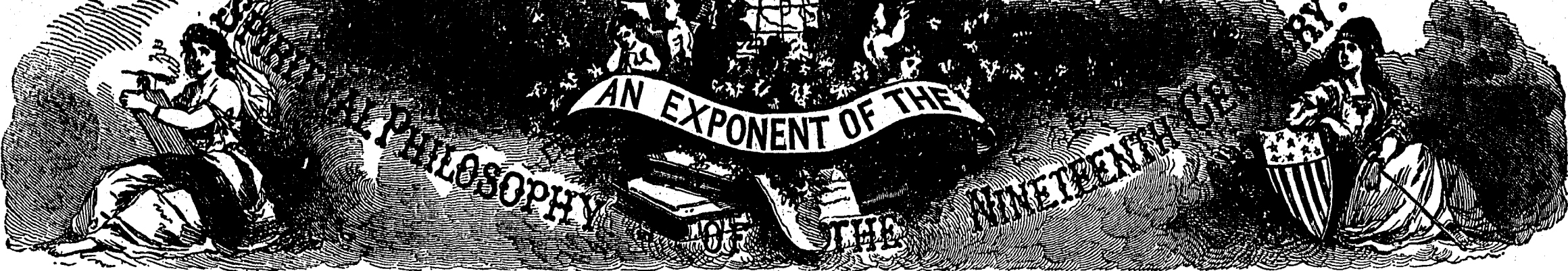


BANNER OF LIGHT.



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Free Thought.

A WORD IN REPLY.

To the Editor of the Banner of Light:

For the enlightenment of your many readers who are earnestly seeking for light on the great questions of human origin, nature and destiny, and who are particularly desirous of doing whatsoever lies within their power to ameliorate and uplift the condition of mankind, permit me pointedly and in a few words as possible to reply to the article by Dean Clarke recently published.

Under the euphonious and attractive caption: "Spiritualism Pure and Simple," he proceeds to introduce a great deal of something which can only be regarded as erroneous and complex by persons of all shades of opinion who entertain a respect for veracity. I am perfectly willing that representatives of contentious factions should harry each other all they please, and with their bickering I have no affinity; but when it comes to impugning the honor of thousands of really estimable men and women everywhere, it is high time that a telling rebuke be administered to the perpetrator of such mendacity.

The columns of the BANNER OF LIGHT have always been used as vehicles for the successful opposition so long maintained by liberal-minded persons to medical monopoly and tyranny. Now, in the name of reason, how can any human creature expect to defeat what has so often been styled a "doctors' plot" if "Spiritualism Pure and Simple" consists in denouncing metaphysical healing as quackery?

I am at the present time in the enjoyment of the society at frequent intervals of a number of eminent physicians, ladies and gentlemen, belonging to the regular, homeopathic and eclectic schools, as well as practitioners of electric therapeutics; and I do here asseverate that these same ladies and gentlemen openly bear their testimony to the fact that mental treatment is very frequently effective when all external methods fail. Medical graduates of the several schools who are in successful and influential practice have nothing to gain by fealty to truth in this respect, but they are men and women who respect equity and scorn falsehood: therefore they bear testimony to what they know.

All spiritual healing is metaphysical; for were it physical it would not be spiritual.

Is Dean Clarke the only person in the world who can hold converse with "a host of the conferrers" of Theodore Parker, Thomas Starr King, and other noble souls translated to a higher sphere? "Spiritualism pure and simple" can live very well without the aid of drugs, but it cannot exist a moment apart from the action of mind upon mind. I have been present again and again when faithful, conscientious mental healers have been giving treatment, and I have witnessed with the psychological discernment, which I have enjoyed from infancy, the (to physical sight) invisible associations of the healer. For any Spiritualist to pronounce metaphysical healing "quackery" is to totally repudiate all the mental phases of Spiritualism, to say nothing of the more externally phenomenal, and to join hands with the advocates of the often execrated "Doctors' Plot."

"Wolves in sheep's clothing" is a very good quotation when applied where it belongs.

Hudson Tuttle, in his "Studies in the Outlying Fields of Psychic Science," has evidently endeavored to state the case fairly; therefore, when he wrote a lengthy article for your columns previous to the publication of my recent work: "Studies in Theosophy"—a chapter from which you had courteously assigned a conspicuous place in your paper—though he mentioned my name frequently I sent no reply, because I could see no other spirit manifested than one consistent with "free thought." Were I the personal object of an attack, I should certainly pass the scandal by in silence; but when a system of work is assailed, and that system one which is conferring priceless blessings on humanity, personal feelings must play no part; truth only must be vindicated. I claim the right of free thought, and free investigation and free advocacy of whatever truth I have demonstrated. If such liberty is not consistent with pure Spiritualism, I fall to see its purity or spirituality.

The talented correspondent of the *Golden Gate* to whom Dean Clarke so pointedly refers was not myself, but one whom I know to be

possessed of rare intelligence and sweetness of disposition.

When Spiritualists will cease vilifying everybody who dares to differ from an inconsequential handful of ambitious and spiteful dyspeptics, we may see some of "the pure and simple Spiritualism" which will "cover the whole ground of truth and embrace all attainable spiritual knowledge."

I can understand the position taken by a large number of Spiritualists, many of whom have said to me repeatedly: "Those metaphysical healers are all mediums, or they could not do the good work they evidently accomplish." I see nothing objectionable in any such a conclusion; it would at best challenge a friendly argument; what I do utter my emphatic protest against is abusive libel heaped wholesale upon honest people.

Yours for truth and liberty,

W. J. COLVILLE.

THE TRUE REMEDY FOR THE WHISKEY EVIL.

STRONGER THAN PROHIBITION.

BY GEORGE A. SUFFIELD.

To the Editor of the Banner of Light:

Probably nine-tenths of the sixty millions of people in this country, if asked the direct question, "Is the public sale of intoxicating liquors an evil which ought to be suppressed?" would answer in the affirmative; and as a naked proposition it admits of no other answer.

There is no manner of doubt that this traffic, with its long train of deplorable evils, is a standing menace to our American civilization. What greater folly can possibly be imagined than that a community should make for itself an organization, with all the necessary provisions for the protection of its members, their education, religious worship, moral government and good order, and then deliberately admit an element which disturbs and defeats the whole thing? And yet that is just what we are doing when we authorize and license the public saloon. We pursue and punish all other crimes and vices, but most carefully avoid troubling the man, or rather the traffic, which is responsible for their existence. We run the gambler out of town and burn the implements of his trade, and yet gambling is a minor offence when compared with whiskey-selling. We religiously come down on the yellow man from over the sea who opens an opium-joint and permits a few puffs of the seductive drug; but the whiskey business, the great progenitor of all crime and vice, we nurse and protect by laws and ordinances; it has a political "pull," and must not be touched. Whiskey furnishes the community with its aldermen, legislators, magistrates and officials, as well as its criminals, paupers and lunatics, and therefore is entitled to protection.

True, the thing is an admitted evil, but what is the remedy? That is the question we are wrestling with. And upon this question there is a vast difference of opinion. Some say that "it is an old institution, has always been with us, and should be handled tenderly." Others say "there should be a moderate license for the sake of the revenue it produces"; still others claim that the business should be restricted by a license high enough to keep out those who have not money enough to pay the fees, which would reduce the number of places at which liquor is sold.

A few real old-fashioned conservative gentlemen say, "Don't touch it at all; any interference whatever is an infringement of our personal liberty; the right to eat and drink what we please," etc.

The more radical and aggressive of its opponents say: "Prohibit the traffic entirely; cut it out root and branch." Thus while in the main agreed that something must be done, there is wrangling and discord as to the methods and means. The high license men say that prohibition is a failure, and that their method of restricting the business by taxation is the only feasible way to control it. The prohibitionists answer:

(1) That it is morally wrong to license the commission of a crime, and they will have none of it.

(2) That the only apology at all for the license claim is the revenue derived from the Excise supervision, and that point is fully met by the statistical facts that where one million of dollars are derived from the license, five millions are expended in caring for the consequences of the business.

(3) That license, however high, has no effect in diminishing the amount of liquor consumed, or in reducing the criminal statistics of the country.

Now, among all these conflicting opinions, what is the real remedy? License high or low is out of the question; it will never reach the root of the disease. Prohibition, while right in principle, has its weak spots, and from collateral causes is not always effective in operation. On the whole it has accomplished more than all the other remedies combined, but still it is not as effective as it might be.

That a remedy does exist is a conclusion from the nature of things. The argument to the contrary is fallacious, and admits that society cannot protect itself from the consequences of a confessed evil; that it is powerless to overcome an enemy which is destroying its morals and its life; that there is an element in the social system which is eating out its vitals, and which the system cannot eradicate. If this was true, if such postulates were facts, we should be obliged to abandon all social government and give up every principle of social order. The very name of social organization implies the power to protect, to promote good order and the well-being of the whole body, and by natural sequence it also implies the absolute, and, if need be, the despotic power inherent in the majority of the people to eliminate any and every element hostile to and which tends to defeat the object of its existence.

No sensible, intelligent man will deny the evil nature of this traffic, or the fact that the good of the community would be promoted by its suppression. He will also at once say that the failure of some of the means which have been used to that end furnishes no reason why other measures should not be tried, until the final result is accomplished. The end must come sometime. It is as inevitable as was the ultimate abolition of slavery. The public sale

of intoxicating spirits is a moral wrong, and no nation growing up to better things can submit to its presence and live.

This country of ours stands in a very high way of civilization. It is ordained by the fiat of a Supreme Power that we become the educators, teachers and exemplars of the race. From every quarter of the Eastern World, the poor, the ignorant and degraded come to our shores; they mingle with our people and enter into our social system; if we would benefit these people, raise them up to a knowledge of better ways and better lives, we must of necessity maintain our own standard of morals. This we cannot do with two hundred and fourteen thousand saloons polluting the soil of our land and poisoning the air which we breathe; and thus the fact stares us in the face that we have a question to deal with which will not be put off and cannot be tampered with. That the great body of the people have discovered this fact is evidenced by the continuous agitation of the subject. In one form or another it is brought to the surface every time there is a turn of the political wheel. In every election, Municipal, State and Presidential, the saloon question plays a prominent part, and in several of the States the question of Constitutional Prohibition has been discussed and submitted to the people. The papers are full of it, and it is talked of and preached about in the churches and in the family circle.

All these things combine to prove that the problem is a serious one, and that it has come among us to stay until it is solved.

Our American people do not wake up these questions for pleasure, amusement or excitement, but they go to work in dead earnest to settle them for the moral good of the country in which they live. Just precisely as they took up and settled the question of slavery, they will settle this whiskey question and settle it forever.

The agitation, legislation and measures hitherto tried have been merely in the way of experiment—efforts to get at the true method. Low license, high license, local option and prohibition are all examples of the labor in the one direction, and that this labor will ultimately result in the discovery of the right road no one can doubt. Having experimented with and tried all these different methods and found them deficient, let us see if we cannot point out a remedy which will reach the evil and effectually dispose of the problem.

Prohibitory laws, as enacted in the several States where they exist, are defective from several causes. The first is that the execution of these laws is left necessarily to political and executive officers who are hostile to their enforcement. The second is, that the laws themselves are inherently defective, in the fact that their penalties are directed against persons, and enforcement depends upon witnesses and jurors. Men will not inform against their neighbors, and jurors will not convict their fellows of that which does not seem to be a crime.

Whiskey has always been sold, and the sale has not been regarded as a criminal offense; hence the main difficulty in enforcing these very stringent statutes.

In the suggestions which we make here for the new departure, we should change these penalties from the person to the res; not put the seller in jail, but destroy the article; attack the pocket rather than the person. The first provision of the law should be that "there shall be no property nor right of property in spirituous liquors, or in the right of selling or drinking purposes." In other words, outlaw whiskey—put it beyond the protection of law; contraband it.

Second, The making, manufacture, holding and sale of all such liquors shall be unlawful.

The adoption of this principle would surely put an end to the manufacture and sale of intoxicating liquors forever. The business could not live a minute under the ban of outlawry.

Let us now see some of the consequences which would flow from the enactment of such a law.

If there was no property in whiskey, all contracts of which it was the basis or consideration would be void and could not be enforced in the courts.

This would reach contracts, not only for the sale of the article, but every agreement made in respect to its manufacture and sale, so that agreements for the making of stills and machinery for the sale of materials, corn, grain, hop malt, etc., purchased for the purpose, would be void. The wages of labor employed would come under the same head.

All leases of buildings, warehouses, stores, saloons, where the article was made, manufactured or sold, would be void, and no rent recoverable therefor.

All policies of insurance on the article itself and on the buildings where it was stored or held would be invalid, in case of destruction no damages recoverable therefor.

Under these last two provisions no saloon could exist for a month, for no landlord will rent his building where he can collect neither rent nor insurance, and that would at once compel every seller and dealer to own the building in which he carried on business—an almost impossible condition of things.

No transportation company could recover freight or charges for carrying the article, and if they refused to deliver it, no action of replevin or other possessory action could be maintained for non-delivery.

There being no property or right of property in whiskey, it would be no crime to destroy it, and no person could be convicted for such destruction.

It may be said that such a law would only compel the business to be carried on for cash, and that it might still be conducted on that basis. But not so; if any money was paid on any contract of purchase or sale of the article, or any labor bestowed in the manufacture, or for any materials furnished, or for the rent of any building where it was stored or held, such money would at once be recoverable by the payer in an action for money received as upon an illegal consideration, and in case of the neglect or refusal of the payer to sue, an action could be brought by the State's Attorney on behalf of the people and for the benefit of the County Treasury.

No one can fail to see the far-reaching effects of such a law; it enters into the business at its very inception, follows it through all its processes and ramifications, and threatens destruction at every step. As a business it could not live a month, and the result would be permanent extinction. No man would risk the money necessary to build and run a distillery if he could not sell the product. No man would deal in an article which he could not sell and for which there would be no market. No saloon man would fit up an establishment for retail business when his whole stock must be at all times liable to destruction and his capital wiped out.

Owners of buildings would see to it that premises were not used for the unlawful purpose. Insurance companies would look where their policies were placed. Transportation companies would carefully avoid handling it.

In short, the whole business would be under the fiat of outlawry, and could not be carried on. It would be an impossibility. The fact that every transaction is made unlawful, and every dollar received by any person for its making, manufacturing and sale, or for rent of buildings or insurance premiums or transportation charges is liable to be sued for and recovered at any time, would prove such an impediment that the ingenuity of man could not possibly overcome it.

If any man thought to defy the law and purchase ten or one hundred barrels of whiskey and pay for it, he would have no property to represent his money, and a load to carry for the balance of his life of which he could not rid himself. No man would lock up money in any such worthless stuff as this.

Of course this is but an outline of a principle, but is probably sufficient to convey the idea and suggest the details of the necessary legislative provisions to carry it into effect.

Possibly all parties now differing so widely as to the methods of reaching and curing the evil might unite on this new platform and prosecute the saloon until it dies.

We are all in pursuit of that desirable result, and it would demand no concessions from special partisans to drop all other efforts and combine in one grand effort to outlaw whiskey and the whiskey business.

237 Broadway, New York.

NATIONAL ORGANIZATION.

BY MRS. ADAH SHEEHAN.

The subject of organization of Spiritualists seems to be stirring the waves of spiritual thought at the present time; and why not? The first instruction received from the spirit side of life was: organize circles. This was done, and the result was good. Mediums being developed everywhere, then the outline of a greater work began to appear. Again the advice: organize societies. The light was now brought from under the bushel and set upon a hill. The good tidings came; ears were made to hear, eyes to see and hearts to rejoice; and societies continue to organize for systematic work, the organization public not detracting from the organization private (the circle).

Have we received all the benefits of organization? If not, why stand and tremble at the thought of a national organization? We claim, and justly, that Spiritualism is a science, philosophy and religion. If that be true, we must pay due attention to the growth of each department of Spiritualism. We do not want a one-sided Spiritualism. "Come, let us reason together." In our organization of circles we have not questioned as to the past beliefs of the several members of the circle; agreeing together that knowledge of a future existence was a need of the hour, all other differences were forgotten in the hope of a spiritual demonstration that could settle their doubts on this question. Societies were formed in the same manner without a thought of creed, or a single attempt to limit or define the belief of any, the object being to collect funds and disburse the same on business principles, in providing suitable places of meeting, securing speakers and mediums, and, in fact, attending to the temporal end of this combination of science, philosophy and religion, as demonstrated by spirit-power.

What has been the result of the combined efforts of spirits here and spirits "there"? We count with pride the number who have declared themselves Spiritualists.

Magazines and newspapers have found birth and sustenance from the investigators that an organized circle or society have incited. Circles, societies and publications have found an early grave. Names have died, but the principles they represented lived and became the embodied spirit of other and later organizations. Many to-day have heard these glad tidings from afar; can we not by a broader organization reach still further? I believe so.

Let a man's creed alone; if he be unfortunate enough to be burdened with one, it is but an error of thought that will fade away before the strong light of a brighter mind. Give to him the opportunity to investigate, and "the truth will prevail." If we sit down and cry "can't," or if we rush through the spiritual rare pointing out the inconsistencies of our brothers as they appear to us, I admit we will never agree; but I deny the necessity of this: there are men of every nationality, shade of belief and condition of mind living in this country, differing in opinion one with another, devouring each other commercially and damning each other religiously speaking, yet a united body on one question that serves to bind them as one. The United States is their home; "this heterogeneous mass of people live and thrive individually and collectively under an organized system. While no one is restricted as to belief, all are amenable to the laws that they assist to enact; we do not claim that those laws are perfect—they were enacted by imperfect men—but we do claim that the agitation of thought and discussion of the people's necessities will continue to evolve a more equitable law. Spiritualists cannot deny that organization has led to discussion, and discussion to a better understanding of the questions that continue to force themselves upon the thinker.

Returning spirits speak of a Spiritual Congress; that means, if it means anything at all, a number of spirits congregated together for a purpose; and we may presume that this convention is beneficial to those participating; they evidently consult upon spiritual subjects, and, reasoning from cause to effect, see the result of error in our lives; they plan to bring us of earth to an understanding of our environment. Again they say: "You are spirits now as ever"; then is there any logical reason why we should not have a congress, a convention or organization? and plan to do a greater good in the future? Let us discard the thought of an individual belief weighing at all as a consideration for or against organization, and while we hold the dogma of theology up to ridicule, let us be consistent by eliminating dogmatism from our own minds in selecting a name for this latest evidence of our growth.

Cincinnati, O.

A recent translation of the work of a noted Russian writer—*The Voice*, of New York—has fallen under the ban of the Post Office authorities, *et al.*, and that paper proceeds to philosophize on the case (and truly, we think) in the following fashion:

"What constitutes an immoral book? Dealing with immorality and vice does not make a book immoral. It is the attitude of the author toward the subject in some way or other with these things. The attitude of the author is the true test of a book's morality. It will not do to say that an author need not assume any attitude whatever. He must assume either an attitude of hostility, an attitude of indifference, or an attitude of apology. An attitude of indifference, or neutrality, in the presence of vice, is as truly immoral as an apologetic attitude."

Biographical.

REV. ADIN BALLOU.

Rev. Adin Ballou, whose pilgrimage of eighty years on earth terminated on the fourth of this month at Hopedale in this State, was one of the earliest writers in advocacy of the truths of Modern Spiritualism, and as such merits more than a passing notice in these columns at this time.

Mr. Ballou commenced when quite young to work out the mission of his life, which evidently was to enlighten his fellow-men in spiritual things. He united with a church in Cumberland, R. I., at twelve years of age. When seventeen he preached a sermon to his young companions, and at eighteen formally adopted the ministry as a profession. His tract reviewing a sermon of Rev. Hosea Ballou on "The New Birth," gradually drew him into a long and sharp controversy of the destiny of humanity, as a result of which he unequivocally embraced the doctrine of universal salvation. Commencing in 1823, he preached to Universalist congregations in Bellingham, Medway, Mendon and Boston, and in 1824 became pastor of the Universalist Society in Milford. From 1831 to 1842 he was pastor of a church in Mendon, where his literary and controversial labors may be spoken of as incessant, for, aside from his theological warfare, he assailed every species of society evil—intemperance, war, slavery, business dishonesty, etc.—with all the vigorous ability of voice and pen.

Removing to Hopedale he attempted to establish an association on the Community plan, similar in some points to the widely known Brook Farm enterprise. "That it was not the success in the direction Mr. Ballou longed and worked for," says the *Milford Journal* in a late review of his life, "is no discredit to either his purity of motive or devotion to humanity, and it may be safely said that to the Community work and its members is due much of the present prosperity of the village of Hopedale." Mr. Ballou resided in Hopedale forty years, a larger part of the time as pastor of the Liberal Christian Parish, which office advancing years compelled him to resign in 1880. His domestic and private life was singularly pure and unostentatious. "It is doubtful," remarks the *Milford paper* above mentioned, "if there is in all New England another clergyman who has entered so many homes as a comforter, to whom it was given to personate so becomingly the loveliness of eternal truth. About his ministrations clustered the spiritual lives of thousands; under his tender offices grew the solemn links of life—the hours of birth, the hours of christening, of marriage and of mourning, until his mild presence breathed a perpetual benediction and his steps brought peace."

As might be expected of a man of his liberal views and honesty of purpose in his profession, Mr. Ballou availed himself of the earliest opportunities that presented themselves to investigate the claims of Modern Spiritualism. The result was that he soon received indubitable evidence that those claims rested on a sure foundation, and that the veil that had long been suspended between this and the life beyond had indeed been rent asunder and immortality had become to mankind an assured fact. Firmly convinced of this, he wrote in 1852 and 1853 a volume of this city published a volume of 226 pages, entitled: "*An Exposition of Views Respecting the Principal Causes, Causes Peculiarities Involved in Spirit Manifestations, Together with Interesting Phenomena, Statements and Communications*." In its preface he gives the following reasons for its production:

1. Because he deems the subject worthy of serious consideration, and desires to aid in commending it to public attention. 2. Because he sees the extremes into which over-credulous believers on one side, and pertinacious skeptics on the other, are running, and desires to guard honest minds against all rash and wholesale conclusions. 3. Because he believes that a just and discriminating faith in spirit manifestations, such as he forth, will promote the regeneration of mankind and improve the race. And the testimony of all that only the dawn of these manifestations has yet appeared, and desires to assist in preparing all well-disposed minds for the brightness of the approaching dawn. 4. Because a common sense requires him to bear an outspoken testimony for the truth while it is few adherents and many opposers, and thus to make his position clearly understood by friend and foe.

The book was a very thorough presentation of the subject, and met with a large sale. It held up the claims of the new revelation, sustained them by the results of the author's personal experience, and replied to objections forcibly and eloquently. Alluding to those who persist in discrediting the facts, he says:

"There is a reality in them—a reality too wonderful and important to pass unheeded or to be thrust aside. I know what I say and whereof I affirm in this matter. Thousands of intelligent and honest minds, as incapable of deceiving or being deceived as any that walk the earth, know the same. And the testimony of these witnesses will stand. Coming developments in a thousand new locations will establish the facts attested beyond dispute. Therefore if any one will be wise let him investigate. But if any man will be ignorant, let him be ignorant." The *Negro* of Central Africa, when told by the traveler that in the North water sometimes became hard like stone, knew the tale to be a lie—a humbug; because he, most omniscient soul, had never seen ice. Nevertheless ice was a reality. And so are these manifestations."

The inquiry being made why, if the denizens of spirit-life can and do communicate with their friends on earth, they do not do so directly instead of through mediums, he says: "Spirit media do not create themselves; they do not constitute themselves media; they only discover themselves to be such, and act according to their grade of mental and moral development. The mystery of their mediumship is as great to them as to others. Gladly, they consent that I see and converse with spirits face to face, if such were the order of nature, or the Divine will. But as it is, and until more direct communication be granted, I deem it my privilege, no less than my duty, to make the best of opportunities as they are."

To those who objected to mediums because in that early day of Spiritualism many of them were lacking in refinement and intelligence, and were not of that religious cast it might be supposed those would be through whom purely spiritual beings would communicate, Mr. Ballou says:

"Whose prerogative is it to regulate this matter of mediumship? It is not mine. All the believers in spirit manifestations together cannot govern the thing. The media themselves are not such by their own constituting. Their being susceptible of sufficient perception in order to be able to receive communications from spirits, is a physical peculiarity—not an intellectual, a moral or a religious qualification. Their degree of intelligence and spiritual purity may attract stronger spirits and repel unbecoming ones; but that essential something which constitutes them spirit media is probably a mere physical cause, or a concurrence of such causes. What then? Shall we blame the spirits for not always choosing the best media through

A POETIC SERMON FOR CAMP-MEETING.

Previous to an address recently given by Mr. Wilford J. Hall of Buffalo, N. Y., at the Cassadaga Lake Camp, this eloquent speaker prefaced his remarks by reading the following poem, written years ago by that old classical favorite, Horace Smith. Its cheery spirit, its close fellowship with nature, and its intuitive recognition of the Highest Presence in the humblest form, render it worthy of being read at other Spiritualist Camp Meetings the present season.—Ed.

A SONG TO THE FLOWERS.

Day stars that open your eyes at morn to twinkle
From rainbow galaxies of earth's creation;
And dewdrops on her lovely petals sprinkle
As a libation.

Ye matin worshippers! who, bending low
Before the uprisen sun, God's illudgy eye
Pour from your chalice a sweet and holy
Incense on high.

Ye bright Moslems! that with storied beauty
The floor of Nature's temple tessellate;
What numerous lessons of instructive duty
Your forms create!

'Neath cloistered bow each floral bell that swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to those domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solemn
Which God hath planned:

To that cathedral boundless as our wonder,
Whose lamps the sun and moon supply,
Its choir the winds, and waves its organ thunder:
Is done the sky!

There, as in solitude and shade I wander
Through the leafy aisles, or stretched upon the sod,
Awe'd by the silence, reverently ponder
The ways of God.

Not useless are ye, flowers, though made for pleasure;
Blooming o'er hill and dale by day and night,
On every side your sanction bids me treasure
Harmless delight.

Your voiceless lips, oh! flowers, are living preachers;
Each cup a pulpit and each leaf a book,
Supplying to my fancy numerous teachers
In loneliness.

Floral apostles, that with dewy splendor
Blush without a stain, and without a crime,
Oh! may I deeply learn, and ne'er surrender
Your love divine!

"Thou wert not, Solomon, in all thy glory
Arrayed," the lilies cry, "in robes like ours!
How vain your glory—oh! how transitory
Are human flowers!"

In the sweet scented pictures, heavenly art,
With which thou paintest Nature's wide-spread hall,
What a delightful lesson thou impartest
Of love to all.

Posthumous glories—angel like collection
Upraised from seed and bulb interred in earth;
Ye are to me a type of resurrection
And second birth!

Ephemeral sages—what instructors hoary
To such a world of thought could furnish scope,
Each fading calyx a memento mori,
Yet found of hope.

Were I, oh God! in churchless lands remaining,
Far from the voice of teachers and divines,
My soul should find in flowers of thy ordaining,
Priests, sermons, shrines.

Banner Correspondence.

Oregon.

ASHLAND.—N. W. Bonney writes: "I have had the pleasure of meeting the Spiritualist Association of Southern Oregon, located at Talent, about six miles from here, and the honor of becoming a member. There are quite a number of Spiritualists scattered up and down this beautiful valley, and being so scattered prevents a full attendance at their meetings; but there was a goodly number at the two meetings I attended. Having no regular speaker, the meetings take the form of conference and experience, with readings, recitations and communications through mediums that may be present.

Sunday, July 27th, the society was called to meet at John Wise's, in the suburbs of Ashland, in honor of Mrs. Gress, one of our staunch and faithful members, who is about to leave us to make a home in Europe, Cal., where we hope she will meet with a cordial reception by the Spiritualists of that place. Mrs. Gress is a very intelligent lady, well informed in the spiritual philosophy, and will be an honor to any society she may unite with; all expressed regrets at having to part with her.

We all feel indignant at the unjust conviction and sentence of Walter E. Reid, of the Olive Branch, to a year in the House of Correction, by a prejudiced judge and jury, and regard it as a direct blow at Spiritualism and its adherents. The result of it in this community is a large petition to the President for his pardon, and quite a list of subscribers to the Olive Branch, to assist his plucky little wife to carry it on during his absence. There are millions of Spiritualists in this country who will have votes in their hands at the proper time, and I hope they will pause ere they deposit them in the ballot box, and without regard to party see that their force shall be to sustain the right and deliver those who are persecuted unjustly. We judge and members of our general courts who favor medical monopoly bills, causing them to look round in wonder and astonishment to learn who and what has struck them. Let us teach such legislators another Ohio lesson, and bring them to their senses. We have the remedy in our own hands; if we fail to use it intelligently, let us stop complaining about doctors' plot laws, medical monopoly bills, prosecutions of mediums for healing the sick without a diploma, our spirit telegraph, or others in the world beyond, in answer to our sealed letters, being convicted as frauds. It is time infringements on our rights were stopped; we have borne them quite patiently for forty years, and we are now getting too numerous to be thus dealt with.

At our meeting, July 27th, the message from Joel Stannard in THE BANNER of July 19th was read by request of his sister, Mrs. Holton, who says it is characteristic of him in every particular, and she has no doubt that it came from her brother Joel. Mr. and Mrs. Holton are old and tried Spiritualists, and have been subscribers to THE BANNER from its first volume. They have passed the allotted time here, and are looking forward with happy anticipations to the time when they will be called to meet the loved ones gone before. It is a beautiful sight to see the happy old couple and hear them tell of their experiences in their long and eventful life, as pioneers on this coast, and how they have enjoyed the communion of saints (they are both mediums), and their beautiful Spiritual Philosophy. That is their comfort and stay as they approach the river of life, not death, and get glimpses of the other shore. No doubts nor fears for them; they are ripe for the harvest."

Delaware.

WILMINGTON.—S. N. Pogg writes: "Having been applied to for some particulars regarding the existence in this city of what is reputed to be a 'haunted house,' I can only say that there is a large dwelling house here, centrally located, which has been called such. It is owned by an aristocratic family, the head of which was a leading physician of this city, who with his wife lived and died in it. The wife died first, and after her death came the first 'ghost story.' It was reported that she was seen by outsiders at an upper window, dressed in white, carrying a light. Be that as it may, hundreds of people have watched about the house at night to get a sight of the 'ghost.' The doctor was very indignant at the reports, and threatened some parties with prosecution. There are two daughters and a son living; the daughters are both married, and live in Philadelphia; the son is a lawyer, and lives in a stylish house in another part of this city. He has the management of the old house, which is now unoccupied, and presents a dilapidated appearance on the outside. It is said that everything inside that was left when the doctor died, even to the furniture, carpets and china ware; why it is so impossible to find out. The house is tightly closed up, with nothing on it to indicate that it is either for sale or rent. I have heard that one family

went there to live, remained only about a month and left, saying they would not live there if they were given the house. I have been trying to learn who that family is, and if I succeed I intend to see them and learn particulars. Should I learn anything of interest I will inform you of the same."

Massachusetts.

WORCESTER.—"W. C. S." writes: "The Worcester Association held its annual meeting Sunday, July 14th, in Continental Hall. The following officers were elected for the coming year—President T. R. Johnson declining a reelection:

President, Woodbury C. Smith; Vice-President, Chas. E. Wyatt; Rec. Sec., Warren C. Keyes; Cor. Sec., Mr. Notre; Financial Sec., R. C. Smith; Treasurer, Ivers Gibbs. The lecture season will be open Sept. 1st (one month earlier than usual), with Mrs. R. S. Lillie as the speaker for the month. The following speakers are already engaged: Hon. Sidney Dean, Dr. Geo. A. Fuller, E. A. Tisdale, Miss Jennie Leys, Mrs. Celia A. Nickerson, Mrs. Ida P. A. Whitlock, Prof. W. F. Peck, J. D. Stiles, Edgar W. Emerson.

The Association is unanimous in its determination to sustain meetings in Worcester, and to secure the best talent to be obtained; and we call on all in favor of keeping up the meetings to give us their aid and encouragement.

BOSTON.—"H." writes: "The following is an extract from a letter by a prominent business man in Minneapolis, Minn., who a short time since told me that in his opinion the report of the 'Seybert Commission' had given a death blow to Spiritualism! I then simply asked him to suspend judgment until I could send him a copy of THE BANNER of July 19th. Letter to the Commission, and this is his reply: 'I read your letter and the book with absorbing interest. The work is all you claimed for it. If ever a Commission appointed and paid to do a noble work by a generous and noble man, has more clearly finched from the trust reposed in it than has this 'Seybert Commission,' I have never heard of it. Mr. Richmond carries conviction in every line. He seems to have been just the man to investigate this subject.'

Vermont.

WEST BURKE.—Laura B. Farr writes: "THE BANNER seems to me to be the Bible of Spiritualism, since it teaches so clearly the lessons we must know, and is such a powerful exponent of its principles. How one can read it and not yield to its influence is a mystery to me. How any who are accustomed to read it can harbor resentment, ill-will and revenge in their hearts I cannot understand, since it teaches the courage and makes the soul brave and strong to battle with the trials of earth, and win a victory under the banner of faith, hope and trust; because it tells us there is no death, but that what has been thought since the dawn of a new day in the immortal world where the true life really begins in love and joy and rest and peace forevermore to those who have sown them in earth-life. And to those whose harvest must be of thorns and weeds the chance is given to root them out, to cultivate anew, to go on in the march of progression up the rounds of inspiration, reformation, education, glorification, culmination, peace at last. But oh! how the thorns must pierce, the weeds must choke the way; how long and hard and wearisome must be the work. Then, dear friends, make wise choice of your seed, for God's laws are immutable, and as in nature so in spirit effect must follow cause."

True Spiritualists are more accountable than any others in the world, because they have more light, more knowledge to guide them; because their rule-standards, along the way, are marked by the highest attributes of the Creator; because their religion contains the real essence of Divine Love, while all others receive only its odor; because it will melt the icebergs of conceit and selfishness and bigotry into warm, smooth waters of love and sympathy and charity, where the spirit may bathe in luxurious security; because it lifts up sustaining arms to the drooping ones, renews the strength, revives the courage and makes the soul brave and strong to battle with the trials of earth, and win a victory under the banner of faith, hope and trust; because it tells us there is no death, but that what has been thought since the dawn of a new day in the immortal world where the true life really begins in love and joy and rest and peace forevermore to those who have sown them in earth-life. And to those whose harvest must be of thorns and weeds the chance is given to root them out, to cultivate anew, to go on in the march of progression up the rounds of inspiration, reformation, education, glorification, culmination, peace at last. But oh! how the thorns must pierce, the weeds must choke the way; how long and hard and wearisome must be the work. Then, dear friends, make wise choice of your seed, for God's laws are immutable, and as in nature so in spirit effect must follow cause."

"If a Man Die, Shall He Live Again?" The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work—buy it and circulate it.

VAN HOUTEN'S COCOA—Pure. Soluble. Economical. Passed to Spirit-Life. From a Sponsoring, Mass. Aug. 8th, Horatio B. Thayer, after a long and severe illness, resulting in dropsy. Mr. Thayer was a practical and prosperous business man, and respected by all who came in contact or associated with him in daily life. He was an intelligent Spiritualist of long standing, and great faith and confidence in the power of spirit-power, and the teachings of Modern Spiritualism as compared harmoniously with the ancient as recorded in the Bible. He was a constant reader of THE BANNER OF LIGHT. He saw truth in both the mental and physical phenomena. The change called death had no terrors to his mind, and he met it with a calm and serene expression. A wife, an adopted daughter, and brother, with other relatives, rejoice with him in his release from the affliction of an incurable disease, but sadly miss his genial presence in the world.

Mrs. Carrie E. S. Thayer spoke fitting words at the funeral services. From Boston, Mass. Aug. 10th, Benjamin Franklin Drew. Mr. Drew in his boyhood met with a fall, which affected him somewhat during his entire material life. He will be remembered by many as a constant reader of THE BANNER OF LIGHT. He was quite prominent in this capacity at the time these meetings were held in Music Hall years ago. He was mediumistic, and frequently exercised his spiritual gift of healing. Two sisters and other relatives survive him. The interment was in the family lot, Mount Auburn Cemetery.

From Leominster, Mass., July 31st, Mrs. Mary Ann, wife of the late Jacob Davis, aged 68 years and 9 months. Mr. and Mrs. Davis had been believers in Spiritualism for many years, and the oldest son, who is now a well-to-do man, was a constant reader of THE BANNER OF LIGHT. He was a medium, and was always cheerful and encouraged by their ready sympathy. The translation of Mr. Davis, two years ago, his companion has patiently and cheerfully borne the burden of her increasing weakness, viewing the change of death with composure, yet for the sake of her only son, who was devoted to her, desirous to live in the mortal as long as possible.

A gentle, unassuming, brave woman has passed from the sight of friends who loved her, whose example has made duty seem sacred to many a struggling child of earth. The funeral service took place at her home Monday P. M., Aug. 4th. A beautiful flow of flowers, with "Mother" in immortelles, with many other commemorative offerings, were contributed by the relatives and friends.

Aug. 11th, Lydia B., beloved consort of John Davis, of Bradford, Mass. She was a woman of rare merit, whose gentle nature won her the lasting friendship of hosts of friends, who now mourn the loss of this material presence, and yearn to receive her again. The writer, for nearly fifty years a member of the family—can well say, as do others, that none knew her but to love her. She has often held communion with her loved who have long preceded her, and is now abiding with them in the Eden of the Eternal, where she is waiting to receive her companion who is yet with us on earth. She left an only child, a son.

A correspondent informs us that Isaac B. Fisher, for several years janitor of the First Spiritual Temple, Boston, recently passed (suddenly) to higher life, from the effects of pneumonia. A wife and child survive him. He was a trustworthy man, and had the respect and confidence of the members of the society.

Birth—Death.—Born into earth-life and entered upon spirit-life Aug. 6th, 1890, Franklyn A. son of Elizabeth A. and Dr. John C. Wyman of Brooklyn, N. Y. "Butter little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Obituary Notices not exceeding twenty lines published gratis. Longer notices are charged. Ten dollars an average rate a time. No poetry admitted under this heading.

August Magazines.

NEW ENGLAND MAGAZINE.—This month's issue is almost wholly devoted to text and embellishments to Grand Army Interests. Major George S. Merrill, Post Commander in Chief, gives a condensed history of the Order, and Sarah E. Fuller does the same for "The Woman's Relief Corps." Among the portraits accompanying these interesting papers are those of Generals John A. Logan, Chas. Devens, A. E. Burdette, R. E. Alger, Louis Wagner, J. C. Robinson, S. B. Burdette and others. Exterior and interior views are given of the General Land Post Building at Lynn, and the same of the Massachusetts Soldiers' Home at Chelsea, Mass., with portraits of Gen. J. A. and Mrs. Cunningham, his Superintendent and Matron, Gen. H. B. Sargent and Mrs. Mearl Dyer, together with a full-page "Group of the Old Boys." The remaining contents are "The American Student in Paris," "The Desecration of Valley Forge," "A Trout Idyl," "The Bivouac of Sherman's Army," a very creditable narrative poem by B. Blanche Pearing, with a full-page portrait of Gen. Sherman, from a recent photograph. Boston: 36 Bromfield street.

THE QUIVER.—The special feature is the beginning of a new serial story, "The Other Son," by an author whose previous stories insure the interest of this. Mr. J. F. Rowbotham writes of "Music in the Catacombs," and is followed by "That Troublesome Class," "His Last Picture" is the name of a complete story that will attract sentimental readers. A fine portrait of W. C. Bryant is given at the head of a paper on poetry of a religious cast from his pen. A nurse contributes excellent suggestions in what she says of "Sick-Room Comforts." Many engravings, and a "Marriage Hymn," with music, are among other of this month's attractions. New York: Cassell & Co.

THE PHRENOLOGICAL JOURNAL. In its "Notable People" gives a portrait and sketch of the Sultan of Turkey, continues its "Studies from Lavater," and places before its readers its usual variety of instructive contents. New York: Fowler & Wells Co.

HERALD OF HEALTH.—"Hygienic Treatment of Consumption," "Some Facts Concerning Cancers," "How to Have Cold Without Ice," etc. New York: Box 241.

SIDEREAL MESSENGER.—"Spectroscopic Observations on Binary Stars," "Ptolemy's Argument Against Rotation of the Earth," "Notes on Double Stars Discovered at Washburn Observatory," etc. Northfield, Minn.: W. W. Payne.

FREETHINKER'S MAGAZINE.—"Any Post," a paper read before the Woman's Political Club of Rochester, N. Y., by Lucy N. Colman, with portrait—"Transmigration, the Law of Justice," etc. Buffalo, N. Y.: H. L. Green.

MEDICAL THIRDS (July).—"National Eclectic Association," report of its twentieth annual meeting. "Darwinian Ears and Modern Theories of Sound and Hearing," etc. New York: Belford Co.

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Brighter Spheres.

BY SPIRITUS.
Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. C.

The contents of this volume were transmitted by a denizen of the Spirit-World, and the mediumship of one who has not had the advantages of a liberal education, and by the comparatively slow and tedious process of "typing." The medium said she placed her hand upon the typewriter, and the letters were written, and she had no control over them. The book is a simple, plain, and unassuming work, and so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not intended to be a revelation of what is to come, but a revelation of what is now. They are intended to be a revelation of what is now, and so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not intended to be a revelation of what is to come, but a revelation of what is now. 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BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner Province street, Boston, Mass., have for sale a complete assortment of SPIRITUAL, PHOENIX, and INFORMATIONAL and MISCELLANEOUS BOOKS, of Wholesale and Retail.

Terms Cash—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid. C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to send the paper for the stated time, free of any charge, except the usual fee for insuring the order, which is 5 cents for any sum under \$5.00. This is the safest and best way to remit your order.

A complete Catalogue of the Books Published and for sale by Colby & Rich sent FREE.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. The BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, AUGUST 23, 1890.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

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COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the Banner of Light have decided to reduce its price of subscription from \$3.00 to \$2.50 per year.

We have been advised to take this step by our coadjutors in spirit-life who first planned the publication of this paper and gave us its title. We hope that this new departure will meet with a cordial as well as a practical response on the part of the public. In consideration of the good work the BANNER OF LIGHT has done in years past, and is still competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its Subscription List should contain one hundred thousand names, and would, if the Spiritualists more fully realized the importance of the grand service it is accomplishing.

This change of price is to take effect with No. 1 of our new volume, bearing date of September 13th.

Now, then, SPIRITUALISTS, and all friends of true spiritual progress who have the good of our common humanity at heart, are you ready to aid us in accomplishing the purpose THE BANNER has in view? We ask you to use your individual efforts everywhere to extend its circulation, thus effectually increasing our Subscription List.

Meeting in Heaven.

Rev. Dr. Talmage preached a discourse recently on the above subject, in which he maintained that the Bible is full of arguments favoring the belief that in heaven we shall know and recognize the friends who have gone before. He said he proposed to take this theory out of the region of surmise and speculation into the region of positive certainty. The doctrine of future recognition is not so often positively stated as it is implied in the Bible. Its chapters all take it for granted. The Bible indicates over and over again that the angels know each other. The rejection of the theory implies the entire obliteration of our memory. Can it be possible that we shall forever forget those with whose walk, look and manner we have been so long familiar? Will death destroy memory?

Our joy in any circumstance is augmented by the companionship of our friends. We want some one beside us with whom to exchange glances and sympathies. Heaven is not a contraction, but an expansion. If we know our friends here, we shall know them better there. The world's expectancy affirms the belief. The theory is received in all lands and ages, and under all forms of religion. A sentiment, a feeling, an anticipation thus universally planted must have been God-implanted, and therefore rightfully implanted. Socrates believed it; so did Cicero; the Norwegian believes it; the Indian believes it; the Greenlander believes it; the Turk believes it; under every sky and in every zone the theory is adopted.

Mr. Talmage said he accepted it because there are features of the soul that will distinguish us forever. Then, again, it ought to be accepted because we never in this world have an opportunity to give thanks to those to whom we are spiritually indebted. And so many, too, in their last hour on earth have confirmed this theory. The departing ones have said they saw and heard those who had gone away from them. Parents see their departed children, and children see their departed parents. We are to be taken up to heaven at last by ministering spirits. Our kindred are to troop around us. His idea of heaven is that it is a great home-circle where they are waiting for us. If

this consoling theory can be got into the heart, he says, it will lift a great many shadows that are stretching across it. On earth it is Farewell, in heaven it is Welcome.—That is just what Spiritualism inculcates.

It is but in strict justice to the Modern Dispensation that we have condensed above the views of Mr. Talmage on the important question he has sought to treat from the pulpit standpoint. We might ask this reverend gentleman where he found not only the ideas set forth in this discourse, but many others he has expressed in the past in the domain of eschatology? Certainly these progressive views were not found in his creed! The whole spirit of the by-past dogmas on which his church claims to rest, is a spirit of self-limitation and narrowness. The creedal heaven is not one of expansion, as Mr. Talmage would have us think, but of four-square-walled exclusiveness. We are sure that this preacher has become familiar with the teachings of the Spiritual Philosophy in some way—though he would probably strenuously deny the "accusation"—and that his congregation have been the gainers thereby in the form of the discourse above noted. Some day all these pastors now bating on the thither side of the modern Jordan will cross over with joyful acclamation, "bringing their sheaves"—people—"with them," and will openly acknowledge what Spiritualism has so clearly proved already, that we not only know our friends in heaven (spirit-life), but that we can intelligently and profitably converse with them under proper medial conditions, even while we are yet denizens of the physical form.

Ministerial Redomontage.

It has seemed good to Rev. (?) Mr. Mallory of Lowell to stand up in his pulpit and denounce Spiritualism, which he is pleased to term "the unfruitful works of darkness." So he proceeded, as he thought, to throw some light on the subject. He charged that it is to-day "one of the greatest powers of evil, one of the mightiest devices of the devil." He admitted that "some of the strongest minds and brightest intellects in the world have been led away." But, stranger of all, he speaks of Judge Edmonds as "having renounced the whole thing." Now for the "light" he promises to throw on the subject. Much of the work of Spiritualism, he asserts, is delusion. Not much additional light in an assertion like that. It proves nothing. He reports that a man who had been a medium told him he never knew a Spiritualist who was not either a renegade church-member or had at some time been under deep conviction of sin. Well, what of it? Does that prove Spiritualism to be untrue?

This preacher discriminates between angels and spirits of the dead. Now how does he know anything about either, so as to be certain of what he is talking about? Modern spirits, he said, always want the darkness. He relegated "the whole thing to the devil." He defied any one to show a single instance of a man's being lifted by Spiritualism from sin and toward heaven. On the other hand he claimed to possess a list of "shattered homes and blighted lives" as the result of belief in it. He finally called it the "coil of the serpent."

What does such a silly, pointless, ignorant exhibition—crammed with worn-out clichés, long-explored hypotheses and utterly baseless statements, as, for instance, that Judge Edmonds ever renounced Spiritualism!—amount to? This preacher felt, probably, that he must blaze away at something, and what so handy as Spiritualism?

The modern ministry are continually testifying to the great and wonderful spread of Spiritualism—at the very same time that they ascribe its presence and work to "the devil," which is anything but complimentary to the effect of so much pulpit preaching. But the ministers must not expect to scare people on this subject as they have succeeded in doing on others. The dark shadows of superstition are receding fast. Actual knowledge is taking the place of faith, with its accompanying doubt and dread. If spirit communion is true, with what eagerness ought it not to be welcomed by the ministers as well as the rest. And being true, how can a sincere belief in it tend to plunge individuals deeper into sin than before?

A Camp-Meeting Number!

The present issue of THE BANNER may well be termed a Camp-Meeting number, in view of the extended reports of these services which it presents to its readers.

We trust our efforts in this direction may be practically appreciated by the managers of these meetings, the participants therein, and the public generally.

THE BANNER will give its readers next week No. XIII of Dr. F. L. H. WILLIS's superb series of papers on "THE SPIRITUAL FACTS OF THE AGES," which he has for some months been contributing to its columns. His theme in this instance will be "EARLY CHRISTIANITY."

His analysis of the character and works of Jesus, as herein presented, will prove of special interest to inquirers whose church training has given them a false idea of the position assumed by Spiritualists concerning the martyr of Galilee; while the eloquent tribute to Modern Spiritualism with which Dr. Willis concludes his installment will receive the endorsement of thousands of happy hearts, who, like him, can gratefully say of the benefits of the New Dispensation: "WE KNOW WHEREOF WE AFFIRM."

A correspondent of our London contemporary, *Light*, sends to that paper the following, at the same time vouching for the perfect accuracy of the statement:

An intimate friend of my informant's, who resides in a cathedral town in the West of England, had the misfortune to lose a favorite dog by death. As soon as she could she replaced it by another pet dog, and one day as she and the new dog were alone in her sitting-room she glanced up from her work and saw the spectre of the old dog, at which the new one barked violently until it disappeared. He then scratched at the door as if insisting to be let out. Accordingly Mrs. — opened it, whereupon the animal ran straight to the grave of the old dog. M. W. G.

Read what is said on our eighth page concerning the new (third) edition of HON. A. B. RICHMOND's sterling volume; also "Addenda," on third page.

A letter from W. J. Colville, regarding Onondaga and other matters, will appear next week.

Shall the Fair be Closed on Sundays?

We are reluctantly compelled to confess that we were blissfully ignorant of the existence of the paper published in Chicago by the name of "Young Men's Era," until we were favored with its recent visit to this office. It chooses to call our particular attention to an editorial utterance on its first page by a blue-pencil marking over its head. Why it should select THE BANNER for this conspicuous mark of its solicitude it is difficult to understand, considering that the editorial article referred to discusses "The World's Fair and Sunday," and calls on all professing Christians to demand the closing of the Fair on Sundays.

It seems that a meeting was held a few days before in Chicago expressly for the discussion of this matter. The *Era* regards the mere general proposition to open the Exhibition on Sundays as "startling"; but the request made of the Commissioners of the Fair, appointed by the President, to keep the exhibits open and the entire machinery in operation seven days in the week, forces it to hold up its hands in horror. It says the World's Fair is an advertisement, and therefore it would not have it advertise that as a people we have given up the observance of the Lord's day as a day of rest. It dreads the very name of a "Continental Sabbath," and declares that "it would be a shame to our land." It thinks it would forestall the decay of the nation. It would have it known to the world that if God is not worshipped, He is at least acknowledged in this nation.

This same *Era* appeals to the power in the religious press, the influence in the evangelical ministry, and an overwhelming zeal in the Christian laity of the United States, to see to it that the doors to the World's Fair are not opened on Sunday. Otherwise, it says, "It were better there should be a covering of oblivion for the whole exhibit which would hide our national shame from the eyes of the whole world!"

The spirit, if not the motive, that stimulates these bigoted utterances of *The Era* is the same one that is all the while at work to supersede free civil government with a tyranny of ecclesiastical rule. There may be a violent content in the end over it, but it will never go down with the American people. We believe they will not, either, have the World's Fair closed on the ecclesiastical Sunday.

The recent troubles at the Charlestown (Mass.) State Prison have renewed public interest in regard to the criminal problem generally; and the feeling is current that the fault in that particular instance does not necessarily rest with the responsible head of the institution so much as with the system and the spirit of prison government itself. It is not mere humanity that is demanded in prison discipline, but firm, steady, even-handed justice. The prisoner is still a member of the common society, and as such has rights which we restrain him, through legal forms, have no right to invade. We may not even seek his punishment, for punishment carries with it the idea of revenge. All that the protection of society morally permits is that we shall have authority to compel him to make restitution for the wrong he has done, and to administer to him in confinement the same rules, modified only by his enforced condition, which govern the rest of us in a state of liberty.

Lake Pleasant, Mass.—The annual business meeting of the New England Spiritualists' Camp-Meeting Association was held Aug. 18th, and the following official board for 1891 elected: President, Dr. Joseph Beals of Greenfield; Vice-Presidents, Newman Weeks of Rutland, Vt., W. R. Rice of Brooklyn, N. Y., D. P. Barber of Nashua, N. H.; Clerk, J. Milton Young of Haverhill; Treasurer, Lewis Bartholomew of Enfield, N. Y.; Directors, Joseph Beals, A. T. Pierce of Haverhill, James Wilson of Bridgeport, Conn., Lewis Bartholomew, A. H. Dailey of Brooklyn, N. Y., W. R. Rice, John W. Wheeler of Orange, John White of Buffalo, N. Y. The reports of the Secretary and Treasurer exhibited a good condition of the finances.

FANNY B. HAYES, wife of Mr. John F. Hayes, (both old Spiritualists in this city,) passed to the Higher Life early on Saturday morning, Aug. 16th, at her residence, 68 Appleton street, Boston. The deceased had for some time past anticipated her transition, and had made every preparation for the event, as to details of funeral and other kindred matters; she was unconscious at the time of passing away. The obsequies occurred at her late home on Monday, Aug. 18th, Mrs. Carrie E. S. Twing and Mr. Charles E. Watkins officiating in a sympathetic and eloquent manner. The remains were taken on Tuesday, 19th, to Battleboro, Vt. (her native place) for interment, Mrs. Twing being expected to perform a service at the grave.

MRS. WINNIFRED G. MARTIN—youngest sister of the widely-known and now translated medium, Mrs. Mary M. Hardy—passed suddenly to spirit-life on Saturday, Aug. 23d, at the old home in Concord Square, with which the Spiritualists of Boston were once so familiar. Mrs. Martin was, at the time of her decease, aged twenty-nine years and six months. She was of a gentle and spiritual disposition, and her loss will be severely felt by her family and all her circle of acquaintance. Our sympathies are extended to the bereaved ones—especially to her surviving sister, Miss Orissa J. Smith of Boston, to whom her death brings a special burden of sorrow. The funeral occurred at her late home on Monday, Aug. 24th.

We regret to learn of the serious illness of our old friend and fellow-printer, Mr. Josiah P. Mendum, the proprietor of the *Boston Investigator*; but we hope, as do his personal friends (and he has hosts of them), that he may speedily recuperate and stay with us awhile longer.

THE MASSACHUSETTS HORTICULTURAL SOCIETY has been this week holding its great annual exhibition of plants and flowers in Music Hall. Our Boston readers are reminded that the display continues on Thursday and Friday, Aug. 21st and 22d. It merits a visit.

Read carefully the "new departure" Onset Bay Circular, which we reprint in another column. It is a capital move, and we hope a speedily favorable response will be made to it. Put us down for one share, Bro. Crockett.

According to *The Richfield Springs* (N. Y.) *Daily*, Dr. Dumont C. Dake and wife, of 499 Fifth Avenue, New York City, are at that place, with which they are well pleased. They go thence to Saratoga Springs.

The biographical sketch of the late Rev. Adin Ballou—on our first page—should receive the careful attention of every reader of this issue of THE BANNER.

Mr. G. F. Lewis, formerly of Corry, Pa., has removed to Lily Dale, Chautauqua Co., N. Y., where he publishes *Zion's Day Star*, and has for sale Spiritual and Liberal books and papers.

Veteran Week.

THE BANNER OF LIGHT acknowledges pleasant calls from the following-named veterans, present in Boston during the Annual Festival of the G. A. R. of the United States:

MR. N. FRANK WHITE, of the War Department, of Washington, D. C., who came North with his post, and at the expiration of the week remained behind, to devote the residue of his visit to friends in his native State, Connecticut. Mr. White was one of the earliest mediums and speakers known in the work of Modern Spiritualism.

J. M. HOLLAND, V. D., Department of Utah, Salt Lake City (Surgeon J. B. McKee Post No. 1). He is an old reader of THE BANNER.

MR. MILTON BAKER, of Trenton, N. J., with whom we had a profitable conversation on spiritual matters in that State and elsewhere. Mr. B. is an ardent worker in the way of advancing the interests of local societies.

MR. WOODBURY C. STURGEON, Geo. H. Ward Post No. 10, Department of Mass., the new President of the Spiritualist Association at Worcester.

MR. LEROY VAN HORN, (Leader of Grand Army Band,) Chicago, Ill. This gentleman is the brother of the lecturer and medium, Dr. G. G. W. Van Horn, of Kansas City, Mo.

MR. OLIVER C. COOPER, once a compositor on THE BANNER force, in the early days of this paper; later a member of company H, 1st Massachusetts Infantry, Vols. He was seriously wounded during the war. He is now editor and publisher of the *Ovid* (N. Y.) *Independent*, a local journal of much enterprise and interest. Bro. Cooper looks hale and hearty, and bids fair to attend many other "annuals" of the G. A. R.

THE BANNER would be remiss in its duty did it not also chronicle a call received from MRS. ALPHONSO H. BRADLEY, a prominent member of the Woman's Relief Corps, of Haverhill, Mass.

MR. J. A. MEAD, son of Mrs. M. Miller, a well known platform speaker and trance medium, who, after many years devoted to San Francisco, Cal., has recently established herself at Salt Lake City, Utah. Mr. Mead informed us that Spiritualism is making great strides among the Mormons, both of the ancient and reformed cult. Since his mother's arrival, Mr. M. says she has spoken and given platform tests in a hall hired for the purpose in Salt Lake, having excellent audiences and making a profound impression on her hearers. She has spoken, he says, on one occasion at least, in the Reorganized Church of the Latter Day Saints (New Mormon), where she was well received as she explained the Philosophy of Spiritualism, and gave tests from its pulpit.

CAPT. J. B. SAWYER, of J. A. Logan Post, No. 23, of Denton, Tex. Capt. Sawyer was known to us in the early days of THE BANNER, he being then a resident of Boston. He was in the navy during the war, and was captain of the surfboat at the taking of Hilton Head, S. C. Since his removal to Texas in 1869 he has been a firm and uncompromising advocate of spirit-return and communion. He was the first known Spiritualist in Denton and vicinity, and was called upon to face much prejudice, but now there are over two hundred people there who are ready to publicly avow their belief in the New Dispensation, with a large percentage in the community who know more than they are ready to avow concerning the subject.

A particular interest attaches to Capt. Sawyer from the fact that he is probably (there being no evidence to the contrary) the oldest locomotive engineer in America to-day. In 1835 he was one of the four engineers on the Boston & Worcester railway at the time of the opening of that road.

Lycium Lessons.

MR. G. W. KATES having learned from experience that a necessity exists for something to guide the group conversations in Children's Progressive Lyciums, and having been frequently requested to meet the want, has prepared and published in a cheap and convenient form, a series of a dozen lessons made as brief as possible to cover a wide field of thought, to test the probability of such a labor being appreciated. They are varied and comprehensive, and worthy the consideration of all persons interested directly or indirectly in the education of the young in the truths of Spiritualism. Copies may be obtained of Colby & Rich at 10 cents each.

THE NATIONALIST.—This monthly has passed under the editorial management of John Storer Cobb, a very capable man for the position. Its contents this month are "Social Transition," by John Orvis, "Practical Nationalism in Chicago," by Charles S. Weeks, "Moral Rights versus Legal Rights," "The Philosophy of Progress." Editorially reference is made to the gentleman who awakened such a lively tumult in our State Legislature, Mr. Williams of Dedham, terming him "a darling young patriot," and asking, "What is one man with the courage of his convictions compared to a dozen or so with the courage of their corruption?" "The Attitude of the Press" in regard to Nationalism is reviewed at considerable length, and a condensed statement of "News of the Movement" given. Mr. Grünlund contributes a new chapter of "Our Destiny," its theme being "God in Humanity." The present is the first of a new volume—the third—which it commences with a greatly improved typography. Boston: 77 Boylston street.

W. J. COLVILLE having just completed a very successful engagement at Cassadaga Lake, will lecture in Corinthian Hall, 1624 Arch street, Philadelphia, Sunday and Monday, Aug. 24th and 25th, at 3 and 8 P. M. The subjects (by request) will be, on Sunday: "Bread and Butter; or The Problems of the Hour Considered Spiritually, Socially and Industrially." On Monday subjects will be presented by the audiences. Admission free; voluntary collections.

Boston friends will be prepared to welcome W. J. Colville at Berkeley Hall Sunday, Aug. 31st, at 10:30 A. M. and 7:30 P. M. His class will open at Hotel Corley, 17 Huntington Avenue, Monday, Sept. 1st, at 3 P. M. Friday, Sept. 6th, being his birthday, all friends will be invited to a special reception and entertainment on that evening.

THE THEOSOPHIST.—Mr. Olcott gives interesting particulars respecting the mesmeristic methods adopted by the Serpent-Charmers of India. Louise Cotton contributes facts in reference to Palmistry, stating it to be a science of great antiquity, and in all probability coeval with astrology. "Personal Experiences of Spiritual Second-Sight" are related by J. W. B. Innes. Other articles of interest complete the body of contents, followed by Reviews, Correspondence and Supplement. A monochrome picture of Mad. Blavatsky and Col. Olcott is given with this, which, by the way, is the July number. Madras, India. The Proprietors. For sale by Colby & Rich, Boston.

THE SPIRITUALIST LYCEUM MAGAZINE.—The August number of this monthly is received. It contains its usual variety of selections for the use and information of Children's Progressive Lyciums, including the names and addresses of Lyciums in England and those of their respective Secretaries. W. H. Wheeler, editor and publisher, Oldham, Eng.

Alonzo G. Hollister of Lebanon, N. Y., called at the Banner of Light Bookstore, a Bosworth street, recently, to learn of spiritual matters, and obtained some literature on the subject. He related experiences that have been had in the past in their Church, and spoke of those possessing spiritual gifts in these instances as being "mediums."

Mr. P. H. Conant of Smithland, Ky., passed to spirit-life July 13th, aged eighty-one years. He was an early Spiritualist, and was a reader of THE BANNER OF LIGHT FOR MANY YEARS.

A severe accident happened Tuesday afternoon, Aug. 19th, on the line of the Old Colony Railroad, between Wollaston Heights and Quincy, Mass., whereby the Vineyard Haven Express was derailed, and the fireman and some half score of the passengers killed—about twice that number being wounded, some fatally. The scalding steam from the overturned engine added to the horrors of the disaster.

NEWSY NOTES AND PITHY POINTS.

Worrying produces ill-health, and ill-health is a powerful destroyer of personal beauty. This is why so many worry to get rich, and thus prematurely look old.

"A disgrace to humanity" is what the English press terms Kemmler's electrocution. *The Standard* says: "The scene will send a thrill of indignation throughout the civilized world. We cannot believe that Americans will allow the electrical execution net to stand."

What can be done to save the Russian Israelites from the fate that hangs over their heads, is a question that is absorbing the attention of the great Jewish banking-houses, as well as that of the Governments of Western Europe. If popular rumors on the subject are to be believed, Emperor William proposes on the occasion of his present visit to St. Petersburg to constitute himself the mouthpiece of the Foreign Powers in the matter, and to make representations to the Czar, both on the score of policy and common humanity.

The Boston *Globe's* prize sword racket culminates this week. The two highest candidates on the list are R. F. Tobin of Boston, 346,039; Col. Benjamin B. Lovell, Weymouth, 345,044. We hope Mr. Lovell will be the winner. *Nous verrons.*

Railroad murders are on the increase in this country. The latest report states that seven persons were killed and fourteen wounded in consequence of a wreck on the Union Pacific.

"It is a long road that has no turning," is a trite old adage that will never die, and another is that "patient waters are no losers." Recent events in the Spiritualist ranks prove the truth of these adages, and go to show that a selfish policy cannot prevail over that of justice.

The lady who has been chosen President of the General Federation of Women's Clubs is the daughter of Professor Ralph Emerson, of Andover Theological College, and the wife of Dr. Brown. She can speak seven languages fluently, and has at different times held professorial chairs in three colleges.

The hypocrisy of certain papers that profess to be spiritual is a serious drawback to our Cause, through misleading the people who are in quest of information upon the subject.

It is safe to assume that as to all forms of animal creation, nature supplies, as a rule, the most perfect types and the highest standards of beauty, and when the interpreters of fashion's decrees attempt to radically change and improve her handiwork, they undertake a contract that will defy success so long as the ages run.

Cardinal Newman, the distinguished Catholic theologian, died at his home in Birmingham, Eng., on the 11th inst., aged eighty-eight years.

"Every cloud has a silver lining."
Then what's the use of one's replying?

EATING-HOUSE DIALOGUE.—(Customer: "What makes your biscuits so small?" Waiter: "Oh, this is G. A. R. week!" "Well, but why is your coffee so weak, and your butter so strong?" "Why, that's where the law of compensation comes in: when the butter is weak the coffee is strong." It is needless to say the waiter was a Harvard graduate.

The Queen's speech was brief. She told her lords and commons that John Bull was at peace with all the world "and the rest of mankind."

Savin Hill (Boston,) wants sewers, and a series of resolutions in that direction was unanimously adopted at a meeting of the Savin Hill Association, held Aug. 14th. We understand that prominent citizens are working to bring about the needed reform in this pleasant suburb.

SHARP PRACTICE IN MAINE.—A farmer's wife—according to a tale by a Boston drummer, which we encounter in the columns of the staid *Christian Union* of New York—bustled into a store in Washington County recently, and exclaimed to the proprietor: "Mr. B.—I bought six pounds of sugar here last week, and when I got it home I found a stone weighing two pounds in the package." "Yes, ma'am," "Can you explain the swindle, sir?" "I think I can," was the proprietor's placid reply. "When I weighed your eight pounds of butter, week before last, I found a two-pound pebble in the jar, and when I weighed your sugar the stone must have slipped into the scales, somehow. We are both growing old, ma'am, and I am sorry to say that our eyesight is n't to be trusted."

"Well, I'm ohm," said the electrician when he had let himself in after midnight. "But why are you late?" asked his wife.—*New York Sun.*

Spiritualist Camp-Meetings for 1890.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now at hand; and the reader will find subjoined a list of the localities and time of session where such convocations are now being held.

ONSET BAY, MASS.—The Fourteenth Annual Meeting at this place commenced last session July 15th, to close Aug. 24th. Trains leave Boston for Onset at 8:15 A. M., 9:30 A. M., 1:30 P. M., 3:30 P. M., 4:55 P. M. Sundays only at 7:30 and 8:15 A. M. Provincetown for Onset at 8:45 A. M. and 2:15 P. M. Leave Middleboro for Onset at 8:10 A. M.

LAKE PLEASANT, MASS.—The Seventeenth Annual Convention of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), closes August 31st.

LOOKOUT MOUNTAIN, TENN.—The Seventh Annual Meeting at this place (near Chattanooga) will close Aug. 31st.

QUEEN CITY PARK, VT.—Meeting will continue to Sept. 14th.

VERONA PARK, ME.—Meeting opened August 17th. CASSADAGA LAKE, N. Y.—The Eleventh Annual Meeting closes August 31st.

MIDDLEBURY VALLEY SPIRITUALIST ASSOCIATION.—The Eighth Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., will close August 31st.

PARKLAND, PA.—Meetings continue to Sept. 12th.

HARLETT PARK, MICH.—Meeting closes Sept. 15th.

NANTIC, CT.—Meeting closes Sept. 10th.

FRANKLIN, ME.—The Camp-Meeting will commence the last Friday in August, and continue ten days.

TEMPLE HEIGHTS, ME.—Meeting closes Aug. 24th.

SUNAPEE LAKE, N. H.—The Thirteenth Annual Meeting at Blodgett's Landing, Newbury, N. H., closes Aug. 24th.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Mrs. Ada Foye is engaged by "The College of Spiritual Philosophy," of Denver, for a year longer. Her address is 1519 Curtis street, Room 7, Denver, Col.

A correspondent writes that Mr. Frank T. Ripley has just closed a "two-Sunday" meeting at Chelmsford, Mass., with the best of success—Mr. Eben Plympton introducing the speaker as one of the best workers in the cause of Spiritualism, to whom he had listened several times with pleasure. Mr. Ripley spoke interestingly on each occasion, under control of his medium; at the close he gave many fine tests of spirit-presence. The meetings were highly profitable in every sense.

Dr. F. H. Roscoe of Providence, R. I., has returned from Lake Pleasant, and can be addressed No. 430 Broad street that city. He will lecture in Fall River, Mass., during the month of September, and open meetings at Haverhill, Oct. 6th. He will also speak for the British Hall Society, same place, Oct. 10th and Dec. 10th. Dr. Roscoe and wife were recently tendered a reception at Mrs. J. J. Clarke's cottage, Lyman street, Lake Pleasant.

Mrs. Mary C. Lyman, an inspirational speaker, of Fulton, N. Y., who has been lecturing to general acceptance in Watertown, N. Y., for the past four months, would like to make engagements in the New England States during the fall and winter months. Address for the present Fulton, N. Y.

Worcester, Mass.—On our third page will be found the report of the annual election held by the Spiritualist Association. Advice received since that notice went to press state that the Corresponding Secretary's full name is C. J. Nourse.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

