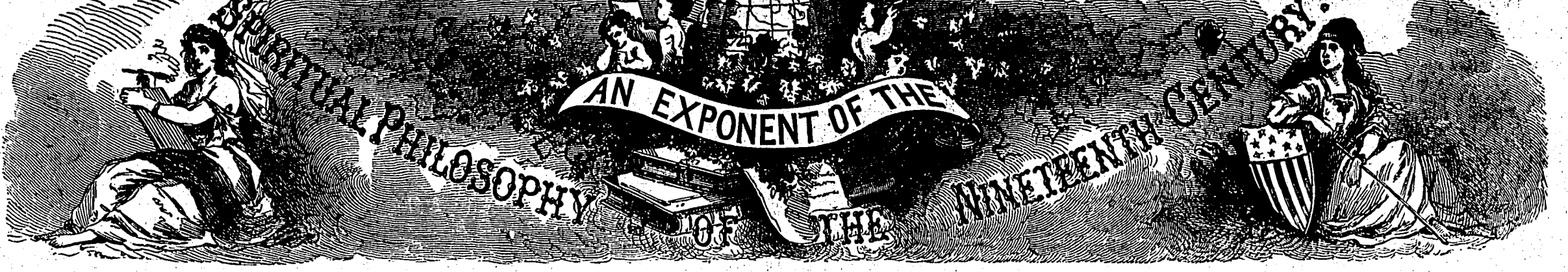


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The Spiritual Rostrum.

INSPIRED WOMEN OF HISTORY.

A Trance Discourse Delivered by Spirit Eliza W. Farham, in Fairbank Hall, Chicago, Ill., Through the Medium Instrumentality of
MRS. CORA L. V. RICHMOND.

"So God created man in his own image, in the image of God created he him; male and female created he them."

This is the beginning of human life upon earth, as recorded by the standard authority of Judaism. Seemingly the equal, mentioned in the same breath in the first chapter of Genesis, one would think woman's life of equal importance with that of man, and that it would be remembered in history, which for the most part has been recorded by men. Not so, however. Perhaps we shall see why hereafter. It is no portion of my object to-night to wage war against that which has been or is in the world, but merely to state it, whether it be right or wrong, as it should be or as it should not be—it is and therefore can be known by all. What will be the future depends largely upon that original intention enunciated by what I have quoted from the book of Genesis. None of us can determine by what process the invisible forces of existence are made to act upon the visible. The influence of woman in the world has been unacknowledged. In reading history we find two things: that woman, having existence and having so much to do, is so little named. The meagre accounts of the lives of women show in what esteem they were held by the recorders of human history; but that which seems to be hidden, and that which has remained silent for so many centuries, seems now to come to the surface, as the real undercurrent of history. Woman has always inspired man, if she be not acknowledged as one of the inspiring ones herself, and she has been the source oftentimes of man's highest and most enviable achievements; the wise and great acknowledge that woman's life is equally as valuable and important as man's in the measure of the world's history. Once I thought it more so; I am content now to say that it is equally valuable.

The life of woman may be divided into three historical epochs: the woman of the Orient before Mohammedanism—because she has had no life there since; the woman of Judea, and the woman of Christendom.

Before the advent of Mohammedanism, woman's life in the Orient, and during the highest periods of Egyptian and Assyrian progress, must have been measurably exalted; that is, there were periods of time when, owing either to outward circumstances, seemingly, or to some force from within herself, she rose to the achievements of what men call greatness. Man forever praises beauty in woman. There is no danger that this will not secure its full value of homage in the world; a beautiful woman has always been adored. Genius also claims its powers, where it does not interfere with the genius of man. But to do the things that men do, under the stimulus of the same circumstances, and to do them better, with more wisdom, foresight, skill, courage and competency to meet danger, is that which has won reluctant praise from historians for some of the distinguished women of past time.

Semiramis, the Assyrian queen, ruling over the largest empire in the world, is said to have conquered more countries, accomplished more in the way of arts and civilization, not laid waste but reclaimed more desert lands, built bridges, cities of splendor, gardens of beauty, palaces of pleasure, than any other monarch that ever ruled in the East; to have summoned and headed larger armies on the field of battle, and in all ways to have conducted an empire in a truly masculine manner, with the advantage of a more lavish display of pleasure, beauty and intellectual skill. However much truth

there may be in, perhaps, this somewhat Oriental-colored tale that comes down veiled in the somewhat mysterious realm of mythology, it is nevertheless true that a woman by that name, who was queen of Assyria, did perform all feats of courage, of skill, of knowledge and grander achievements in the accomplishment of successful battle than was accomplished by any of her predecessors; and this makes an evidence to show that under the impulse of a distinguishing stimulus, which may be ambition or pride—but which is more often love—women will do that which man does and do it equally as well; though I confess that the record of battles and the achievements of triumphs, of victory on battle-fields, brings to me no conscious pride in such achievements of woman. But if it be meritorious for Caesar and Napoleon to have vanquished all the nations within the reach of their armies, then it was equally meritorious for this mystic eastern queen to have accomplished the same, and greater than these, if it be to the credit of man to devastate countries, lead armies into the very heart and centre of the homes of an innocent people, and so spread ruin and desolation, then it was certainly much more to the credit of this queen who sent out armies for the purposes of conquering countries for their elevation and improvement, turned rivers from their courses, made gigantic structures, and built cities for the mere sake of doing it; for it is recorded as her boast that she nowhere carried ruin and desolation.

But this woman may be an exception, you say, and is all the more to be noticed because such; but that is no reason, for it is the exception among men to accomplish such wonders. There are not in history half-a-dozen such men as Napoleon or Caesar, and if there is but one such queen, considering the opportunities of women, then it establishes what I have stated. But is this of which I am speaking evidence of an inspiration beyond that which would come to all women under the circumstances in which that queen was placed? I am not called upon to answer that question except by pointing to the fact that, where heroism is required, where courage is needed, where patience and fortitude are put to the test, where human life is in danger, it is well known that there is woman's opportunity; she displays qualities not before made manifest, she reveals a side of her nature hidden before. It may not be her normal state, it may not be required of her to do these things, but doing them at all is evidence of a capability, and the fact that it is well performed is evidence that it is woman's privilege to exercise it.

You are called upon to trace in history the lives of the Egyptian queens, most prominent of whom was Cleopatra, noted for her beauty, and success in war—when she had time to attend to it; but who, like many a being, neglected the duties of State for those of love; but the display of courage, tact, and intelligence in her life proves that when her inspiration ran in the direction of war and affairs of State she was successful. I do not cite her as an evidence of a special inspiration, nor did I the Assyrian queen, but only to point to the meagre instances in history where we are permitted to gaze through the eyes of men upon the doings of distinguished women.

In the Orient we are led to believe that during the highest supremacy of the Egyptian empire there was great power and privilege accorded to woman, who transcribed the most difficult of the inspired manuscripts. Women were associated with the scientific priesthood, who observed the planets and were obliged to have their observations kept secret and sacred upon tablets of papyrus. Women were associated with the priesthood as oracles of Isis. Scientific and priestly men were one in Egypt, science and religion being in that country synonymous terms; but such was the power of succeeding history, and such was the supremacy of Judaism as it swept over the civilized world, that the Egyptian influence of woman gradually faded and was transferred by a direct line of descent to Greece and Rome, Greece being the legitimate offspring of Egypt. It was known that afterward when Greece was in her highest state of civilization and culture, distinguished kings consulted their oracles that had their origin in Egypt, and that Lycurgus suspended his powers and functions of government for the benefit of his nation under the advice of the oracles of Delphi, who doubtless were no other than maidens instructed in the mysterious rites of inspiration by the priestesses of the East. Egypt was the source from whence these drew their inspiration, and the direct line of the Jewish prophets must always be accompanied with the history of the priestesses. And while women were permitted to share the worship in the temple, and while they must always be veiled when they appear in their own place in the cloistered temple, the prophetesses kept pace even in the meagre record of the Old Testament, and her voice and prophecies are heard as a portion of the divine word that leads the children of Israel; Miriam, who sang the songs of righteousness and danced before the Lord; Sarah, the wife of Abraham, who was the mother of prophets; Ruth, Naomi—each in their own way, pictured the sweetness and friendship and love existing between those who were supposed to be alien. Esther, the beautiful, appeared before the king and exerted over him the power and influence of a beautiful woman, inspired with the love of her people and their cause. Underlying the Jewish faith was a strong belief in the inspiration of woman; and the fact that Saul, the king, sought the woman of Endor, believing, perhaps, that he was doing that which was unlawful in his own kingdom, is evidence of the power which prophets exercised over the lives of the

Hebrew people, and the power which the prophetess might exercise in her domain.

As we come to the history of Christendom we perceive that every mother in Israel expected a Messiah, thought that she would be the chosen and anointed of the Lord; and every virgin sought with prayerfulness the life that might lead her into the faith and fulfillment of the prophecies of God. It becomes marvelous, the influence that secret and silent expectation exercised upon the whole nation. Such was the expectancy that when Mary, the mother of Jesus, was chosen as the appointed one, her relatives and kinswoman hailed her in advance as the one chosen of the Most High to express this new light to the people of Israel. Woman, without exercising any ecclesiastical functions, was an admitted copartner in the inspirations of God, and her words were heeded oftentimes when the mandates of kings were not obeyed. The triumph of the cause of religion even owed its influence to her. The children of Israel were frequently brought back from idolatry to the right path by the voice of the prophetess. Previous to the downfall of Greece and Rome, the Grecian woman and Roman matron exercised doubtless the largest influence that women have ever exercised in the history of the world over the destinies of nations. Spartan mothers, whose voices had no sway in the halls of legislation, could still exercise the influence of a monarch, through their sons, and through urging their husbands and fathers to battle. History records that women of questionable repute held such sway over the giants of intellect that many of the affairs of state were decided by them; and while Pericles' association with Aspasia was questionable, he considered it of sufficient value and importance to the state to be perpetuated and to be sanctioned by marriage, and for a period of years she exerted such an influence over him that his was considered the wisest of the administrations of Grecian law.

Such is the tendency of masculine history that where man and woman are equally to blame in any relationship that they sustain with one another, the score is cast upon the woman; man is allowed to go free, and at the same time she may have been the exalting and saving grace of his life. It is not alone in past history that this same trait of character is expressed; it belongs as well to the present. But we pass on. Penelope, in the more ancient record, is given as an example of virtue in contrast to Helen of Troy, who was supposed to have been somewhat doubtful, but very beautiful. Of course, poets have said more about Helen. Penelope is the silent wife; she waited with industry and virtue for the coming of Ulysses. There are many modern types of Ulysses who, though not banished from home for twenty years, involuntarily banish themselves, and still expect Penelope to remain at home as chaste and virtuous and industrious as was this ancient pattern of womanhood; and many do, to the surprise, doubtless, of the wandering Ulysses, and to the credit of womanhood forever.

Passing from that which is somewhat the history of mythology, we come to the record of the Grecian women of the time of Plato, who were the direct inspiration, doubtless, of much of the philosophy of that wonderful period. Into the Grecian civilization, art, literature, and intelligence, the lives of women flow as freely, as clearly, as intellectually, as the lives of men. It is true, in sculpture, painting, architecture, women are not named in history. Were they in existence, doubtless Roman history would have blotted them out afterward. We remember the history of Sappho, the first poetess ever recorded, whose name is mentioned slightly and to whom historians turn with an over-recurring word of scorn; yet, who knows aught of her life, and who can say aught save that, being a goddess she loved a mortal, and this was the stain cast upon her good name. If this be a sin, then human nature errs, for do not men declare that all women are angels, and yet they mostly love mortals.

Sappho, divine in her genius, resplendent with a poetic fire and fervor that at last consumed her life, existed in a period of human history, doubtless, when to possess the thought of poetry was a crime; when to trace it was beyond retrieve; and where woman had no voice in the administration of intellectual power. If not existing at such a time, the record of her work has passed through such exhortation, and how should she come out unscathed? But let us return to her shrine forever, and declare that no woman uninspired could have been remembered in classical verse, could have been spoken of in history in the midst of such turmoil and disturbances; and therefore Sappho must have been inspired.

After the Hebrew and Christian prophetesses, after the advent of Mary, the mother of Jesus, and after the establishment of the Roman Catholic Church, woman had no life or record except under the dominion of the Church. Every point in history that has not run the gauntlet of the dark ages of Grecian and Roman Rule, has run the gauntlet of the Romish Christian Church; and therefore the whole record of the names, even of the women of Assyria and Egypt, and the Orient, that held power and sway before the Christian era, have been obliterated from these records. But what comes to us is, that the Christian Church, anxious to perpetuate every evidence of its power, has found a place for woman, has made a saint of every noted woman of Christian history, and tardily drags from the ashes of the grave the record that it once stained, to do honor to the woman whom it has put to death. Such histories may be briefly named. Just so soon as ecclesiastical power, conserving itself in the Church of Rome, extended its many arms over the civilization of the Hellenic nations and west-

ern Europe, then the lives of women were recorded. Cecilia sings to you sainted from out her divine cloister; Margaret is crowned with a halo of light; good Saint Catharine beams upon you from her tower at Sienna; and all along the line of saints and martyrs reveal what women have always been doing, but what has never come to you until there was a Romish Church whose power was to be augmented by the acceptance of woman's faith and virtue. Conventual institutions record the lives of gracious queens and kings, princesses stepping down from their height to take the robes of office under the dominion of the Cross; and you have with the long line of saints an equal line of women who, alas, were often put to death before they were made saints; who were crucified that their powers might be tested. You might refer to Agnes, whose life was one of sanctity and purity, but who, lest there was sorcery in her pretensions, was made the victim of a cruel death, and then sanctified because she was exempt from the wrong attributed to her. You might mention Saint Catharine of Sienna, whose face beams out forever from the beautiful church consecrated to her memory; you might point to the Seeress of Prevorst, whose life expressed that of the true prophetess, and who revealed the powers that were afterward sanctioned and sanctified by the Church. But you might chiefly point, in more modern history, as having been rescued from previous oblivion, to the maid of Orleans, poor Joan d'Arc, whose life was one of sacrifice, whose devotion was one of sainthood, whose inspiration was that of a martyr, and who, from the first to the last of her successes, acknowledged only one power—that of inspiration; but who, when finally exalted, deserted her inspiration, for the bare honors of commander-in-chief of an army, and then disaster came. Surely no more fitting example of direct inspiration could be found than that with which you are all familiar in this history of the maid of Orleans. Now, within the recollection of many of you, the maid of Orleans has been sanctified by the Romish Church; they claim her as their own; exalt her as one of their saints; and claim that through the Church her life was made glorious. There could be no greater pretense than this; but such is the nature of human history, that when saints are found to be such, against the wish of those who are in power, those in power claim all the credit. The maid of Orleans, the maid of Saragossa, Queen Catherine, Saint Margaret, and all alike who have trod the devious paths of heroism and sacrifice for the sake of faith, truth, or religion, have been exalted when too late, and to the scorn of the Church that professedly exalts them.

In another line of history, down through the Saxon kings and queens, we have the modern civilization of England.

To day France is comparatively free, but comparatively without heroines. The period immediately preceding the revolution brought to the front perhaps four geniuses—many beautiful women, many active and patriotic; but these geniuses I will name: Charlotte Corday, who, through a zeal as great as any patriot ever exercises, hoped to rid France of her tyrants; Mme. de Staël, a genius of intellect, whose intellect alone would not bend to Napoleon, and he, jealous of her prowess, banished her; Mme. Recamier, the genius of beauty, of loveliness, of amiability, of whom Napoleon consented to be jealous—jealous of her sway over hearts—and also banished her; but chiefly animating the life that preceded the revolution, and vainly trying to stay the approaching storm, was Mme. Roland, a woman whose life was consecrated to freedom, and such, also, was her love of liberty that she died a martyr who in any other country would have been exalted forever—and in France, when the republic shall become as great as Victor Hugo, the poet-prophet, promises, then Mme. Roland will be remembered as she deserves. The line that leads from modern history to you is very short. Protestant countries give more opportunity for women when they will—not more by consent, but more by opportunity. While the Church of Rome has succeeded in making saints of women, the Protestant Church has succeeded in making women—we mean in bringing women to the conscious exercise of ordinary and legitimate powers. It is only within the last century that these powers have been normally developed, and forced their way to the surface of life. Two hundred years ago in England it was a shame for woman to be seen in any public place of amusement; to-day the glory of the English stage—in fact, the glory of the strength of the world—is that woman plays the part of woman on the stage. Then (and now) it was a shame for any woman to officiate at any religious rites or ceremonies; but it chances to be the fact that the Quakers there is an express and distinct appreciation of woman; in that church woman was placed coequal with man; among the Quakers commenced almost the first deviation from the rule of woman keeping silence in church. In the Christian Protestant Church, especially of the Established Church, there are no offices performed by women; in the Dissenting Church, after the Reformation, and during that period, there were many persecutions by the church. Those who were fortunate enough to be queens, like Elizabeth and the bloody Mary, exercised their influence and their power at will; those who were so unfortunate as not to be queens could be put to death for defending that which they believed, or imprisoned and then put to death, like poor Mary Stuart, queen of the Scots. Surely there could be no better illustration of the power of woman than Elizabeth on the one hand and the devotees of the Roman Catholic Church suffering martyrdom on the other.

We pass to modern religions. The first in-

spired woman was doubtless Ann Lee, of the Shakers, who gave to that sect the distinct revelations of its order. Other women have established churches, but they have been under the protection of the Protestant or Romish faith. During the last fifty years the world has wondered at the startling intellectual strides made by women. She has entered every branch of trade and profession. Woman is admitted to work in the vestry in some portions of church labor, in the Sabbath school, to announce a faith and share it equally with man. Among the Quakers and dissenters, that women were doing this, and dared to do this, was the chief objection brought against them by the authorities. You must not forget that twenty-five years ago it was a scornful thing for a woman to speak in public.

I would name among the sainted women she who stands foremost in my mind's eye—Lucetta Mott. She stood an example to the younger women of this country; she never spoke unless she had something to say, and always spoke with the voice of inspiration. Singularly enough, there has sprung up in your midst that which without voice and questioning, without asking permission, has made women speak in public, to stand side by side with teachers who are men, who are trained to the pulpit, giving permission of itself without asking accord of the human voice—we mean Spiritualism; that side by side with Susan Anthony, or Mrs. Stanton, with Mrs. Mott, or Mrs. Livermore, and a score of others whom I could name, young mediums of modern Spiritualism have taken their places upon the public platform and rostrum, in pulpits even, and by the side of teachers of religion.

The speaker closed by stating that no woman would appear upon the platform to speak in public excepting under the inspiration of some power, such as religion, patriotism, love of truth; that all young women who have been impelled to come before the public as mediums have done so under the influence of inspiration; that under the guidance of the new period of human thought political meetings will cease to be brawls, the polls and places of registration will be as possible for women to visit as the postoffice, and there will be no danger of children crying in the street for the lack of proper ministrations, for mothers who are cultivated, intelligent, wise, and good, are not the mothers who neglect their children.

Penumbra Sketches.

"SHADOWS" SHADOWED.

BY JOHN WETHERBEE.

CHAPTER ONE.

"With no irreverent voice or uncouth charm I call up the departed—Spirit of Octavio!"
—That was a chance. There's no such thing as chance, in brief 'tis signed and sealed that this Octavio is my good angel—"

"Shadows" paused at this point; he closed the book he had been reading and softened at once into a reflective mood. Reflection in a sentimental, if not in a poetic sense, rhymes with shadows; so the condition was a very natural one, and was indulged in for quite a while. "Shadows" enjoyed very much his hours of reflection, and thought they educated him; reflection perhaps made him a little sadder, but he was the wiser for the enjoyment. Accidentally or otherwise, he made in his reflections on this occasion a connection with his last communication from the spirit-world, and that, under the circumstances soon to be related, was very natural. The communication, or to state it more properly the last circle or trance referred to, the following narration of circumstances will explain.

The Pythoness was under the control of an old man, or, rather, the invisible spirit of an old man; the spirit knew Mr. "Shadows," and manifested a desire to be recognized by him. "Shadows" knew a great many old men who had "passed in their clips," as they say out West, to signify death, but who of them it was, if one of them, he did not know; and the oracle, or the spirit, gave no name. This reticence did not disappoint "Shadows," he was used to it. It was one of the strange things in his spiritualistic experience, that spirits could often utter extended phrases with ease, talk even fluently on generalities, and yet had not the strength or ability to pronounce their own names; they could do seemingly more difficult things, but the word most wanted remained unspoken. "Shadows" usually let the communication take its course, giving no points himself, rather having a reluctance to giving odds, or making friends with an invisible, who after all might be an alias. "Shadows" was always hospitable to the influences, but never felt inclined to give them points, and did not to this one.

After other spirits had come to others who were present at the circle, and with more or less success or definiteness, "Lotella," who was the supervisor of this special oracle, said, "Chief with the shadowy name, that old spirit is still here and wants to be recognized." "Shadows" said, "I would like very much to recognize him. I feel worse than the spirit does, that he should know me and I not know him; but it is not my fault; my spirit is willing, but my flesh is weak." "Shadows" thought, though he did not say so, that if he named over some of the names of the old men of his acquaintance, who had passed on, the connection might be made and the invisible be introduced; but he did not like that way; if it required a written or an oral reminder to enable him to utter his own name, he did not feel like supplying it. The reflection, however, made him thoughtful, wondering if when he himself became a shadow

in reality, as well as in name, whether he would forget himself and need a reminder, and, while meditating on these mysterious problems that the future will solve, "Loteta," who was still the light of the occasion, said, "Shadowy chief, I see an empty glass before you; that same old spirit is holding it bottom upward; there is nothing in it, and he acts as if he wanted you to notice that it was empty." "Shadows" said, "How stupid I am! Why, how symbolic and full of meaning that is! I know him now. How much he tells me in that simple act!" He then held some conversation with the spirit, through "Loteta," who was controlling the medium; we will call his name "Octavio," as "Shadows" is a student of this philosophy, and thinking this narrative might be printed, he had made up his mind to be careful how he mentioned names of his spirit-friends, thinking, perhaps, when they came to him hereafter, through other mediums, they would not be so satisfactory as tests, the mediums possibly having thus heard of them in his connection; besides, this was the spirit of a well-known man, so an *honor*, may be wise, giving the narrator more freedom; hence he is introduced as "Octavio."

"Yes," said "Shadows" to the spirit, after recognizing the symbol, "the glass was empty; the circumstances you remember, and so do I."

"Oh! how pleased he is," said "Loteta," "that you recognize him and the circumstances."

It was but a trifle, but in a worldly sense momentous consequences grew out of it; and the spirit appearing in the way he did, and had through other sources besides, makes tolerably certain what was probable when he was in the form, that there was a divinity shaping both their ends. It is not intended to relate the details of this scene; but only the circumstances alluded to, that this empty glass so accurately presented brought to his mind, and the outcome thereof.

Octavio was a very rich man, and very mean, also; in some respects miserly. He would go up to a friend's office, three flights, every day to get a newspaper that had been read, and useless to the owner, and save thereby two cents. He did this day after day, year in and year out. It was amusing, sometimes, to see him dressed in some antiquated old suit of clothes, a hat perhaps of an old style, and every indication of poverty in his appearance. Yet he was a millionaire. He was ever welcome in the offices on the street, and cordially greeted on the Bialto; for there and most everywhere else, "wealth makes the man, and want of it the fellow."

It is the mission of Modern Spiritualism to make the poet's lines the truth practically, which read, "Worth makes the man," not wealth. That time has not yet arrived; but "Shadows" was a man that respected worth, whether in rags or brocade, and he did not worship wealth. It would have been better for him, perhaps, in a worldly sense, if he had; but he was a tribute, and would live and die one, and take the consequences.

In making these circumstances intelligible we must go back in time a few years, when "Shadows" and old Bob Fowler occupied the same business office together, each attending to his own business, and having his own special clients; and one of the clients or patrons of old Bob was this Octavio, now a blessed spirit, though a mean old shlylock, as folks knew him in the form. This is not a contradiction, or violation of what is fit; even Dr. Watts says:

"While the lamp holds out to burn,
The vilest sinner may return."

According to the Spiritual Philosophy, the lamp burns forever; but there were circumstances that gave old Octavio a lift upward, so that it is no misnomer to have said, "blessed spirit." But not to forget the circumstances it is proposed to relate—one day "Shadows" had a bottle of very choice whiskey; it was the present of a friend; he was sipping a little of it for the benefit of his throat, and lifting his eyes up he saw old Octavio (who was sitting in Bob's part of the office) looking at him, and he looked kind of dry also, and "Shadows" said to him, "This is very choice, would you like some?" The old man said "Yes" with some alacrity, and as "Shadows" was pouring it out, he thought to himself, "Why should I give this rich old skinflint a choice drink for nothing?" So, partly as a duty, but more as a joke, to see what he would say, he said, in passing the tumbler with a good-sized horn in it, "Ten cents, Octavio, if you please; it is very nice—you would have to pay a quarter for it at a bar."

Octavio's face saddened a little as he said, "I guess I won't take any." "All right," said "Shadows," "just as you please," and turned the liquor back into the bottle and locked it up. It is needless to say that Mr. "Shadows" would not have taken the dime if Octavio had been willing; but as it was, he enjoyed the fact, and was delighted thus to have "sat on" the old millionaire, with his poor clothes and last year's hat and big bank account.

After a while old Bob Fowler came in and finished up his business with Octavio, who departed, and the day being far spent, Bob, as was his custom, began to moralize upon the affairs and differences of human life, and spoke of Octavio being so rich while he had to work so hard. Said he, "I have just made a transaction for him that has taken a great deal of labor and time; he is one thousand dollars better off for it, and all I have got for my labor is a ten-dollar bill." "Shadows" then related the whiskey circumstance, and Bob was astonished. "Why, 'Shadows,'" said he, "Octavio is worth a million." "I know it," said "Shadows"; "if he had been a poor man I would have treated him." Old Bob, though a pious man of the Episcopal faith, was astonished; wondered how "Shadows" dared to treat so rich a man in that way. The fact is, the love of money pervades the church as much as it does the street, or the world, and Bob could not see how a man of small financial weight, like "Shadows," who might be wanting favors himself, and often did, dared to snub a man with such a bank account. That good man could see a peddler or a beggar discommoded, or snubbed as a nuisance, and yet in the eyes of the spirit, many a peddler, toiling for his small pay for small wares, has a larger soul than many who draw large checks on the bank, and a far bigger one, we could safely venture, than this Octavio possessed; yet in the eyes of Bob it would seem his money was almost a substitute for piety.

As it grew late Bob and "Shadows" ate a little luncheon, and the latter's choice whiskey moistened it, and added to their human nature if not to their piety; and even Bob began to laugh over the joke. "It served," said he, "the old fellow right; still, I do not see how you dared to do it." But Bob loved "Shadows" like a son, and no matter what he did or how he did it, he always came to the conclusion that he was right clear through, and they never parted without his thoroughly endorsing him.

On this occasion, as the whiskey began to tell on his spirits, he bordered on the enthusiastic, and almost wished that "Shadows" would have a chance to repeat the "audacious" act every day.

If this incident had been all there was in this connection, the symbol of an empty glass would hardly have awakened a memory in "Shadows," ten years or more old. It was the first transaction "Shadows" ever had with Octavio, but it was not the last. The two, under peculiar circumstances, made a connection again that was mutually beneficial, and that showed a shaping divinity almost to a demonstration, and the return of this spirit, on the occasion referred to and at other times, seems to identify not only this Octavio himself but the subsequent transaction, as having a supermundane supervision. This old miser had evidently a good deal of human nature in him. He probably saw through the usual attention he got from the street-community, and knew it was for his money and not for him. Like Shylock, in their hearts he was a "dog of a Jew," but he cared nothing for that so long as his wealth grew thereby. The open snubbing by "Shadows" had the merit of honesty, and reached him when attentions and securities would not; the sequel will explain the association that grew into close relationship, which, it seems, extends "over the river." One of the things hard to understand is the fact why the spirit did not say his name was Octavio. Certainly it would appear to be as easy to do that as to symbolize with an empty glass, but for which symbol he would not have been known by "Shadows." It is fair to presume, however, that the spirit knew what he could, and did bring about; but the question arises in other cases, identification not being a very easy matter with spirits sometimes, when it would seem there should be no difficulty if their names are at their command. This disability seems to be one of those things that "no fellow can find out." In the present instance the symbolization was very significant, and more extended than this brief reference to it would convey; but that is not the object of this sketch, only to say it told "Shadows" as much in a minute as discoursing would in half an hour.

In this long relation of this rather trifling affair one must not suppose that "Shadows" felt he had done a smart, or a wise thing, though it did, when spoken of, make a laughable story at the old fellow's expense, at festive gatherings when he was not present, and he rarely was on such occasions. The circumstance would have been forgotten, but it sometimes becomes significant factors in human affairs, and trifles partake of the lustre of consequences; and when all this episode in "Shadows's" business life in connection with Octavio is understood, it will not be surprising to find it thus reflected from the spirit-world, where possibly, in its genesis, a decade or more before, it may have originated. It is not intended here to say that the influence to make him apparently mean in his distribution of whiskey on the occasion referred to, was an influence from the other side of life, only that it possibly may have been, for spirits are often very human, and do manifest an interest in and supervision over human affairs, and one cannot judge life's pictures or issues by examination of parts, or their atoms. A man observing Sir Isaac Newton apparently amusing himself playing push-pin, would look at that undignified trifle differently if he had been aware that that *sewer* was in the net experimenting with and studying Nature's laws, which in the end was to enlighten the world, and make himself, worldly speaking, immortal. There is no connection between Newton's apparently trifling manifestations referred to and the whiskey bottle of "Shadows" in connection with Octavio, but the suggestion illustrates the point, that this chapter fore-shadows; at any rate, in a mundane sense (if one can separate what is mundane from what is supermundane) it led to important consequences; and now in its "over the river" report, in the estimation of "Shadows," it is hung in his zodiac and become sublime.

The Victories of Peace—Boston Dispensaries Atlanta.

Opening of the Second Annual Fair of the New England Manufacturers and Mechanics' Institute, on Huntington Avenue—Addresses by Gov. Long and Edward Atkinson—Doings of the Day and Evening.

The ceremony of opening the exhibition of the New England Manufacturers and Mechanics' Institute took place on Wednesday forenoon, Sept. 6th, and during the afternoon and evening the display of goods, the processes of manufacture, and objects of use, beauty and curiosity with which the vast edifice abounds were witnessed by thousands.

The general arrangements were in charge of the chief executive officers of the Institute, Messrs. James L. Little, President, John F. Wood, Treasurer, and E. W. Griffin, Secretary. Governor Long, the members of the Executive Council, of the governor's staff, and other invited guests, took carriages at the State House about half-past ten o'clock, and accompanied by officers of the Institute, proceeded to the Fair building, where they arrived about 11 o'clock. The exercises took place in the hall which has been partitioned off over the vestibule, and which is called the Music Hall. President Little occupied the chair, and about him upon the platform were his excellency Governor Long, Governor Littlefield of Rhode Island, Governor Bell of New Hampshire, Lieutenant Governor Weston, and members of the Massachusetts Executive Council, and heads of the State Departments, together with other distinguished citizens from points in this and other States. The address of the Governor was greeted with "Hail to the Chief," from Reeves's American Band, of Providence (which organization rendered other fine selections in the course of the exercises), and President Little at once proceeded to introduce him to the audience as President of the day.

The Governor addressed the people in eloquent strain. Referring to his pleasant duty to announce for the second time the formal opening of the Institute Fair, he summed up the lesson of the hour as follows:

"We stand in a temple grander than Greek or Roman ever raised, because devoted not to unknown or heathen gods, but to the comfort, happiness and education of the body of the people. It is reverent with the worship of useful labor and production. It is the Temple of Peace, with no open Janus door, and with no trace or memory of strife or section. It greets the representatives in men and in inventions and products of its sister New England and Western and Southern States, assured that their common interest in the development of mechanical and industrial art is significant of their common interest in the integrity and perpetuity of that union under the shield and protection of which liberty, equality and progress are not empty words, but the elements and facts of national life. Stronger safeguards of the republic even than the ties of sentiment are the ties of industrial and commercial and constitutional unity. In the promotion of this I know no more effective agency than these great institute fairs. That of last year, at Atlanta, I regard as marking a historic national epoch, alike in material development and in patriotic reconstruction. To hardly any man

is the credit more due—no man certainly is better equipped to speak the comprehensive word for this opening than to the enlightened and practical statistician, the eminent economic philosopher whom I now present to you, Mr. Edward Atkinson."

After an invocation of the divine blessing by Rev. Brooke Herford, chaplain of the day, the Governor declared the fair to be formally opened, and Mr. Atkinson proceeded in the delivery of a thoughtful and earnest address, which showed that the Boston *Advertiser* is right when it says of him that he "had the singular merit of discussing facts rather than opinions, and history rather than pious wishes." We are unable to give our readers even the lengthy abstract of this discourse which has already reached the local public through the channel of the daily press, but we select a few portions here and there which will be found worthy of careful perusal and profound reflection.

Mr. Atkinson, without loss of time in extended introductory remarks, plunged at once into the heart of his theme. "The purpose of this fair," said he, "is instruction in the application of science to the useful arts. Its method is to bring annually into public notice all the recent improvements in machinery, tools and appliances to which the inventor, promoter, or owners desire to call attention, with a view to their general introduction. It also gives to sections, to States, to railway corporations and to individuals the opportunity to bring here and spread before the eye, examples of the undeveloped resources in which they are severally interested; to exhibit the potentiality of the future; and to show the way to the place where they can make their money and attain well-being. To this end, especial attention has this year been given to the great middle section of our Southern land, and I may repeat to you what I have said to the people of the South, in the hall of their great exposition at Atlanta, knowing that you will respond as heartily as they responded. With them let us all be thankful that the principle of liberty established by our countrymen, Washington and Adams, by Patrick Henry and John Hancock, by Laurens and Hamilton—could not be subdued, but has dominated both them and ourselves. Let us thank God that the Potomac has not become the Rhine dividing two hostile nations, and rendering the oppression of great standing armies necessary for each; but that this Union stands now and forever, one and undivided, bound by the iron bands over which peaceful commerce finds its unobstructed way, and by the common interests of mutual service which only freemen can render to each other. We welcome our Southern brethren to this fair, and invite their cooperation in carrying out its purpose and in sustaining its methods."

It is a matter of necessity, and always will be, that by the larger part of the community—at least nine out of ten—probably more—shall earn their daily bread by their daily work. The true end to be sought, therefore, is to make that daily work less arduous. The measure of comfort which each man, woman and child can yet enjoy on the average, even in this prosperous land, must come within what half a dollar a day—possibly, not even probably, sixty cents will pay at present prices. Every day is very surely the average measure of the subsistence, savings and taxes of each person. One dollar a day for each adult, two dollars a day for each family group of two adults and two children, is the limit, because there is probably no more to buy. By so much as some of you enjoy more, others must have less, if such is the measure of all there is annually produced. This measure of subsistence is indeed a very thing; but only those who can permanently help to enlarge it who can help themselves; and few have done more to establish the practical arts upon a scientific basis by which abundance may be increased, than the men who remain in charge of this work, and who control and direct the work of this association. The great benefit which ensues in the application of modern inventions to useful production consists not in the accumulation of wealth, but in the general relief brought about by these inventions in the daily work of life. A larger product, and therefore more ample consumption, are assured from less labor, measured either by hours or by effort; dangerous and noxious conditions of work are abated or alleviated; and it can be clearly foreseen that the time not factually lost in a new method—when created a moderate degree of intelligence and of effort will assure a reasonably good subsistence to every man and woman in the community, who is not disqualified from work by laziness, vice or inherent disease. These new inventions and appliances also increase wealth; but so far from its being proved that such an increase is of necessity complemented by increased poverty, in this country at least, the reverse is true.

The subsistence of each year consists mainly in the distribution of the products of the soil, the forest, and the mine, of that special year; perhaps a small part of the product of one, or at most, of the two previous seasons, are consumed this year, while a small part of this year's product is saved for the next. In respect to food, the world as a whole is always within one third of the point of starvation. If it could be most prosperous country would be reduced to general starvation in two, or at the utmost, three years. In respect to clothing and the materials for clothing, the world is always within two or three years of becoming naked. In respect to shelter, if work should cease and repairs were not done, the world would be homeless and homeless almost in a single decade. Indeed, so long as the world is as it is, it would soon become impossible if not maintained year by year; our railways would be dangerous and presently useless, if the trackmen did not keep up their daily inspection and repair. Each year's life is substantially sustained by each year's work, and this work can never cease, because it is almost wholly spent in sustaining existence; but little can be saved. It is not the work of a man, but of a nation; year's product constitutes its cost; I think, from my own observation, fully ninety per cent. It would be interesting and instructive if census data could be compiled which would give accurately the measure of our annual product in terms of money, and also determine the portion spent for mere subsistence; but it is practically impossible."

Mr. Atkinson here entered into the rehearsal of carefully-prepared statistics supporting his "half-dollar" assertion above, and continued:

"It may seem appalling to those who are not accustomed to submit to such a narrow measure of comfort, to be assured that the total annual subsistence, shelter, and taxes of each man, woman and child, together with the entire margin for the profit or saving, must come within the measure of what half-a-dollar a day will buy. Let this be so, because that is probably the measure of what is at market prices of all that is produced. We cannot have more than there is, and this is very surely all there is. Even if it be seventy cents a day, would it not then be true that one-tenth part of the people of the world little know how the other nine-tenths live?"

What then the speaker can we do to make the world a better place? The only answer is Give such instruction as will develop brain and hand together, so that the purchasing power of each dollar may be increased. Save the waste of labor and the waste of product. We are the most wasteful nation in the world; and one reason is, that, even at our present abundance of product, there is vastly greater abundance here than there is anywhere else. The greatest waste of all is the waste of food and fuel. The amount of hay crops of this country weigh over one hundred and fifty million tons—three hundred thousand million food pounds to be harvested, sorted, distributed, converted into meat, butter, cheese, bread, and the like, in order that each one of us may have our daily ration of about three pounds—a pound each for our breakfast, dinner and supper. Seventy million tons of coal are mined and converted into heat, and we are aware that half our fuel is wasted in cooking? How shall we save this waste? Must we not save it if each man, woman and child can earn, on the average, only what fifty cents a day will buy? Money is merely an instrument by which the exchange of services among men is rendered easy. Price, whether applied to things or to

services, is but a measure expressed in terms of money. What really happens is this: A small, very small, part of the work of each year can be saved in the concrete form called capital—that is to say, in the form of a railway, of a factory, of improvements upon land, or developments of a mine; and when this saved, it is so applied as to increase the production or lessen the work of the next and of ensuing years. As I have said, I am of opinion that, even in this prosperous country, not less than nine parts in ten of the total product, on the average, constitute the cost of production, and are consumed in different proportions by those who do the work. To the workman or workwoman it matters not what the measure in money is by which their wages or earnings are defined. The real question is, how good a house, how large a room, how adequate a supply of food and fuel and clothing can I purchase with that money? It therefore follows that every application of science to manufacturing industry, to mining or to agriculture, by which the aggregate of things is increased, while the labor is diminished, tends to increase the quantity of the commodities to be divided among the laborers; and, as this increase is progressive, the proportion which capital can secure to itself under free contract becomes less, while the proportion which is assigned to labor becomes greater. The object of this Fair is to bring into prominent notice every new application of science by which abundance may be increased, and also to bring to the knowledge of those who seek a new place in which science may be applied, the sections of country and the natural resources which are yet undeveloped. It is a great object-lesson in human welfare. But of what use will this great lesson be if boys and girls and men and women are not qualified to take advantage of the opportunities thus spread before them? . . . It may be that those who have lived in foreign lands until they have come to adult years under obstructive laws or systems, and who have not learned how to do any service by which they may gain a part of this abundance, except in the commonest of common labor, will be very poor, even here in the midst of plenty. Hence will follow the continued need, not only of charity which takes the form of giving alms and sustaining life, but of that mental charity also which, even while repressing the outbreaks and disorders which may arise from the presence of immigrants who are not only very poor but very ignorant, will yet palliate and exonerate even the evils which it may be necessary to suppress by force. But if the grand purpose of those who have founded this association can be carried into action, if methods of industrial instruction can be added to the mental training of the schools, if the hand and the head can be developed together, as the children of these immigrants can be qualified to render such service to their fellowmen that the measure of their earnings or wages shall be ample for their welfare. It is by such instruction, by such preparation for the need of future generations, that the very causes of want may be almost wholly removed."

After treating at some length the questions of "labor" (skilled and otherwise), and its relations to machinery, and other manifestations of "capital," he epitomized the "wage question" as follows:

"The rate of wages or earnings of the masses of the people who are of necessity engaged in their daily work for their daily bread will be high or low (always assuming an honest specie standard for the money in which the sum of wages is to be expressed):

1st. According to the conditions and resources of the country in which the labor is exerted.

2d. According to the freedom of that country from statutes by which the liberty of the individual is restricted.

3d. According to the freedom of that country from the imposition of taxes by which a large portion of the products of labor are diverted from the remuneration either of labor or capital, and are applied to what may be named (for the purposes of this consideration) destructive taxation.

First two conditions I need not speak at length, but I may call your attention to our paramount advantage in respect to the third. If we compare our condition with that of those states of Europe which are called civilized, we find a marked difference. In such states a very large proportion of the annual product of labor is taken from the people in the form of taxes, and applied either to sustain special privileges, or merely to the destructive purposes of war."

After taking a mental survey of some European countries, and comparing their condition with that of our own as regarded the third proposition, he continued:

It will be apparent, if this principle be admitted, namely, that where mental capacity and manual dexterity are combined, and are applied under the best conditions to the direction of machinery, they will be found the largest production, the highest wages and the safest and most adequate remuneration of capital; and also, if it be admitted that the production of the joint work of labor and capital would be most completely enjoyed where there is the greatest freedom from what I have called destructive taxation, it follows that this country has the advantage over all others."

1st. In its absolute and inherent extent of its natural resources, capable of being worked with the least exertion or effort.

2d. In the fact that in some sections of the country, and presently in all, the systems of common education, even if still imperfect, yet on the whole do qualify pupils to apply the greatest versatility and to combine mental and manual capacity at least somewhat more completely than in most other countries.

3d. In our absolute and paramount advantage in being free from destructive taxation."

The speaker closed with a forceful peroration wherein he called the attention of his hearers to the existence of the Massachusetts Institute of Technology at the other end of Huntington Avenue, Boston, and urged the importance of its claims, as also those of the Manufacturers and Mechanics' Institute, upon the support and countenance of those among the present generation who hoped for the best conditions for those other generations who were to follow it in the fields of time.

The ceremonies concluded, the various guests proceeded to make a tour of inspection of the articles already on view.

In the evening Reeves's Band entertained those who attended with an excellent concert. The Building was finely illuminated on that occasion.

The Second Institute Fair has thus received an auspicious introduction to the public, and there is every reason to predict that it will continue to its close, Nov. 1st, to be largely patronized by visitors, and to serve (as the eloquent orator stated it) as "a great object-lesson," the viewing of which will benefit all who attend.

THE PATHS OF DEATH.

How pleasant are thy paths, oh, Death!
Like the bright, slanting west,
Thou leadest down into the glow
Where all those heaven-bound sunsets go,
Ever from toil to rest.

How pleasant are thy paths, oh, Death!
Back to our own dear dead,
Into that land which hides in tombs
The rest part of our old homes.
'Tis there thou mak'st our bed.

How pleasant are thy paths, oh, Death!
Thither where sorrow ceases,
To a new life, to an old past,
Softly and silently we haste
Into a land of peace.

—[R. W. Faber in Woman's Journal.]

The sending of medical women from England to India is likely to be an established custom. The Indian women are averse to treatment by physicians not of their own sex. A staff of trained women is proposed as a part of the public service in India, a department coördinated and not subordinate to the existing medical bureau.

Banner Correspondence.

Illinois.

FARMINGTON.—A correspondent furnishes us with a brief sketch of the life and recent transition to a higher state of being of Mrs. Julia Candee Wilson, whose first experiences, and those of her husband, in Modern Spiritualism were with the Fox family at Hydesville, N. Y., when the phenomena that now encircle the globe and are multifarious in their forms, were known simply as the "Rochester Knockings." Our correspondent says: "They had not long to wait before they had mediums in their own family. They soon became perfectly satisfied of the truth of spirit-communication, and were during the remainder of their lives earnest advocates of that truth. Julia Candee was born in Oxford, Conn., in 1789, of Mayflower stock, and of a race remarkable for longevity. Her father reached ninety-four years, and seven of his brothers crowded close up to his record. And, what is singular, these long-lived men were married to still longer-lived women; a notable record if the doctrine of the 'survival of the fittest' be accepted as sound. Julia Candee married Eli Wilson, of Farmington, Conn., in 1813, and bore him four sons and four daughters, of whom seven are scattered in this and other States, but all are prosperous and strong, and like their parents, independent and open-minded people. One daughter, the first wife of Dr. John Gregory, of Farmington, died in 1866. Forty grandchildren attest the vitality of the race and its Abrahamic outlook."

Mr. and Mrs. Wilson were for many years active promoters of Congregationalism, and their house was a sort of "preachers' tavern"; but the thoughts of anti-slavery so often clashed so seriously with their religious work, that the latter was abandoned that they might be free to 'remember those in bonds as bound with them.'

During Mrs. Wilson's last days in the mortal form, she said to some church-members who called to see her: 'I do not expect to be saved through the merits of Jesus Christ; we make our own future by our lives here.' Being strongly mediumistic, for many years she held almost daily communion with her friends on the other shore. Satisfied with the past, and sure of the future, not by faith alone but by knowledge, she waited long for the change that should take her to the hosts of friends waiting to welcome her to the Summer-Land, among them her husband, who preceded her to the shining shore seven years ago.

Many of the gray-haired children, as well as middle-aged grandchildren and blooming great-grandchildren, were present at the funeral. In accordance with the express request of the deceased, Mr. E. R. Brown, of Elmwood delivered the funeral discourse, and Mr. E. L. Brown and Mr. David C. Wilson sang appropriate songs. Thus the old pioneers are passing over to the higher life, and it is well if we have those left who can make their places good."

EUREKA.—A correspondent, "B," writes: "I clip the following from the *Messenger*, published at Somerset, N. J.:

"The *Banner of Light* (Spiritualist), published recently a most absurd article which it pretended was a communication from the spirit-world by the late Rev. Dr. Sears. The lamented divine would not have designated his charge as the 'Franklin Park Church of New Brunswick, N. J.'"

I read the communication referred to. Dr. Sears was pastor of the church at 'Six-Mile Run,' Middlesex county, N. J., about forty-six years. The name 'Six Mile Run' was dropped a few years since and the place (six miles from New Brunswick) was re-named 'Franklin Park,' and Dr. Sears's church was known as the Franklin Park Church. As closely associated as the Dr. was with the brethren at New Brunswick, and having spent so much of his time in that city, it is not surprising that he should use the name of that city in his first communication to his earth-friends after entering the spirit-land."

Indiana.

JONESBORO.—Dr. N. W. Small writes: "In this locality there are but few Spiritualists. Two of us are sitting alone, but we have all the help we desire. We do not pray that 'The Lord will send more laborers,' because we are aware that the Lord knows his own business, and will send them when they are needed bad enough. *Natural law* we think is running things correctly, and plenty fast enough. What a source of sublime satisfaction it is to a true Spiritualist to know that all things are well; that the spirit-world is guiding this great movement; that no advance is made but by its knowledge and direction. I diagnose everything as a physician, clairvoyantly; and in my gift or development I am as proud as any school boy can be of his first primer. Mr. Joseph Hollingsworth, of this place, is an old veteran in the great cause of Spiritualism, whose influence is felt for good far and near. We do not propose to attempt to control the spiritual movement, as some are accused of doing, but inasmuch as the spirit-world is greater than we are, and God knows more than we do and the angels also, we submit all our works to the higher order of intelligences."

Massachusetts.

LEOMINSTER.—Fannie Wilder, Corresponding Secretary, writes: "Sunday, Sept. 3d, the Spiritualists resumed their meetings, some of the audience coming more than ten miles. The speaker was Mrs. M. S. T. Wood, of West Newton. She gave in the afternoon some of her experiences of what she saw and heard at Lake Pleasant, dwelling quite a time on materialization, confirming its genuineness, and closed with very satisfactory psychometric readings."

A beautiful moss cross, tastefully decorated with flowers, attracted the eyes of every one present, and many spoke words of admiration at the skill manifested in its arrangement. For that and a lovely vase of flowers we, as a society, owe our thanks to one of our interested members who seems quite earnest in her search for truth. With such offerings as these we ought not to fail to draw an inspiration from the land of souls, and to attract the friends on the material side of life. The evening exercises consisted of a short discourse upon the different forces of the material and spiritual, magnetic, etc., and a number of psychometric readings."

Sunday, Sept. 17, Mrs. Juliette Yeaw, who has recently moved into town, will occupy our platform. She began her good and glorious work here among old friends and associates, in the place of her childhood, but was one of the tried ones, as she was one of our first mediums. Circumstances called her from us to a land of strangers where she has made warm friends. In the town where she has labored, and adjoining ones, she has been known by her good works, serving there faithfully as nurse, physician and preacher.

We welcome her back to the old battle-

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Franklin street and South Main street, on FRIDAY and FRIDAY AFTERNOONS. The Hall (which is used only for these purposes) will be open at 2 o'clock, and services will commence at 3 o'clock precisely. At which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits are with them, the characteristics of their earthly life to be seen in the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the readers to note, no doctrine is forced upon them to the contrary of what does not conflict with their own. An expression of much of truth as they perceive.

It is our earnest desire that those who may receive the messages of their spirit-friends will verify them by the testimony of the fact for public tables are gratefully appreciated by our angelic visitors, therefore we solicit donations of such from the friends in the air of spiritualism. We have no other object in view.

Miss Schenck wishes to distinctly understand that she gives no private sittings at any time, neither does she give sittings to the public, but she is willing to be present at the public tables.

Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. Lewis H. Wilson, Chairman.

SPRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SULLIVAN.

(Report of Public Seance held June 27th, continued from our last issue.)

Henry Paine.

A number of years have flitted away, Mr. Chairman, since I departed from the physical body, but there are those in the form who yet remember me, and whom I hope to reach. My friends are in Edinburgh, Ind. Some of them are Spiritualists, and one is a woman who is a friend of mine. I am glad to hear that you are sending them a few words of greeting from the many dear ones who are with me in spirit-life. There are many relatives of our family who have been gathered home to the immortal world, and all are passing, and each one sends greetings of affection and assurances of abiding interest in those who remain, especially to one upon whom we have shared so many disappointments and difficulties are pressing, and who is striving to work for humanity. I come as a representative of those dear spirit-friends, to bring him a few words of cheer and encouragement. We would assure him that although his way has been lined, we might almost say, with painful experiences, yet those very experiences have been to him like shining marks in his pathway, to guide him on his way. He has been in years and continues to tread the path which leads to eternal life, he will perceive the lessons they teach and understand their import. Now I wish to tell him that the time is coming when he will be better and more fully understood than he has been during the past. He has struggled up through misunderstanding; he has learned that all the things of life that are really worth while, are to be gained by hard and active labor; he understands that he has made for himself the position which he occupies, and although it may not be as grand and imposing as he has vainly desired, it is a respectable one; it is an honorable one; it will be more so in the coming time, and he will be able to exclaim, out of the fullness of his heart: "I rejoice that I have passed through just such experiences, for they have brought me to my present position, from which I can look backward through the darkness, trials and troubles, and realize to what an altitude I have attained. And so his spirit band bring him greeting; his mother and friends surround him with their affection, and those who are bound to him by spiritual ties of friendship and affection, seek to make his pathway easier, and they would not pluck him from it if they could, for then he might grow weak in spirit and unable to overcome the obstacles before him, which now only serve to strengthen the endurance of his soul. Consequently he has gained much that is of benefit to his inner life, and by and by, all those obstructions will have been surmounted, and he will be ready to join us in rejoicing over the past. Please to give him my love as Henry Paine to L. Paine, Edinburgh.

Maria Roberts.

My name is Maria Roberts. I have friends in the mortal life and I think I shall be able to reach them by coming here. I have been what the world calls dead for over five years, yet I feel to day more strongly than ever before, that I was never more intensely alive than at this moment. I know my friends have not forgotten me, but that the life was given to me, and an individual is passing away from their minds, they only think of me as one who once lived, but who has passed on from mortal life to enter the heavens. They do not know whether they will meet me again or not; they hope so, but there is an uncertainty concerning those things in their minds. I wish to tell them that I have watched the operations of their minds during the last few years, and I know what doubts assailed them, what fears caused them to tremble, what darkness overshadowed them concerning spiritual things; and I have also observed the conditions of their physical lives, which seemed bright and pleasant, yet they have had their perplexities and trials, as well as other people. I wish to bring them to-day a little light from the spirit-world; I do not expect it to illuminate their minds, but to cast a ray into their souls and cause them to seek for a knowledge of things spiritual. I shall be glad that I have returned. Therefore, I say to them: You know what I suffered while in the form; you know how wearisome and burdensome life became to me because of physical conditions; you know that, when I wished to be active, I was obliged to be idle, and the silent and helpless. I now understand how glad I was to feel that I should soon pass away from earthly life. You tried to encourage me all in your power, even though you understood not concerning the life of the spirit; you felt to give me every word of cheer possible—and those things were beautiful tokens of your affection to my spirit; they went with me to the spirit-world, and they remain with me—for all that springs from the heart, from sympathy and friendship, remains and abides forever, it cannot perish, because it is a part of the soul. I am glad to know that all the beautiful things of life that spring from the human heart are fadeless; and this fact teaches me that the unsightly, unpleasant things of life that spring from mistakes, from inharmonious conditions, such as envy and distrust, are not a part of the spiritual life, but are things that are fleeting and must pass away; they must perish, for they are mortal. Consequently, as I return from the spirit-world, I gather up the immortal treasures which are mine and bring them back to lay them before you and ask for their acceptance. If you will give, not only your dear friend Maria, but to all other loved ones who are with me opportunities to return, and express ourselves from the spirit-world, I promise to give you tokens of our existence, and speak of those things which we feel will be of benefit to you. We shall be ready at all times to respond to your call. Had I the time, I might reveal many things concerning the past; as it is, I shall only mention one. Some time before my physical death, I beheld, in the lone, dim hours of the night, what I now understand to have been a vision. I saw the face of my mother who had passed away many years before; it shone resplendently, and was lighted up by a smile of great beauty and rejoicing. Around that face was something resembling a light, fleecy vapor; and as I continued to gaze upon the scene I perceived other faces peering out from the mist; some I recognized as friends who had passed away, others I did not know—but I have met them since entering my spirit-home. The next morning I spoke of my vision to those around me, and though they did not discourage the idea that I had seen the angels and been visited by them, yet I knew they thought I had only been dreaming, or that perhaps my brain was fanciful, from long weariness and disease; therefore they paid but little attention to what I related, and nothing more than to humor what they supposed to be my fancy. I wish to tell them that the scene which I beheld was a real one; it was shown to me by spirit-friends who were attending me during my last hours; they had been with me

for months and still continued to guide and guard me during the months that elapsed before my spirit left the body. The entire scene was explained to me after I had found repose and been refreshed in my spirit-home. I now know that had I remained in the body I should have been developed as a medium. It is, I am happy and well, and from that time, try to help them, and best of all, I shall be able to welcome them to my spirit home where we shall live and love each other. I am from Merrimack, and my name is ANNIE L. F. FISH. I was very nearly eighteen years old when I passed from the body. My father is the Rev. K. D. Fish. I am very much obliged to you for taking my message.

Mrs. Leonora J. Sullivan.

This spirit-life, or rather a comprehension of this Spiritualism, is no strange thing to me. I accepted its teachings while in the body; they came to me like the dews of morning, refreshing my soul, bearing it upward, bridging the gulf, and giving me a knowledge of eternal life; and, as this gem was brought to me, I took it, I wore it, and I felt that I was indeed one blessed among millions. I return and bring my love to my dear ones, for I want them to know that I have not forgotten nor forsaken them; but I would have them realize that I am working in association with them; that I am working from time to time, that I am working which will unfold the inner powers of their being, and that I am endeavoring to make their lives more beautiful, so that spiritually they will be able to realize its glory and experience its sweetness while yet in the form. I would not have my friends think of me as idle, weariness and disease were cast aside with the frail body, and as I passed out into the infinite realms of the spirit world, I seemed to possess great power of endurance, strength and vigor, which charged my entire being, and seemed to impress upon me a realization of my ability to develop and grow in spirit forever. We do not understand what eternal progress really is. We can think of growing to a certain height; we can conceive of pressing forward to a certain distance; we can comprehend what it is to be in a magnitude; but our conceptions are limited. Still, as time elapses, and year after year rolls on in succession, we find that we are growing in spirit and gaining in knowledge, and we shall continue to do so. I wish my friends and loved ones to feel that at morning or night, and at all times, an influence from the invisible world streams down upon them to stimulate their beings in the endeavor to press forward toward the world where those called "dead" reside.

I was outspoken in my convictions while in the body. I wished the world to understand just where I stood. A knowledge of Spiritualism came to me while I was in the form, and it brought me undying consolation and peace. I felt impressed to give my convictions outward expression; I wished to let the world know that I had found a gem of wisdom which was to brighten my life forever. It has thus brightened my pathway, and as I press onward my soul becomes more illuminated, and I can read the lessons of existence in a clearer, fuller, broader light. Tell my friends that I will come to them and give them that which I think is best for their spirits; that when the time comes for them to pass on, I will be there to help them; I shall be ready and waiting at the yearly gate of immortal life to give them welcome, and to initiate them into the glories and beauties of the eternal world.

I will not longer encroach upon your time; but I will say that one who has passed away since I have been met and welcomed by me, and we are glad to return as ministering angels to assist those who remain on earth. I send my greetings and my message to my friends in Covington, Ky., in Cincinnati, Ky. and surrounding places. My husband is M. V. Sullivan, and he has been known as a tobacco-nist for many years. I am Mrs. Leonora J. Sullivan.

Sylvester Taylor.

(To the Chairman.) When I get into a strange place I like to look around me a little to see what the surroundings are. This is a strange place to me, one that I would never expect to enter were I in the body. I was interested considerably in the remarks of the first gentleman who came to me regarding his disappointment and his experience upon entering the spirit-world, for, to tell the truth, my own experience was of a similar nature. I lived in the mortal form to a ripe old age; eighty-eight years; and I wish to say that I have never regretted a day of my life, for I have been able to do what I wished, and I sought to make the best use of them, my power. My life was an active one, my energies were engaged, they were not allowed to remain idle or run to seed, and I think my neighbors, friends and the members of my family would be willing to tell you that I was never an idle man. The experiences of this life have been of great benefit to me by unfolding to me the powers of perception, and of observation; by stimulating and developing my energies and abilities in general, so that I do not feel aged in the spirit world. As far as religious tendencies go, I must confess that I was surprised when I entered the spirit-world by finding myself so ignorant concerning the soul, its mission in life and its destiny. I felt somewhat consoled by thinking that I tried to do my duty, that the conditions which were mine in the body were brought to me through an honest opinion, and that I did not regret because I desired to. But the clouds have been rolling away one by one until I feel that I am escaping from them all, and the conditions of ignorance are fleeing from me.

I was an old resident of Chicago Falls, of the State of Ohio, and many friends and neighbors were there. Members of my family were in business, and to them I sent my greetings and my love, and my remembrance. I have dear ones also residing in Springfield, and I would have them feel that I forget them not; that I travel from one to another, watch over their interests, am pleased when they are successful, and seek in many ways to influence their lives for good, even though they are unaware of my presence. I have those who know me and who are near to me in this city, and in many places. I wish to send them all my love. I want them to feel that I have returned from the spirit-world and am the same that I was while in the body, and am by no means a different person. I would like very much to have them investigate Spiritualism, visit mediums and give me an opportunity of returning, and in other ways to gain knowledge concerning those things which are so obscure to them, and many things on my mind which I desired to communicate, but they are passing away. My great anxiety is to come into close communion with my sons and the members of their families, to bring them some instruction and to seek to benefit them generally. I have visited Springfield, Boston, South Hadley and many other places since I departed from the body. Now, I feel rejoiced to find myself strong and powerful, able to go from point to point and to take observations of the affairs of life. I have not confined my attention to the mortal side of life; I have journeyed to different places in the spirit-world, but as my friends would not understand about them I will not undertake to describe them. Allow me to add that one dear spirit, a male, who has not long been in spirit-life, accompanies me hither and is anxiously awaiting an opportunity for communicating with his family and friends. Sylvester Taylor.

Lotela.

For Annie L. F. Fish; Mrs. Emily K. Darling; William Wallace; Henry V. White; Emma M. Livermore.

How do, Wilson, brave? Lotela come to finish. Lotela's going to tell you about a young squaw, because she wants to come so badly. She says: "I only wish to say a few words. It is such a short time since I died and left all my friends of earth that I am not able to give much concerning this new life. I can only say that I am so glad it is such a pretty world and everything is so bright and beautiful, affording so many opportunities for study and growth that I feel I must come back and tell the good news to my friends. When I found that I could come to them, see what they

were doing, look after their interests, watch them in their daily occupations, I felt, 'Oh, it is too bad that I can't let them know all this!' Then I was told that I could come here and send a message to my dear ones. I wish to send my love home, and to tell each one what I am happy and well, and from that time, try to help them, and best of all, I shall be able to welcome them to my spirit home where we shall live and love each other. I am from Merrimack, and my name is ANNIE L. F. FISH. I was very nearly eighteen years old when I passed from the body. My father is the Rev. K. D. Fish. I am very much obliged to you for taking my message.

Here's another squaw. She says: "I passed from the body nearly one year and a half ago. I am anxious to send a message home to my friends, just to tell them I am well, and that I am not separated from them. This is all I wish to say, only to assure my dear ones of my continued abiding love. I am not now limited by physical conditions, but the spirit is free to expand and broaden out as it desires. I came from Wellesley, Mass. I am Miss EMILY K. DARLING, and my husband is Mr. G. F. Darling."

Now here's a brave, and Lotela has seen him here before; it seems he never would say anything, but he's going to now, because Elbridge says he does better if he does, so he's ready to hear what he's got to say. He says: "Well, you tell me if I manifest myself here I shall feel better. It is more than ten years since I ended my own life, as far as the mortal goes. It was wondered by many why I committed that deed; but after this lapse of time I do not feel like entering into the motives of my action. I can only say that depression settled upon me, and I felt that the world could get along without me, and that would be happier, what ever the condition might be, did I pass from the body. I now understand that a part of that feeling was caused by outside influences; I do not mean any evil spirit particularly, but I became depressed and melancholy myself, and that brought around me those who felt the same depression on the other side, which added to my feeling, and I do not know how to tell that I must throw the load aside. I have not been as happily situated as I could have wished since that time; true, I have many things to bless me, and I see many things ahead of me which I have not been able to grasp, but you tell me that by coming here I shall gain strength and power, and that is why I consent to speak. I was not hampered by material want while I lived, and I do not know how to tell that I must throw the load aside. 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See Dr. Stillman's new advertisement.

At the Sept. 8th session of the American Social Science Association, (held at Saratoga, N. Y.) Miss Alice O. Fletcher read a paper on "The Civilization of the American Indian." She was accompanied by a young Indian girl from Omaha. Miss Fletcher's was an unwritten address, since the haste with which she came from among the Indians prevented her from preparing a paper. It was very dramatic in its presentation of Indian life, and gave great pleasure to the large audience who listened to her.

The sales of Mrs. Pinkham's medicines for the current year are likely to reach the round sum of \$400,000, and the indications warrant the conclusion that the receipts of next year may exceed half a million of dollars. To avoid paying the heavy duties imposed by the Canadian government on proprietary medicines, Mr. Pinkham has just erected a laboratory for the

On the ninth page of the current number of the *Banner of Light* will be found, under "Foreign Correspondence," a highly interesting letter from a friend of ours in Belgium, which describes a case strongly resembling in details that of Miss Mollie Fancher, of Brooklyn, N. Y., whose singular condition has aroused at times so much public interest, and elicited so great a degree of professional and scientific inquiry on this side the Atlantic.

Notice to Patrons:

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

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.

BRIEF PARAGRAPHS.

Will S. W. Tucker communicate with the Counting-Room of the *Banner of Light*?

In that fluctuating ebb and flow which we know as character, the influence of exaggerated professions may tend both to weaken and to strengthen our moral life, and none but the eye that reads all hearts can discern which influence is to give the ultimate bias to the spirit which feels both.

SEPTEMBER.

September strews the woodlands o'er
With many a brilliant color;
The world is brighter than before—
Why should our hearts be duller?
Sorrow and the sorriest leaf,
Sad thoughts and sunny weather,
Ah! me! the glory and the grief
Agree not well together.
—Thomas W. Parsons.

A law passed by the last Legislature of Massachusetts to prevent the sale of adulterated food and drugs went into effect on Saturday, Aug. 26th. The enforcement of this law rests with the State Board of Health, Lunacy and Charity, who are given power to expend annually an amount not exceeding \$5,000 in carrying out its provisions.

According to a Boston correspondent of the *Paper World* (Holyoke, Mass.), the *Herald* of this city, upon the completion of enlarged and improved press facilities now in progress, is to appear as an eight-page daily and sixteen-page Sunday paper without any advance in price. New appliances are also to be adopted for collecting and classifying the news of the world.

Some idea may be formed of how far the public may rely upon the reports from the seat of war in Egypt, from the fact that one of the ablest English correspondents has lately been discharged in disgrace for reporting impartially the side he represented. He publicly states that "Her Majesty's government does not allow them (the correspondents) to tell the truth."

Time with respect to principle is an eternal now.—Thomas Paine.

A new submarine torpedo boat has been constructed on the shores of Stockholm harbor for the defense of that port. It is to steam twelve knots under water, without any part being visible above the surface. On arriving within reasonable distance of the enemy it can either ram or discharge torpedoes. Having accomplished its work the crew can make their craft rise to the surface, or, at will, can return into harbor, keeping below the surface.

The Free Thinkers in convention at Watkins, on the 25th of August, unanimously voted that the Free Thinkers welcome Herbert Spencer to America; appreciate his noble services to free thought, science and philosophy; respect his desire for seclusion and rest, and heartily wish him health, long life and prosperity.

Mr. Alfred Freeman, L. R. C. P., L. M., M. R. C. S., of Wolverhampton, Eng., writing in the *Evening Express* of June 15th, published in that town, testifies: "I am sorry to say I have known several children die from vaccination; the cases I could prove on the evidence of respectable people."

A trusted Notary, whose enormous defalcation in Montreal being discovered led him to abscond to parts unknown, has been for many years treasurer of St. Andrew's Presbyterian Church, the most influential of that denomination in that city. The amount made way with, according to press reports, is known to be \$225,000, and may be much more. Over one-half of this amount had been entrusted to him by widows, orphans and disabled school mistresses, for investment on mortgage, and comprised the hard-earned savings of a life-time, all they had to depend upon for subsistence. Being deprived of this, some of them are now entirely destitute. On the Sunday following the discovery of the defalcation the pastor of the Chalmers Presbyterian Church branded the guilty party as one who "had defiled the office of elder and brought disgrace upon the church."

They call it "mind-sympathy" now, in England, instead of "mind-reading."

A Universal Peace Convention was held, August 24th, in the vicinity of New London, Conn., at which addresses were made by Mrs. Belva A. Lockwood, Mr. Love, and others.

George Jacob Holyoake arrived in New York recently, accompanied by his daughter, Miss Emily Holyoake, and by Mrs. Ethel Leach, a member of the Great Yarmouth School Board, and a prominent advocate of the extension of the civil rights of women. He expects to be in this country until the middle of November, when he will return to England.

Turkey and Greece are no nearer the settlement of their difficulties. Some one with a turn toward prophecy asserts that it will yet be found that this trouble with Greece has been fomented by the wily Sultan to divert the public attention—notably that of those of his subjects who put their religion before their politics—from the Egyptian problem.

EGYPT.—On Saturday, Sept. 9th, the British lines at Kassassin suffered a surprise from the troops of Arabi, being attacked in front and flank, and being evidently put to their utmost to save themselves from a complete rout. After a severe engagement, however, they succeeded in shaking off their assailants; the British acknowledge a loss of over one hundred killed and wounded on this occasion, at time of writing (12th) the Egyptians have regained four positions from which they had previously retired. Owing to the state of the water supply, the poverty of transportation, etc., etc., and the preponderance of the Egyptian artillery, it is remarked by some of our daily contemporaries that Waseley's rather than Arabi's position is daily growing critical. The "military convention" still drags its slow length along—neither England nor Turkey being willing to trust each other, and consequently being unable to come to any definite conclusion.

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

Death of a Devoted Spiritualist—Close of the Camping Season.

To the Editor of the *Banner of Light*:

Why do we say death? For the same reason, I suppose, that we say the sun rises. It is custom. With multitudes now-a-days faith is lost in fruition, and belief touching a future existence has become knowledge. The death of the body is the resurrection of the "inner man," the soul. It is the new birth—the second birth into the better land. To this end the inspired Paul said: "For we know that when the earthly tabernacle is dissolved we have a house not made with hands, eternal in the heavens."

Yesterday (7th inst.) I returned from Philadelphia, where I had been called to attend the funeral of that truly noble woman and devoted Spiritualist, Mrs. Elizabeth M. Beale, in her 58th year, the wife of Mr. J. Reese Beale—called by a numerous circle of friends, "Mother Beale."

While truly a mother in our spiritual Israel, she was also an ex-member of the Board of Trustees of the Philadelphia Association of Spiritualists, an active worker in every branch of the organization, a kind-hearted comforter to the sick and aged, a friend and discreet counsellor to the young, and, in brief, a true woman sincerely beloved by all.

As a tribute to the departed a large concourse of people attended the funeral, held at the residence of Mr. Beale, and among them were many of the old and most substantial Spiritualists of the city. A majority of these dropped each a single flower upon the casket, until it was literally covered with beautiful mementos. The magnificent flower-wreath enclosed simply the word "Mother."

After reading from the *Spiritual Harmonies*, after singing, and some consoling and timely remarks by Dr. H. T. Child, the writer delivered a discourse based upon these words of Paul: "As we have borne the image of the earth, we shall also bear the image of the heavenly." In this deep affliction Bro. Beale, the children and other members of the family have the cordial sympathy of the Association and many friends and neighbors.

FAREWELL FOR A TIME TO THE CAMP-MEETINGS.

Though invited this season to seven of them, I could consistently attend but two. When away all the winter time in the lecture-field, I must and will be at home during the summer months with my family; and the most of that time in my library.

I was delighted with the camp-meeting in Niantic, Conn. For natural adaptation, beauty of scenery, sea-bathing, sea-air breathing, sailing and fishing, Niantic stands unrivalled. If a council of gods had considered the matter they could not have decided upon a better location. Three sides of these camping grounds are surrounded by the crystal waters of the ocean. The auditorium was constructed by Nature herself. It is crescent-shaped, and rises gradually by terraces up among the waving pines.

Put yourself upon the rostrum and think of it—tidal waters behind you; pine trees to the right and left of you; a great listening audience in front of you; an orchestra of music around you; and Miss Hagan to improvise poems, who would not be inspired?

It was the common saying of those coming upon the grounds: "How orderly," "how invigorating the atmosphere," "how restful!"

It gratified me to here meet President Whiting and family, of New Haven. Often in times past have I been a guest in his family. I also had the pleasure of meeting Prof. Weston and family, of Stafford, Conn.; the Haydens, Burnhams, Lyman, Robinsons, Clarks, Fullers and others from Williamstown. I delivered the last discourse on the last Sunday, Miss Hagan aiding, and delighting the audiences with her prose inspirations and poetic improvisations. If I am a prophet, Niantic is to be one of, if not THE spiritual camping Mecca of New England, in the near future.

Neshaminy camp-meeting ranks as one of the oldest and best in the country. The railroad advantages, the boating, the general scenery and surroundings are all inviting, and some of them really magnificent. This, as is admitted on all hands, has been their most successful year. They closed in high spirits.

In the absence of their able President, Mr. Clayton, Capt. Brown presided. Capt. Keffer, the General Superintendent, and a most genial man as well as efficient officer, wins each year more and more golden opinions. Mr. W. W. Mayberry, "a member of the Board," had charge of the amusement department, and faithfully did his duty. During a week or ten days of the early portion of the camp-meeting he was down to my house recruiting from a severe sickness. My second discourse upon the last Sunday was entitled, "Ingersollism or Christianity—which?" I have been invited to write it out for publication, and shall probably do so.

The First Association of Philadelphia Spiritualists is doing itself and the cause of Spiritualism great credit by the judicious management of its annual camp-meeting.

NO LECTURE ENGAGEMENTS.

While the Spiritualist Society of Stafford, Conn., wanted me for October, and while recently written to by the Secretary of the Spiritualist Society of Worcester, Mass., and by the Spiritualists of Springfield, Ohio, of St. Louis, and of New Orleans to make engagements—the latter place three months, to "build us up again," as the letter reads—let me say once for all, these invitations are useless. My engagements are made until June, 1883. Such invitations certainly demonstrate the necessity of more speakers to supply the lecture-field.

Hammon, N. J. J. M. PEEBLES.

The Lake Champlain (Vt.) Camp-Meeting.

Permit me to say that the favorable reports which have appeared in the *Banner of Light* relative to the beauty of the grounds and the grand view of natural scenery at the Lake Champlain camp-ground have not been in any sense exaggerations. This camp, if properly managed, can be made a worthy rival of Lake Pleasant. The members of the "Transportation Committee" should use every energy in securing excursion rates over the trunk lines from the West by another season.

This year nearly a dozen of the ablest lecturers in the field were present, and there is every reason to believe that much of the local prejudice against the movement has been dispelled. Capt. H. H. Brown, Dr. Storor, Ed. S. Wheeler, and other prominent orators, were delighted with the natural advantages of the place. Ed. S. Wheeler and his bride (formerly Miss Marie L. Lester, of Troy, N. Y.) declared that their wedding-tour would have been incomplete with the trip to Lake Champlain left out. Mr. and Mrs. Wheeler were the recipients

of many courteous attentions at the camp, and by prominent citizens in Burlington.

The irrepressible Whitlock was present, and interesting "Fact" meetings followed as an inevitable result.

The season of 1882 has been crowned with success so far as Spiritualist Camp-Meetings are concerned. The numerous reporters of the *Banner of Light* have furnished the public with elaborate accounts of the proceedings of all of the meetings.

Friends, may we all meet in camp in 1883 in the heartfelt wish of

CERIAS.

"THE DEBATER" is the name of a weekly liberal penny paper, the publication of which was commenced in Sydney, New South Wales, in July last. It is to be open to articles upon both sides of all questions political and metaphysical, "the rule being," as stated in a note introductory to the first number, "that all contributions are welcome so long as they are not personal or abusive." The first four numbers received at this office impress us favorably. The strength and vigor in its articles, and the general tone pervading its pages, indicate that its management is in good hands, and that it will be a zealous and efficient worker in every reformatory and progressive movement. In the copies at hand Joseph Cook's advent in the Colonies is noticed, and a lecture given by him upon Spiritualism reviewed by George Lacey and others in a most trenchant manner. The editor's address is 38 Sydney Arcade, Sydney, N. S. W.

"The Harbinger of Light," under date of August 1st, says in regard to the materializing séances of George Spriggs: "Several of the visitors at recent sittings were those who had witnessed the phenomena last year, and express themselves surprised and pleased at the progress made in regard to the amount of light, the distinctness of the forms, and the vigor of the manifestations." From what our Australian contemporary says we judge that this improvement is the result of a strict observance of correct rules governing the séances, mention of which we made a few months since. Counsel with the invisible scientists who direct the production of the phenomena is held, their opinions respected, their advice followed, and hence the utmost satisfaction prevails all round, and will invariably in all circles where a like course, and the only reasonable one, is adopted.

"Rev. John P. Hoppes, of Leicester, Eng.," (whom we suspect is John Page Hoppes, publisher of the London *Truthseeker* magazine), is stated by the daily press to have delivered a fine discourse in Dr. Putnam's Church, Roxbury District, Boston, last Sabbath. Its topic was "The Will of God," and (as reported) it was remarkable for its liberal tone and the clear-cut, self-poised sentences with which the speaker dealt with some of the ordinarily-accepted church ideas of the efficacy of prayer, God dealing with man, etc., and proclaimed the wide and definite scope of natural law in the premises. We purpose to consider it more at length in a future issue.

ANTI-VACCINATION CONFERENCE.—Read the call on following page for a Conference of this nature to be held in the Common Council Chamber, City Hall, Hartford, Ct., September 26th.

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

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10½ A. M. Friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 11 A. M., 110 Washington street, commencing at 10½ A. M. The public cordially invited. J. F. Fox, Conductor.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M., and 7½ P. M. E. H. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex street (first light).—Spiritual meetings, with new and beautiful hall every Sunday, at 10½ A. M., and 7½ P. M. Every Thursday, at 8 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

The Chelsea Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Old Fellows' building, opposite Washington street, near City Hall. Next Sunday afternoon, conference. In the evening Mrs. S. Dick will speak and give tests from the platform.

NEW ERA HALL.—Shawmut Lyceum opened its session as usual on Sunday, September 10th, with a good attendance, both of children and adults.

The new orchestra, under the direction of Mr. Mansfield, opened with some choice selections, after which came the reading and singing of the Silver Chain recitations by the school, then the grand march. The usual time was devoted to instructing the pupils in the beauties of the spiritual philosophy. At the close of the studies we had a song by Gracie Burroughs, and recitations by Ernest Fleet, Jessie Brown, Daisy Kneeland, Gracie Burroughs, Emma Ware, George Pray and Kitty Bosquet. Remarks were made by Conductor Hatch, in which he spoke of the interest taken in the school, and said full arrangements had been made to carry it on with the help of our friends and the angels until July next. In speaking to the officers and members of the association he made an earnest plea for harmony, a recognition of the grand law of affection, and that each, forgetting all things else, think and work only for the good of the school. He wished the Leaders to throw the mantle of love about the children, encourage expressions of sympathy and attachments to the things that feed the spirit. At the conclusion of Mr. Hatch's address, the Physical Exercises and Target March closed a most interesting session of over two hours.

J. A. SHELHAMER, Secretary of Shawmut Spiritual Lyceum. Office 53 Montgomery Place, Boston.

PAINE HALL.—Sept. 10th, 1882.—The Lyceum was opened this morning by Assistant Conductor Russell. After singing and reading the Grand March was gone through with, and the following programme carried out: Music by members of Barrow's Band (engaged for the assemblies under the auspices of leaders of this Lyceum, to take place during the fall and winter); recitations by Amy Peters, Alice Waite, Freddie Stevens and Fred Cooley; song by Etta Parr; a very finely executed violin solo by Maud A. Jordan; remarks by J. C. Street, and Mr. Wilson from Brooklyn Lyceum. The words "Summer-Land" were rendered into poetic phrase by a few members, the term being used by Spiritualists for the same purpose as the word Heaven is by others. Let us make it a part of our belief that the life continued is one of action; that we have our work to do, a mission to perform, a life to live; that our work, interrupted here by the change we call death, is carried on there to full perfection. In that Summer-Land we shall live to love and love to live, freed from all the ills of earth, made more thoughtful by trials, washed from all impurities that we must partake of more or less in this material life.

At our Association meeting held to-day the resignation of Miss Helen M. Dill was accepted, and Mr. Josie Halden, leader of the fall and winter, elected Assistant Guardian. In accepting the resignation of Miss Dill we remember how zealously in the years gone by she has worked for our Lyceum. From the position of a scholar to that of Assistant Guardian she has been faithful in word and deed, and the thanks of the Ly-

ceum are due her. Let us remember our standard-bearers, that when the work is dropped by one, another must take it in hand and carry it on to the full fruition of all our hopes. The present officers and leaders of this Lyceum propose a complimentary reunion in October (by invitation) to past members of Lyceum No. 1, in Paine Memorial Building.

ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.—Again our hall is overflowing, and many stand during the entire service, eagerly listening to the words of truth. On Sunday last (Sept. 10th), we had the pleasure of listening to one of the best flows of sparkling thought that ever came from that inexhaustible fountain, the "control" of John Wetherbee. Judge Ladd, of Cambridge, spoke instructively upon the relation of the individual to the State, and illustrated his theme by many deep scientific truths. Dr. J. H. Currier paid us a visit, and his eloquent voice was attuned as ever to the higher vibrations of the spirit-harp. Mr. Street's magnetic remarks were warmly received. One interesting incident of the day was the erudite and truly Christ-like statement of Spirit George Randolph (clown by profession in earth-life) through Miss Maggie A. Keating, in response to a strong discourse by Eben Cobb upon the subject, "The Clown and the Clergy, Here and Hereafter." Mr. Cobb's lecture was drawn forth by certain remarks derisive of the idea that a clown may come back and teach religious truths to mortals. Excellent tests were given by Mrs. L. W. Litch, Mrs. Leslie, Mrs. Powell Court, Mrs. C. M. Steers, of San Francisco, and Mrs. F. A. Bray. Prof. Payson Longley treated us to several of his original songs. Mrs. Clara T. Alden sang many new pieces with marked effect.

The First Society of Spiritualists at Chicago.

To the Editor of the *Banner of Light*:

This organization held its annual election Sunday, Sept. 2d—the following officers being chosen:

Dr. L. Bushnell, President; Prof. M. B. Gleason, Vice President; Collins Eaton, Secretary; Miss S. J. Bushnell, Treasurer; Trustees: F. F. Munson, J. C. Butterfield, Collins Eaton.

We hold our meetings in Martine's Spirit-Rooms, corner Wood and Walnut streets, at 10:45 A. M. and 7:45 P. M., Mrs. CORA L. V. RICHMOND, regular speaker. Children's hour, 9:45 A. M. All are cordially invited.

Respectfully, COLLINS EATON, Sec'y. Chicago, Ill., Sept. 7th, 1882.

Movements of Lecturers and Mediums.

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

Mrs. Susie Willis-Fletcher will be in Boston during September; and begins her lectures in New York the first Sunday in October.

C. B. Lynn will lecture in Stafford, Conn., Sept. 17th and 24th; in Williamstown, Conn., during October; in Brooklyn, N. Y., during November; in Providence, R. I., the first three Sundays of January. Applications for December and the balance of the season should be made at once. Permanent address, care *Banner of Light*.

W. C. Bowen will lecture for the Brooklyn (N. Y.) Fraternity Friday evening, Sept. 22d, in Brooklyn Institute. Subject—"A Step Forward."

J. William Fletcher is lecturing in Portsmouth, N. H., during the month of September.

Mrs. J. S. Stryker, the eloquent trance speaker, will, under spirit-control, give the opening address at Brooklyn Fraternity, at Brooklyn (N. Y.) Institute, Friday evening, September 16th. Subject: "The Duty Before Us."

The healer, Dr. Dumont C. Dake, has returned from Saratoga, and is located at 80 West Eleventh street, New York City.

Anna Kimball is to lecture in Peoria, Ill., on the 17th and 24th of September.

Chief Engineer Wood.

W. W. Wood, Chief Engineer, U. S. N., retired, passed to spirit-life through accidental drowning, by the capsizing of a small boat. His funeral took place on the 5th of this month, at the Church of the Epiphany, Washington, D. C. The following named officiated as pall-bearers: Capt. J. A. Green, U. S. N.; Commodore John G. Walker, U. S. N.; Col. C. G. McCauley, U. S. N.; C. S. Stryker, U. S. N.; W. S. Wales, U. S. N., Chief Engineer Alexander Henderson, U. S. N., and Pay Director Thomas H. Looker, U. S. N. A detachment of marines escorted the remains to the place of interment—Oak Hill Cemetery.

Mr. Wood was a man of great natural ability, and was respected by all persons with whom he had dealings. At the early appearance of Modern Spiritualism, he investigated the various phases of manifestations with satisfactory results, and embraced the New Dispensation as the embodiment of a fact in nature and human life. Persons who attended the Sanson-street meetings, in Philadelphia, twenty years ago, will well remember his genial face, as he was a frequent and attentive listener at these convocations.

Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment: From W. P. Maynard, White Plains, N. Y., 40 cents; Fannie E. Crocker, West Allen, Ia., \$1.00; Mrs. J. Pearson, Milford, N. H., \$2.00; Friend, Melrose, Mass., 50 cents; a Friend, Lake Pleasant, Mass. (per C. B. L.), \$5.00; G. W. Johnson, Walpole, Mass., \$1.00.

The Medical Restriction Law.

R. P. Wilson, one of the leading psychometrists of this country, now at Lake Pleasant camp-meeting, informs Dr. A. S. Hayward that the medical restrictive laws in California and Kansas have been tested by magnetic practitioners there in the higher courts, and pronounced unconstitutional. Mr. Wilson thinks such would be the case with such laws in every State in the Union if put to the test. They are only used for a scare to frighten timid ones.—*The Saratoga Sentinel* (N. Y.), August 24th.

Miss Ida L. Spalding, a thoroughly competent photographic writer and a worthy young lady, desires to make engagements to furnish verbatim reports of lectures (Sunday or 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*, if desired.

Attention is called to the "NEW ENGLAND SYNDICATE AND DEVELOPMENT COMPANY'S" advertisement, which appears upon the twelfth page of this issue. This Company's officers come to us well recommended by several leading business men and bankers, and its plans recommend themselves to the public.

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

SKINNY MEN. "Wells' Health Renewer"

restores health and vigor, cures Dyspepsia. \$1.

Passed to Spirit-Life:

From Charlestown District, Boston, September 2d, Mr. Horace W. Cushman, aged 62 years 2 months and 11 days. Bro. Cushman, together with his wife, Mrs. H. W. Cushman, the well-known musical medium, have long been earnest workers in our ranks, and their labors will ever be cherished as sacred memories of work well and faithfully done. At his funeral services, which were held at his late residence, 66 Frothingham Avenue, Tuesday, the 5th inst., the house was filled to repletion by relatives and friends, and a large number of Spiritualists, who testified by their presence to their respect for him, and their deep sympathy for those that still remain.

We, the undersigned, respectfully and earnestly invite all persons opposed to Compulsory Vaccination to a conference to be held in the Common Council Chamber, City Hall, Hartford, Conn., on Tuesday, Sept. 25th, 1882, at 10 A. M., for the purpose of devising a plan to adopt to effect the total abolition of Compulsory Vaccination, and also for the purpose of organizing a League for its abolition.

Anti-Compulsory Vaccination.

Prominent gentlemen have promised speeches or papers, and a good meeting is expected.

We appeal to all friends of physical purity, human liberty and heaven-born personal rights, regardless of sectional differences, to come and help us to abolish the compulsory vaccinating of the people.

We are yours respectfully,
J. DUNSON, M. D., Fairfield, Conn.
HUTCHES, M. D., New York, Mass.
E. W. WINTERBURN, M. D., New York.
E. M. RIPLEY, M. D., Unionville, Conn.
E. A. GUNN, M. D., New York.
E. W. WINTERBURN, M. D., New York.
E. M. RIPLEY, M. D., Unionville, Conn.
JOHN F. WYNNER, Esq., Unionville, Conn.
F. POWELL, M. D., Chester, Pa.
MISS. OFFICE CHURCHILL, Boston, Mass.
M. PRESTON, M. D., Northtown, Pa.
P. D. STOWELL, M. D., Fall River, Mass.
C. W. WELCH, M. D., Hartford, Conn.
H. I. FISK, M. D., Guilford, Conn.
S. DAWSON, Esq., Providence, R. I.
H. B. PLUMMER, M. D., Rocky Hill, Conn.
F. PRESTON, M. D., Chester, Pa.
N. D. HOBARTS, M. D., Rocky Hill, Conn.
H. B. RINGHAM, M. D., Springfield, Mass.
T. BROCKWAY, M. D., New Hartford, Conn.
J. P. NOLAN, M. D., New York.
T. A. WHITFIELD, M. D., Kansas.

42. Gentlemen intending to read papers or deliver addresses, should send them to the fact, with title of same, to J. Dunson, Fairfield, Conn.

Spiritualist Camp-Meeting.

The Solomon Valley Spiritualist Camp-Meeting will be held in Delphos, Kansas, Sept. 22d to Oct. 1st, ten days. Accommodations can be had in town if the weather should be stormy. Those who can will bring tents or covered wagons. Board \$3 per week. Horse feed cheap. Good attendance is looked for. J. N. BLANCHARD, Pres. S. V. S. Association.

RATES OF ADVERTISING.

Each line in Advance type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.
Special Notices forty cents per line, Minton, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, loaded matter, fifty cents per line.
43. Those who can will bring tents or covered wagons. Board \$3 per week. Horse feed cheap. Good attendance is looked for. J. N. BLANCHARD, Pres. S. V. S. Association.
44. Advertisements to be renewed at continued rates must be left at our office on the 12th of Saturday, a week in advance of the date whereon 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. Danksin, Physician of the "New School," asks attention to her advertisement in another column. S. 2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 55th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 1.

ADVERTISEMENTS.

EXTRAORDINARY OFFER.

A SURE CURE FOR HEADACHES AND CATARRH.

IT WILL instantly relieve the most distressing attack of

Catarrhal Headache,

Remove all offensive matter from the head, and, if persistently used, will cure the worst case of Catarrh.

Price, for a few months only.

15 Cents per Box,

2 Boxes for 25 Cents.

JAMES A. BLISS, Waterfield, Mass.

KIDNEY-WORT

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort in its efficacy. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES.

This distressing complaint is so common, it is hardly worth mentioning. With Constipation, Kidney-Wort remedies the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

45. If you have either of these troubles

Pearls.

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

IN THE HIGHER LIFE.

Our angels do not always pause
To estimate our mortal pain;
Obedient to higher laws,
They count the richer, fuller gain
That follows soul-transplanting to a higher plane.

—Mrs. T. O. Hyzer.

Confusion in children nature has provided to remove
that ignorance they were born with, which, without
this busy inquisitiveness, will make them dull. —Locke.

SHADOWS OF AN UNFETTERED.

A joy in childhood's playthings,
A casting them aside;
A flash of golden youthhood's hour,
When joy breaks through the passing shower;
A castle building in the air;
A childish hope defeated;
A smile, a joy, a doubt,
A gleam, reflected from the past;
A sigh upon its bosom east;
A mystery of a world unknown;
And then a soul has flown. —A. Armstrong.

The best preparation for the future is the present
well seen to, the last duty done. —George MacDonald.

"MYSELF."

As I walked by myself I talked to myself,
And thus myself said to me,
"Look to thyself, and take care of thyself,
For nobody cares for thee."

So I turned to myself, and I answered myself,
In the self-same reverie,
"Look to thyself, or look not to thyself,
The self-same thing it will be."

Life, that ever needs forgiveness, has for its first
duty to forgive. —Frederic Lytton.

OUR FIFTEEN EVENING HYMNS.

Hither, bright angels, wing your flight,
And stay your gentle presence here;
Watch round and shadowy through the night,
That every shade may disappear.
How sweet, when nature claims repose,
And darkness hushes in silence high,
To welcome in at daylight's close,
Those radiant troops that gem the sky!
To feel that unseen bands we clasp,
While feet unheeded are gathering round—
To know that we in faith may grasp
Celestial guards from heavenly ground!
Oh! ever thus with silent prayer
For those we love, may night begin—
Reposing safe, released from care,
Till morning leads the sunlight in.

—James T. Fields.

Spiritual Phenomena.

A Sitting with Dr. Slade.

To the Editor of the Banner of Light:

On the 10th of August last, the undersigned had a private sitting with Dr. Slade, in his room in the Lake Pleasant Hotel, at 4 p. m. It was a clear, warm day, and the sunlight streamed into the room at the open windows. A coarse, unvarnished table stood in the center of the room, at which I sat, while Dr. Slade sat at the side on my left. My face was toward the window, six or seven feet away, the table immediately in front of me. Two new slates were on the table, which I carefully examined, so as to be sure there was no writing on either side. These two slates were placed together with a small piece of pencil between them, and held in Slade's right hand on my left shoulder, edge-wise, and within an inch or two from my ear. I placed my two hands together on the table, and the Doctor placed his left hand upon them. Thus both of his hands were occupied. Almost immediately, I heard, with perfect distinctness, writing going on within the slates, which continued without interruption, except when, for illustration, Slade removed his hand from mine on the table for an instant, thus apparently breaking the current; but the writing, suspended for an instant, was resumed the moment he replaced his hand. The writing was continued for a considerable time, when three raps on the slate indicated that the message was finished. I then took the slates, and separating them, found that both surfaces had been filled, which the Doctor said was quite unusual. The following was the communication:

"My friend, I am pleased to see that the horizon of the future is filled with a light more glorious than mortals have ever known. You are breathing an atmosphere of the Divine Mind. These elements are being introduced into the human system, manifesting all the phenomena of motion, life and sensation; and here, in the crowning structure of nature, having attained to the likeness of the Divine Essence, they unite to develop the central and immortal principle of intelligence, which is the germ of the human spirit. Hence, it appears that the inward being is a real and living substance, unfolded from the refined essences of creation. The most external portion of the spirit being electricity, is the agent of life and motion; the next interior portion, being magnetism, is the agent of the sensational powers; and the innermost germ, which is properly the soul itself, being the divine principle of intelligence, is the expansive receptacle of celestial wisdom. Such, therefore, is the very constitution of the human spirit, that it cannot be dissolved, inasmuch as the attraction of its component essences is not outward toward material elements, but inward toward the intelligent germ, which makes the identity and consciousness of the individual, that constituting the essence of Deity, which can never be destroyed. I will not say now, or give you my name, as I have an object in not doing so. I am a friend to all."

The medium then said: "Write on the slate (presenting the side away from him,) the name of any person with whom you desire to communicate." I wrote "Judge Edmonds." He then took the slate, keeping the side on which I had written downward and out of his sight, and placing a small piece of pencil upon the upper surface, held it under the table, the hands being arranged as before. The pencil immediately wrote: "Edmonds has left." I say the pencil wrote; for it certainly was not Slade. That was not possible. No man can hold a large slate with one hand, and write upon it with the same hand, with a pencil a quarter of an inch long. The pencil commenced to write exactly where it was placed, and it lay exactly at the spot where the writing ended. There was no darkness, scarcely any even under the table; and I could almost see the pencil write, as I sat within a foot from where it was held, and looked down upon it. As to the writing of the long communication given above, on the two inner surfaces of the slates held together, to assert that it was the work of Slade one would have to be either a consummate knave or an absolute idiot.

The physical demonstrations that were presented at this sitting were most remarkable: (1) The raps, loud and violent, on the table, and afterwards, at Slade's request, on the back of

his chair. (2) A slate held by Slade under the table was snatched from his hand, and held up at the other side of the table, at least four feet away; and then a long pencil which the medium placed on the slate and held under the table was taken in a similar manner and held up at the opposite side of the table. (3) A chair standing near the table opposite me, was moved away with great violence, and finally thrown down with its back resting on the floor and toward the window, touching the wall. Slade then said: "Will you lift up the chair?" and immediately the back of the chair, situated at least six feet from the medium, arose, and the chair was placed on its legs again, without visible contact with any person's hand. As to wire or cord, there positively was none (the room was bathed in sunlight); and, besides, the movements (irregular and violent) could not have been produced in that way. The chair fell in the direction of the window, away from the medium, after being moved sidewise and diagonally. (4) A hand, invisible but palpable, was laid upon my right limb, farthest from the medium, and inaccessible to his hands or feet. (5) At the request of the medium, while his right hand was resting on my back, his left being on the table, myself and chair were lifted squarely up several inches from the floor, and then let fall heavily.

As I have said, Slade's hand was not on the chair at all; while the chair, with me sitting upon it, floated in the air, held up by an invisible power. Then the little pencil wrote on the slate: "Good bye," and the sitting was ended.

Whatever others may have experienced, or may say, I know that Dr. Slade is a most powerful medium, and that through him are given the most absolutely certain demonstrations of supermundane power and intelligence. Had not the genuineness of his mediumship, as well as his integrity, been recently assailed, I should have deemed it scarcely necessary to add my mite of testimony to the evidence which has already given his mediumship a world-wide celebrity.

As a sequel to the above, I may say that, at a sitting the next day with Mrs. Carrie Twing, in a communication that purported to come from Judge Edmonds, referring to the message through Slade, it was written:

"I did come to you and give you that little nut to crack by the guess work that, in reaching up, brings us nearer to the Eternal."

Mrs. Twing was not aware of my sitting with Dr. Slade.

HENRY KIDDLE.

New York, September 4th, 1882.

A Remarkable Incident.

To the Editor of the Banner of Light:

Mr. T—, a native of Vermont, removed early in life to the then far West. With inborn New England energy and tact, he became the possessor of a fine farm, and for many years has been well known as a forehanded farmer and a successful stock man. Even when past the meridian of life, to gratify his taste for fine horses, he conceived the project of visiting France, and importing one or more of the best blooded animals that country produced. With this end in view he sailed from New York August 7th, 1883, in company with an acquaintance, Mr. V—, a Frenchman, (upon a similar mission) for Havre. Their destination and business were wholly unknown to and unsuspected by any except the members of Mr. T—'s family. A letter from Havre announced their safe landing on the 18th. After this date no tidings of their whereabouts reached the anxious home circle in Illinois; and as week after week passed without further news, the painful suspense at times suggested the possibility of sickness and even death having overtaken them.

Toward the close of September, Cassius, one of my brothers, said to our eldest brother, Hayden, son-in-law of Mr. T—, "I wish to tell you something, but you must mention it to none but Mary [his wife] until you all become satisfied what has become of Mr. T—," adding, "He is all right, and will be here in seven or eight days, about this time of day." It was then about half-past one p. m. Bro. Hayden replied that that could not be, for there was no train due at that hour. "I can't help that," continued Cassius. "He will come about this time of day," and proceeded to relate that as he was quietly sitting at home a few days previous, he looked as over a level plain in the distance, and saw men leading horses, and as they came nearer recognized Mr. T— as one of the party. He was leading a large and powerful animal by the bits, and at intervals it lifted him clear off the ground. He further described the horse as a mettlesome one, dark bay, and very dapple. Two unknown men, also leading each a horse, were described, and following was a coal-black mare with a small boy upon her back. (It is presumed that one of the unknown men was Mr. V., the Frenchman.) It was also observed that there were no fences to be seen in this singularly level country. The party now approached the sea and were seen to embark, Mr. T— leading all four of the horses on board the vessel. Here the view was obscured by a dark and ominous cloud or mist, and he could follow them no further.

Some doubt was expressed by H—, for, said he, "You know France is a hilly country," to which Cassius replied that he simply described the scene as he saw it. "We all thought it still living they were in France," writes his daughter, and when told of the description given by Cassius she was highly indignant, and discredited the whole statement, saying she "did not believe a word of it," intimating that Cassius was wantonly tampering with the feelings of the family.

The family felt the suspense growing more painful day by day, and decided to use every means to discover the fate of the two travelers. Accordingly, upon consultation with a friend, a prominent business man of their own town, it was determined to telegraph the French authorities for information regarding them, and upon a full canvass of the matter it was thought best to send a messenger next day from the county seat. It was now October 5th, and members of the family had driven to town for a short counsel with their friends and were about ready to return.

Two of their number had already seated themselves in the buggy, and the third, Mrs. T—, stood near and about to enter also, when the merchant casually turned about, and looking across the street exclaimed: "There is the man now—just come up from the dépôt." The reader need not be told there was a great surprise and a joyful greeting. This was about half-past 1—the train being much behind time, and seven days since Cassius had assured them that "Mr. T. is all right, and will be here in seven or eight days about this time of day"—namely, half-past 1 p. m. The forecast had proved true, even to the half-hour.

I will now briefly rehearse in substance Mr.

T's own account of the trip. Instead of making their purchases in France, as they had expected, they crossed over to Belgium—a level country and fenced by ditches—and bought four horses that exactly answered the description already given—especially the large dapple bay and the black one. They embarked at Antwerp, Mr. T. leading all four animals aboard ship, as before told. The voyage proved stormy and the vessel unseaworthy, three of the animals being killed outright, and the fourth crippled from the fearful lurchings of the ship. We are assured that no two persons could more exactly agree in every fact and incident than did Cassius in his vision and forecast, and Mr. T. himself on his return.

A. G. S.
Painesville, O.

Tests by J. W. Fletcher at the North Collins (N. Y.) Yearly Meeting.

To the Editor of the Banner of Light:

The following are cited as some of the convincing tests given by Mr. Fletcher as above: I see an old lady dressed as a Quakeress; she seems to be deeply interested in these meetings. She takes me to a little meeting-house, but the door is locked. Now she hands me a key, saying, "Here, George, I give thee the key." Jane Estes.

[Recognized by George W. Taylor, who said there had been great trouble about the Quaker Church, and the key had been entrusted to him.] A little boy comes here and gives me a message to his mother. He gives me the name of Jesse S.

[Recognized by the mother, who is a member of the Presbyterian Church.]

A lady comes here, with great pains in her head; she places her hand over her eye. She brings a message to her son Lafayette, and also to David Sherman. I see the name, S—.

[Recognized by her son (and others present), who stated she lost one eye before she died.]

I see a team with barrels in it going down the street. A young man about twenty years old is driving; he now stops and backs the team up to a door. He tries to lift a barrel out, but it falls against him, and he seems ill and is carried into the house. Then I enter the house, and see a gentleman dying, and two young children. Now I see people in the street, and they say to each other: "Frank Willet is dead! No, I am not dead. I am here to meet my father and mother, and to say to you all that that barrel of pickles has not sent me so far out of this world but what I have found my way back again."

[Recognized by the father and mother, who stated their son was killed by lifting a barrel of pickles out a team, and that his grandfather and two children died as described.]

A large number of tests were given by Mr. Fletcher after each lecture, which were accurate in every particular. The more remarkable did they seem since Mr. Fletcher had never spoken here before and was an absolute stranger to every person present.

(From the Spectator.)

Adjusting Fire Losses.

[The following leaves from the experience of an old adjuster we extract from the advance proofs of the work now in press entitled "Salvage: A Posthumous Collection of Sketches and Essays on Fire Insurance," by the late Alfred J. Waters. The book is replete with interesting sketches, descriptions of character, and scenes in the life of an active, energetic underwriter, as Mr. Waters was well known to be. His many warm friends will be glad to obtain so pleasant a souvenir as this volume, and it is for the leisure moments of a busy life.—Editor Spectator.]

A Fire Prevented by Spirits.

In adjusting a dwelling loss recently, an adjuster relates the following singular instance: He said the claimant was a sound, level-headed man—not superstitious nor a believer in Spiritualism. In speaking of his claim, the claimant remarked: "That himself and wife retired about ten o'clock in the evening, and before leaving the sitting-room, left everything about the house apparently in order. Between one and two o'clock in the morning both suddenly awakened from a sound sleep and sat up in bed, without any apparent cause to awaken them. Looking at the end of their bed-room, near the hall door, was the spectral, shadowy form of a woman beckoning them to follow. I looked at the figure, said the claimant, "as calmly and coolly as I now do at you. My wife seemed to paralyze to sleep. I was not, however, and we were both wide awake; neither could we have seen the fitful rays of the moon, for it was an intensely dark night, and the spectre, or figure, whatever it was, seemed to stand out with a sort of dull, phosphorescent light, cloudily outlined against the darkness of the room. Quietly I got out of bed and walked toward it. As I approached it gradually receded, and I followed. The light it went to the sitting-room, and then suddenly disappeared. For a minute I peered through the darkness of the hall, but nothing was visible. Opening the sitting-room door, I was horrified to see the same figure pointing downward to a large coal of fire which had snapped out from the stove and had burned out a space on the carpet nearly a yard square. The sight of the fire made me forget the apparition, and I rushed to the door, getting out as fast as I could. I had just reached the door, I soon had water upon the fire, and rapidly extinguished it with what damage you see here" (pointing to a blackened room and a ruined carpet). "I cannot account for it," said he, "only upon one theory, and that I can hardly demonstrate to you. I was an only child, and a few years ago my mother died. I believe it was her spirit that awakened us and undoubtedly saved our lives. It had, perhaps, within the experience of all, the business of a loss adjuster, dealing as it does with facts and circumstances hidden from view, and which are only brought to light by close search and investigation, is often very materially modified and changed by previous impressions. From what source these impressions originate, or why they should attach themselves to certain facts, are questions not so easily answered. The impression one receives of another upon first sight, or the conclusions of the mind when facts are narrated, are more easily accounted for. But what there is in a telegram of a loss, when the parties to the loss are to the adjuster unknown, which should impress the mind favorably or unfavorably toward the claimant, is a psychological feature hard to demonstrate. And yet there are those to whom such impressions manifest themselves, and what is equally strange, they are generally supported by the facts which afterward develop.

In conversation with an old adjuster recently, in reply to the question, "Do you believe in the impressions formed as to the honesty of a claimant before any facts are known concerning the loss?" he very emphatically declared his belief, and corroborated it by the following narration: "Several years ago," said he, "I received a telegraphic notice of a loss in a Western town

on a private barn. At that time I had had an unusual run of losses, and felt tired out and jaded down, and it may be that my physical fatigue had something to do with my mental condition. I received the telegram at my room in the evening, and had scarcely read its import when I was very strangely possessed that there was something wrong with the loss. At that time about the only person in the town with whom I was acquainted was the local agent, so that no previously received knowledge could have influenced me in the least. The next day I arrived at the scene of the loss, and after exchanging the usual salutations with the agent, asked him:

"What is there wrong about our loss?" "What?" he exclaimed, the agent. "Not a thing. The loss is as straight as a string. The insured is a prominent member of the Church, and stands high in our community."

"Notwithstanding this assurance, a sort of indescribable impression convinced me that the loss was a fraud. In a quiet manner I commenced working up the case, and soon learned that the barn which had burned was a sort of elephant on the owners' hands. The insured and his brother had put up the barn for the purpose of fitting and shipping horses to the Eastern market. The last few shipments had entailed a heavy loss, and the prospective market held out but few hopes of improvement. A short time previous to the fire they had discharged their stable hands, and no one was about the barn but the owner. From the stable boy the information was obtained that he had heard the brothers talk about the barn and the insurance, and the elder one remarked that the "insurance money would just let them out." Gradually the thread of circumstantial evidence slowly unraveled itself, revealing a chain of facts pointing directly to the elder brother as the guilty party. After completing the trail, I sent for the insured, and in my rooms commenced a quiet, personal examination. As the questions bore more directly upon the dark features of the case, a sort of ashen paleness overspread his countenance, and I knew I was face to face with the incendiary. Without even accusing him of burning the barn, I simply remarked that the Company would not pay the loss. He manifested no surprise, and did not ask me for the reason. A nominal sum was paid him for the policy, received in full. The only obligation (as asked) that no one should know how the loss was settled. In the next issue of the County paper he published a card, thanking the Company for their prompt settlement, and to the local agent warmly commended the adjuster for his gentlemanly treatment. This was several years ago. Often afterward I met him on the street, and although he would greet me cordially, yet there seemed to be a shadow athwart his pathway which always remained. He is dead now, and as I visit the town, I find the full chain of circumstantial evidence which all grew out of what we term impressions."

Fishermen Saved by a Vision.

"On the night of Wednesday, the 20th of July, 1881," says the official report lately issued by the Shetland Relief Committee, "the whole of the fleet belonging to the North Isles was at sea. The day had been fine, and the air warm. Some heavy showers had fallen toward evening, but, except a heavy swell on the sea, there were no indications of an approaching storm. Between ten and eleven most of the boats were from forty to sixty miles out at sea. Some of the smaller ones had hauled their lines, and were making for the land with their fish; others were setting their lines, when all at once, and without any warning—like the shot of a pistol, as it was described by an eye-witness—there came a heavy rain, which broke upon them. Between midnight and one o'clock, on Thursday, the gale was at its height. About the latter hour it commenced gradually to moderate. So suddenly had wind and sea arisen, that some of the crews had not time to reef their sails, and had to set them for land just as they were. Thus over-rigged, they staggered and reached the shore in safety. One, however, reached the shore before the gale in this perilous trim, became unmanageable. Her rudder was lifted out of the water, and a gale of wind taking her sail aback, she was instantly swamped, and her crew left struggling in the sea. Many of the boats which reached the shore owed their safety to being ballasted with fish. The first stated the boats which they were being emptied of water. The crews of others broke the lines of the fish they had caught, and cast them into the sea to calm the waves."

As one of the deep-sea boats was laying her lines, one of the crew stood up and said, "Men, we will set no more lines to-night, but try to get in what we have already put out, and make for the shore!" At this time the night was though the sea was restless. He was asked his reasons for the advice, but he refused to give them. His entreaties and his tears prevailed. The lines were shipped, and the boat reached home in safety. It was only when all were safe on land that his lips were unsealed. He had seen in a "vision" the night before the whole North Isles had fleet setting out to sea. But six of them had black sails, and he knew that they were doomed to be lost. And so unheeded it turned out. The other warning "was no less striking. The previous evening, about the time the merchants were making up their crews for the ensuing haul fishing, one of them dreamed that the boat he had been fishing in was drifting into Gloup, bottom up. He paid no attention to his dream, but prepared to engage in the same boat again. Shortly after he dreamed the same thing again—only more fully than before. Convinced now that he had been warned, he decided to go in another boat. This he did. On the night of the storm the boat in which he sailed came safe to shore, that in which he intended to have engaged "came into Gloup bottom up."—The Graphic, London, Eng.

[From the Helioglypho-Philosophical Journal of September 2d.]

Notes of Travel.

NIANTIC-LAKE PLEASANT—W. J. COLVILLE—C. B. LYNN AND PRISONAL ITEMS.

To the Editor of the Helioglypho-Philosophical Journal:

Leaving Philadelphia on the 10th of August, I reached Niantic, Conn., on the 11th, via steamer from New York to New London. The evening ride up the sound on the splendid City of Worcester was the most delightful one I ever enjoyed. A clear sky and bright stars above made the night all that could be desired. I sat on the deck for hours, watching the boatsmen dip their oars, and the innumerable sails that whitened the sound, listening to the heavy strokes of our steamer, as her tireless wheels beat the crystal waters beneath us, and drinking in the life-giving sea breeze, and I could but wish that the many friends who have blest my life were all to enjoy the trip. But the reader must not infer that traveling on the sound is always so delightful. More dangers attend its navigation than the ocean. There are rocks and shoals all along which require the most skillful navigation to avoid. Not unfrequently the fog is so dense that the captain is obliged to run by the revolutions of the boat from one turn to another along the route. How little the traveling public think of the debt of gratitude we owe to the brave captains and engineers, whose sleepless eyes keep watch over our safety, and whose strong hands guard us over the great thoroughfares of travel.

NIANTIC.

The camp at Niantic has a fine location. It is surrounded on three sides by water. A cove from the sound and Niantic River makes it all that could be desired for boating and bathing. Some fifty to sixty tents and cottages are pitched upon the ground. The company has also built a fine pavilion at a cost of some four thousand dollars. All the improvements made by the Niantic Association are of a permanent character, and the future outlook, I am told, is very hopeful.

I have met for the first time, W. J. Colville. His lectures were excellent, and many answers to questions profound. Mr. Colville possesses an organization peculiarly adapted to his public work. I regard him as far more than an ordinary young man. He has a well-developed brain, and the size of the brain in proportion to the size of the body speaks well for his mental capacity. Moreover, he has most remarkable powers of endurance, and never

seems in the least fatigued by his public efforts. I do not know a single public lecturer who has the physical ability to accomplish so much. His great intellectual and physical power make him a rare instrument through whom his guides are performing a great work.

On the evening of the 14th I reached Lake Pleasant, Mass. This camp is the spiritualistic Mecca, where congregate the faithful from all parts of the country. It was a pleasant surprise to me to meet so large a number from the West. Among the lecturers whom I met here, I may mention Prof. Kiddle, of New York, who delivered an address which showed great research and liberal scholarship. Mrs. Shepard-Lillie and J. William Fletcher gave excellent discourses, which were highly appreciated by the audience. Bro. G. H. Geer and wife were also at the camp, and added much to the pleasure of the writer.

Lake Pleasant has mediums of every description, and I could but wonder how so many could find so liberal patronage. Mrs. Maud E. Lord and Miss Minnie were great attractions at the lake, and their rooms were constantly crowded, and many turned away. Dr. Slade was giving free sittings to skeptics at the hotel. Mr. Phillips, an excellent slate-writing-medium from Philadelphia, was also largely patronized. Of the numerous others I will not attempt to speak, further than to say that Lake Pleasant afforded a rare opportunity to witness all the phases and also all the "lights and shades" of mediumship.

I was especially pleased to meet Prof. Buchanan and his gifted wife, of New York. In my boyhood I had read with much pleasure his *Journal of Man*, and to meet at this late date the author, and to find him so full of vigor and buoyant in spirit, gave me great satisfaction.

Mrs. Buchanan (formerly Mrs. Decker) has rare psychometric gifts. I handed her several letters from various parties, and in each case she gave a perfect description of the character and physical condition of the writer.

Mrs. Lord and myself united in giving a reception to Bro. C. B. Lynn, which afforded me more pleasure than any other work I accomplished in New England.

A. B. FRENCH.

THE LIGHT OF PROPHECY, by E. A. Holbrook, of this city, is a poem of 126 pages, with 30 pages of miscellaneous poems; published by Colby & Rich, of Boston. The main poem, entitled "The Light of Prophecy," is one of the author's most elaborate and finished productions. We have not had time to read it thoroughly, since a copy of it was in our hands, but what we have read is far above the average in its vein of philosophy, body of thought and poetical diction. It grapples with the great question of "Good and Ill," and seeks to do establish the growth of all terrestrial things in the natural and spiritual realms. It is a poetical history of the travels of a man's life and of the race. It is well worth reading, and copies can be had of the author at \$1.00.—*Post, Watertown, N. Y.*

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*. Heretofore 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 cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhœa, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PROLAPSUS UTERI, &c.

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Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3-cent stamp. Send for pamphlet. Mention this paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. Twenty-five cents.

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June 10, [G]

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A TEXT-BOOK FOR INVESTIGATORS.

The Bible weighed in the balance with History, Chronology, Science, literature and itself. By G. C. Smith. An able work, so arranged in its several departments and indexes as to form a most perfect, desirable and useful handbook for the investigator and his material, drawn from the highest living and past historical and scientific authorities, is most reliable. Cloth, 32 pages, illustrated, \$1.50, postage 10 cents. For sale by COLBY & RICH.

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A perfectly reliable, accurate Pamphlet of seventy-two pages. Compiled by one of our ablest correspondents; should be on the table of every student of the Bible. Price 15 cents (reduced from 25 cents). For sale by COLBY & RICH.

BOSTON, SATURDAY, SEPTEMBER 16, 1882.

Apparition at Sea.

The men, on seeing the apparition, hastened to the captain to tell him their story. The spirits forced both him and the mate to go below and see for themselves, though they were greatly averse to it. The lady went to the hold and willed for them to follow her, and that she should be the only light they needed. To their great astonishment they finally found the missing sailor there, having been lost below for three days without a particle of food. Then the mate, who, as already related, was a good writing medium, was made to sit down in the presence of the captain and men, and through his hand the whole matter was explained to the rest. The spirits explained to the circle that the three men who went in search below were strong physical mediums, while the captain and mate were mediumistic. They knew," they said, that if the missing sailor's life was saved he would become a good trance medium. He seemed very little frightened, though he had been three days in the vessel's hold without food. He had fallen into the open hold after descending from the rigging, and as the other men had not seen him come down they thought he must be dead. The mate was able to give the rest spiritualistic instruction, having attended a number of sances at Gravesend when in port. The men were extremely eager to relieve them. They were strongly impressed by witnessing the lights and hearing the raps on

The Failure of Violence.

The Position and Growth of Spirit- ualism.

Eastern Michigan Movements.

The Fourth District Association of Spiritualists and Liberalists, composed of St. Clair, Macomb, Oakland and Lapeer Counties, which was temporarily organized the seventeenth day of last June, on Park Island, near the village of Orion, Oakland Co., Mich., under the united efforts of J. H. Burnham, Chairman of the Committee on District Work, appointed by the Executive Board of the State Association, and Mr. McCracken, Chairman of the State Council, had been divided into separate districts, auxiliary to the State Association of Spiritualists and Liberalists—convened at Farmer's Creek, Mich., at its first annual appointment, August 26th and 27th, for the purpose of completing its organization. The President being absent, Col. W. H. Barron of St. Clair was called upon to preside, and very pleasing was the calm and concise manner in which the brother conducted the meeting.

The exercises of the Association were read by Mr. McCracken, and thus opened matters for discussion, for furtherance of the organization, which was actively engaged in by most of those present, but like a wave of unpremeditated thought, the feeling arose to disunite the terms of Spiritual and Liberal. The entire day was consumed by friends in and out of the Association in considering the matter, and the prevalence being upon the spiritual side of the question, a committee was appointed to report, and at twelve o'clock the day following, the purely spiritual taking the place of Spiritual and Liberal combined.

The exercises of the morning of the 27th, were opened by conference, led by S. H. Ewell of Romeo, who gave expression to cheerful thoughts, saying, "Experiences of the last ten years have led us to know, of a truth, our friends live and are around us still." He also gave a brief history of the membership of Miss Frank Palmer, a niece of his, who was present, and was considered a serial and a satisfactory member, who had longed during the meeting. This is but a preparatory step for those who have a work in view for the good of humanity, if successful in using their organism. Others were equally as earnest in saying they knew, (did not merely believe) their friends lived; and our noble sister and earnest worker, Mrs. L. A. Pearsall, kindly renewed the fires of brighter hopes and purer aspi-

and thus cause a meeting-house and people to be under quite different bearings. We are going a call which will differ from all true Spiritualists to meet our organized spiritual association in its first annual convention, and to unite with us in unity and strength for cooperative work and investigation; and as we plant our standard anew in the broad fields of spiritual culture, let the banner whose folds we unfurl to the breezes of mysticism bear the following inscriptions: Truth and Unity. The time and place of such convention will be announced by the President and Secretary as is deemed best.

Mrs. F. E. ODELL, Sec.

Proposed Spiritual Institute—Cleveland, Ohio.

DO YOU APPRECIATE A HOME? If so, help us to build up a Spiritual one in this city, a Spiritual rendezvous, a centre where we can come together for instruction, recreation and pastimes; a place where Spiritualists and investigators may meet, and where they may estimate the State or country can feel when passing through the Forest City that they are welcome.

ITS AIMS AND OBJECTS are manifold, but primarily to elevate and advance the cause of *Modern Spiritualism*, and protect its interests everywhere, particularly in the State of Ohio, by every means for its beneficial influences and uplifting effects; to create a Spiritual Brotherhood, to promote the formation of local auxiliary societies, organize Children's Progressive Lyceums throughout the State, disseminate Spiritual, liberal and scientific literature, and establish a chain of scientific literary circles for self-culture; besides organizing a Lecturer's Bureau, and doing whatever else may tend to the advancement of Spiritualism and the improvement of Spiritualists.

ITS PLAN.—Until sufficient funds can be raised to erect a permanent and suitable building, it is suggested to rent a convenient place in Cleveland as temporary headquarters, con-

Jersey, Pennsylvania, Delaware, Maryland and the two Virginias together. There are one hundred and twenty-five reservations throughout the United States and two hundred agencies. There are five civilized tribes in the Indian Territory and have there 10,236 children, 109 schools and 156 churches. Seventy thousand of the uncivilized Indians have been doing work of improvement, and have now 2,693 houses, of which 14,499 were built during the census year. They also have accommodations for 10,000 of the 40,000 children belonging to them. Of the civilized Indians 30,000 can read, and of the uncivilized 13,578; no less than 1,608 of whom learned during the past year.

SPIRITUALIST MEETINGS.

WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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

MO.; keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 16, 1882.

Lake Champlain Camp-Meeting.

To the Editor of the Banner of Light:

Another busy week has passed at the camp and the interest remains unabated. Monday, Sept. 11th, was, as usual at our spiritual camps, very quiet, so far as meetings were concerned, yet the younger campers seemed to find plenty to do; the croquet grounds were thronged with those who are attracted to that sport, and the bay presented a pleasing sight dotted with row boats filled with pleasure parties; and at regular intervals, as on other days, the steamer *Albatross* came pulling to the dock, landing those who were seeking this northern Mecca of Spiritualism. Taken altogether Monday was one of our most enjoyable days.

TUESDAY, SEPT. 12TH.

This morning's conference was participated in by Dr. H. B. Storer, of Milwaukee, Mr. George Baker, Mr. Samuel B. P. Knight, Mrs. Dr. Cutter and Mrs. Albertson.

In the afternoon the meeting was held in the Pavilion. Miss Jennie B. Hagan, of South Royalton, gave a fine poem upon "Truth and the Liberty to Speak It," a subject presented by the audience. Dr. H. B. Storer, of Boston, delivered the address, taking for his subject "The World Within and Without." He commenced by saying, "We are a difficult, when not a beautiful, about us, to think that this is the temporal and fleeting, while beyond us lies the great eternal world. How delightful the breeze from this most beautiful lake; how sweet the sound of the murmuring waters. But these sweet sounds and beautiful pictures shall all pass away and live only in our memories. Impressions made upon our spirits are deathless; the sweetest are veiled by nature do not vibrate upon the air in vain. They live within the chambers of our soul, and we shall find them lingering like a deathless echo on the shores of immortal life." I will not attempt to report the address, but simply say it was one of the Doctor's best efforts.

WEDNESDAY, SEPT. 13TH.

The conference this morning lasted only half an hour, and was participated in by Dr. H. B. Storer, Dr. H. S. Brown, L. L. Whitlock, and Mrs. Dr. A. E. Cutter. At the close of the address, Dr. H. B. Storer delivered the address, "I will not venture to report it, being conscious of my inability to do justice to the speaker's brilliant effort."

In the afternoon the address was delivered by Dr. H. B. Fairfield. The Doctor took for his text these words, "Prove all things; hold fast that which is good," and gave an exposition of Biblical Spiritualism.

THURSDAY, SEPT. 14TH.

The morning conference was presided over by Dr. H. B. Fairfield, and was enjoyed by all who attended.

In the afternoon the address was given by Miss Jennie B. Hagan, of South Royalton, Vt. She commenced by reading a selection from Longfellow's "Hyperion," and took the words of this gifted writer as a text. This address evinced a clear insight into Nature's sublime mysteries, and was a prose poem, descriptive of the wondrous manifestations of the Divine Force throughout the universe. In the course of her address she referred to Adelaide Proctor's beautiful poem, "Incompleteness," and said "the incompleteness of our lives reveals the true godliness of our nature." The address was one of marked beauty. At the close several subjects were presented by the audience, and improvisations were given. The one upon the "Beauties of Nature," was rendered in classic English, and the depth of thought and beauty of diction seldom excelled by any inspirational poet. At the close, Dr. H. B. Storer being called upon for a few remarks, gave an impromptu address of unprecedented beauty, a fitting close to so fine a service.

FRIDAY, SEPT. 15TH.

Conference at the Pavilion at 10:30 A. M. A very animated session. About noon an excursion train over the Vermont Central from White River Junction arrived, bringing many to participate in the exercises of the day.

At 2:30 P. M. the address was given by Capt. H. B. Brown, upon "Spiritualism as a Science and as Belief." The address was a most thorough, scientific, and very conclusive in all its arguments. Dr. H. B. Storer followed in a very felicitous and pleasing manner.

SATURDAY, SEPT. 16TH.

The conference this morning was held in the Pavilion, and was participated in by Geo. Baker, Luther Hunt, B. F. Knight, Dr. S. N. Gould, Dr. H. P. Fairfield, Dr. H. B. Storer, Mrs. Morse-Baker, and Mrs. M. A. Charter.

At 2:30 P. M. the address was given by Mr. A. E. Stanley, of Leicester. The reporter will not attempt to discuss an abstract. The words of burning eloquence as they fell from the lips of this great thinker thrilled all who heard him like notes of sweetest melody. Why should such a speaker hide himself away from the world in one of the little towns of Vermont? His light should be placed upon the hill-tops, and his classic language be heard in all our great cities. In the evening, at 7:30, Dr. Henry Slade of New York gave a lecture in the Pavilion upon his experiences in the earlier years of his life. The audience was well pleased with the effort. At the close of the address the Dr. was controlled by two different spirits, a Scotchman and an Indian, and entertained and instructed the audience for nearly an hour.

SUNDAY, SEPT. 17TH.

This was one of Nature's most perfect days; large audiences convened both morning and afternoon at the auditorium. Mr. George A. Fuller of Dover, Mass., delivered the lecture of the morning. The writer will simply say that the address was most excellently given. At the close Miss Jennie B. Hagan gave a very fine improvisation upon the subject: "The Adirondacks."

In the afternoon Dr. H. B. Storer gave one of his most eloquent lectures, touching the hearts of all who heard him. He was followed by Mrs. Fannie Davis Smith, whose thoughts were couched in the choicest of language, forming a fitting close to our public exercises. Preceding Dr. Storer's lecture, Miss Hagan improvised a beautiful poem upon "Passing Years."

In the evening at 7:30, Dr. Henry Slade of New York delivered an address in the Pavilion upon his "Journeyings in Foreign Lands."

Thus closed our first camp-meeting at Lake Champlain. Our success has been beyond all our most sanguine expectations; and our future prospects are most encouraging. Lots are selling rapidly, and everything betokens a large and successful season another year. At last, with regret, the writer is obliged to say those sad words "Good-by," and start for Sunapee, to enter there upon the arduous duties of presiding officer.

NOTES.

Dr. H. C. Wright of Bartonville, Vt., has been camping with us during the past week, and made many friends by his pleasing manner and his remarkable curative powers.

Mr. L. L. Whitlock has held a few of his fact meetings on the grounds, and they have proved very entertaining and instructive.

A party of six persons from Malone, N. Y., have camped with us during the past week, consisting of Mr. C. Ferriss, photographer, Mr. J. C. Saunders, a prominent lawyer, Mr. Apolos Munger, owner of flour-mills, together with their wives. They enjoyed the meetings greatly, and undoubtedly will be with us another year.

Mrs. Dr. A. E. Cutter of Wicket's Island has paid a short visit to the camp, and says she is delighted with the location.

Many young people attended our meetings regularly, and paid the strictest of attention. The local secular press have been very disconcerted in their reports, with the exception of the *Rutland Herald*, which has given truthful statements regarding the meetings.

Our singers deserve great praise for the faithful discharge of their duties. Mrs. Minnie D. Emerson, Mr. Chas. W. Sullivan, Mr. Seaver and Miss Trux, also the accompanist, Miss Williams, have all sustained their parts finely. Business meetings have been of frequent oc-

currence, and harmony has thus far prevailed in all our deliberations.

Geo. A. Fuller presided at the meetings Tuesday, Wednesday and Saturday, and Dr. E. A. Smith filled the chair on Thursday, Friday and Sunday.

The writer has had a most satisfactory sitting with Dr. Slade, who, by the way, is meeting with great success. All who have had sittings with him have been more than satisfied.

Our table on the speaker's stand has been supplied in a bountiful manner with the richest of Florida's treasures from the gardens of Mrs. Williams, Mrs. Childs, Trux and Road—all of Essex. These ladies deserve great credit for thus supplying a need in all our meetings.

Miss C. W. Knox of Boston, test-medium and clairvoyant, is spoken very highly of by those who have visited her professionally.

Miss Jennie B. Hagan's poems have been admired by all who have heard them. Her gift of improvisation is one of the marvels of the present age.

Mr. Sullivan's concert was thronged with an attentive and appreciative audience. Not only did Charlie do well, but so also those who assisted him.

Capt. H. B. Brown made many friends during his brief sojourn at Lake Champlain, not only by his brilliant efforts, but also by his genial and friendly manners. He purchased a lot before leaving for Sunapee, so he will become a fixture with us.

The Paul Brothers' Cornet Band has proved a great acquisition to our meeting. Their fine music has been praised by all who have listened to it.

The dancing assemblies have been well patronized.

Mr. Howell, the English speaker, has visited our camp, and given his experiences at our conference meetings.

Mrs. Thompson, of Montreal, has executed in a very creditable manner several fine piano solos at our meetings.

The dances given by Mrs. Gertrude B. Howell and have been very satisfactory.

Mr. Lucius Colburn of Bennington has given excellent satisfaction to all who have visited him professionally.

A large party, consisting of the following named persons, will start on Monday for Sunapee: Dr. Henry Slade, Mr. Simmons, Charles W. Sullivan, Dr. H. B. Storer, Mrs. Fannie Davis Smith, Mrs. Emma Paul, Dr. Frank Peirce, Lucius Colburn, Mrs. Hagan, Miss Jennie B. Hagan, Mrs. Howley, the writer, and probably some others. GEORGE A. FULLER.

Etna (Me.) Camp-Meeting.

To the Editor of the Banner of Light:

Many readers of the *Banner* may be entirely ignorant of Etna, its doings and its whereabouts. To those we will say this camp-meeting is situated in the town of Etna, Penobscot County, Maine, upon the line of the Maine Central Railroad, about eighteen miles west of Bangor. There is a small pond, about one-eighth of a mile from the ground, well stocked with white perch and pickerel. The Spiritualists of this State have held an annual camp-meeting upon these grounds (which we are very sorry to say the Association do not own) for the past six years. The attendance and interest has greatly increased with each yearly meeting.

As an experiment, this year a ten-days' meeting was held, commencing Aug. 25th, closing Sept. 3d, and proved to be a success in every direction. From twelve hundred to two thousand persons were in constant attendance, and a more quiet and orderly concourse of people never convened together. Every one, both old and young, was interested; not in what might possibly be going on about the grounds, but in the meeting and what was said by the speakers. Many skeptics came—as they expressed themselves—"to have some fun, and for the curiosity of the thing"; but many became convinced before returning to their homes, that we still live after the transition called death, and, furthermore, that we can manifest to our friends still in the form, and that the Spiritualists are not so crazy a set of ignorant beings, after all said and done.

The weather during the entire meeting was very fine, but would have been much more comfortable if we could have had a little rain to lay the dust, which was very thick and disagreeable.

Many campers made their appearance Friday, and were very busily engaged in erecting their temporary habitations. After the toil of the day was over the people listened to an interesting address, followed by a few original poems by Miss Jennie B. Hagan, of South Royalton, Vt. Remarks were also made by members of the audience.

SATURDAY, AUG. 26TH.

In the forenoon a social meeting was held, and the tide of campers still flowed into Camp Etna. Mr. Abby Morse, a trance speaker, of Saranac, addressed a most interesting and pleasing address in the afternoon. She was followed by Miss Jennie B. Hagan in a number of poems rich in thought. Her poems are full of thought and of true poetic character.

Dr. F. Webster, of Portland, Me., delivered a thrilling and impressive lecture to a large audience in the evening upon "Spiritual Philosophy."

SUNDAY, AUGUST 27TH.

Over seven hundred people were upon the grounds, and everything was quiet and orderly. A social meeting was held in the morning, at which remarks were made by Mr. Fred Hagan, of Brooklyn, N. Y., and Dr. Howard Hamilton, author of "Common Sense Theology."

At 10:30 A. M. Miss Jennie B. Hagan ascended the rostrum and delivered a powerful and interesting address upon "Cleansing Fires," the title of one of Adelaide Proctor's poems. She followed with a few brief and appropriate remarks by Mr. Freeman Wentworth, of Knox, Me.

During the afternoon Dr. H. B. Storer, our veteran in the advocacy of the truth of immortality, delivered a thrilling and impressive lecture to a large and intelligent audience, upon the "Simplicity and Naturalness of Spiritualism."

The social meeting in the evening was well attended and the time was well occupied by the numerous speakers present.

MONDAY, AUGUST 28TH.

A social meeting was held in the forenoon, and was well attended.

The afternoon meeting was opened by Miss Hagan, who delivered a couple of very fine poems, the subjects being given by the audience, as usual. She was followed by our genial friend, Dr. H. B. Storer, who addressed an intelligent audience upon "It doth not yet appear that we shall be." In this solid discourse the Doctor set forth the principles of materialization as exhibited in Nature.

A very large and enthusiastic social meeting was held in the evening.

TUESDAY, AUG. 29TH.

At the social meeting in the morning Miss Jena Smith, of Rockland, Maine, a very promising young medium, of about eighteen years of age, read one of her many original poems, entitled, "A Vision." This is one of the finest of Miss Smith's poems, and needs only to be heard or read to be appreciated. Miss Jennie B. Hagan then delivered a poem upon "The Upper Crust is Where the Under Crust is Bred," and another upon "Woman's Rights." In the former she showed the inward and outward nature of mankind, the wheat representing the good and the rye the bad qualities. In the latter poem she discussed the rights and privileges of women as compared with those of men. Miss Hagan was followed by Dr. Cyrus Chase, of Monroe, in a few brief and appropriate remarks.

The regular forenoon session W. J. Arno, of Caratunk, Me., and Dr. F. Webster, of Portland, Me., addressed a large audience, who were much interested in the remarks of both speakers.

Dr. H. B. Storer again delivered a very comprehensive lecture to an unusually large audience.

At 4:30 P. M., all the doctors upon the ground worked together, in a new pavilion for the purpose of treating the sick. Many were healed and went away much pleased with their treatment. The writer had been troubled with a sprained back, but after being treated with this magnetic influence he became relieved and

strengthened all at once, as it were. All were treated free of charge.

WEDNESDAY, AUG. 30TH.

There were a large number of people upon the ground, and a fair number were present to hear the speaking.

The forenoon's programme consisted in the reading of an original poem by Miss Jena Smith, of Rockland, and extracts by Dr. Howard Hamilton from his last poem upon "Rational Theology." Miss Jennie B. Hagan then addressed the audience upon "Incompleteness." This lecture was listened to with the profoundest interest.

During the afternoon Dr. H. B. Storer delivered the last lecture of his course, taking for his subject "Natural Religion as Illustrated in Spiritualism." The audience were highly pleased with this discourse, and the Doctor, in fact, made a very favorable and lasting impression upon not only his hearers, but upon all with whom he came in contact. Wherever he may go he can be sure of one thing, i. e., he has many true friends in the old "Blue-Tree State."

At the close of his address the audience and association extended to him a vote of thanks. A social meeting was held in the evening as usual. Remarks were made by quite a number of persons, among whom was Mr. C. C. Garland, who showed the necessity of the Spiritualists organizing in every town.

THURSDAY, AUG. 31ST.

The meeting was opened, and an address delivered by Mrs. M. E. Thompson, a trance speaker of Rockland, Me., who arrived from Bangor the night before. Mrs. T. is a very pleasing and interesting speaker. She was followed by Mrs. Abby Morse, who delivered one of her inspired lectures, which are so popular in some sections of this State.

Mr. J. Frank Baxter, of Chelsea, Mass., arrived upon the grounds early in the morning, and delivered one of his well-written and studied lectures in the afternoon, to a very large audience, whose members kindly welcomed the famous lecturer and public test medium to the Etna Camp.

The subject upon which he spoke was "Method in Spiritualism."

The evening social meeting was largely attended and very interesting.

FRIDAY, SEPT. 1ST.

An uncommonly large audience assembled in the forenoon to listen to Miss Jennie B. Hagan, who spoke upon the "Sum of Life." This was one of Miss Hagan's best discourses; it met with great favor and was much praised by her hearers.

With the afternoon came the largest gathering of the week. The large and commodious pavilion was over-crowded, and many were obliged to stand upon the outside who could not gain admittance. A matinee was given by the talent upon the ground under the supervision and management of Mr. J. Frank Baxter. The entertainment was a grand success in every particular, and for this much credit is due Mr. Baxter and Miss Hagan. The following was the programme:

Song, "Waiting for a Letter, Love, J. F. Baxter; recitation, "God and His Flowers," Dr. Thomas; song, "Roses under the snow," Mr. Baxter; recitation, "Darius Green, C. M. Brown; song, "Apple Pie, Adelle Davis; reading, Mary's Lamb, J. Frank Baxter; improvisations, Jennie B. Hagan; song, "Drifting with the Tide," Mrs. H. Butterfield; reading, "The Last Hymn," C. C. Garland; song, "Swinging in the Lane," Mr. Baxter; recitations, "The Battle and the Solace," Walter Howell; violin solo, Mabel Williams; recitation, "Drunkard's Dream," H. Prescott; recitation, "Thoughts during Service," I. Gordon; song, reading and song, "Noah's Ark," J. F. Baxter; Parting Poem, Jennie B. Hagan; song, J. F. Baxter; improvisation, "Sage," through Mrs. D. Plummer; thanks by chairman, Dr. C. F. Ware; Jubilee songs, Oh, I'll meet you, dear, Den, I must go, What kind of shoes? George, H. B. Storer.

A large audience was addressed in the evening by J. Frank Baxter upon the "Relation of Spiritualism to Humanity." This lecture was followed as usual by tests, the greater part of which were verified by persons present.

SATURDAY, SEPT. 2D.

Walter Howell of Manchester, Eng., who is a trance speaker that deserves much encouragement, addressed a large and much pleased audience in the forenoon.

In the afternoon Mr. Baxter delivered his third lecture upon "Permanence and Possibility of Spiritualism"; this was also followed by descriptive tests.

SUNDAY, SEPT. 3D.

The largest crowd of the week convened here to-day; there being somewhere between 2000 and 3000 people present.

At the social meeting remarks were made by Mrs. M. E. Thompson, Mrs. Abby Morse, Mr. W. J. Arno, Mr. Robinson, W. H. Trundy and Mr. Perry of Massachusetts.

Mr. Baxter closed his course of four lectures to-day. It was one of his finest, and met with wonderful success.

The ten days' meeting closed in the afternoon. Walter Howell gave a lecture upon the "Fall and Redemption of Man." Dr. F. Webster then closed the meeting by brief and appropriate remarks.

A vote of thanks was extended to Mr. Silsby of Bangor for the use of the organ which he was so kind as to loan the Association. All voted the meeting a grand success and a good time in general.

Sunapee Lake Camp-Meeting

Opened at Blodgett's Landing, Sept. 8th, under the most favorable circumstances. The weather being very fine, people began to come in with their tents on Friday, and Saturday brought many more by teams, cars and boat. On Sunday, Sept. 10th, at an early hour, people began to gather, and the usual hand-shaking at meetings was going on, and the atmosphere was unusually engaged in. At half-past 10, the invigorating breeze floating through the grove, the seats were rapidly being filled with people, and at 11 o'clock the meeting was called to order by V. C. Brockway, Secretary and Treasurer.

Capt. H. B. Brown of Brooklyn, N. Y., was introduced and presided, Mr. George A. Fuller, President, not having arrived. After a few remarks from Capt. Brown, "Dear Mr. God, to Thee" was rendered by Mrs. H. B. Storer. Dr. J. P. Greenleaf of Boston, Mass., then delivered a soul-stirring discourse which was listened to by a very attentive audience. The service closed with singing "Sweet By-and-By."

At 2 P. M. the meeting opened with a song by Mrs. Hartshorn, followed by a very impressive and intellectual lecture from Capt. Brown, taking for his theme the oft-repeated inquiry: "If a man die shall he live again?" A song by Mrs. Hartshorn was then listened to, after which Edwin W. Emerson of Manchester, N. H., gave public tests from the platform, all being recognized. Conference in the evening at half past 7, Capt. H. B. Brown presiding. During the day there were many new arrivals, among them Mr. and Mrs. Gale from Michigan, Mr. and Mrs. Smith, Mr. and Mrs. Whitney, Mr. and Mrs. Batchelder, all from Ashland, N. H. On the grounds are the Eddys, Dr. Crockett, Dr. Stone and Dr. Shaw. Many others will come to-morrow from Burlington Camp-Meeting.

V. C. BROCKWAY.

Meetings in Portsmouth, N. H.

On Sunday, Sept. 10th, the Spiritualists of Portsmouth commenced their meetings, with Mr. J. William Fletcher as lecturer and medium. Mechanics' Hall, in which they are to be held, is a very commodious lecture-room, and the friends gathered in good numbers to listen to the discourses. The lectures are to be medium's best vein, and from the beginning to the close were listened to with rapt attention. The afternoon lecture dealt with the fundamental facts of Spiritualism in contradistinction to the claims of science and theology. In the evening the question, "If Spiritualism is True, why was not the Revelation made Earlier?" was considered in a manner to elicit many signs of approval. After the lecture in usual description, which are such a marked feature in Mr. Fletcher's mediumship, were given, meeting with ready recognition from the friends present. The same speaker will occupy the platform during September.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

After a two months' vacation we have resumed our meetings at Mercantile Hall. Dr. Geo. H. Geer of Michigan opened our course of lectures September 3d. Taking for his subject "The Genius and Functions of Spiritualism," he spoke substantially as follows: The fact of immortality and retributive justice constitute the genius of Spiritualism. They are its very soul, without which it would not be even a reputable theology. It is the sunlight of life, love and hope. Without immortality Nature would be unjust to herself, but with it she becomes adorable. The unvarying law of compensation, which runs through the entire economy of Nature, commands alike our confidence and admiration. Spiritualism reveals to us the divine law of retributive justice in the courts of Nature. Sooner or later each action receives its just compensation. Justice at times may seem slow, but it is sure; her laws are immutable; if man sins he must suffer, nor will the righteous pass unrewarded. The cloak of churchianity or priestly robes are not impenetrable to this eternal law. Truth implies freedom, freedom implies growth. The functions of Spiritualism, then, are to liberate and improve the human soul. Souls in bondage can attain but little of growth; slaves do not improve. Have not mankind been enthralled in the creed-bonds of superstition and ruled by hypocrisy, and thus growth has been almost defeated until comparatively recently? The first mission of Spiritualism is to break this slavish bond and set us free. In this direction it has already accomplished much. We need more freedom from a superstitious reverence for antiquated ideas and institutions, which have to other claim on our respect than their antiquity. There is nothing too sacred for human inquiry. Search all things, and be free and brave enough to accept the truth, though all our cherished hobbies vanish like darkness before the sun. Increase of moral strength is a part of the function of Spiritualism.

We may know the truth, and be free to follow it, but if we lack moral energy all our knowledge and liberty will profit us but little. The power to resist under adverse circumstances is the true measure of growth, the degree of manhood or womanhood possessed. Having truth and justice as the soul, and personal spiritual freedom and moral excellence as the functions of Spiritualism, we may confidently look for great progress and final victory. If people would be more blessed by Spiritualism they have only to understand it better and practice its precepts more thoroughly.

In the evening Mr. Geer's theme was "Religion or no Religion." It was interesting and instructive. Sunday, Sept. 10th, his subjects were "Exegesis of Spiritualism" and "Unity."

This is Dr. Geer's first appearance in Portland, and he has made many friends, who will be glad to have him return at his earliest convenience. During vacation many of the friends have visited Lake Pleasant camp-meeting, also Etna, Me., camp-meeting. They all express themselves as highly pleased at what they witnessed there, and the many able lectures to which they listened—and we predict that next year a larger number of Spiritualists will visit the different camp-meetings from Portland.

Letter from Philadelphia.

To the Editor of the Banner of Light:

The Neshaminy Camp-Meeting has come and gone for the year 1882. It was a success in every respect, mentally and otherwise, and we believe many there received their first lesson in the investigation of the truths of our beautiful philosophy—a philosophy that reaches the soul, satisfies man while here, and sustains and gives him peace and comfort when called to bid adieu to earth; leading him to know that he passes to a life of consciousness, from which he can return to those left behind and give them strength and aid for a higher development of their spiritual natures.

Since the close of the camp-meeting one of our most earnest workers has left us and passed on. I refer to Mrs. Elizabeth Beale, wife of J. R. Beale. She was a tender at the meeting until about two weeks before its close, when she was quite unwell and went home, expecting to return in a day or two. But disease had too strong a hold upon her; she grew worse, and on Friday, September 1st, she left us, with a smile upon her countenance speaking louder than words of the beautiful knowledge she had of the future—giving assurance to her husband and daughter that she would soon be with them again; thus are they reconciled and comforted, knowing they shall meet once more. May we all profit by the lesson of calmness and resignation she placed before us, and live life to the limit, for no one can ever bid to love her. She was many years a member of our Board of Trustees, as was also her husband, who is at present one of our most active members, sacrificing time and means for the good of the cause. To him and his wife tender the deepest sympathy of every member of our Association. JAMES SHUMWAY, Secy First Association of Spiritualists, Philadelphia, September 10th, 1882.

"DON'T DIE in the house. Ask Druggists for 'Rough on Rats.' Clears out rats, mice, weasels, 15 cents.

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

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 288 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. Speakers engaged: Mrs. E. O. Hizer, for September; Walter Howell, of England, for October; Cephas B. Lyon, for November; Scias Tree, and every one invited. Children's Lecture on Friday, 10 o'clock. Conference meeting—John Martin, Chairman—every Saturday evening, at 8 o'clock, M. C. C. Oct. 20th, Mrs. Milton Rathum.

Brooklyn Spiritualist Fraternity.—Conference meetings at Brooklyn, 100 corner Concord and Washington streets, every Friday evening at 7:30 P. M. sharp. Sept. 15th, Mrs. J. P. Stryker, an eloquent trance speaker, under spirit control, subject, "The Day Before Me." Sept. 22d, C. Bowen: "A Step Forward." Sept. 29th, Hon. A. H. Dalley: "The Church of the Spirit." Oct. 6th, Deacon D. M. Cook, Oct. 13th, Mrs. Milton Rathum.

The Eastern District Spiritual Conference meets every Sunday evening at Composite Room, 4th street, corner South 2d street, at 7:45. Charles K. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republic Hall, 65 West 33d street, at 10:30 A. M. and 7:45 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists holds meetings in New York at Republic Hall, 25 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher, for October; Dr. J. Williams, for November; and every one invited. Subject for next meeting, "The Banner of Light" is on sale at all our meetings. Alfred Weldon, President.

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