronounced the determination to throw off this oppressive yoke, that within the period prescribed upwards of eighty thousand signatures were laid before the President of the Republic.

The popular and final vote was taken on July 30th, and in a dispatch from Prof. Vogt, of Berne University, I learn that notwithstanding the most vigorous efforts on the part of the medical faculty and their friends, who spared neither trouble nor expense in circulating urgent appeals, the law has been rejected in twenty-five cantons by a majority of two hundred and fifty-three thousand nine hundred and sixty-eight votes, or about four for every one who voted in the affirmative; only one canton (Neu-châtel) having a majority in favor of the law. This result has given a fresh impulse to the In-

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Phenomena and the relations of the state state of the second In its development theory it advocates the idea that souls are spiritually self-suitability, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the control.

earthy. The author claims to be en rapport with the spirit of John Howard, who guides him through circles and spheres of spirit-life, interviews some of the inhabitants, who relate their past history and experience, giving the bearlags of acts and conditions in their former lives upon their spiritual progress, the bindrances to their advancement, and the sure rewards of right living. In the unerring law of compensa-tion it reconciles the evil with the good, and vindicates the ways of God to man.

irewards of right living. In the unerring law of compensa-tion it reconciles the evil with the good, and vindicates the ways of God to man. The last sairit interviewed is George Washington, who speaksnas philanthropist rither than as pariot. Ho makes a thrilling pies for peace and gives a scathing rebuke to the war-spirit, oppose capital punishment, advocates the elec-tion of Federal officers by the people of each locality, in order to save from jeopardy the life of the President, on whom the responsibility of appointments rests. The two following verses end the poem:

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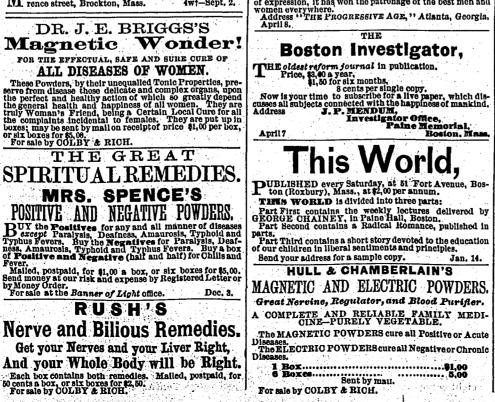
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12

BOSTON, SATURDAY, SEPTEMBER 9, 1882. Justinus Kerner, and the Secress of

Prevorst.

"The Weibertreue" is the title of an interesting article by Elsie Allen in the September number of Harper's Monthly, in which are nar-rated some of the events in the early history of number of Harper's Monthly, in which are nar-rated some of the events in the early history of Suabia, more particularly that in 1139, when the castle, since that time known as "Welber-treue" (woman's faithfulness), was besieged, and high-born duchesses and the wives of the town officers went in procession to the Emperor and implored him to let them escape, and also to carry away their most precious possessions. The pe-tition was granted, and they were given per-mission to take away all they could carry on their shoulders. The next morning the gates were opened, and along the steep path that led were opened, and along the steep path that led from the castle came a long line of women carrying on their backs, not clothing, jewels and silver, but each her husband. Seeing this, Duke Frederic, who was conducting the siege, became incensed and said. "That was not in the compact"; but the Emperor answered, "A King's word is not to be broken," and ordered that all the freasures of the women they left behind should be collected and sent to them. In the course of the article, which, by the way, is finely illustrated by Schlesinger, of Stuttgart, there is given a sketch of the life and character of Justinus Kerner, whose record of personal experiences with Frederike Hauffe, the "Secress of Prevorst," is familiar to the public as a compendium of the most convincing proofs of the reality of a future life extant prior to the advent of Modern Spiritualism. The account of Kerner and the relations he held with the spiritual phenomena sixty years ago, cannot fail to prove of interest to our readers, and we here transfer it to our columns :

Kerner, the restorer of the Weibertreue, was Kerner, the restorer of the Weibertreue, was a true child of the enthusiastic, passionate-hearted Sudbian land. He was horn in Lud-wigsburg, September 18th, 1786. This city was then the gay capital of Karl Eugen, who once, within five minutes spent fifty thousand thalers for ornaments which he gave to the ladies pres-ent at one of his fetes. The city owes its exist-ence to the nightingales that once inhabited its woods. Long ago Eberhard Ludwig, delighted by the melodies of these forest songeters or woods. Long ago Eberhard Ludwig, delighted by the melodies of these forest songsters, or-dered some rooms to be fitted up in a palace that stood in the midst of the forest. Here the duke and his retinue spent their nights when they came to the forest to hunt. A hunting castle was afterward built, and finally a city was laid out. A ducal order was issued com-manding that all the cities and magistracies of the country should, at their own expense, erect a house in the newly laid-out city. It fell to the lot of Weinsberg to build the chief governa house in the newly laid-out city. It fell to the lot of Weinsberg to build the chief govern-ment-house, and this was the building in which Kerner was born. "And thus," writes Kerner, "Weinsberg, without knowing it, lent me a place for my cradle, as it soon will give me a place for my cradle, as it soon will give me a of the government councillors. His mother possessed many graces of character, and her wonderful beauty has been celebrated by Schu-harth in a noem which the latter dedicated to barth in a poem which the latter dedicated by Semi-barth in a poem which the latter dedicated to her when she came as a bride to Ludwigsburg. Ilis grandfather was ennobled by the Emperor Maximilian. Kerner was still a boy when his father died, and the widowed mother discussed father died, and the widowed mother discussed with her friends many projects for her son's future. The boy objected to all that was pro-posed to him, and when it was suggested that his poetic and artistic talent might be made available in a sugar bakery, where original de-signs would be very welcome, his opposition was stronger than ever. He finally entered the ducal cloth manufactory at Ludwigsburg, where, between the cutting and sewing of cloth goods he wrote upoeter wead the Gammen works way over land and sea. In it Kerner refers to no less than twenty apparitions, that had been seen by himself. The "seeress," Frederike Hauffe, was born in 1801 at Prevorst, a village near Löwenstein, and died there in 1829. At a very early age she professed to be in communi-cation with the spirit-world, and later she ap-peared to be constantly in a magnetic condition. Life became a torture to her, and finally, when she had become wasted almost to a skeleton, and was in such a nervous condition that she appeared more like a spirit herself than a huand way in such a nervous condition that she appeared more like a spirit herself than a hu-man being, she was taken to Kerner's home in Weinsberg, and remained there under his med-ical care for two years. Kerner wrote a number of works bearing upon the phenomena of the spirit-world, and his influence upon the superstitious and imaginative was felt through-Nerner's power is said to have been in his personality. Strauss tells us that he possessed Kerner's power is said to have been in his personality. Strauss tells us that he possessed a poetic charm which is not to be described, but which was felt by every one that came into his presence. "People," he says, "of every class in life from the king to the beggar, of every are and every degree of culture, people of all civilized countries felt and acknowledged it. If the annals of the Kerner house in Weins-berg had been kent during the forty years of It. If the annals of the Kerner house in Weins-berg had been kept during the forty years of Kerner's life there, what would they not reveal to us of the men that have passed in and out of its doors, of the conversations that were held there, of the impressions that were mutually wrought upon the gifted beings so often as-sembled there?... The traveler," continues Strauss, "scarcely believed himself to have been in Suabia if be had not visited the Kerner home, and once having heer there, he went un home, and once having been there, he went up again, if possible, or sent others, whose curios-ity had been aroused by his account: and thus the little house became a place of pilgrimage, an asylum where stimulus for spirit and heart, an asylum where stimulis for spirit and heart, consolation for grief, and refreshment for weari-ness of life, were sought and found." The presiding genius of the house was the wife, whom Kerner called the most precious rift that God had ever bestowed upon him. Her serene, practical nature was a counterpoise to the enthusiasm and active imagination of her husband. She was as hospitable as he card the Nation weat as the formation must not he formation of Geo. W the enthusiasm and active imagination of her husband. She was as hospitable as he, and the guest that came to remain a day sometimes spent weeks, even months, in the little home, loath even then to go away. Kerner numbered many persons of rank among his friends—Gari-baldi, the fugitive Gustav IV. of Sweden, Queen Catharine, the Queen of Naples, King Max II. Duke Alexander of Würtemberg, and many of the nobles of Germany. The wife, "Rickele," died in 1854, and then the delights of this beautiful home were at an end. The health of the bereaved poet began to fail, and gradually the beloved out-door life was given up, and for two years he was confined to his room. People still visited him, and he was glad to hear and even feel them about him, for in the last months of his life he became almost blind. During these visits he became master over his suffering and pain, the old spirit and humor flashed out, and those that had come to him in teams ment arou to spirit.

sight of the house in which he had entertained the great of the earth. The house is now occupied by Hofrath Theo-The house is now occupied by Hofrath Theo-bald Kerner, the gifted son of Justinus Kerner. The grounds are very beautiful, and are full of weird sounds, for here and there, suspended among the over-arching limbs of great trees, are glass or so-called spirit-bells. Attached to the end of their mulled clappers is a feather that is moved by the slightest breeze, causing the bell to be touched with a gentle or bard blow, according to the force of the wind, but always producing to nes that ying the dense producing to the lorde of the which, but always and sombre foliage with sweet and plaintive

of the ruins that he had loved so well, and in.

peasants until his sontence was commed by the On one side of the tower, partly hidden among the trees, stands a statue of Ulrich of Lichtenstein, and on the other side a weather-Lichtenstein, and on the other side a weather-beaten statue, more than a thousand years old, of a court fool. Within the tower is a library, mouldy with age, and containing the works of Paracelsus and other like authors. On the walls there are quaint inscriptions and many famous names. Among the latter one reads: "Uhland, 1863," and "Lenau, August 22, 1850." The Kerner house was the last one which Lenau visited before he sailed for America, in 1853, and when he retured from that iourney through and when he retured from that journey through "those fearfully strange lands," he straightway went to Kerner, and in the upper room of this old tower he wrote, in 1834, the greater part of his "Faust." Beneath this room is a dupgeon, into which offenders were thrown in the knightly days of long ago. The descent from the tower brings us face to

face with the Kerner house. A bust of Justinus Kerner adorns one end, and over the doorway Kerner adorns one end, and over the doorway of the back part of the house is this inscription: "In der Welt habt Ihr Angst, aber seyd getrost, ich habe die Welt überwunden." ("In the world ye have tribulation, but be of good cheer, I have overcome the world.") 'The house is a series of chambers, each imaging a poet's dream, too beautiful to be fantastic, too characteristic to be affected. One room is fashioned into a grotto, and filled with tropical plants and birds: another is a miniature studio, and contains the works of Theobald Kerner, poet and artist. There, on the table, the work of his own hands; stands a bust of himself, and around it lie marstands a bust of himself, and around it lie mar-ble models of the hands and fingers of his wife, also his own work. The forms of two fourth lingers—his own and his wife's—lie side by side, wrought together on one block of marble. On the wall hangs a superb picture of his author-friend Häckläuder. From this room we enter the billiard-room, and here are rare old pic-tures, a portrait of Lenau, a crystal drinking-glass a thousand years old, and pictures in handsome frames of the ghosts seen by Justinus Kerner. Very beautiful are these spirit-faces, with their strange, far-away look.

Lake Cassadaga (N. Y.) Camp-Meeting. Merry Campers-Large and Enthusiastic Audi-ences-The Close of the Third Season.

To the Editor of the Banner of Light:

The rain storms through August somewhat marred the pleasure of those camping at Lake Cassadaga this season, and diminished the numbers in attendance at the Sunday gatherings. Last season being hot and dry, the people from the surrounding country energy sought the pleasant shade of the hemlocks, and drank in the truths of Spiritualism while being fanned by the balmy breezes of the lake. With but one or two exceptions, last year all the meetings and studied works on natural science. In 1804 formed a lasting friedbing with Varnhagen well-developed youth, who lived Vince a lasting irrendship with Varnhagen vince, with an auditorium of proper capacity von Ense and his gifted wife Rahel. Varnhagen describes Kerner as being a handsome, slender, well-developed youth, who lived in familiar intercourse with animals, reptiles and insects, of which he always had a great number in his during wet weather, know of pleasanter places and will naturally stay away. The Cassadaga once which he always had a great number in his during wet weather, know of pleasanter places and will naturally stay away. The Cassadaga in animal magnetism, which probably led to his degree of Doctor of Medicine at Tühingen in 1808. In 1812 he was married to his "Rickele," and in 1819 went as chief physician to weight which ended only with his death. Here, too, he entered, first as a poet, afterward as a physician and investigator, into the realm of somnambulism. His work, "The Prophetess of Prevorst," published in 1822, quickly found its way over land and sea. In it Kerner refers to no less than twenty apparitions that had been in the unterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to be second in enterprise to those they invite to the second in enterprise to those they invite to the prophetes of the prophetes of the second in enterprise to those they invite to the prophetes of the prophetes of this company should not be second in enterprise to those they invite to the prophetes of the prophetes of the prophetes of the prophetes of the second in enterprise to those they invite to the prophetes of be second in enterprise to those they invite to come and dwell with them. Come and dwell with them. Great credit is due the management in fulfill-ing to the letter the programme of speakers, and also to the speakers themselves, each speaker being promptly on hand, and lecturing on the day advertised. This inspires confidence for the future, nothing being more deleterious to prosperity than non fulfillment of what is wramised on the programme. to prosperity than non fulfilment of what is promised on the programme. The speakers succeeding Judge R. S. McCor-mick and Mrs, Clara A. Field were A. B. Brad-ford, Esq., of Enon Valley, Pa., and Mrs. R. Shepard-Lillie, of Philadelpha. Mr. Bradford, comparatively unknown on the spiritual plat-form, is a silver haired, slight-built, keen-looking man, with a carriage suggestive of West Point, pretty well along in "the youth of old age." For over thirty years a Presbyterian minister, he is thoroughly conversant with the Church and its doctrines, and uses that knowl-edge to great advantage. Mr. B. is a fluent speaker, clear in his utterances, argumentative and logical. The essay read by him on Satur-day, August 19th, on "Evolution," was a sur-prise to the audience; ripe with scholarship and displaying a knowledge of Darwin and his writings that was both instructive and enter-taining. Mr. Bradford left Cassadaga to take The arrival of Mr. and Mrs. Lillie in camp on

sadaga, with the balmy breezes fanned by the maples along its beautiful banks; but it needs the giant oaks and hemlocks to stand the hurri-cane, and the world needs more souls like Mrs. C., strong enough and brave enough to spenk the stern truth at all times. Success to this

the stern truth at all times. Success to this brave apostle. The climax of oratory was reached this sea-son on the appearance of A. B. Freuch, of Clyde, O., fresh from the splendid inspiration of Lake Pleasant. Mr. F. fairly eclipsed him-self in his several addresses. His subjects were : "The Trials and Triumphs of Spiritualism." "What Value Should Spiritualists Place upon the Set of Spiritualists?" "Unsettled Ques-

b) finde a leasant. In the subjects were: were the lasseweral addresses. This subjects were: "The Trais and Triumph. of Spiritualism" "The Trais and Triumph. of Spiritualism processes the Tracte vitue Should Spiritualism Processes the Tracte vitue Should Spiritualism Processes the Tracte vitue Should Spiritualism of Spiritualism of the sectors on ligh. We were accompanied by the Praul Bros. Cornet Band, and the fine man-sic tracte vitue Should Spiritualism of the sectors on ligh. We were accompanied by the Praul Bros. Cornet Band, and the fine man-sic tracte vitue Should Spiritualism of the sectors on the moon shed abroad her subdued light, and the wares accompanied by the Praul Bros. Cornet Band, and the fine man-sic tracte vitue Should Spiritualism of the sectors on the moon shed abroad her subdued light, and the wares accompanied by the tracte vitue Should Spiritualism of the sectors on the moon shed abroad her subdued light, and the wares accompanied by that all vished it might be prolonged; but af-ance and lursts of eloquence seemingly at the the morning, at 10:30, a very interesting torough the "gates aiar," giving you more than a peep into the celesial. Mr. French had the honor of closing the meeting this year, and the honor of closing the meeting this year, and the honor of closing the meeting this year, and the they seen a synopsis of all the good here around within hearing distance of the speakers' stand, maintaining the quiet and order that always indicate the amount of interest taken. To give even a synopsis of all the good here sit and another enlargement of the Branner of the tracters on interspersed with singling by the chart intituity servers and wenners that the good seed sown this year will give an abun-fested by both old and young; and wenner the the closes of the lecture the audience pro-ceded to next. The interest which daily the close of participation times. He referred to the communications received by the same and the fulle metts. Libble of t and Misses Flora file and Mamie Shepild, ex-cited much admiration; and the speaking of Master Eddle Cook, Miss Bennett, Lou Rouse and the little mites, Libbie Putnam and Willie Johnson, was in every respect au fait. The beautiful solo on the flutonica, by Mr. Chas. W. Palmer, the musical director of the Cleve-and Lycaum will long he speambared by those W. Primer, the musical director of the Cleve-land Lyceum, will long be remembered by those present. Other gems of the evening were the tableaux of "The Three Little Graces," by the youngest daughters of Mr. and Mrs. M. R. Rouse, of Titusville, and "Eva in Heaven," with little May Sully, of Buffalo, as Eva, and Kitty Taylor and Burt Woodworth to complete the pieture.

Kitty Taylor and Burt Woodworth to complete the picture. The chef d'œuvre of the evening was the club-swinging by three of "The Cleveland Shore Group Club-Swingers," in costume, Eddie Cooke and Eddie and Albert Lemmers. An encore was demanded, and as their beautiful, variegated and polished clubs swung in the bright light of the lemme keeping time to the beautiful luxthm the lamps, keeping time to the brautiful right of of appropriate music, the large audience were fairly elated with delight, and manifested their pleasure in the most enthusiastic applause.

In the absence of the present Conductor of the Cleveland Lyceum, and as Directors of the Lyceum-work at Cassadaga Camp this year, permit us (my sister and myself) to thank all those who in any way contributed to the suc-cess of this important branch of labor. Es-necial thanks are due Miss Hattle Myers, of Jamestown, for her indefatigable efforts in aid-ing the Lyceum Movement, and contributing to the comfort and amusement of the young folks in camp. She will ever be remembered as the loving hostess of the three Cleveland young ladies she so kindly entertained at her beautiful tent while at Cassadaga. At the annual meeting held Saturday, Aug. In the absence of the present Conductor of

At the annual meeting held Saturday, Aug. 26th, the following officers were elected: Presi-dent, Thos. J. Skidmore; Vice President. Mrs. Marian Skidmore; Secretary, Mrs. Buell; Treas-urer, Thomas J. Skidmore; Trustees-M. R. Rouse, O. G. Chase, Geo. Rood, Jno. B. Champlin, P. B. Turner.

Lake Champlain Spiritualist Camp-Meeting.

Fo the Editor of the Banner of Light:

Monday, Aug. 28th, was a very quiet day at the camp. After the crowd of Sunday we all felt like rest. In the evening a party of fifty on board the steam-yacht Albatross glided out over the smooth waters of the bay into the broader and more restless waters of old Lake Cham-plain. We sailed around Juniper Island and passed the Four Brothers, while far off to the west, like gigantic sentinels keeping watch over this lovely Lake, the Adirondacks lifted their heads on high. We were accompanied by the Paul Bros.' Cornet Band, and the fine mu-

WEDNESDAY, AUG. 30TH. Conference at 10:30, Mr. Lucius Webb in the chair. Singing by the choir. Speeches by Dr. H. S. Brown, of Milwaukee, Wis., author of "The Bible of the Religion of Science," Dr. H. P. Fairfield, J. D. Powers, Mr. George Ba-ker, Mrs. Morse-Baker and Charles Sullivan. Wednesday afternoon services were held in the auditorium. Mrs. Minnie D. Emerson ren-dered a very fine solo. Mrs. M. E. Albertson, of East Middlebury, Vt., delivered the first address of the afternoon. At its close George A. Fuller delivered a short address upon "The Popularity of Spiritualism." _At four o'clock the cottage of Mr. Lucius

At four o'clock the cottage of Mr. Lucius Webb was dedicated. Music was furnished by the choir, and remarks made by Mrs. Howard, Mrs. Paul, Mrs. Morse-Baker, Dr. Henry Slade, and Mr. Colburn; responded to by Mr. Webb in brief but appropriate remarks. In the even-ing there was a large conference meeting in the negative. pavilion.

THURSDAY AUG. 318T.

The conference at 10:30 was presided over by Mr. Charles W. Sullivan, and was quite enter-taining. In the afternoon services were held in the auditorium. The singing by Mrs. Emerson and Mr. Charles W. Sullivan was of a very suand all others will be a subject treated by Dr. H. P. Fairfield. The subject treated upon was "The Spirit-World; Its Location, Composition, and the Occupation of its Inhabitants." After and the Occupation of its inhabitants." After proving by many arguments from scripture the location of the spirit world, he proceeded to describe its composition, supporting his state-ments with quotations from the Bible, and closed with brief allusion to the occupation of its denizens.

At 6:30 P. M. interesting dedicatory services occurred at the cottage of Mr. Alden Lamb. The choir rendered efficient service. Remarks were made by Lucius Colburn, Dr. H. P. Fairfield, Dr. Henry Slade and Mrs. Morse Baker, and were responded to in a very appropriate and pleasing way by Mr. and Mrs. Lamb. The benediction was pronounced by Geo. A. Fuller.

Prof. A. Huse, astrologer and seer, is located at Lake View Cottage (owned by Alonzo Lamb), Mr. Charles W. Sullivan has arrived from Lake Pleasant, and has already made many

Lake Pleasant, and has already made many new friends. Mrs. Minnie D. Emerson, the accomplished vocalist, is a universal favorite. Mr. F. A. Boutelle, one of the Directors and Chief of Police. by his gentlemanly manner has won the respect of all the campers. He has organized an efficient board of assistants, and the best of order is maintained upon the grounds. grounds.

grounds. In the absence of the President, Dr. E. A. Smith, Geo. A. Fuller presided at the services Tuesday, Wednesday, Friday and Saturday. The doctor was present and presided on Thursday. Mrs. Gertrude B. Howard, of East Walling-ford, gave a very satisfactory test scance in the Pavilion Sunday afternoon. Since then she has been quite unwell, but is improving, and will soon be doing excellent work. Dr. Geo. B. Brunson, of St. Albans, a mag-

soon be doing excellent work. Dr. Geo. S. Brunson, of St. Albans, a mag-netic, physician, has been very busy during the past week, and many are ready to testify to the wonderful healing vitue in his hands. On Wednesday there was an excursion of over two hundred on the *Reindeer* from Bur-lington. There was also quite a large excur-sion over the Passumpsic Railroad. Mrs. Emma Paul was called away from the camp ground on Monday to attend a funeral at Hyde Park; but she has returned, and her voice is heard again in our meetings.

voice is heard again in our meetings. Col. Tice and wife, from Brooklyn, paid a fly-ing visit to the camp ground on Wednesday, and remained over night at Mr. Hubbard's cot-tage. They expressed themselves well pleased with the grounds. G. A. F.

A Woman Suffrage Convention will be held on September 7th and 8th, in the Assembly Chamber at Madison, Wis.

J. WILLIAM FLETCHER gives medical examinations at 2 Hamilton Place, Boston.

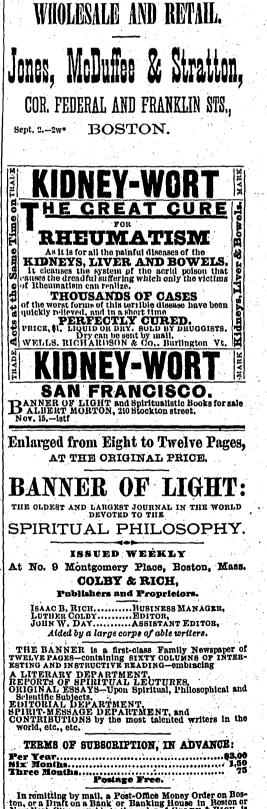
"BUCHUPAIBA." Quick, complete cure, all annoying Kidney Diseases. \$1. At Druggists.

Spiritualist Meetings in New York. The First Society of Appritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 1054 A. M. and 754 r. M. Henry J. Newton, President; Hon-ry Van Glider, Secretary.

ry van Gluer, Secretary. The Independent Association of Spiritualists and Liberais hold public meetings every Sunday morn-ing and evening at Frobisher Half, 23 East 14th street. Speakers engsgeft Mrs. Suste Wills Fletcher, for October; Mr. J. William Fletcher, for December, who will give tests of spirit presence after each lecture. The Banner of Light is on sale at allour meetings. Alfred Weldon, President.



Now landing from the Staffordshire and Limoges Potteries, Novelties in DINNER SETS, DESSERT SETS, DUPLEX LAMPS, CABINET SPECI-MENS, etc.,



The arrival of Mr. and Mrs. Lillie in camp on the 19th raised the enthusiasm of the campers, Mr. Lillie sharing with the Grattan-Smith family the musical honors at nearly all the meetings until the close of the season. Mrs. Lillie spoke to two large audiences on Sundays, August 20th and 27th, in a manner entirely her own, and was listened to as closely as any speaker this season. Gifted with a beauty of form and feature, she prepossesses her audiences immediately on rising to sneak, and

Mention must not he forgotten of Geo. W. Taylor, of Lawton's, N. Y. One feels in list-ening to his home-like, plain common-sense talk, that he is a practical, living illustration of his words sink into the minds of his audience

with every prospect of taking healthy root. Mrs. A. H. Colby spoke only once, but that once will never be forgotten by those who heard her. Of all the speakers on the platform she is probably the most forcible, certainly the most tearless. She is the champion advocate of Free Thought, mercilessly tearing the mask from the hyporrite and leaving him naked, to be despised of those he would deceive. In her, Truth and Freedom find a willing instrument for control, and even those not fully in accord with the ideas set forth, cannot but admire both her and her inspiring band of spirits for the fearless advocave of what they exteem that humor flashed out, and those that had come to him in tears went away in smiles. On the 24th of February, 1862, the restorer of the Weiber-treue-the physician, poet, scientist, *friend*-was laid away in a beautiful grove at the base

CAMP CHIPS.

The telegram received the last day but one from J. W. Fletcher, stating his inability to be present, caused disappointment. W. Harry Powell, who had stated his inten-tion of being present, owing to pressure of busi-ness elsewhere, had to disappoint the Cassa-deging dagians.

The singing of the Grattan-Smith family, of Painesville, O., was, as usual, one of the pleas-ant features of the month, though the wet and cold weather was very trying to their throats, particularly of the younger Mr. Smith, who the last few days of the meeting was placed "hors

Mrs. Gordon, of Friendship, N. Y., put in an appearance the last week, and lent her rich voice to aid in harmonizing the meetings. Mrs. Dr. Myra G. Clark and her two beauti ful granddaughters were an important trio in the Erie delegation; the former through her mediumistic qualities, and the latter by their talented musical abilities.

Inez Huntington, of East Randolph, N. Y., the distinguished writing medium, was kept busy throughout the entire meeting. Mrs. Tillie V. Cooke, one of Cleveland's best

clairvoyants and test mediums, made many happy during her short stay by her indubitable spiritual powers. All the mediums in Camp were well patron-

ized, particularly Keeler and Rothermel, H. B. Allen, Mrs. Margaret Fox Kane and Chas. E. Watkins.

J. W. Rood, the retiring Secretary, is loaded with thanks for the gratuitous labor he has performed the past three years. Care should be taken to secure more and bet-

ter hotel accommodations for another year. What was large enough for the first year was too small for the third.

Cottagers building hereafter should build with a view to renting apartments whenever a rush demands it. D. S. Ramsdell deserves all the money he

made, and all the praise he got by starting a well-stocked grocery store. Cannot he go a step further and annex a good *lunch* counter. More and better instrumental music is need-

ed another year for the enjoyment of the camp-

Great praise is due the committee of ladies that so tastefully decorated the speakers' stand. Ida Lang, of Laona, N. Y., returned in sea-son to tell what a good time she had at Lake Pleasant : thanks to Cephas and other friends. Pleasant: thanks to Cephas and other friends. Manager O. P. Kellogg sustained the high reputation he has won in previous seasons as Chairman of all the meetings, and his added much to it by the able and genial manner he conducted the different "dedications." The reception given Mr. and Mrs. Skidmore (the worthy President and his wife) at their beautiful tent the evening of the last day, was a just tribute to their inestimable worth, and no more fitting close could have been made to

no more fitting close could have been made to the third season of Cassadaga Camp-meeting. The spiritual press was well represented and the merits of each laid before the people, the Banner of Light more than holding its own.

THOMAS LEES.

that the latest intelligence received from Freiburg, regarding the recent terrible railway accident near Hugstettin, in Germany, is that one hundred bodies have been recovered, and more are believed to be lying in the morass skirting the track. Of the wounded passengers two hundred are badly mutilated. There were over one thousand persons on the train. The accident was caused by a telegraph pole, which had been struck by lightning and thrown across the track the track. The train was an excursion, and was made up of twenty-four cars. Nineteen coaches were smashed to pieces, or shot down an embankment into a swamp, where their weight caused them to sink.

FRIDAY, SEPT. 1ST. The conference in the morning was highly satisfactory and interesting. In the afternoon the address was given by Mrs. Emma Paul, of Morrisville, her subject being, "The Truth shall make you free." It was one of this lady's best efforts, and fell like a benediction from heaven upon the audionee heaven upon the audience.

SATURDAY, SEPT. 2D.

Saturday morning's conference was rendered more interesting than common by a recital of the experiences of Dr. Slade in Europe, by Mr. Simmons. In the afternoon Mrs. Fanny Davis Simmons. In the afternoon Mrs. Fanny Davis Smith delivered an able address from the text "Where is He who was born King of the Jews?" No time is so significant as the pres-ent hour. We live in the present, and the issues of the hour are of the most vital impor-tance. Voltaire lived in an age when to think was a crime. It is a crime for a man not to think in the present age. New thoughts and new issues are present up at every adnew issues are pressing upon us at every ad-vance step we take. Garrison preceded his age. His ideal was too broad, too comprehenthinkers of his age. Every new truth is met with the cold scrutiny of the world; new thoughts are met with outspoken opposition but they will triumph. Spiritualism is the in-terpreter of the religion of Jesus. By its in-

terpreter of the religion of Jesus. By its in-fluence bigotry and error are uprosted, and it shall become the popular religion of the world. In the evening Mr. Sullivan, assisted by the Paul Bros.' Orchestra, Mrs. Minnle D. Emerson, Miss Nora Truax, Miss Angie Truax, Miss Wil-liams, Mr. Seaver, Mr. Colburn and Capt. H. H. Brown gave a concert at the Pavilion to a prowded bouss. crowded house. All the parts were well sustained.

SUNDAY, SEPT. 3D.

SUNDAY, SEPT. 3D. The lecture of the morning was given by Capt. H. H. Brown, of New York, upon "The Evidences of a Future Life." "We are living," he said, "in an age of transition from belief to knowledge. Intuitive evidence is the strongest line of evidence we have upon the subject of immortality. Human love alone should con-vince us of immortality, for who can conceive of love ceasing with the grave? On the reason-ing plane modern science comes to our rescue, and through a systematic examination of the blenomena of human existence. convinces us of phenomena of human existence, convinces us of a future life. We ask the question, after man, what? The law of evolution reveals to us what has preceded man, and if evolution be true, something must come after man, and the phe-nomena of Spiritualism show us that it will be the angel." A brief synopsis of the lecture can-not do justice to the eloquence of this inspired speaker of the new faith.

speaker of the new taith. In the afternoon, on account of the rain, the services were held in the Pavilion. A crowded house greeted the speaker, Mr. Cephas B. Lynn, of Boston, whose remarks were frequently ap-plauded. An abstract would mar the beauty of the discourse, therefore we refrain from attempting a report

At the close of the address Mrs. Gertrude B. At the close of the address Mrs. Gertrude B. Howard gave proofs of spirit-presence, all but two of twenty-seven names and descriptions being recognized. In the evening Mr. Whit-lock, of Providence, held a fact-meeting at the Pavilion, which was well attended.

NOTES.

Ed. S. Wheelor and bride, of Philadelphia paid the camp a flying visit on Saturday afternoon.

The arrival of Capt. Brown, Dr. Storer and Cephas B. Lynn was hailed by all campers with delight.

delight. Dr. Henry Slade is located at Woodbine Home, Mr. Alonzo Hubbard's cottage. He is accompanied by his agent, Mr. Simmons. Par-ties who have visited him have been highly

pleased with the results. Mr. Lucius, Colburn is located at Mr. Gor-don's cottage (formerly owned by Mr. Hyman Barber), and has given many private sittings and afforded entire satisfaction.

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A London despatch of September 5th states