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Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE. Revue Spirite, Paris, for August. In the present issue I find a continuation of the account of those impressive phenomena accompanying the ten years of illness of the Princess L., recorded by Count Henry Stecki, Romanow (Russia). "I had been sitting up all night with the physician in an adjoining room," says the Count, "without being called upon to attend the invalid; but soon after sunrise, when I thought the predicted moment of another state of extace had passed"-his watch, not the lady, making a mistake in the time-"her husband came running in to us saying that his wife had fainted. For two hours she remained in this condition, and during that period it occurred to me to further test her clairvoyant powers. Being deeply in love with a young lady in a neighboring village, I asked my aunt if she would hunt up the residence of this person and describe what she saw. I told her of the route she must follow, led her along from post station to station, then described the house, which she had no difficulty in selecting. Entering, she found the mother busy with her needle, and the daughter reading to her. After describing their dress, she was asked to ascertain was apparently quite (lincult, but ere long she announced it; and as I subsequently had an opportunity of verifying her statements, day the Prince said to us: 'A singular thing has happened. This morning, while taking my breakfast near my wife, she said that the wall of the room was transparent; that she saw the woman in the adjoining room ironing; then she saw the garden, the trees, villages, rivers, then-and always in a straight line-a sea in which there were many ships-of-war in actual combat. On board of some were people dressed in red, but the other ships were of a form such as she had never seen in Europe.' I requested the Prince to make a note of it. which he did, and the record was locked up in a secret drawer of an old bureau in the apartment. After some time came the news of a battle between the Chinese and English: and when the above-named account was consulted it was found to correspond with this event—the time being accurate as to the very day and

tween that of the Celestial Empire and ours. The Princess, of a slight figure, with her lower limbs drawn up by disease, had for many years been unable to rise or turn herself without assistance; but one evening, reclining on one end of a long sofa, she was by her request placed near a window where the light of a full moon could fall upon her. She wished that all should be quiet. As she gazed upon the queen of heaven her eyes took an expression of ecstasy, and a blessed smile illumined her visage. At the expiration of about ten minutes she raised herself up, and without putting down her paralyzed limbs, with hands crossed upon her breast, she slid along to the other end of the canapé. as if to get nearer to the source of the light that was enveloping her. Terrified lest she should fall to the floor I seized her by the shoulders, and the strange spell was . . By a change of physicians and elimate, little by little, the princess has been restored to health; but her clairvoyant powers

hour, allowing for the difference of time be-

Recently I had occasion to mention a new medium in France, Mlle. Honorine. A further account of her says that, placed upon a bed, in broad daylight, where all could see that she made not the slightest movement of her limbs, there came, apparently upon the frame of the said bed, a quick succession of violent blows, as if made by a hammer in the hands of some vigorous man; and, as before stated, tunes would be drummed out, the galloping of horses imitated, etc. When asked in Latin how many letters there were in certain Latin words, the correct answer was given. M. Tournier put a question in Italian and the reply came in Italian. Mons. Jaubert, at Mons. Leymarie's request, gives minute detail of these manifestations, and, as guile and deception are out of the question, the ther. the abbé Faria nor Mr. Braid is in the good angels make a clean swath with the scythe, fruth in denying the existence of a magnetic

Still another medium with a strange phase of statements, with much else to elucidate his sub- Late"—"A Fortune well Administered," and nanifestation is attracting much attention in ject, are signed, "Your brother in belief, E. Se Fue, would each nearly fill a page of the Bunmanifestation is attracting much attention in France. He can neither read nor write, yet upon a blank sheet of paper he reads the responses given by the spirits to questions asked. Mons. Leymarie himself records what he saw at Mme. Ische's in Sauvian, and adds that the young man is a healing medium, and describes from the immaculate paper the plant, its color, etc., all in fact that is necessary for the disease brought to his notice.

From El Buen Sentido there is here reproduced a touching story : "Two young men married on the same day two young ladies who were great friends. One, Jean, went to live in the village C-, the other remained at home. In due time each had an addition to the family, on the same day and within four hours of each other. The two little ones were strikingly alike and as beautiful as angels. When about two years old they became inseparable, so that Jean decided to live in the same town with his former friend. Sometimes when the mothers would miss the children they would be found asleep, locked in each other's arms, in some arbor or quiet retreat. When Jean was about to move he received a telegram: 'At 8 o'clock this morning my son, just two years old, departed this life.' Four hours later the other little one died. In the village of C- two little crosses mark the spot where the material forms of these little strange waifs from a Divine Hand are turning to dust." The despair that now enshrouded these two families I will not attempt to depict, and relief only came through Spiritualism. "Poor human natures!" said a spirit to them, "you are so accustomed to obscurity that the most feeble light blinds you. Poor brothers! you do not comprehend that love is life. You could not retain by your caresses the two spirits that came to you at the same time and have departed at the same time. Do not be astonished at this phenomenon. Your atmosphere, charged with egoism, asphyxiated them. They did not find here those vital conditions of which they had need. . . . They stopped here a moment on their way to awaken in you a new sentiment, that you might see a light upon your earth."

"The house bewitched; shower of stones. From the Independent, 18th June, 1881." This is the heading of another article, which, with as much brevity as possible, I will translate: The inhabitants of the street Folie-Mericourt have been for some days in frightful pangs. The house No. 18 of this street is bewitched. The spirits, more or less rappers, haunt it. In the cellar, night and day, are heard frightful subterranean noises. The window-glass is broken by a mysterious hand; a legion of workmen, it would seem, are sapping the foundations of the dwelling. Day before yesterday, in the mornthe name of the book that was being read. ing, the neighbors saw with profound stupefacion an enormous cross, painted in red, upon its door. A brave woman, who essayed, with the sprinkling of 'holy water,' to drive out the I can say that everything the somnambulist spirits, received a stone upon her head which had described was perfectly correct. . . . One made a serious wound. An active surveillance of police has been organized about the premises. With Messrs. Munier and O'Sullivan (lately U.S. Minister to Portugal), we have been to see the master-joiner, in whose house the windows are broken by stones; and after consulting others. we have come to this conclusion: No one, not even the police, see the stones fall: and if thrown from a height above the surrounding buildings, would fall at the base of said haunted house instead of entering it; but they come horizontally, as if from the opposite dwelling; and none of these hundreds of stones have ever wounded the master of the bedeviled structure. They glance by him or fall at his feet. One would suffice to kill him." Where is Prof. Phelps?

> The burial of the mortal remains of the Baron du Potet, who died on the first of July, was attended by a large concourse of people. Several discourses were pronounced at the grave, four of which are given in the Revue in hand. A long, a brave, a noble life, could not thus be extinguished by what we term death without calling out the eloquence, the fire of fraternal regard, the pathos palpitating in partial memories, which this really grand new birth stirs to its utmost depths. For one I feel that he has a rejuvenated energy, and that a new impulse will be given to mesmerism such as his wellknown powers and masterly teachings have firmly imbedded in France in spite of the opposition of the French Academy.

Licht, mehr Licht, Paris, in the German language. I have in hand three numbers of this excellent weekly (dating to July 31st), and I cannot quote from it a more important article than that given in the Revue as Prof. Jacobs's declaration concerning the "Davenport Brothers": "In spite of the assertions of both the French and English journals, and emanations of the stupid jealousy of ignorant prestidigitateurs," says Prof. Jacobs, "I do a duty in exposing the bad intent of the one and the charlatanism of the other. . . . As a wellknown prestidigitateur, and as a sincere Spiritualist, I affirm that the mediumistic phenomena presented by the brothers Davenport were AB-SOLUTELY TRUE, and appertained to Spiritualism proper (à l' ordre spiritualiste) in all the acceptations of the word. Messrs. Robin and Houdin, trying to imitate these same faits, presented to the public only a childish parodie, nearly grotesque. . . I could demonstrate publicly and establish nettement the line of demarcation immense which separates mediumistic phenomena from every species of legitimate prestidigitation. . . Respecting magnetism and nervous hypnotism I will establish clearly that experimenters too often play with words to the detriment of the idea; that nei-

Jacobs."

The more lengthy articles in the Licht, which to do them justice, should be translated entire, are : "Joseph de Maistre's Prophezethung," from the pen of Prof. Giustiniani, of Smyrna; also, Geo. Lenker's; J. Pl's; Philippe Hoyois, Pastor's; S. F. W.'s; Dr. Berthelen's and Leruth's. BELGIUM.

Le Messager, of Liege, (15th July and Aug. 1st.) enters upon its tenth year with the same vigor that has characterized it heretofore, though it has had to lament very recently the departure from the mortal of two of its staff. As indicated above in the record of the demise of the two little children, how little we know of those great psychological laws which like ocean waves break along the shore of our existence.

"The Sensations of the Perisprit," in the July number of the Messenger, gives this envelope of the soul a more distinctive character than usual. and though I cannot follow the writer through his many observations, I will give a line or two of what seems to me the most salient of them: The perisprit enshrines a mass of ideas and of notions about things that have not as yet been imparted to the corporal senses; and man ought to know that his corporeal organization is as yet far from being complete"—hence, later, it will perceive or experience more. "Anterior to and surviving the body, it is natural that it should exercise a sovereignty over the latter. It is the agent of all those phenomena which escape the control of materialistic savants, and

for which reason they doub its existence," &c. In "Spiritualism in Anthuity" there is an interesting account of Budiha, not unlike that in the "Light of Asia"—quoting many of the Indian sage's sayings, or, more especially, his divine laws, which it is claimed are equal, if not superior, to those of Jesis, promulgated six hundred years later.

A healing medium had a dream, says the Messager, on the 18th of June ast, in which he was informed of the dreadful illness of a young girl, and that he must go and hed her—"trusting in the grace of God." The next day two ladies called on him, and as one of them narrated the sufferings of her daughter, who had some thirty or forty fits every twenty-four hours, and had been nine months in a hospital without being benefited, he recognized the subject of his dream, went and treated her, and she was restored to health. She was a Mile. Marie Sanglier, but her place of residence is net given.

It seems, also, by the paper in hand, that apparitions of the Virgit, like those at Lourdes and at Salette, have appeared at the Gouy Hospital, in Amiens. The Bishop of the Diocese, however, not having faith in the manifestations, miracles, apparitions and prophecies making the holy Virgin play a rôle unworthy (indigne) and absurd, . . . all these common (vulgaires) rhapsodies being full of theological errors and flagrant inaptitudes." An article in la Meuse, reproducing the above, and also an account of the apparitions, has been copied into many of the liberal journals. A paper, La Flaudre, adds: If there is a lie or illusion here, we are fully

authorized to believe it to be so elsewhere." The Messenger credits the Banner of Light with this notice of the wonderful manifestation vouchsafed to our distinguished countryman, Dr. B.

'Prof. J. R. Buchanan has lately obtained. through a private medium, several paintings in oil directly from the spirits. . . . One of the editors of the New York Tribune received also thus a portrait of Horace Greeley."

SPAIN.

I have in hand two numbers (June and July) of El Criterio Espiritista, of Madrid. Under the heading of "We Continue the Same," a cutting article is directed against the priesthood, not only in Spain but in the Antilles. Following this comes a timely article on the Jews, recognizing them as "our brethren, as children of God," whose terrible sufferings in ages past can be laid at Spain's church-door rather than that of any other people. Under "The Devil as a Painter" are many able observations on what the church has countenanced of imposture and deception, and adds that "Those who believe that Spiritualism is a continuation of Catholicism—that it comes to explain its dogmas and clear away its errors-are completely in error." The introduction to this article (by Don. M. Sanz Benito) is a startling announcement, viz: "In a place in Castilla there is a parochial church in which hangs a portrait of St. Peter in prayer, and on which is inscribed in large letters: 'This IS A COPY OF ONE WHICH THE DEVIL PAINTED IN MANTUA.'"

"There is Another Life," by Mme. Soler; The Science," by Don E. Callejas y Garriga; 'The Devil as a Prophet," etc., are very noticeable communications that I do not willingly abandon with this brief mention. There is a notice of the new periodical of Toledo, entitled El Nuevo Atenco, devoted, disguisedly perhaps, to our cause. At Palma, it is announced, the publication of a Revista with the title of El Espiritismo, has been inaugurated.

La Luz del Porcenir, of Barcelona. Three numbers (up to July 28th,) of this ever brilliant weekly are before me, and if our American ladies could read Spanish, I know of no one periodical of which they would be so proud; for every page bears the stamp of a superior genius. yet wholly feminine. Mesdames A. Domingo y Soler, Candida Sanz, Josefa Martinez, and Antoni Pages are each a light of peculiar brilliancy. "Spiritualism which avoids the Light"; "Rich and Poor"; "God is Patient, for he is Eternal," as St. Thomas has said-here appear-

ner of Light, and most creditably.

ITALY.

The Annali Dello Spiritismo, of Turin, for July, opens with the XXVIth Chapter of "Catholicism before the Time of Christ," embracing the "Fundamental Idea of Religion"; "Spiritualism as the Vanguard of Science"; "Present Theology," &c., viewed from a highly intelligent standpoint, whence the clouds on the mountain-top of bigotry and superstition are rolled away. Sr. Rosina's able article on "The True Office of Spiritualism" follows, and is in turn followed by a learned scientific analysis of Prof. Crookes's "Radiant Matter," from the pen of Mons. Flammarion, who seems to comprehend the full magnitude of this wonderful discovery; concluding his remarks with: "I sly. Crookes was led to this magnificent revealment through the study of the phenomena of Spiritualism." The Annali continues also its account of the St. Petersburg manifestations in presence of the little child, Polagia. I will recount only two of the many here given': "One day, leaving the kitchen, she passed into a bedroom, but she had hardly crossed the threshold ere all the bedding, mattresses, coverlids, &c., were heaped upon her, and she was thus thrown upon the floor. At another time, quite a large stone fell and struck her upon the head." Where is Prof. Pholps again?

SOUTH AMERICA.

The Rio de Janeiro Revista da Sociedade Academica has again reached me; only the second of the six, however, that have been published. 'Science—its Genesis and its Evolution," is the first article that claims attention; but of this, as the subject is handled scriatim-in its 'empiricism, as classified, and as to its theories" -no curtailing seems possible. "Space, Time and Matter" are then considered; also the 'Origin of Good and Evil"; "Spiritualism in Brazil," accompanied by devout and cheering remarks, with the enumeration by name of ten different societies or Grupos in active operation; and many other entertaining papers succeed.

The Constancia, of Buenos Ayres, for June, is quite a formidable magazine, and can hardly be condensed into a few lines. The "Conferencies" of the Society of this name are always instructive-discussing important questionsand show an earnestness worthy of imitation. "Phenomena," as viewed by Allan Kardee; the "Identification of Spirits," from the Banner of Light, and "Mrs. Richmond," from the Chicago Times, will interest all readers.

The Revista Espiritista, of Montevideo, for July, though having only eight pages of matter, is enriched by its editor's "Human Happiness has issued a letter forbiding priests and others giving any heed to them—"these pretended Guardian's" "Love Should be the Rule Governing the Actions of Man," in which the man you were." felicity of justice and rectitude is expressed; that the study of ourselves is of great importance; that all great ideas have had at first to endure a baptism of persecution; that many who have been deemed mad were simply men in advance of their age; that ignorance is the fount of infinite evils; that all that exists is the work of love Divine." . . . Lady Soler adds also the charm of her pen to this number of the Revista.

GERMANY.

Psychische Studien, Leipzig and New York. I have in hand seven numbers of this able magazine, in the German language, edited by the distinguished Russian, Alexander Aksakow, with such assistance as the most erudite of German scholars can afford him. As however. one number alone (to say nothing of seven) would crowd all else out of the Banner, I may be pardoned for giving the faintest possible outline at present of what is before me. January to July (1881), inclusive, are the numbers referred to; and where diagrams are necessary in elucidating a subject—and they are often essential-this magazine has them. No little space is given to the manifestations through Wm. Eglinton in Vienna, and to C. W. Sellin's sittings in Hamburg; and, in fact, every feature of our faith is presented to the reader in the attractive form which learning alone can command. Some three or four pages are devoted to Dr. J. R. Buchanan's exposition of psychometry.

MISCELLANEOUS. "La Chaine Magnetique," and the "Journal du Magnétisme," Paris, for July, are, as usual, overflowing with fresh thought and sterling research. In the latter high praise is bestowed upon Mons. Littre, author (of the grande Dictionnaire, etc.), and at whose side, when elected to the "Academy," the Christian Bishop Dupanloup refused to sit. This Mons. L. "has been taken away from science by a malady from which he has long suffered." Many good words are also bestowed upon Mons. Robillard, who has recently departed this life. "Medications suggested during sleep"; the "Death of Baron du Potet," with discourses pronounced at his funeral, and "Echos from the Press," relative to the Baron, are all worthy of perusal.

Op de Grenzen van Twee Werelden," &c., devotes several of its neat pages to our spiritual authors and workers—notably to Dr. J. R. Newton and his "New Bethesda."

Schiller's Complete Works" are published by Mr. Kohler (911 Arch street, Philadelphia), in two elegant volumes, 1282 pages, with a striking portrait. The same publisher offers also a smaller work, finely illustrated, of "Schiller and his Times," by Johannes Scherr. His cat alogue of German books sent'on application.

"Hommes Celebres," is a neatly printed volume of 345 pages, and is from the pen of Mons. J. de Cazeneuve. Such names as it embraces must necessarily attract attention: Mons. and of truth, and many adherents are garnered. Aduid: I cite Dr. Charcot," etc. . . . These ing under the heading, "For God no One is Mme. Lamartine, Mons. Flammarion and Mons.

Victor Hugo; and as the latter are prominent Spiritualists, those of our religion who read French will find here no little entertainment. Much stress is laid upon the significance of names. One page is devoted to a fac simile of Baron du l'otet's penmanship-plain but not elegant.

The editor of the Banner of Light may congratulate himself on being invited to attend, at Nantes, the wedding of Mile. Emile Haeltiger and Mons. J. Lessard.

The Late Dr. Phelps and Spiritualism. To the Editor of the Banner of Light:

I have been an interested reader of the various articles appearing in your columns relating to the belief of the late Dr. Phelps as regards Spiritualism. I am surprised that his son, Prof. Phelps, is a stranger to his father's firm convictions. I know Dr. Phelps to have been a firm and full believer in Modern Spiritualism. Let me explain :

In the summer of 1860 or '61, I think, while filling an engagement in Providence, R. I., Dr. Phelps called upon me, introducing himself He was supplying an Orthodox pulpit. He called frequently while I remained there. He spoke to me of his early and mature life with the earnest frankness of friend with friend. His chief interest in me was that I was a Spiritualist; in addition, I had read some books prized by him, had met with and held golden memories of some people whom he highly esteemed. In these interviews the subject of Spiritualism was often introduced and dwelt upon, usually by himself.

Knowing his position—though I was well aware of the strange manifestations occurring at his home years before-1 waited for some expression of misgiving as to the moral significance of the subject, or some doubt of its practical issues, or of its religious efficacy as an awakener of the spirit of man. But not a word of this nature did he speak. The expression of his interest in the subject was as pronounced and positive in the affirmative as long acquaintance and much thought on the subject would suggest; his convictions in reference to it seemed un-

After listening to him again and again-for I am slow to censure any who are not convinced —I was aroused, for I felt that he who suppresses a living thought has robbed all men, and not enriched himself; I thought of Milton, who said it was not for him to refrain when he was commanded to speak; of Channing, who said, "So long as Unitarianism is misunderstood, I am a Unitarian" (for many years I had been more influenced by this profound and gentle soul than any or all others); how could I be silent! I said:

"How can you, holding views so radically changed, still stand in the old place? still minister in the old way? You are not the same

He answered without evincing any displeasure: "I select such texts as allow liberty in their treatment." I replied: "I don't know what you can do, I

only know what I could not do." These words I shall never forget. I feared to

judge him, yet his position seemed impious to

I violate no confidence in publishing these facts. Years since mentioned them both in public and private, as my friends know. Dr. Phelps was a fine and eager talker, and

what is more rare, a good listener-a gracious gentleman whom it is a pleasure to remember. South Haven, Mich. E. C. Woodruff.

Just Appreciation.

To the Editor of the Banner of Light

The world continually fails to receive the blessings it needs, because it is not fit to receive them, and is not fit because it cannot appreciate them. It stones the prophets, starves inventors, and hangs the patriots. Is not just appreciation one of our most important duties, and have you not, Mr. Editor, very often realized this truth?

Such a paper as the Banner of Light would have 200,000 subscribers if Spiritualists were appreciative and faithful to duty. No number ever appears that is not freighted with matter of deep interest. The single article of Rev. F. J. Briggs in your recent issues on the Astronomical Theory of Religion, is worth the year's subscription as an able exposition of a pretentious delusion. The able article of Mr. Choate on the Relations of Spiritualism and Christianity, will do much good in dispelling prejudice and mental confusion. The questions discussed in the Banner are really the great questions of humanity to-day; they belong to the foremost progress of thought.

The Banner is a great reservoir of spiritual facts, yet some Spiritualists who have more fastidiousness than appetite for knowledge, object to its Message Department. If the same space were occupied by advertisements, they would say nothing; but they begrudge the space alsay nothing; but they begridge the space allowed the departed to speak to their surviving friends, without paying advertising rates. If Bro. Colby had charged them fifteen cents a line, he would be quite rich in bills when he lands on the evergreen shore, and if not, he will be rich in tributes of gratitude.

But the Message Department is not an advertising argae points whether the most are determined.

But the Message Department is not an advertising page, neither are its contents wholly for the benefit of the departed: they continually demonstrate to us the truthfulness, the naturalness, and the reality of the spirit-world, giving us the uniform testimony of our departed friends as to the realism, and as to the progressive nature of that life. The reading of these natural and truthful messages is truly the inductive method of acquiring spiritual philosophy. My own views of this subject have been so well and so clearly expressed by Mr. Kiddle, that I can only say I fully endorse all he-mas said on the subject. There is more to be learned from many a brief spirit-message than from a whole volume of metaphysics.

Jos. Rodes Buchanan.

THE CASH SUBSCRIBER.

A cash subscriber (may his tribe increase !) A cash subscriber (may his tribe hicrease!)
Awake one night from a deep dream of peace,
And saw, within the moonlight of his room.
An ange, writing in a book of gold.
Exceeding peace made the subscriber bold,
And to the presence in the room he said!
What writ'st thou?" The vision raised its head,
And with a book made of all sweet accord,
Answered: "The names of those who love the Lord!
And is mine one?" The angel said! "Not so."
The cash subscriber, speaking then more low,
But cheerily still, replied! "I pray you, then,
Write me as one who pays the printer men."
The angel wrote and vanished. The next night
It came again with a great awakening light,

It came again with a great awakening light.

And showed the names whom love of God had blest

The cash subscriber's name led all the rest.

Spiritual Phenomena.

An Experience with Dr. J. V. Mansfield.

The Branklyn (N. Y.) Eagle of a recent date contains a long and interesting account of a visit made upon Dr. J. V. Mansfield. After describing the room in which he receives his visitors, the writer says:

"If one goes to his parlors to have a sitting, he asks that the question to be answered be pre-pared across the room from him. Then it is folded up and laid on his table Scaled with mufolded up and hald on his table Scaled with mu-cilage. A sitter may watch him with all the susplciousness possible to arouse, and will be repaid indifferently. The looks out of the win-dow, waits quietly until the movement begins in his arm, and then when it has passed down the shoulder to the fingers he writes. A slight-tremor is apparent in his hand as he writes, but his peneil is held firmly and it travels fast. For nearly thirty years he has written for callers, and has given thousands of what purported to be messages from the world of spirits. His way-of getting messages is so quiet and altogether devoid of estentation that it is rather pleasant to sit in his office and watch him about his busi-ness. He is quiet and screne, and impresses a visitor agreeably. He promises nothing: war-rants nothing, as any one may read from the visitor agreeably. The promises nothing; warrants nothing, as any one may read from the large printed cards over the drawing-room doors; You go into his presence, learn his terms, and suit yourself as to whether you will occupy his time. If you stay, you will be chatted with on ordinary topics; he shown the latest addition to the curiosities about you, and very likely hear some entertaining reminiscence of travel.

While his visitor sat watching him the Doc-While his visitor sat watching him the Doctor was writing, and the first message purported to be from a brother of the sitter, expressing thanks for the opportunity to recall himself and relating family matters that could not be known to Dr. Mansfield, or any other person in New York. It was signed by the right name of a brother, and the names mentioned were correctly given. One of them, that of another brother, was a singular one, because of the way in which it was spelled by the family, and strange to say, this name was not only spelled exactly right, but there was an allusion to another person and another circumstance connect-

exactly right, but there was an allosion to another person and another circumstance connected with that brother in life.

All this naturally acoused curiosity, and the thought that instantly came was, 'Does Dr. Mansfield know me?' If he had a knowledge of the personality of his sitter, he could not possibly have acquaintance with certain family facts to which allosion has been made.

to which allusion has been made. Ten years before, Dr. Mansfield had given a sitting to two people, one of whom was his present sitter, and who was a looker-on on that oc-casion, and too much absorbed in living cares casion, and too much absorbed in lying cares and troubles to give time or thought to investigations. In the midst of a speculation on a worldly matter, he surprised his more absent-minded visitor by passing a paper across the table, saving, 'Here is a message for you.' This message flore a heather's signature, and contained a loving message to his mother, then living

It is uscless to repeat the points of evidence between the paper of ten years ago and this one. What is proof to one is folly to another. The messages were alike in all respects, save that a different mention was made of the one person. The mother, to whom a message was sent in the earlier communication, was now spoken of as being with him. There was no word of love to her, but of sympathy to her child left behind. Dr. Manstield may have originated both messages, but if he did he is such a magician that for the hour spent in his office contemplating the future that would refinite those separated, and for the sweet memories it those separated, and for the sweet, memories it awakened of a once happy household, real grati-tude is due him. He seemed no longer a strangter, but a welcome beater of messages from the best beloved of a household now scattered and dead, if those whose bodies are buried can be called dead. A strange fact about the mescalled dead. A strange fact about the messages from this brother was that he did not allude to a sister born after he died. Those who were associated with this brother in life were called by name in the communications, but this sister, though she, too, is gone, was not named. It reported the whereabouts of others, and made mention of certain facts which no person in New York could have written to the reciping ent. 'Doctor, I do not understand this mes-sage,' was said by the sitter as the doctor passed over another long strip of paper upon which he had written something. 'It reads all right, that is, clearly, but the names are unknown. It is a request that word be sent a person, and It is a request that word be sent a person, and both the sender and the person mentioned as the one to receive the message are unknown.' How's that?' cheerily be answered, 'you do not know either? then there must be some mis-

take. Let me try again.'
And after a little there was a message writ and after a little there was a message written, but again it was the brother's name that came and other reminders of unforgotten events and friends of Lang Sync. It was useless to deny that the unintelligible message was laid er, mother, brothers and relatives read with interest. The assurance that 'Our mother is higher in condition than all of her own house-hold,' came like sweet music to a homesick hold, came like sweet music to a homesick heart. 'Her place is beyond mine, but I see her often and she loves us, all as of old.' Were the windows of heaven opened and the angels to descend on ladders of light to bring messages of great joy, they could give no assurance that would be worth as much as this! Perhaps there was nothing in any of the many communications received—and there were several from persons in no way identified with home ties, and which to many would be more satis factory as tests—that would convince a skeptic. It, however, does not require that one shall be a believer to enjoy a letter that awakens thoughts of those gone before, and be it a brain delasion or a well-executed trick, it was heartistically as the second of the sec

ly enjoyed.

Perhaps Dr. Mansfield is not in communica tion with the spirits: perhaps there is no such thing as intercourse between this world and the next, and may be it is all a brain delusion. Be it so: it was worth a great deal to a tired mortal whose feet are often sore as they press the stony highway to feel that it was possible the stony highway to feel that it was possible to go into any place and live again for an hour with such memories as were stirred in that stranger's presence. To drop away for a little while from the busy work life and the people about us, and be reminded of events that transpired long ago, of some beautiful memories connected with the past—this is enough; and the source of all this comfort is not considered. It is accepted for the pleasure it gives and is devontly received. Dr. Mansfield did not know that the rejected message was carefully pocket. devoitly received. Dr. Mansheld did not know that the rejected message was carefully pocketed, or that it was sent on long journeys to see if it had any truth in it. The circumstance may have died out of his mind, but it was not forgotten by its possessor. Weeks after, its verification delighted the stranger who received that the words it contained follows. it, and though the words it contained fell or stony ground, and the person who received it did not believe the dead, friend yet lived and could and did sand a reminder back, yet the evidence that a living and a dead person were correctly associated in a letter which came to third party in this uncommon way was grati-

If no other ghost ever writes a line; no other name is ever sent through Dr. Mansfield or any other person selected for the purpose, the possession of present facts is worth all the disappointments of every kind that have heretofore attended the numberless attempts to peer to their present localities, a gross. Australians, Mongo that the Adamic doctrine as if it truth, and believe it. I do acquainted with any man o structed person who does."

through the awful silences of eternity. And it will always be a pleasure to know that if the dead are dead, and the grave is pitiless, that memory triumphs over all things earthly, and though all else is error, that love is as immortal as is the soul. And if it is all powerful on earth, why should it not impel the souls out of the body to respond unmistakably at times and under right conditions and surroundings?"

Sennce with Mr. Fitton.

To the Editor of the Banner of Light:

On a recent Thursday evening, I was present at a scance for materialization, Mr. Joshua Fitton being the medium. After everything had been satisfactorily examined, Mr. Fitton entered the cabinet, when "Rosa," controlling the medium, asked that the light be extinguished. This being done, there appeared in the centre of the circle a spirit-light, and in a few minutes the form of "Dr. Scott" became visible. He walked about, conversed with the sitters, then drew aside the curtain of the cabinet, so that Mr. Fitton was seen, and a spiritform in process of materialization on his knee, 'Dr. Scott" then slowly de-materialized in full view of all present.

A light was then asked for, and one being furnished, the stately form of "Betsey Tetlow," a sister of an English friend of Mr. Fitton, came and walked about the room. She wore a head of dark hair, very thick and long; and being given a pair of scissors cut off a small portion and gave it to one of the sitters, and soon after dematerialized.

A delicate perfume then filled the room, which we were told was brought by "Madame Vine." Then came "Summer Blossom," an Indian maiden. She was very active and danced with one of the company. The light being diminished, it was said that "Madame Vine" was attempting to materialize. After waiting a short time it was found she could not succeed, and the séance closed, all being highly gratified with what they had seen and heard.

J. C. RHODES. Roston, Mass.

the scance closed, all being blighly gratified with what they had seen and berd. Boston, Mass.

Boston, Mass.

J. C. Rhones, Maratoga Nprings and Lake Pleasant Treate-Entoor the binner of laght:

In your issue for Angust 12th you printed remaining the properties of the seen of the printed remaining the properties of the printing of

tions were present in great numbers. Many fine tests and manifestations were given. I will not go into details, as your reporter has already made your readers familiar with what trans-pired, but will say that the majority of the me-

liums gave general satisfaction to their patrons. I often think of Mrs. II. W. Cushman's musical scances as being particularly satisfactory to skeptics, as they are held in daylight. Why her manifestations are not sought for more generally by investigators, is a question with me not

readily solved.

I saw the "Allen Boy," concerning whom D. D. Home spoke in such a denunciatory way, and inquired of him about the scance he held with Mr. Home. Mr. Allen informed me that with Mr. Home. Mr. Allen informed me that he had held but one scance with him [Home], and they sat side by side with one another, and not a manifestation occurred while they were together. The question might be asked without impropriety, was the fault with Mr. Allen or Mr. Home—they both being mediums for physical manifestations? Mr. Allen did not accuse Mr. Home of being a "humbug" because nothing occurred at this scance; and it seems to me that it was unwise for Mr. Home to accuse Mr. Allen, on such limited acquaintance, of being one. I have no hesitation in saying that Mr. Home is mistaken in his remarks, also that the Home is mistaken in his remarks, also that the "Allen Boy" is a genuine medium.

Boston, Aug. 30th, 1881. A. S. HAYWARD.

A CLOSE CONDENSATION. - Prof. Huxley does not disguise his sentiments. He says:

"It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was molded from one of his ribs; and that the progeny of these two, having been reduced to eight persons, were landed on the summit of Mount Ararat, after a universal deluge: all the nations of the earth have proceeded from these last, have migrated to their present localities, and have become Negroes. Australians, Mongolians, etc., within that time. Five sixths of the public are taught the Adamic doctrine as if it was an established truth, and believe it. I do not; and I am not acquainted with any man of science or duly interest according to the contract of th Written for the Banner of Light. COMPENSATION.

BY MRS. C. L. SHACKLOCK,

Fair shall thy mansion be In life immortal, and thyself more fair; For all the graces that adorn thee here Shall cluster round thee there.

The sunshine thou hast shed On many a pathway, filling hearts with light Where shadows gathered, and thy kindly deeds Shall be thy jewels bright.

The tender sympathy In joy or sadness, making life so bright It seems but one remove from heaven, shall be Thy robe of spotless white.

All that thy heart desires In art or nature, now denied to thee, In that fair mansion, in that blissful home, Thy heritage shall be.

There fadeless flowers shall bloom, Pansies for thought"; the lily and the rose; Thy gentle thoughts, glist'ning with pearls of dew, Thy tears for others' woes.

The seed which thou hast sown. The work which thou so patiently hast wrought, Shall bring abundant harvest, and shall be With endless blessings fraught. La Porte, Ind.

Report of Michigan Camp-Meeting. o the Editor of the Bauner of Light :

The second Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists was held near Battle Creek, on the bank of Goguac Lake, one of those beautiful sheets of clear crystal water for which the State is noted, and on whose bosom two small steamers are plying, besides an almost indefinite number of sall and now boats of various shapes and sizes, with seeming variety enough to gratify the aqualic desires of the most versatile in attendance. The beautiful rolling grounds lying adjacent to the Lake gave evidence that the hand of Nature had been true in contributing its proportion to the attractions requisite for the occasion. The rostrum and scating were well arranged, and a large tent, owned by the Association, was pitched in close proximity, to be used as oceasion might require. A lancing pavilion was another attraction to those who "trip the light fantastic toe."

ble when obscured by clouds. Closing song by the

Lapeer friends.

Before adjournment Hon. S. B. McCracken, of Deforit, ofered the following resolutions, which were passed unanimously by a rising vote:

passed unanimously by a rising vote:

Resolved. That this meeting adds its voice to the universal condemnation and reprobation of the wicked and insane attempt upon the life of the President of the United States, and we record our carnest hope that the event may disappoint the fears of a fatal issue that at this time oppress the nation, and we look upon the pretense of the church to effect physical results in the case of the suffering chief magistrate as a solemn mockery in the face of a great national calamity.

calamity.

Resolved, That we honor the just and patriotic position so firmly taken and consistently held by Governor Roberts, of Texas, in declining to be a party in officially recommending a religious observance under the name of thanksgiving, for the reason assigned by him, namely: "Because I do not deem it consistent with my position as governor to issue a proclamation directing religious services where Church and State are and ought to be kept separate in their functions."

and state are and ought to be kept separate in their func-fions."

Resolved, That in response to the request by the commis-sionacting under the authority of a law of this State in pre-paring a revision of the general tax law, asking for a popu-lar expression on the subject of the taxaltion of church property, this meeting, representing the Michigan State Association of Spiritualists and Liberalists, hereby repeats the hitherto frequently expressed demand of said Associa-tion that all private property should be required to bear its just proportion of the cest of maintaining the government which gives it protection.

inst proportion of the cost of maintaining the government which gives it protection.

Friday, Aug. 19th.—Mediums' meeting in the tent at 10 A. M., with more than usual interest. At 2 P. M. M. Babcock, of St. Johns, Mich., spoke from the rostrum, criticising religion, so called, and the idea of a God generally. We want truth, and not victory. No man should be forced to pay for blank cartridges. Crime is hereditary, and the same effort should be made to improve the human race as the animal kingdom. J. H. Burnham then spoke on "Our Slow Growth in Comparison with our Hopes." We have heen prohibited from thinking so long that we are like the eagle that has been caged for years, until it doubts its ability to fly from the mountain crest. Men and women never get to be thinkers without discipline and effort. He contended for charity during the transition incident to the evolution of human thought. The singing for the session was by Mrs. M. Babcock, of St. Johns, Mich.

Saturday, Aug. 20th.—Mediums' meeting in the tent at 10 A. M., with still increasing interest. Afternoon session, at 2 P. M., was opened by a song by Mrs. Babcock, followed by a lecture by M. Babcock on "Superstition," saying that he borrowed his ideas from Ingersoil, and Ingersoil borrowed from the next man, while we all owe-what we are to the exchange of ideas. Many things in the Bible to you and me, while

Why should God give the Bible to you and me, while

millions have died who never saw it? Mrs. Babcock then read a poem entitled "Eternal Justice," by Gerald Massey. Song by S. Bigelow. Second lecture by Rev. C. A. Andrus, of Flushing, Mich., who took for his subject, "What Should be Eternal Justice?" Everything that is true to the condition that produced it is justice. A man created half animal must live out those conditions. Resolution is but the working out of the law of justice, if it only brings better conditions.

Sunday, Ang. 21st.—Conference at 9:30 A. M., from rostrum. At 10 o'clock, song by S. Bigelow, when S. B. McCracken of Detroit, spoke on "The Organization of Spiritualists and Liberalists—what value do we place on it?" He advocated taxation of church property, and spoke against employing chaplains in Congress, Legislatures and armies. The second lecture of the morning was by W. F. Jumicson, of Minnesota, his subject being "Universal Mental Liberty." He regarded liberty as the best creed a man could have, if he must have one. The man who fears criticism is in doubt about his own position. If Spiritualism be true, he could not argue it out of existence. He differed with Moses Huil, but Moses should have an opportunity to defend himself, and people who were unwilling to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock, Song by S. Bigelow.

to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock, Song by S. Bigelow, Address by C. A. Andrus, in favor of Spiritualism—coveting honest criticism, Science has failed to account for certain phenomena—never dispelling them, but always trying to explain them. If some one has not witnessed them, it should not invalidate the testimony of those who have. An original poem was then read by Mrs. L. E. Drake, late of California, entitled "Old Flagt Art Thon an Emblem of the Free?" J. H. Burnham then gave the concluding address from the rostrum on "Selfishness," which he regarded as the prime factor in all systems of religion. Every appeal to man's nature is selfish, and he is urged to do right that he may escape certain torments and gain certain rewards; but never because it is right and just. He would rather accept the forments than to receive the rewards on terms that would compromise his honor.

Sunday evening, there was a conference in the tent, which closed the sessions of the meeting.

Monday, Aug. 22d, was occupied in breaking camp and the partings inclent to such gatherings.

Paw Paw, Mich.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light: The meeting which has been in session at this place

during August, has come to a close, and the friends have been busy packing and wending their way to their respective homes. The buzz of merry voices closed with the hearty shake of the hand and the partclosed with the hearty shake of the hand and the parting "good-bye." Many an eye might be seen moistened at parting, which plainly revealed that friendships are too strongly formed to be soon forgotten. These meetings from day to day have indeed proven a grand success, both spiritually and financially, and have afforded a large variety of exercise and instruction to old and young. The spirit of harmony has prevailed, and each individual must certainly feel amply repaid for the time and means expended. The Camp Grounds of the Association are becoming more and more popular each year (this season proving a great improvement over the past). I understand no pains are to be spared to make this place an attractive and permanent one. More shares of stock have been subscribed by various parties, and I am informed that negotiations are being made for twenty acres additional, making in all about forty. These grounds are quite pleasantly located, and are washed by one of the little lakes which is as clear as crystal. Plenty of fish are to be found in their proper season, and ample accommodations will be furnished to all pleasure-seekers another year. There is a natural growth of hemiock, maple and beech timber, and the purest and coolest water imaginable. The grounds appear dry, the air invigorating, and the seenery varied and picturesque. It is doubtful if a more desirable place could be found for the purposes intended. Passenger trains on the Dunkirk, Alleghany Valley and Pitisburgh Railroad stop at Lilly Dale Station, within a few steps of the gateway, so that the place can be conveniently reached, connecting as that road does within a ray steveral places. Lots at eleased for a term of ninety-nine years at three dollars per year. Ground for pitiching tents has been furnished free. There are four little lakes all chalmed together by an outlet from one to the other. One steamer (The Water Lity) piles to and fro and affording by a cleased for a term of ninety-nine years at three dollars per year. Ground for pitiching tents ing "good-bye." Many an eye might be seen moistened at parting, which plainly revealed that friend-

and Mrs. Cora L. V. Richmond, HI.; Dr. A. James and A. C. Adams. heaters; Inez Huntington, writing medium; and Mrs. M. A. Fillerton, clairvoyant and delineator of character. Many others were present ocasionally taking part in conferences. Charles E. Watkins, the celebrated slate writer was present during the last few days, accompanied by D. S. Critchley, of Cleveland, Ohio. Mr. W. was kept very busy while on the grounds, and made many converts to the spiritual faith. Mr. Robert Moore, artist, of Jamestown, N. V. aggisted by his agont G. B. Vonne, of Klan. on the grounds, and made many converts to the spiritual faith. Mr. Robert Moore, artist, of Jamestown, N. Y., assisted by his agent, G. B. Young, of Klantone, N. Y., were kept busy taking ylews of the lakes, speakers' stand, mediums, tents, cottages and general scenery. Mr. Young has some line views now completed, and will mail them to any part of the United States on receipt of twenty-five cents each. Mr. O. P. Kellogg acted as Charman, and much credit is due him for the able manner in which he conducted the meetings, and the cheerful good humor-he caused to exist. At the last conference there was a wave of sympathy manifest that was caught up and carried throughout the audience among the campers and passed from soul to soul. It was not expressed in word or deed, but in a deeper, truer and holter sense—a feeling of the human heart. This was after the ringing of the last bell by our worthy brother and chieffain. O. P. Kellogg. Thus ended one of the most successful spiritual gatherings of the season; and as time rolls on, and other seasons come, may we need again. Until that time arrives may the angels be with us.

Yours most truty, G. B. Young.

Grove-Meeting in Eagleville, O.

o the Editor of the Banner of Light : Belleving in the old adage, "Better late than never," take the first opportunity to write the proceedings of the first grove-meeting held by the Spiritualists of Engleville and vicinity, on Saturday and Sunday, July 23d and 24th. O. P. Kellogg and Miss E. M. Gleason two well-known gifted lecturers of this county, were two well-known gifted lecturers of this county, were the speakers. The meeting was held on the premises of the late clairvoyant, Dr. Charles Woodruff. The spot was a desirable one. Good seats and a platform were built, the latter being adorned with wreaths, motioes, pictures and bouquets. The weather on both days was all that could be desired. After opening the exercises Saturday at 2 o'clock with music from the choir, Miss Gleason gave a discourse on "Truth." After she had finished Moses and Mattle Hull, being present, were called upon. Each made some appropriate remarks. O. P. Kellogg then made remarks, which, with music from the choir, closed the meeling for that day. Sunday morning a large crowd gath-

priate remarks. O. P. Kellogg then made remarks, which, with music from the choir, closed the meeling for that day. Sunday morning a large crowd gathered. At 10 o'clock a conference meeting was held, after which Miss Gleason offered an invocation. Mr. Kellogg then addressed the audience on the subject, "Man and his Origin." At 1 o'clock Miss Gleason spoke on the subject, "Spiritualism as an Educator," after which Mr. Kellogg gave a discourse on, "Does Death End All?" After music from the choir, the meeting adjourned until evening. At 8 o'clock Miss Gleason gave an able discourse—one of the best ever heard by us. She having finished, Mr. Kellogg spoke upon "Spiritualism and its Teachings." The congregation then joined in singing, "Sweet by-and-by," which closed a very pleasant and successful meeting. The church did not hold any meeting, all seemed interested, and listened to the speakers with marked attention. O. P. Kellogg is too favorably known to need any comment. Miss Gleason is a young lecturer, and will in a short time rank with the best trance speakers in the country. Every one present was well pleased with her discourses, as they also were with Mr. Kellogg's. There seems to be a desire to have another meeting this fail. There were two grove-meetings in this county last year, and there have been three this year, only one of them being held in the same place as last year. Thus the truth is marching on in old benighted Ashtabula county.

Respectivity yours, for the cause of Spiritualism, Bertha Higbee.

"Eternal Justice," by Charles Mackay, Dr. Severance proceeded to give one of her solid, deep, thoughful, and practical lectures on "The Evolution of Man from the lower conditions of matter, his Spirit by the same law being Evolved from the Physical." She showed the effects of physical conditions upon the spirit; explained at length the law of evolution here and hereafter, and urged the necessity of active work to better the conditions of society in every department of life. She plead for a better system of treatment of criminals, who are the result of our ignorance of the laws of heredity, and urged that Spiritualists throw aside all narrow, sectarian bigotry, and unite in all humanitarian movements, or some broader, more advanced system of thought and action would supersede Spiritualism. Her lecture was listened to with rapt attention. She closed by reciting "A Woman's Conclusion," by Phebe Cary.

Thebe Cary.
Thus closed a day long to be remembered by those in attendance.

ALBERT BURSON, Manager.

New Publications.

LIFE OF COLESWORTHY GRANT, Founder and Late Honorary Secretary of the Calcutta Society for the Prevention of Cruelty to Animals. By Peary Chand Mitra. Calcutta: I. C. Bose & Co., 249 Bow-Bazar street.

As the founder of one of the most beneficent institutions in India, Mr. Grant needs no other biography than the records of that institution, and no other mon ument than exists in the memory of his good works and the impress those works have left—the improved treatment and condition of dumb animals—throughout that broad domain. But as it was thought expedient to give some account of his life and labors, as an incentive for others to follow his noble example, no better person could have been chosen for the task than Baboo Peary Chand Mittra, whose own life has likewise been devoted to the advancement of the best interests of all. Mr. Grant's attention was first directed to the condition of animals in 1849. For thirteen years he labored nearly alone, at the end of which time, a soclety was formed, with which he was connected, and its most efficient member until the day of his transition, a period of thirty years. His valuable services and untiring devotion to the cause were recognized by all similar societies throughout the world. His benevolent labors were not confined to dumb animals. but he sought to do good to the working classes of the community and to live a life of complete usefulness. By profession Mr. Grant was an artist, and at the time of his decease he held the professorship of drawing in the Presidency College. This work contains two illustrations: a portrait of Mr. Grant, and an engraving of a drinking fountain, of beautiful design, to be erected in commemoration of his life and services in one of the principal squares of Calcutta.

THE SCHOLAR IN A REPUBLIC. Address at the Cen-tenutal Auniversary of the Phi Beta Kappa of Har-vard Collego, June 30th, 1881, by Wendell Phillips. Boston: Lee & Shepard, publishers.

This brilliant and scholarly effort of its eloquent author has attracted much attention and been the cause of considerable discussion throughout the country. It is strongly marked with the peculiar characteristic that distinguishes all of Mr. Phillips's writings—a boldness in the utterance of what he considers to be the truth regardless of the consequence, that made him a co-worker with Theodore Parker and reformers of his class. It is here presented in an excellent form for reading and preservation.

AMERICAN JUVENILE SPEAKER AND SONGSTER, For Schools, Church Exhibitions and Parlor Entertain-ments. By C. A. Tyke. Cincinnati: F. W. Helmick, Publisher.

An excellent collection of bright and enlivening songs, including in connection with them gymnastics for the little folks; selections of neetry never before used in a work of the kind; short paragraphs in prose and verse imparting valuable lessons, for memorizing, and some short and pretty dialogues and pieces for declamation. The compiler evidently does not believe in dull hours or the cultivation of "the blues." The book is full of brightness, and well suited to the requirements of Children's Lyceums.

"To Prévent a Swindle."

To the Editor of the Banner of Light: In your issue of August 6th, third page,

fourth column, is a letter on Fraudulent Claims, signed J. E. Wood; it should be J. E. Wool. He was commandant of the Pacific forces in 1854, and objected to employ the military against the Indians because, he said, "There was proof that the war was got up by a set of white rowdies, unworthy of the name of men." When his despatches were presented to Con-

gress, it was moved to lay them on the table, followed by an amendment to lay them under the table. They contained the clearest proof of his assertion; nevertheless, about half the claim referred to* was paid; and in February, 1868, the other half was demanded. The subscriber caused a copy of a correspondence between himself and Gen. Wool to be laid upon the desk of both Houses of Congress, and thus prevented the payment at that time, for doing which he has been denounced and threatened. A movement for its payment is again on foot. The sum claimed is considerably over (\$3,000,000,) three million dollars. Believing that its payment will aid unworthy parties to do more mischief, the subscriber respectfully asks honest Congressmen of both parties to look at Senate document No. 16, 33d Congress, and the House of Representatives document No. 88, 35th Congress, and thus have the facts to discourage unjust war on the Indians, and prevent a swindle upon the tax-payers. John Ashland, Oregon, Aug. 20th, 1881. JOHN BEESON.

*The Oregon war claim.

Verification of a Spirit-Message. J. P. SIMMONS.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

It affords me much pleasure to convey to you and the great number of the readers of the Banner of Light a verification of a communication published in that paper of the 20th of August, under the name of J. P. Simmons. It should have been Simons—one m only. The communication states that he resided in Philadelphia, and "passed on early in March, 1876;" and "If memory serves me right it was upon the 6th of March that I passed over." "My departure was very sudden; I had been at my store in the morning, attended to my duties and returned at noon to my home for my family meal." "After partaking of which," the communication further states, "I passed into my sitting-room after partaking of that family meal, where in a few moments I was found lifeless."

meal, where in a new moments I was found meless."
These statements are all corroborated by the Records of the Health Office, also by an adjoining neighbor, and by a daughter of the departed. The latter, living in the Orthodox faith, while she admitted the facts of the case, atterly repudiated or ignored the spirit origin of the message. The neighbor accepted the message, and ordered the purchase of the Baner containing it.

JOSEPH WOOD. taining it. Joseph Wood.

No. 1506 North 7th street Philadelphia, }

August 25th, 1881.

A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made yisible by resorting to proper processes. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shift out, and our retirement can never be profaned, there exists the vestiges of all our acts—silhouettes of whatever we have done.—Prof. John William Draper, M. D., Lil. D., in History of Conflict between Religion and Science. Religion and Science.

THE CHURCH MILITANT.—The Rev. Mr. McKechnic rose to open a business meeting with prayer, in the Argyle Free Church, Glasgow. He had got no further than "Our Heavenly Father" when he was knocked down. A fight between two factions of the congregation ensued, and the house was at length cleared by the police.—Ex.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

THE INDIAN WITH THE DEAD CHILD.

- In the silence of the midnight
 I journey with my dead:
 In the darkness of the forest boughs
 A lonely path I tread.
- But my heart is high and fearless, As by mighty wings upborne; The mountain eagle hath not plumes So strong as love and scorn.
- I have raised thee from the grave-sod, By the white man's path defiled; On to th' ancestral wilderness I bear thy dust, my child!
- I have asked the ancient deserts To give my dead a place, Where the stately footsteps of the free Alone should leave a trace.
- And the tossing plues made answer:
 "Go, bring us back thine own";
 And the streams from all the hunters' hills
 Rush'd with an echolog tone.
- Thou shalt rest by sounding waters
 That yet untained may roll:
 The voices of that chainless host
 With joy shall fill thy soul.
- In the silence of the midnight
 I journey with the dead,
 Where the arrows of my father's bow
 Their falcon-flights have sped.
- I have left the spoilers' dwellings
 For evermore behind;
 Unmingled with their household sounds,
 For me shall sweep the wind.
- Alone amidst their hearth-fizes, I watch'd my child's decay, Uncheer'd I saw the spirit-light From his young eyes fade away.
- When his head sank on my bosom,
 When the death sleep o'er him fell,
 Was there one to say, "A friend is near"?
 There was none! pale race, farewell!
- To the forests, to the cedars,
 To the warrior and his bow,
 Back, back! I bore thee laughing thence,
 I bear thee slumbering now!
- I bear thee unto burial
 With the mighty hunters gone;
 I shall hear thee in the forest breeze—
 Thou wilt speak of joy, my son.
- In the silence of the midnight
 I journey with the dead;
 But my heart is strong, and strong my step—
 My father's path I tread.

-[Mrs. Hemans.

Banner Correspondence.

Wisconsin.

WONEWOC .- J. L. Potter writes: "I feel it a duty incumbent upon me to bear my testimony to the truthfulness of the communications published in the Banner of Light. In your issue of the 14th May is a communication signed PHERE CLAWSON, in which she says her mother's name CLAWSON, in which she says her mother's name is 'Epsa Clawson,' and she lived at Saratoga, Minn.; that she was five years old, and died with fever. While lecturing in Minnesota, I was called to deliver an address at the funeral of Phebe Clawson, in Saratoga. Mrs. P. J. Holden, of Chatfield, Minn., was present, and as she has acknowledged the same in the Banner of Aug. 6th, I have every reason to believe the truth of said communication. I am quite sure that Phebe Clawson's spirit was present and dictated said message.

The second is signed Herbert Tower, who says he and Claytie, his brother, were burned to

The second is signed HERBERT TOWER, who says he and Claytie, his brother, were burned to death in Vermont. While lecturing in Illinois, this summer, Mrs. I. Stoddard, of Momence, Kankakee Co., Ill., with whom I was boarding, brought me a Banner, directed my attention to Herbert's communication, and requested me to read it. She then, with tears in her eyes and quivering lips, said, 'That is true, every word of it.' She is a near relative of the boys, and says such communications make her know our loved are around us and love us still, though called dead.

oven are around us and love us still, though called dead.

With the testimony of Mrs. Holden and Mrs. Stoddard regarding the truth of the above communications, I will say to you and Miss Shelhamer, Be firm, be true, and angels will guide and guard you over the rough and rugged road of duty. The clouds are breaking and the light is glimmering through. I know that spirits live beyond the grave, and communicate with the sorrowing ones of earth. So if you can be instrumental in carrying comfort to the sad through the Message Department, go on; set the door wide open that all may know the truth. I am sure Spiritualism never stood better with the people than to-day. Our would-be dictators may grumble, the work will go right along, and skeptics be convinced of the reality of spirit communication." loved are around us and love us still, though called dead.

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MILWAUKEE. — A correspondent writes:

"Mrs. L. M. Spencer, trance speaker, came here a year ago last March and was impelled to commence lecturing for the first time. She had quite a hard time to begin with; very few to liston and the newspaners engaged in deriding that the medium generally manipulated were crucically above to use canes or crutches.

On the 15th of last month (November) I had occasion to go to Boston on business, which I expected to be able to accomplish in a few days, and then return. A most unaccountable and wholly unexpected concatenation of circumstances occurred that caused my detention in the city for more than two weeks. A short time after my arrival Called on Mrs. Fannie A. Dodd, 97 Tremont street, a healing medium (so called), hoping that she might, through manipulation with her hands, relieve in some degree the ailments in my heel and ankle.

Mrs. Dodd operated on both some two hours, and considerably relieved the difficulty in my right ankle, though I could not perceive any material change for the better in my heel. Become a year ago last March and was impelled to commence lecturing for the first time. She had quite a hard time to begin with; very few to listen and the return. A most unaccountabl

thankful with the success that has since attended her labors. She has now a very nice hall to speak in, at the corner of Milwaukee and Mason streets. It is well filled every Sunday evening to hear her lecture, give tests to the audience, and improvise poems. She gives a sociable to sixty or seventy every two weeks. The exercises open with music; then Mrs. S.'s guides speak a short time. Develop comes and gives splittnames to those who have not before received them, with poems emblematic of their spirit-names to those who have not before re-ceived them, with poems emblematic of their lives. Last Friday evening's (Sept. 2d) sociable brought with it a great surprise: The friends of Mrs. Spencer had previously made up a purse of forty dollars, and on that evening presented it to her as a token of respect for her courage and perseverance. She was so taken by sur-prise and overjoyed that she could make no re-ply. Her spirit-father took control of her and spoke in sympathetic terms and thanked them spoke in sympathetic terms and thanked them all on behalf of the medium."

California.

SACRAMENTO.-William Lindsey writes: "Several friends and myself visited Mrs. C. M. Sawyer, the renowned materializing medium, at her residence in San Francisco, and being highly gratified at what we saw and heard, prevailed on her to visit Sacramento. She came with the intention of being with us but three days, yet remained four weeks, and when she left, her departure was regretted by all who had visited her circles. Every evening during her stay, large parlors at the hotel where she held her circles were filled with the most respectable people of the city, all of whom were more than satisfied. She was subjected to the most severe tests that could be applied, and in every case the manifestations were successful. The universal verdict was that Mrs. Sawyer had fully sustained her reputation as the test materializing medium of the Pacific coast. Among other tests applied was a mosquito net placed so as to divide the cabinet and securely fastened to the sides and top, and to the floor of the room, in presence of Mr. and Mrs. Wolsy, Captain Fly, Mr. and Mrs. Slight, Mr. W. Mc. Manus, Mrs. Roddy, and several other respectable citizens of Sacramento. Several forms were recognized. Mrs. Sawyer by her visit to this city has not only sustained her reputation as a first-class medium, but has been the means of doing a great deal of good for the cause of Spir-Sawyer, the renowned materializing medium, first-class medium, but has been the means of doing a great deal of good for the cause of Spirtitualism. She has promised to visit us again this fall, when she will be warmly welcomed by a host of friends by whom she is highly re-spected both as a medium and a lady."

Massachusetts.

LAKE PLEASANT.—Flora B. Cabell writes: "Coming direct from the dust and heat of city life (Washington, D. C.) to this beautiful city of tents on the margin of this beautiful Lake, where every one seemed to have left the cares of life behind, we entered heartly into the enjoyments of this sort of gipsy life. We held frequent and pleasant communion with spirit friends and denizens of the spirit-world. The songs of birds in the beautiful forest where we tented, the chorus of lovely human voices heard on all sides and the music of a fine hand on all sides, and the music of a fine band blended in one grand anthem of praise, until the very air was vocal, earth seemed afar off and heaven very near. There was so much to inter-est, instruct and please, and make life happy

there; time was so pleasantly and profitably spent, that all must have regretted that such happiness must have an end so soon—for this year at least. That the blessings of God and the angels be with one and all in their several homes, and lovingly guard and care for Lake Pleasant, is the wish and prayer of a 'Looker-on in Venice.'"

Pennsylvania.

CHESTER .- T. P. Norton writes: "It may be considered superfluous to endeavor to supplement the trenchant article by S. B. B., in a late Banner of Light, but I feel constrained to

late Banner of Light, but I feel constrained to specially endorse the sentiments contained in the first paragraph. I have long been convinced that Spiritualists among all the denominations are the most lethargic and neglectful with regard to their duties pertaining to the responsibilities of human life, here and hereafter. With good reason it has often been asked, Of what use is a philosophy, unless it leads to wisdom, or a religion, unless it makes a man better and more useful to himself and his fellow creatures?

Many Spiritualists have apparently settled down with the conviction that their work is done, the devil is dead, hell is closed, and now all are to eadmitted to heaven regardless of their spiritual worth; the spirit-world is expected to furnish them with all they require, both spiritual and temporal. They fold their arms, lock up their purses, and foolishly imagine that they may now recline upon a bed of roses for the remainder of their days. Selfishness, and not ignorance alone, is at the root of this folly.

It is evident from the working of Nature's

this folly.

It is evident from the working of Nature's laws that some must be "licked into propriety," and it is high time that some one rolled up his sleeves to attack this mountain of ignorant selfishness which stands in the path of all spiritual progression."

New York.

OSWEGO.—A correspondent writes over the signature of "A Christian Spiritualist": "As Christian Spiritualism (or spiritual Christianchristian spiritualism (or spiritual Christian-ity) is evidently to be the coming term, the next thing will be to define that. I offer the following definition: To be a Christian Spirit-ualist is to believe in Christ according to the new teachings of the spirit; the same spirit that inspired Jesus and his apostles; namely— the Holy Spirit of the ever-loving and eternal God! 'As many as are led by the spirit of God they are become the children of God.'"

Missouri.

LIBERAL .- S. P. Davis writes: "My last letter to the Banner of Light brought a number of responses. We are battling here against odds—fearful odds, too—but we are holding our own, and with a little help will be able to establish a town that the world will look to with admiration. We have a good trance and healing medium stopping with us for a few days—Mrs Jennie Noble, of Kansas."

[From the Rhode Island Country Journal, Aug. 5th.] Healing by Laying On of Hands in the

Nineteenth Century. "He that believeth on me, the works that I do shall be do also; and greater works than these shall be do; because I go unto my Father."—John xiv.: 12.

Some ten months ago I began to feel a marked soreness in the interior of my left heel, which increased until I could not bear my weight on it without perceptibly limping. Some months subsequent to this attack my right ankle and parts immediately above were also affected with parts immediately above were also allected with what appeared to be rheumatic pains, which also grew worse from week to week, so that I could not avoid to some extent limping on both feet, or hobbling as I walked. I became somewhat alarmed at the symptoms, fearing that I might eventually be obliged to forego walking abroad altogether, or have to use canes or crutches.

mence lecturing for the first time. She had quite a hard time to begin with; very few to listen, and the newspapers engaged in deriding her and the philosophy she advocated. But she persevered, and has had great reason to be thankful with the success that has since attended her labors. She has now a very nice hall to speak in, at the corner of Milwaukee and Mason streets. It is well filled every Sunday evening to hear her lecture, give tests to the audience, and improvise poems. She gives a sociable to sixty or seventy every two weeks. The exercises open with music; then Mrs. S.'s guides were brought to the surface through the action of the magnetic nurs that passed through her arms, which I had noticed on several occasions were strangely and evidently painfully convulsed. On my asking her to let me see one of the little particles she said they were mostly imperceptible to the sight, but that she thought I might be able to feel one of them. Accordingly she put one of them on the fleshy part of the inside of my hand, holding it down with her finger's end until I could place mine upon it, when, sure enough, I could sensibly roll to and fro the little hard substance that I could not see.

Finally Mrs. Dodd secured one of the seed Finally Mrs. Dodd secured one of the seed corns large enough to be visible to my sight, which, with two of the smaller ones, she laid carefully in a piece of white paper and folded it up. On my coming home I took this paper from my pocket-book and inspected the three little seed corns with a microscope. They looked like little pieces of white horn. At the last sitting for treatment the medium removed over fifty of these seed corns from my heal hear last sitting for treatment the medium removed over fifty of these seed corns from my heel, her arms convulsively shaking and quivering violently whilst she was drawing them out or removing them. There remains still a very slight soreness in the interior of my heel, but not enough to annoy me in any way. Doubtless should an opportunity occur, one or two more treatments by Mrs. Dodd would relieve it entirely.

But few of the readers of the Journal can have any conception of the amount of cures of all kinds of complaints that are being effected at this time by what are called "healing medi-ums," each one of which has something differums," each one of which has something different from all others in their modes of treatment. I have not the shadow of a doubt that in the aggregate the thousands of healing mediums now in the Northern and Western States cure far more cases of sickness and infirmity than all the physicians of the regular schools combined, while not an instance can be found, I feel sure, where any harm has ever been done by the process now so generally practiced in some form of manipulation or "the laying on of hands."

Of these facts, the doctors of the regular dip-lomatic schools of medicine have evidently be-come fully aware by the lessening of their praccome fully aware by the lessening of their practice, and for some five or six years for that reason they have been besieging almost every State Legislature in the Union to have laws passed making the painless and economical method of healing prescribed by Jesus and practiced by Him and His apostles, a penal offence, punishable by fine and imprisonment. It is a lamentable fact, too, that in many instances they have succeeded, notably in the State of New York, where, after several statutes had been enacted, aimed at healing mediums, an amendment was sprung upon the Legislature, and adopted last winter, to what is properly known as the "doctors' law," making "manipulation," or "the laying on of hands," a crime against humanity, punishable, for the first offence, with a fine of fifty dollars and six months' imprisonment. This law went into effect the first of last October.

Mrs. Dodd's charge for perfecting the cure in

my case (which I doubt if any regular-bred doctor could have performed at all) was about ten dollars. Had the work been done in New York, I could have, had I been so minded, informed against my benefactress, so soon as I could walk without pain or flinching, and had her mulcted in a fine of fifty dollars for curing me, half of which amount, or a profit of fifteen dollars over the fees I had paid her, would have come to me as informer, and she might have been sent to lie in the Tombs or some other prison for six winter months besides. Nay, had she, prompted by conscientious motives (as she probably would be), after being released from prison, again attempted to cure some poor, distressed creature of an infirmity by the laying on of hands, it would have been attended with the danger of being again fined a heavier amount than before, and a longer imprisonment. Is it to be wondered at, then, that, as I hear, the healing mediums of New York are already availing themselves of the advice of their great prototype, that "when they persecute you in one city, flee ye to another," and are leaving the State of New York as well as California?

Nay, I have been reliably informed that before the last stringent amendment had been added to the "Doctors' Law" in New York, informers were placed upon the track of a most worthy and successful healing medium, who was totally blind, in Oswego, by her persecutors, from whose clutches she three times made her escape across the lake to Canada, being warned of an angel, but who was forced at last, in order to escape from her persecutors, to flee her adopted city and State, with a loss of property in consequence of four thousand dollars.

Thomas R. Hazard.

P. S.—Within a week after I wrote the article for the Journal, both my heel and ankie were made entirely well by Mrs. Dodd's treatment, and have so remained ever since, both being now as sound and well as they were in boylood.

T. R. H.

It is impossible to remain long sick or out of health where Hop Bitters are used.

Married:

Aug. 7th, 1881, by Rev. Albert McEwin, of Lansing, Mich., at the bride's house, near Lansing, Mr. A. J. Champion, of Antwerp, O., to Mrs. Lizzie J. McCurdy.

Passed to Spirit-Life:

From Washington, D. C., Aug. 27th, 1881 (his birthday).

From Washington, D. C., Aug. 27th, 1881 (his birthday), Levi Loomis, aged 70 years.

Father Loomis was one of the pioneers of Spiritualism, and his life here was an embodiment of its beautiful precepts—charily and a loving kindness to all. His carnest and untifung advocacy of the cause he loved so well, commanded the respect of those who differed from him in his religious views. Possessed of a nitid and genial disposition, he was beloved by all who knew him. Many of our mediums who may read this notice will testify to having shared the hospitality of his peaceful home. His gentle wife, who so lovingly ministered to him in his last filness, is solated in her bereavement by his testimony, "I go without a doubl, or fear, for I know the angels are with me," To him file firlyer was neither dark nor deep, and we who knew and loved him so well bade him adden with the full assurance that a great reward and a joyous welcome avaited him in the full and of Beniah. The functal services were conducted by Prof. D. Lyman. 1, T. S.

From Morris, Ill., Aug. 30th, 1381, Mrs. K. L. Crandall

aged 64 years.

Mrs. C. was a patient sufferer for seven months. She was a lady of great personal attractions, and had seen much of the world, having traveled extensively in foreign countries. She was a pronounced Spiritualis. She was born near Troy, N. Y., in 1820.

JENNIE T. PORTER.

From Washington, N. H., Aug. 2sth, Dana G. Newman aged 21 years.

He has gone to join his sister Naille, who preceded him to the spirit-life only a few years. A knowledge of Spiritualism is all that sustains those left in this side of the river of life in their great grief. The services were pronounced in the Congregationalist Church by the writer.

GEO, A. FULLER.

From Sherborn, Mass., Sept. 3d, 1881, C. Adeline, wife of J. C. Salisbury, aged 58 years i months and 18 days.

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

Camp-Meeting at Schroon Lake.

The Second Annual Gathering of the Schroon Lake Spir-tualists' and Liberalists' Cami-Meeting Association will be hold at Lake View Polat, Schroon Lake, Essex Co., N. Y., commencing Sept. Shand continuing until Oct. 5th, 1881

N. Y., commoneing Sept. Schand condinuing until Oct. 5th, 1881.

Post-office and telegraph communications on the grounds. Officers of the Association—Dr. W. B. Mills, President, Saratoga, N. Y.; S. B. Bevias, Secretary, Chester, N. Y.; C. F. Taylor, Treasurer, Like View Point, N. Y. Speakers—C. B. Lynn of Joston, G. H. Geerof Michigan, Mrs. Morsoof Joston, Allr Burnham, Jennie Hagan, Fannie Davis Smith, Mrs. N.T. Brigham, and other distinguished lecturers will be pasent.

Mr. Charles Sullivan, officision, the well-known singer, will furnish musle,
Every citori has been at forth to make this the largest meeting ever held in this betion, and Mr. C. F. Taylor has made ample preparation tenteratia all at reasonable rates. His accommodations comerise a large hotel, together with ten large and roomy cottaits, and a supply of tents for those who desire to camp out, ad no charge for ground rent. The grounds are situated on apoint overlooking Schroon Lake, and the scenery is unsurpseed.

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on the Lake at reduced ries.

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board, \$5,00; per day, \$10. For board and accommodations, address C. F. Tayor, P. O. South Schroon, Essex
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Per Order.

The Next Carterly Meeting

Of the Spiritualists of Weern New York will be held in Sons of Temperance Hall, her 44 Main street, Lockport, on Saturday and Sunday, Sep 24th and 25th. C. Fannic Al-lyn and other speakers wi be present. An invitation to attend is extended to all. Mrs. WM. ROE.

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Manslous or Higher Heavens (continued), — Heavenly (Manslous or Homes; Garments, Ornaments, and other Objects; Employments of Spirits, Means of Supplying other Wants.

Wants,
Chap, 6.—Higher Heavens (continued).—Sunday Observance; Titles and Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; The Insage in Spirits-Lille.
Chap, 7.—The Higher Heavens (continued).—Wherelk Spirits Differ; Marriag in the Heavens; Family Relations in the Heavens; Children in the Beavens; Animals in the Spirits-World.
Chap 8.—The Movements of Spirits, The Resumer Spirits.

PHAP, 8. - The Movements of Spirits; The Return of Spirits to Earth; Do Ameient Spirits and Spirits from other Worlds Visit the Earth?

CHAP, 9.—Guardian Spirits; Spirits on Different Planes Communicate; Difficulties Attendant on Spirit-Inter-course. CHAP, 10. — The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits. CHAP, II. Visual Perception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand our Con-versation; Power of Spirits to Pass Through Solid Matter; Spirits in Relation to the Elements

THAP, 12. - Materialization - Form Manifestations; Phantom Ships and Railway Trains; Rappings and Moving of Material Objects; Trance and Visions, CHAP, 13, -Spirits in Relation to Animals; Do Spirits In-terest Themselves in our Business Affairs? There is Room in God's Universe for All.

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BY EPES SARGENT. We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's unmannerly gibe at Spiritualism, Mr. Sargent takes up what the same assailant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and presses nome some pretty sharp proofs of Mr. Tyndali's superficial accomplishments as a metaphysician,

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Sympal and Lo

THE CASH SUBSCRIBER.

A cash subscriber may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the mondlight of his room,
An anger writing in a book of gold.
Exceeding peace made the subscriber hold,
And to the presence in the room he said:
'What writ'st thou?' The vision raised'his head,
And with a book made of all sweet accord.
'And is mine one?' The angel said: "Not so,"
The cash subscriber, speaking then more low,
But cheerily still, jeptied: "I pray you, then,
Write me as one who pays the printer men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of tool had blest:
The cash subscriber's name led all the rest.

Spiritual Phenomena.

An' Experience with Dr. J. V. Mans field.

The Bracklyn (N. Y.) Eagle of a recent date contains a long and interesting account of a visit made upon Dr. J. V. Mansfield. After describing the room in which he receives his visitors, the writer says:

If one goes to his parlors to have a sitting "If one goes to any pariors to mave a string, he asks that the question to be answered be prepared across the room from him, Then it is folded up and laid on his table scaled with mucilage. A sitter may watch him with all the suspiciousness possible to arouse, and will be repaid indifferently. He looks out of the window, waits quietly until the movement begins in his arm and then when it has massed down dow, waits quietly until the movement begins in his airm, and then when it has passed down the shoulder to the fingers he writes. A slight tremor is apparent in his hand as he writes, but his pencil is held firmly and it travels fast. For nearly thirty years he has written for callers, and has given thousands of what purported to be messages from the world of spirits. His way of getting messages is so quiet and altogether devold of ostentation that it is rather pleasant to sit in his office and watch him about his business. He is quiet, and screene, and impresses a to sit in his office and watch him about his busi-ness. He is quiet and screne, and impresses a visitor agreeably. He promises nothing; war-rants nothing, as any one may read from the large printed cards over the drawing-room doors, You zo into his presence, learn his terms, and suit yourself as to whether you will occupy his time. If you stay, you will be chatted with on ordinary topics; be shown the latest addition to the artisistics about you and yow likely hear to the curiosities about you, and very likely hear some entertaining reminiscence of travel.

While his visitor sat watching him the Dog While his yisitor sat watching him the Doctor was writing, and the first message purported to be from a brother of the sitter, expressing thanks for the opportunity to recall himself and relating family matters that could not be known to Dr. Mansfield, or any other person in New York. It was signed by the right name of a brother, and the names mentioned were correctly given. One of them, that of another brother, was a singular one, because of the way in which it was spelled by the family, and strange to say, this name was not only spelled exactly right, but, there was an allusion to another person and a nother circumstance connect-

and the message that it seemed that he died on the casion, and too much absorbed in living cares and troubles to give time or thought to investigations. In the milst of a speculation on a worldly matter, he surprised his more absentminded visitor by passing a paper across the table, saving, 'Here is a message for you.' This message hore a beother's signature, and contained a loving message to his mother, then living.

It is useless to repeat the points of evidence, What is proof.'

The message hat it is an of much emessage that it is more absorbed as the real she was in March; and to me it seemed that her father was not much out of the way, and was as nearly correct in the matter as she was. Sho finally said: "Well, it is near enough."

After she had read the message she demonstrated her utter want of information on the subject of spirit return by soberly asking me way! I wished to disturb the old gentless and elections. The message hat it is an election of the message that it is easily and was been the father was not nuch out of the way, and was as nearly correct in the matter as she was. Sho finally said: "Well, it is near enough."

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arthoga, N. V. Desiring to know what his planning the opportunity to recall their would say of his, L. called on the opportunity to recall their would say of his, L. and the mannes neutioned were correctly given. One of them, that of another her other, and the manes neutioned were correctly given. One of them, that of another her other, and the manes neutioned were correctly given. One of them, that of another her other, and the manes neutioned were correctly given. One of them, that of another her other, and the manes neutioned were correctly given. One of them, that of another her other, and the manes neutioned were correctly given the same of the way in which it was spield by the family, and the same of the same o called by name in the communications, but this sister, though she, too, is gone, was not named. It reported the whereabouts of others, and made mention of certain facts which no person in New York could have written to the recipiin New York count have written to the recipient. Doctor, I do not understand this message, was said by the sitter as the doctor passed over another long strip of, paper upon which he had written something. It reads all right, that is, clearly, but the names are unknown. It is a request that word be sent a person, and both the sender and the person mentioned as the one to regard the message are tall news. the one to receive the message are unknown.

'How's that?' cheerily he answered, 'you do not know either? then there must be some misike. Let me try again.' And after a little there was a message writ ten, but again it was the brother's name that came and other reminders of unforgotten events and friends of Lang Syne. It was useless to deny that the unintelligible message was laid aside gladly, and the brother's account of father, mother, brothers and relatives read with interest. The assurance that 'Our mother is higher in condition than all of her own househigher in condition than all of her own household,' came like sweet music to a homesick heart. 'Her place is beyond mine, but I see her often and she loves us all as of old,' Were the windows of heaven opened and the angels to descend on ladders of light to bring messages of great joy, they could give no assurance that would be worth as much as this! Perhaps there was nothing in any of the many communications received—and there were several from persons in no way identified with home ties, and which to many would be more satisfactory as tests—that would convince a skentic.

factory as tests—that would convince a skeptic. , however, does not require that one shall be believer to enjoy a letter that awakens a believer to enjoy a letter that awakens thoughts of those gone before, and be it a brain delusion or a well-executed trick, it was hearti-

ly enjoyed. ly enjoyed.

Perhaps Dr. Mansfield is not in communication with the spirits; perhaps there is no such thing as intercourse between this world and the next, and may be it is all a brain delusion. Be it so; it was worth a great deal to a tired mortal whose feet are often sore as they press the stony highway to feel that it was possible to be into any whom and line again for a how. to go into any place and live again for an hour with such memories as were stirred in that stranger's presence. To drop away for a little while from the busy work life and the people about us, and be reminded of events that transpired long ago, of some beautiful memories connected with the past—this is enough; and the source of all this comfort is not considered. It is accepted for the pleasure it gives and is devontly received. Dr. Mansfield did not know devontly received. Dr. Mansfield did not know that the rejected message was carefully pocketed, or that it was sent on long journeys to see if it had any truth in it. The circumstance may have died out of his mind, but it was not forgotten by its possessor. Weeks after, its verification delighted the stranger who received it, and though the words it contained fell on the commend out the words it contained fell on stony ground, and the person who received it did not believe the dead frierd yet lived and could and did send a reminder back, yet the evidence that a living and a dead person were correctly associated in a letter which came to

If no other ghost ever writes a line; no other

third party in this uncommon way was grati

through the awful silences of eternity. And it will always be a pleasure to know that if the dead are dead, and the grave is pitiless, that memory triumphs over all things earthly, and though all else is error, that love is as immortal as is the soul. And if it is all powerful on earth, why should it not impel the souls out of the body to respond unmistakably at times and under right conditions and surroundings?

Sennce with Mr. Fitton.

To the Editor of the Banner of Light:

On a recent Thursday evening, I was present at a séance for materialization, Mr. Joshua Fitton being the medium. After everything had been satisfactorily examined. Mr. Fitton entered the cabinet, when "Rosa," controlling the medium, asked that the light be extinguished. This being done, there appeared in the centre of the circle a spirit-light, and in a few minutes the form of "Dr. Scott" became visible. He walked about, conversed with the sitters, then drew aside the curtain of the cabinet, so that Mr. Fitton was seen, and a spiritform in process of materialization on his knee. 'Dr. Scott" then slowly de-materialized in full view of all present.

A light was then asked for, and one being furnished, the stately form of "Betsey Tetlow," a sister of an English friend of Mr. Fitton, came and walked about the room. She wore a head of dark hair, very thick and long; and being given a pair of seissors cut off a small portion and gave it to one of the sitters, and soon after dematerialized.

A delicate perfume then filled the room, which we were told was brought by " Madame Vine." Then came "Summer Blossom," an Indian maiden. She was very active and danced with one of the company. The light being diminished, it was said that "Madame Vine" was attempting to materialize. After waiting a short time it was found she could not succeed, and the scance closed, all being highly gratified with what they had seen and heard.

J. C. Rhodes. Boston, Mass.

Saratoga Springs and Lake Pleasant. To the Editor of the Banner of Light:

In your issue for August 13th you printed a communication from STEPHEN THATCHER, of Saratoga, N. Y. Desiring to know what his daughter would say of it, I called on her during a recent visit to that place with a paper con-

him in a marked degree. A skeptic in the mat-ter of spirit-communion, on reading this mes-sage, stated unqualifiedly to my knowledge that sage, stated unqualifically to my knowledge that he knew Mr. Thatcher well, and that it was to him the most satisfactory evidence he had yet received. The message is evidently destined to do much good in Saratoga.

Saratoga Springs were never better patronized than during this year. The Spiritualists have but little time to attend to promulgating their doctrine in the busy season; but there is a growing demand for mediums during the fall and winter months. The place is given over to visiting ministers, of sectarian views, during the summer.

Lake Pleasant Camp-Meeting can well be called such, and grows in many ways from year

As there are now two well-established campmeetings in this State, Spiritualists can during the season of their continuance go from the sea-side to the mountains, and vice versa, as their physical system requires the adapted recuperat-ing elements in these different localities; and Onset and Lake Pleasant will no doubt work in the tand lake Pleasin will no todo. Work in harmony, showing to the skeptical public grand results in their gatherings in coming time. I found, during my recent visit to Lake Pleas-ant, that mediums for all phases of manifesta-

tions were present in great numbers. Many fine tests and manifestations were given. I will not go into details, as your reporter has already made your readers familiar with what trans-pired, but will say that the majority of the mediums gave general satisfaction to their patrons. Toften think of Mrs. II. W. Cushman's musical scances as being particularly satisfactory to skeptics, as they are bold in daylight. Why her manifestations are not sought for more generally by investigators, is a question with me not

manifestations are not sought for more generally by investigators, is a question with me not readily solved.

I saw the "Allen Boy," concerning whom D. D. Home spoke in such a denunciatory way, and inquired of him about the scance he held with Mr. Home. Mr. Allen informed me that he had held but one scance with him [Home], and they sat side by side with one another, and not a manifestation occurred while they were together. The question might be asked without impropriety, was the fault with Mr. Allen or Mr. Home—they both being mediums for physical manifestations? Mr. Allen did not accuse Mr. Home of being a "humbug" because nothing occurred at this scance; and it seems to me that it was unwise for Mr. Home to accuse Mr. Allen, on such limited acquaintance, of being one. I have no hexitation in saying that Mr. Home is mistaken in his remarks, also that the "Allen Boy" is a genuine medium.

Allen Boy" is a genuine medium.
Boston, Aug. 39th, 1881. A. S. HAYWARD.

A CLOSE CONDENSATION.-Prof. Huxley does not disguise his sentiments. He says:

"It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago: that Eye was molded from one of his ribs; and that the progeny of these two, having been reduced to eight persons, were landed on the summit of Mount Ararat, after a universal deluge; all the nations of the earth have proceeded from these last, have migrated to their present localities, and have become Negroes, Australians, Mongolians, etc., within that time. Five sixths of the public are taught the Adamic doctrine as if it was an established name is ever sent through Dr. Mansield or any other person selected for the purpose, the possession of present facts is worth all the disappointments of every kind that have heretofore attended the numberless attempts to peer structed person who does." Written for the Banner of Light. COMPENSATION.

BY MRS. C. L. SHACKLOCK. Fair shall thy mansion be In life immortal, and thyself more fair;

For all the graces that adorn thee here Shall cluster round thee there.

The sunshine thou hast shed On many a pathway, filling hearts with light Where shadows gathered, and thy kindly deeds Shall be thy jewels bright.

The tender sympathy In joy or sadness, making life so bright It seems but one remove from heaven, shall be

Thy robe of spotless white. All that thy heart desires In art or nature, now denied to thee, In that fair mansion, in that blissful home,

Thy heritage shall be. There fadeless flowers shall bloom, Pansles for thought"; the filly and the rose; Thy gentle thoughts, glist ning with pearls of dew, Thy tears for others' woes.

The seed which thou hast sown, The work which thou so patiently hast wrought, Shall bring abundant barvest; and shall be With endless blessings fraught. La Porte, Ind.

Report of Michigan Camp-Meeting.

Fo the Editor of the Banner of Light; The second Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists was held near Battle Creek, on the bank of Goguac Lake, one of those beautifu' sheets of clear crystal water for which the State is noted, and on whose bosom two small steamers are plying, besides an almost indefinite. number of sall and low boats of various shapes and sizes, with seeming variety enough to gratify the aquatle desires of the most versatile in attendance. The eautiful rolling grounds lying adjacent to the Lake gave evidence that the hand of Nature bad been true in contributing its proportion to the attractions requi-site for the occasion. The rostrum and seating were well arranged, and a large tent, owned by the Association, was pitched in close proximity, to be used as oceasion might require. A dancing pavillon was another attraction to those who "trip the light fantastle toe."

attraction to those who "trip the agin faithful toe."
The primitive condition of the grounds procluded the admission of carriages, which proved a defriment to the local attendance, while the attendance from the state at large was cool.

Ang. 12th, 1881.—On arriving at the grounds, many familiar faces from yarious portions of the State are encountered on this the opening day of the camp, which angurs well for the future of the meeting, for they are been with their tank and all the correlations and for the camp. here with their tent and all the paraphernalia of camp

the dying was also good evidence. Singing by the Lapeer friends.

Widnesdan, Ang. 17th.—Mediums' meeting in the tent at to a. M. At 2 P. M. J. H. Burnham spoke from the rostrum on "Sell; or the Personal Entity of the Ego." Nothing is destroyed in nature. Matter remains indestructible, so must personal entity and the disintegrated elements of old forms go to make up new ones. Dr. G. H. Geer gave the second address on "The Coming Ministry," contrasting the work of the past with the future. The lessons of to day are for us to profit by; those of the past were given to another generation. Singing by the Lapeer friends.

Thursday, Ang. 18th.—Mediums' meeting in the tent at to a, M. A slight rain necessitated the seating of the dancing pavillon for the session at 2 P. M. The opening song was by the Lapeer friends. The first lecture was by Mrs. M. C. Gile, on "The Philosophy and Evidence of Spiritualism and the Beauty of Spirit-Communion." The Ignorance of the people is a greater barrier to progress than the frauds of mediums; for they are sensitive and partake of the atmosphere around them; therefore we should not approach them deceptively unless we are willing to accept the same in return. Song by Mrs. Gale. A. B. French read a poon entitled "The First Settler's Story." by Will Carlpton, after which he spoke on "Toleration, Fraternization and Charlty," asking, What is truth? It is that point to which there can be no addition or subtraction; if is eternal, and will be its own champion in time. Scientists and religionists all have some truth in them, which will be preserved while their faischoods will decay. Spiritualists claim to have the truth, but they are often intolerant and mistaken; and that man is not liberal who measures the universe by his own rance of vision. He compared truth to the heautiful firmament of heaven, which is not discernible when obscured by clouds. Closing song by the Lapeer friends.

Hefore adjournment Hon. S. B. McCracken, of Defroit, offered the file of the President of the United States,

calamity.

Resolved. That we honor the just and patriotic position
so firmly taken and consistently held by Governor Roberts,
of Texas, in declining to be a party in officially recommending a religious observance under the name of thanksgiving,
for the reason assigned by alm, namely: "Because I do
not deem it consistent with my position as governor to issue
a proclamation directing religious services where Church d State are and ought to be kept separate in their func

and state are and ought to be kept's separate in their functions,"

Riselved, That in response to the request by the commission acting under the authority of a law of this state in preparing a revision of the general tax law, asking for a popular expression on the subject of the taxation of church property, this meeting, representing the Michigan State Association of Spiritualists and Liberalists, hereby repeats the hitherto freigenity expressed demand of said Association that all private property should be required to bear its just proportion of the cast of maintaining the government which gives it protection.

which gives it protection,

Friday, Aug. 19th.—Mediums' meeting in the tent at 10 A. M., with more than usual interest. At 2 P. M. M. Babeock, of St. Johns, Mich., spoke from the rostrum, criticising religion, so called, and the idea of a God generally. We want truth, and not victory. No man should be forced to pay for blank cartridges. Crime is, hereditary, and the same effort should be made to improve the human race as the animal kingdom. J. H. Burnham then spoke on "Our Slow Growth in Comparison with our Hopes," We have been prohibited from thinking so long that we are like the caple that has been caged for years, until it doubts its ability to fly from the mountain crest. Men and women never get to be thinkers without discipling and offert. He contended for charity during the transition incident to the evolution of human thought. The singling for the session was by Mrs. M. Babcock.

iransition incident to the evolution of human thought. The singing for the session was by Mrs. M. Babcock, of St. Johns, Mich.

Saturday, Aug. 20th.—Mediums' meeting in the tent in at 10 a. M., with still increasing interest. Afternoon session, at 2 p. M., was opened by a song by Mrs. Babcock, followed by a lecture by M. Babcock on "Supersition," saying that he borrowed his ideas from ingersoil, and ingersoil porrowed from the next man, grant while we all owe what we are to the exchange of ideas. Many things in the Bible he did not believe. Why should God give the Bible to you and me, while

militions have died who never saw it? Mrs. Babcock then read a poem entitled." Eternal Justice," by Gerald Massey. Song by S. Bigelow. Second lecture by Rev. C. A. Andrus, of Flushing, Mich., who took for his subject, "What Should be Eternal Justice?" Everything that is true to the condition that produced it is justice. A man created half animal must live out those conditions. Resolution is but the working out of the law of justice, if it only brings better conditions.

Sunday, Ang. 21st.—Conference at 9:30 A. M., from rostrum. At 10 o'clock, song by S. Bigelow, when S. B. McCracken of Detroit, spoke on "The Organization of Spiritualists and Liberalists—what value do we place on it?" He advocated taxation of church property, and spoke against employing chaplains in Congress, Lycislatures and armiles. The second lecture of the morning was by W. F. Jamleson, of Minnesota, his subject being "Universal Mental Liberty." He regarded liberty as the best creed a man could have, if he must have one. The man who fears criticism is in doubt about his own position. If Spiritualism be true, he could not argue it out of existence. He differed with Moses Huil, but Moses should have an opportunity to defend himself, and people who were unwilling to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock. Song by S. Bigelow.

to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock. Song by S. Bigelow. Address by G. A. Andrus, in favor of Spiritualism—coveting houses criticism. Science has failed to account for certain phenomena—never dispelling them, but always trying to explain them. If some one has not witnessed them, it should not invalidate the testimony of those who have. An original poem was then read by Mrs. L. E. Drake, late of California, entitled "Old Flag! Art Thou an Emblem of the Free?" J. H. Burnham then gave the concluding address from the rostrum on "Selfishness," which he regarded as the prime factor in all systems of religion. Every appeal to man's nature is selfish, and he is urged to do right that he may escape certain forments and gain certain rewards; but never because it is right and just. He would rather accept the torments than to receive the rewards on terms that would compromise his honor.

Sunday evening, there was a conference in the tent, which closed the sessions of the meeting.

Monday, Aug. 22d, was occupied in breaking camp and the partings incident to such gatherings.

Paw Paw, Mich.

E. L. Warner, Secretary.

Cassadaga Lake, N. Y. To the Editor of the Banner of Light:

The meeting which has been in session at this place

during August, has come to a close, and the friends have been busy packing and wenting their way to their respective homes. The buzz of merry voices closed with the hearty shake of the hand and the parting "good-bye," Many an eye might be seen moist-ened at parting, which plainly revealed that friending "good-bye," Many an eye might be seen moistened at parting, which plainty revealed that friendships are too strongly formed to be soon forgotten. These meetings from day to day have indeed proven a grand success, both spiritually and financially, and have afforded a large variety of exercise and instruction to old and young. The spirit of harmony has prevailed, and each individual must certainly feel amply repaid for the time and means expended. The Camp Grounds of the Association are becoming more and more popular each year (this season proving a great-improvement over the past). I understand no pains are to be spared to make this place an attractive and permanent one. More shares of stock have been subscrib d by various parties, and I am informed that negotiations are being made for twenty acres additional, making in all about forty. These grounds are quite pleasantly located, and are washed by one of the little lakes which is as clear as crystal. Plenty of fish are to be found in their proper season, and ample accommodations will be furnished to all pleasure-seckers another year. There is a natural growth of hemicek, maple and beech timber, and the purest and coolest water imaginable. The grounds appear dry, the air invigorating, and the seenery varied and pleturesque. It is doubtful if a more destrable place could be found for the purposes intended. Passenger trains on the bunkirk. Alleghany Va' stop at Lilly Dale Stati gateway, so that the plac connecting as that road clual railways in these cents is charged each d: can be obtained at one (Lots are leased for a ter doilars per year. Grow furnished free. There it

together by an outlet steamer (The Water Li good accommodations fo in a sail upon them. Mipleted this season, and will be creeted during il During this meeting it than fulfilled. The cocach week were a great due Mr. Thomas Lees as The music, furnished be ly, of Painesville, O., a was a leading feature of the pleasure of listenis speakers and mediums if cel that Spiritualism an advocated by all, and it ship satisfactorily despeakers and mediums Ohio; Warren Chase, it Mrs. R. Shepard-Lillie, Pearsail. Mich.; Mrs. George W. Taylor. Neamd Mrs. Cora L. V. Riel A. C. Adams, healers; I dium; and Mrs. Mr. A. Filmeator of character, easionally taking part Walkins, the celebrateding the last few days, as of Cleveland, Ohio. Mr. on the grounds, and mad und failt. Mr. Robert! together by an outlet steamer (The Water Li

on the grounds, and mad uniform the grounds, and mad unifath. Mr. Robert!
N.Y., assisted by his;
fone, N.Y., were kept to speakers' stand, mediu eral scenery. Mr. You completed, and will ma.
United States on receipt of twenty-two cents each. Ar. O. P. Kellogg acted as Chairman, and much credit is due him for the pain maner in which he conducted the meetings, and the chearful good humor he caused to exist. At the last conference there was a wave of sympathy manifest that was caught up and carried throughout the audience among the campers and passed from soul to soul. It was not expressed in word or deed, but in a deeper, truer and holler sense—a feeling of the human heart. This was after the ringing of the last bell by our worthy brother and chiefiah, O. P. Kellogg. Thus ended one of the most successful spiritual gatherings of the season; and as time rolls on, and other seasons come, may we meet again. Hall that time arrives may the anose he with the rolls on, and other seasons come, may we meet again Until that time arrives may the angels be with us. Yours most truly, G. B. YOUNG. Klantonc, N. Y.

Grove-Meeting in Engleville, O.

To the Editorof the Banner of Light: Relieving in the old adage, "Better late than never," I take the first opportunity to write the proceedings

of the first grove-meeting held by the Spiritualists of Engleville and vicinity, on Saturday and Sunday, July 23d and 24th. O. P. Kellogg and Miss E. M. Gleason, two well-known gifted lecturers of this county, were the speakers. The meeting was held on the premises of the late chairvoyant, Dr. Charles Woodruff. The spot was a desirable one. Good seats and a platform were built, the latter being adorned with wreaths, motioes, pictures and bouquets. The weather on both days was all that could be desired. After opening the exercises Saturday at 2 o'clock with music from the choir, Miss Gleason gave a discourse on "Truth." After she had finished Moses and Mattle Hull, being present, were called upon. Each made some appropriate remarks. O. P. Kellogg then made remarks, which, with music from the choir, closed the meeting for that day. Sunday morning a large crowd gathered. At 10 o'clock a conference meeting was held, after which Miss Gleason offered an invocation. Mr. Kellogg then addressed the audience on the subject, "Man and his Origin." At 1 o'clock Miss Gleason spoke on the subject, "Spiritualism as an Educator," after which Mr. Kellogg gave a discourse on, "Does Death End All?" After music from the choir, the meeting adjourned until evening. At 8 o'clock Miss Gleason gave an able discourse—one of the best even heard by us. She having finished, Mr. Kellogg spoke upon "Spiritualism and its Teachings." The congregation then joined in singing, "Sweet by-and-by," which closed a very pleasant and successful meeting. The church did not hold any meeting on Sunday, the members attending our meeting. All seemed interested, and listened to the speakers with marked attention. O. P. Kellogg is too favorably known to need any comment. Miss Gleason is a young lecturer, and with it a short time rank with the best trance speakers in the country. Every one present was well pleased with her discourses, as they also were with Mr. Kellogg's. There seems to be a desire to have another meeting this fall. There were two grove-meetings in this county last year, and there have been three this year, only one of them being held in the same place 23d and 24th. O. P. Kellogg and Miss E. M. Gleason two well-known gifted lecturers of this county, were

Eagleville, O., Aug. 23d, 1881.

Annual Meeting at Schooleraft, Mich.

To the Editor of the Banner of Light: The Seventh Annual Meeting of the Spiritualists and

Liberalists was held at Schoolcraft, Mich., Aug. 28th. The day was excessively hot and dusty, yet notwith-The day was excessively hot and dusty, yet notwithstanding, a large concourse of people assembled. At
10:30 A. M., the services commenced by the reading of
a poem by Dr. Jullet H. Severance, of Milwaukee,
Wis.; after which. (Mr. Angel not being present as expected.) J. W. Kenyon was invited to occupy the hour,
which he did acceptably to all. His theme was the
good that Spiritualism has done in the world by explaining past mysteries and pointing to a future state
of eternal progress.

In the afternoon, after reading that grand old poem,

"Eternal Justice," by Charles Mackay, Dr. Severance proceeded to give one of her solid, deep, thoughtful, and practical lectures on "The Evolution of Man from the lower conditions of matter. his Spirit by the same law being Evolved from the Physical." She showed the effects of physical conditions upon the spirit; explained at length the law of evolution here and hereafter, and urged the necessity of active work to better the conditions of society in every department of life. She plead for a better system of treatment of criminals, who are the result of our ignorance of the laws of heredity, and urged that Spiritualists throw aside all narrow, sectarian bigoiry, and unite in all humanitarian movements, or some broader, more advanced system of thought and action would supersede Spiritualism. Her lecture was listened to with rapt attention. She closed by reciting "A Woman's Conclusion," by Phebe Cary.

Thus closed a day long to be remembered by those in attendance.

Albert Burson, Manager.

New Publications.

LIFE OF COLESWORTHY GRANT, Founder and Late Honorary Secretary of the Calcinita Society for the Provention of Cruelly to Animals. By Peary Chand Mittra. Calcutta: I. C. Bose & Co., 249 Bow-Bazar

As the founder of one of the most beneficent institutions in India, Mr. Grant needs no other biography than the records of that institution, and no other monument than exists in the memory of his good works and the impress those works have left—the improved treatment and condition of dumb animals—throughout that broad domain. But as it was thought expedient to give some account of his life and labors, as an incentive for others to follow his noble example, no better person could have been chosen for the task than Baboo Peary Chand Mittra, whose own life has like-wise been devoted to the advancement of the best interests of all. Mr. Grant's attention was first directed to the condition of animals in 1849. For thirteen years he labored nearly alone, at the end of which time;a soclety was formed, with which he was connected, and its most efficient member until the day of his transition, a period of thirty years. His valuable services and untiring devotion to the cause were recognized by all similar societies throughout the world. His benevolent labors were not confined to dumb animals. but he sought to do good to the working classes of the community and to live a life of complete usefulness. By profession Mr. Grant was an artist, and at the time of his decease he held the professorship of drawing in the Presidency College. This work contains two illustrations: a portrait of Mr. Grant, and an engraving of a drinking fountain, of beautiful design, to be erected in commemoration of his life and services in one of the principal squares of Calcutta.

THE SCHOLAR IN A REPUBLIC. Address at the Centennial Anniversary of the Phi Beta Kappa of Harvard College, June 30th, 1881, by Wendell Phillips. Boston: Lee & Shepard, publishers.

This brilliant and scholarly effort of its eloquent author has attracted much attention and been the cause of considerable discussion throughout the country. It is strongly marked with the peculiar characteristic that distinguishes all of Mr. Phillips's writings—a boldness in the utterance of what he considers to be the truth regardless of the consequence, that made him a co-worker with Theodore Parker and reformers of his class. It is here presented in an excellent form for reading and preservation.

AMERICAN JUVENILE SPEAKER AND SONGSTER. For Schools, Church Exhibitions and Parlor Entertain.

ALPHA SYSTE

movement for its payment is again on foot. The sum claimed is considerably over (\$3,000,000,) three million dollars. Believing that its payment will aid unworthy parties to do more mischief, the subscriber respectfully asks honest Congressmen of both parties to look at Senate document No. 16, 33d Congress, and the House of Representatives document No. 88, 35th Congress, and thus have the facts to discourage un-just war on the Indians, and prevent a swindle upon the tax-payers. Jon Ashland, Oregon, Aug. 20th, 1881. JOHN BEESON. *The Oregon war claim.

Verification of a Spirit-Message.

J. P. SIMMONS. To the Editor of the Banner of Light:

It affords me much pleasure to convey to you and the great number of the readers of the Banner of Light a verification of a communication published in that paper of the 20th of August, under the name of J. P. SIMMONS. It should have been Simons—one monly. The communication states that he resided in Philadelphia, and "passed on early in March, 1876," and "If memory serves me right it was more communication states that he resided in Philadelphia, and "passed on early in March, 1876;" and "If memory serves me right it was upon the 6th of March that I passed over." "My departure was very sudden; I had been at my store in the morning, attended to my duties and returned at moon to my home for my family meal." "After partaking of which," the communication further states, "I passed into my sitting-room after partaking of that family meal, where in a few moments I was found lifeless."

less."
These statements are all corroborated by the These statements are all corroborated by the Records of the Health Office, also by an adjoining neighbor, and by a daughter of the departed. The latter, living in the Orthodox faith, while she admitted the facts of the case, atterly while she admitted the facts of the case, utterly repudiated or ignored the spirit origin of the message. The neighbor accepted the message, and ordered the purchase of the Banner containing it.

No. 1506 North 7th street Philadelphia, Auaust 25th. 1881.

August 25th, 1881.

EA A shadow never falls upon a wall without eaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. . . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut-out, and our retirement can never be profaned, there exists the vestiges of all our acts—silhouettes of whatever we have done.—Prof. John William Draper, M. D., LL. D., in History of Conflict between Religion and Science.

THE CHURCH MILITANT.—The Rev. Mr. McKechnle rose to open a business meeting with prayer, in the Argyle Free Church, Glasgow. He had got no further than "Our Heavenly Father" when he was knocked down. A fight between two factions of the congregation ensued, and the house was at length cleared by the police.—Ex.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

THE INDIAN WITH THE DEAD CHILD.

- In the silence of the midnight I journey with my dead: In the darkness of the forest boughs A lonely path I tread. But my heart is high and fearless,
- As by mighty wings upborne; The mountain eagle bath not plumes So strong as love and scorn. I have raised thee from the grave-sod, By the white man's path defiled; On to th' ancestral wilderness I bear thy dust, my child!
- I have asked the ancient deserts To give my dead a place.
 Where the stately footsteps of the free Alone should leave a trace.
- And the tossing pines made answer:
 "Go, bring us back thine own";
 And the streams from all the hunters' hills
 Rush'd with an echoing tone.
- Thou shalt rest by sounding waters
 That yet untained may roll:
 The voices of that chainless host
 With joy shall fill thy soul.
- With Joy shall fill thy soul.

 In the silence of the midnight
 I journey with the dead,
 Where the arrows of my father's bow
 Their theoretical state of the spoilers' dwellings
 For evernione behind;
 Unmingled with their household sounds,
 For me shall sweep the wind.
- Alone amidst their hearth-fizes, I watch'd my child's decay, Uncheer'd I saw the spirit-light From his young eyes fade away.
- When his head sank on my bosom, When the death sleep o'er him fell, Was there one to say, "A friend is near "? There was none! pale race, farewell!
- To the forests, to the cedars, To the warrior and his bow, Back, back! I bore thee laughing thence, I bear thee slumbering now!
- I bear thee unto burial With the mighty hunters gone; I shall hear thee in the forest breeze— Thou wilt speak of joy, my son.
- In the silence of the midnight
 I journey with the dead;
 But my heart is strong, and strong my step—
 My father's path I tread.

-[Mrs. Hemans.

Kanner Correspondence.

Wisconsin.

WONEWOC .- J. L. Potter writes: "I feel it a duty incumbent upon me to bear my testimopublished in the Banner of Light. In your issue of the 14th May is a communication signed PHEBE CLAWSON, in which she says her mother's name is 'Epsa Clawson,' and she lived at Saratoga, Minn.; that she was five years old, and died with fever. While lecturing in Minnesota, I was called to deliver an address at the funeral of Phebe Clawson, in Saratoga. Mrs. P. J. Holden, of Chatfield, Minn., was present, and as she has acknowledged the same in the Banner of Aug. 6th, I have every reason to believe the truth of said communication. I am quite sure that Phebe Clawson's spirit was present and dictated with of said measure. I have every reason to believe the truth of said communication. I am quite sure that Phebe Clawson's spirit was present and dictated with of said measure. I have every reason to believe the truth of said communication. I am quite sure that Phebe Clawson's spirit was present and dictated with admiration. We have a good trance and healing medium stopping with us for a few days—Mrs Jennie Noble, of Kansas."

[From the Rhode Island Country Journal, Aug. 5th.]

Healing by Laying On of Hands in the Nineteenth Century.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John Ny, 12.

SACRAMENTO.-William Lindsey writes: "Several friends and myself visited Mrs. C. M.

Sawyer, the renowned materializing medium,

this fall, when she will be warmly welcomed by a host of friends by whom she is highly respected both as a medium and a lady."

Massachusetts.

there; time was so pleasantly and profitably spent, that all must have regretted that such happiness must have an end so soon—for this year at least. That the blessings of God and the angels be with one and all in their several homes, and lovingly guard and care for Lake Pleasant, is the wish and prayer of a 'Looker-on in Venice.'" in Venice.'

Pennsylvania.

CHESTER.-T. P. Norton writes: "It may be considered superfluous to endeavor to supplement the trenchant article by S. B. B., in a late Banner of Light, but I feel constrained to

late Banner of Light, but I feel constrained to specially endorse the sentiments contained in the first paragraph. I have long been convinced that Spiritualists among all the denominations are the most lethargic and neglectful with regard to their duties pertaining to the responsibilities of human life, here and hereafter. With good reason it has often been asked, Of what use is a philosophy, unless it leads to wisdom, or a religion, unless it makes a man better and more useful to himself and his fellow-creatures?

Many Spiritualists have apparently settled down with the conviction that their work is done, the devil is dead, hell is closed, and now all are to 10 admitted to heaven regardless of their spiritual worth; the spirit-world is expected to furnish them with all they require, both spiritual and temporal. They fold their arms, lock up their purses, and foolishly-imagine that they may now recline upon a bed of roses for the remainder of their days. Selfishness, and not ignorance alone, is at the root of this folly.

It is evident from the working of Nature's

hess, and not ignorance alone, is at the root of this folly.

It is evident from the working of Nature's laws that some must be "licked into propriety," and it is high time that some one rolled up his sleeves to attack this mountain of ignorant selfishness which stands in the path of all spiritual progression."

New York.

OSWEGO .- A correspondent writes over the signature of "A Christian Spiritualist": "As Christian Spiritualism (or spiritual Christian-Christian Spiritualism (or spiritual Christianity) is evidently to be the coming term, the next thing will be to define that. I offer the following definition: To be a Christian Spiritualist is to believe in Christ according to the new teachings of the spirit; the same spirit that inspired Jesus and his apostles; namely—the Holy Spirit of the ever-loving and eternal God! 'As many as are led by the spirit of God they are become the children of God.'"

Missouri.

LIBERAL.-S. P. Davis writes: "My last letter to the Banner of Light brought a number ny to the truthfulness of the communications of responses. We are battling here against published in the Banner of Light. In your issue of odds—fearful odds, too—but we are holding our own, and with a little help will be able to establish a town that the world will look to with admiration. We have a good trance and healing medium stopping with us for a few days—Mrs Jennie Noble, of Kansas."

is ago I began to feel a marked interior of my left heel, which could not bear my weight on ptibly limping. Some months is attack my right ankle and y above were also affected with y above were also affected with o be rheumatic pains, which from week to week, so that I some extent limping on both as I walked. I became somethe symptoms, fearing that I be obliged to forego walking r, or have to use canes or

last month (November) I had Boston on business, which I le to accomplish in a few days, A most unaccountable and ad concatenation of circum-that caused my detention in than two weeks. A short time that caused my detention in than two weeks. A short time called on Mrs. Fannic A. Dodd, t, a healing medium (so called), might, through manipulation elieve in some degree the ail-

elieve in some degree the ail-and ankle. ated on both some two hours, relieved the difficulty in my gh I could not perceive any or the better in my heel. Be-detained in the city I availed portunity and called on Mrs. r eight times. After three or helameness in my right ankle ely cured, whilst my heel was ow come to speak of the most he treatment. I had observed generally manipulated my perspired, and that then she

i generally manipulated my perspired, and that then she ng with her forefinger and was taking away some micasting them aside. Hither-casting them aside. Hit of Mrs. Spencer had previously made up a purse of forty dollars, and on that evening presented it to her as a token of respect for her courage and perseverance. She was so taken by surprise and overjoyed that she could make no reply. Her spirit-father took control of her and spoke in sympathetic terms and thanked them all on behalf of the medium."

California.

California.

California.

SACRAMENTO William Lindson writes:

which, with two of the smaller ones, she had carefully in a piece of white paper and folded it up. On my coming home I took this paper from my pocket-book and inspected the three little seed corns with a microscope. They looked like little pieces of white horn. At the Sawyer, the renowned materializing medium, at her residence in San Francisco, and being highly gratified at what we saw and heard, prevailed on her to visit Sacramento. She came with the intention of being with us but three days, yet remained four weeks, and when she left, her departure was regretted by all who had visited her circles. Every evening during her stay, large parlors at the hotel where she held her circles were filled with the most respectable people of the city, all of whom were more than satisfied. She was subjected to the most severe tests that could be applied, and in fivery case the manifestations were successful. over fifty of these seed corns from my heef, her arms convulsively shaking and quivering violently whilst she was drawing them out or removing them. There remains still a very slight soreness in the interior of my heel, but not enough to annoy me in any way. Doubtless should an opportunity occur, one or two more treatments by Mrs. Dodd would relieve it entirely most severe tests that could be applied, and in every case the manifestations were successful. The universal verdict was that Mrs. Sawyer had fully sustained her reputation as the test materializing medium of the Pacific coast. Among other tests applied was a mosquito net placed so as to divide the cabinet and securely fastened to the sides and top, and to the floor of the room, in presence of Mr. and Mrs. Wolsy, Captain Fly, Mr. and Mrs. Slight, Mr. W. Mc-Manus, Mrs. Roddy, and several other respectable citizens of Sacramento. Several forms were recognized. Mrs. Sawyer by her visit to this city has not only sustained her reputation as a first-class medium, but has been the means of doing a great deal of good for the cause of Spiritualism. She has promised to visit us again

have any conception of the amount of cures of all kinds of complaints that are being effected at this time by what are called "healing medi-ums," each one of which has something differ-ent from all others in their modes of treatment. I have not the shadow of a doubt that in the aggregate the thousands of healing mediums now in the Northern and Western States cure far more cases of sickness and infirmity than all the physicians of the regular schools combined, while not an instance can be found, I feel sure, where any harm has ever been done by the process now so generally practiced in some form of manipulation or "the laying on of

Of these facts, the doctors of the regular dip-lomatic schools of medicine have evidently become fully aware by the lessening of their prac-tice, and for some five or six years for that reason they have been besieging almost every State Legislature in the Union to have laws Massachusetts.

LAKE PLEASANT.—Flora B. Cabell writes:
"Coming direct from the dust and heat of city life (Washington, D. C.) to this beautiful city of tents on the margin of this beautiful Lake, where every one seemed to have left the cares of life behind, we entered heartily into the enjoyments of this sort of gipsy life. We held frequent and pleasant communion with spirit friends and denizens of the spirit-world. The songs of birds in the beautiful forest where we tented, the chorus of lovely human voices heard on all sides, and the music of a fine band blended in one grand anthem of praise, until the very air was vocal, earth seemed afar off and heaven very near. There was so much to interest, instruct and please, and make life happy the left legislature in the Union to have laws passed making the painless and economical method of healing prescribed by Jesus and practiced by Him and His apostles, a penal of-lence, punishable fact, too, that in many instances they have succeeded, notably in the State of New York, where, after several statutes had been enacted, aimed at healing mediums, an amendment was sprung upon the Legislature, and adopted last winter, to what is properly known as the "doctors' law," making "manipulation," or "the laying on of hands," a crime against humanity, punishable, for the first of last October.

Mrs. Dodd's charge for perfecting the cure in

my case (which I doubt if any regular-bred doctor could have performed at all) was about ten dollars. Had the work been done in New York, I could have, had I been so minded, informed against my benefactress, so soon as I could walk without pain or flinching, and had her mulcted in a fine of fifty dollars for curing me, half of which amount, or a profit of fifteen dollars over the fees I had paid her, would have been sent to lie in the Tombs or some other prison for six winter months besides. Nay, had she, prompted by conscientious motives (as she been sent to lie in the Tombs or some other prison for six winter months besides. Nay, had she, prompted by conscientious motives (as she probably would be), after being released from prison, again attempted to cure some poor, distressed creature of an infirmity by the laying on of hands, it would have been attended with the danger of being again fined a heavier amount than before, and a longer imprisonment. Is it to be wondered at, then, that, as I hear, the healing mediums of New York are already availing themselves of the advice of their great prototype, that "when they persecute you in one city, flee ye to another," and are leaving the State of New York as well as California?

Nay, I have been reliably informed that before the last stringent amendment had been added to the "Doctors' Law" in New York, informers were placed upon the track of a most worthy and successful healing medium, who was totally blind, in Oswego, by her persecutors, from whose clutches she three times made her escape across the lake to Canada, being warned of an angel, but who was forced at last, in order to escape from her persecutors, to flee her adopted city and State, with a loss of property in consequence of four thousand dolars.

P. S.—Within a week after I wrote the article for the Journal, both my heel and ankle were made entirely well by Mrs. Dodd's treatment, and have so remained ever since, both being now as sound and well as they were in boyhood.

T. R. H.

It is impossible to remain long sick or out of health where Hop Bitters are used.

Married:

Aug. 7th, 1881, by Roy. Albert McEwin, of Lansing, Mich., at the bride's house, near Lansing, Mr. A. J., Champlon, of Antwerp, O., to Mrs. Lizzie J. McCurdy.

Passed to Spirit-Life:

From Washington, D. C., Aug. 27th, 18si (his birthday), Levi Loomis, aged 76 years.

Levi Loomis, aged 76 years.

Father Loomis was one of the ploneers of Spiritualism, and his life here was an embodiment of its beautiful precepts—charity and a loving Yindness to all. His carnest and untiring advocacy of the cause he loved so well, commanded the respect of those who differed from him in his religious views. Possessed of a mild and gental disposition, he was beloved by all who knew him. Many of our nedlams who may read this notice will testify to having shared the hospitality of his peaceful home. His gentle wife, who so lovingly ministered to him in his last fliness, it solared in her bereavement by his testimony. "I go without a doubt or fear, for 1 know the angels are with me," To him the river was neither dark nor deep, and we who knew and loved him so well bade him adden with the full assurance that a great reward and a loyous welcome awalted him in the fair land of Benlah. The functal services were conducted by Prof. D. Lyman.

From Morris, Ill., Aug. 30th, 1381, Mrs. K. L. Crandall nged 61 years.

aged 61 years.

Mrs. C. was a patient sufferer for seven months. She was a lady of great personal attractions, and had seen much of the world, having traveled extensively in foreign countries. She was a pronounced Spiritualist. She was born near Troy, N. Y., In 1820.

JENNIE T. PORTER.

From Washington, N. H., Aug. 28th, Dana G. Newman,

From Washington, 8.111, 4.05

aged 21 years,

He has gono'to join his sister Nallie, who preceded him to
the spirit-life only a few years. A knowledge of Spiritual-ism is all that sustains those left in this slice of the river of
life in their great grief. The services were pronounced in
the Congregationalist Church by the writer.

(IEO, A. FULLER,

From Sherborn, Mass., Sept. 3d, 1881, C. Adeline, wife of J. C. Salisbury, aged 58 years 4 months and 48 days.

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

Camp-Meeting at Schroon Lake.

The Second Annual Gathering of the Schroon Lake Spiritualists' and Liberalists' Camp-Meeting Association will be hold at Lake View Polut, Schroon Lake, Essex Co., N. Y., commencing Sept, 8th and continuing until Oct, 5th, 1981.

N. Y., commencing Sept, 8th and continuing until Oct, 5th, 1881.

Post-office and telegraph communications on the grounds, Officers of the Association-Dr. W. B. Mills, President, Saratoga, N. Y.; S. B. Bettins, Secretary, Chester, N. Y.; C. F. Taylor, Treasurer, Like View Point, N. Y. Speakers-C. B. Lymnof Sestin, G. H. Geer of Michigan, Mrs. Morso of Boston, Alby Barnham, Jennie Hagan, Famile Davis Smith, Mrs. N. T. Brigham, and other distinguished lecturers will be present.

Mr. Charles Smillyan, of Boston, the well-known singer, will furnish music.

Every effort has been put forth to make this the largest meeting ever held in this sertion, and Mr. C. F. Taylor has made ample preparation to entertain all at reasonable rates. His accommodations com rise a large laftel, together with ten large and roomy cottages, and a surally of tents for those who desire to camp out, and no charge for ground rent. The grounds are situated on a point overlooking Schroon Lake, and the scenery is unsurprissed.

Thesteamer Edinham wile arry visitors to different places on the Lake at reduced rates,
Round trip tickers to Leke View Point for sale at the following stations, at rates named below: Lake Plensant and return, \$7,25; No. Adam: and return, \$9,00; Eagle Bridge and return, \$5,75; Stations on B., H. T. and W., east of Eagle Bridge, (Soc.): Eage Bridge and Stations west on B., H. T. and W., \$5,75. Tickets good from Sept. 4th to Oct, 10th.

10th.
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board, \$5,00; per day, \$1,50. For board and accommodations, address C. F. Taylor, P. O. South Schnoon, Essex
Co., N. Y.

Per Order,

The Next Quarterly Meeting Of the Spiritualists of Wetern New York will be held in Sons of Temperance Hall, wer 44 Main street, Lockport, on Saturday and Sunday, Sep. 24th and 25th. C. Faunde Ad-lyn and other speakers will be present. An invitation to attend is extended to all. Mrs. WM, ROE.

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Exceeding peace made the subscriber bold,
And to the presence in the room he said:
What writ'st thon?" The vision raised its head,
And with a book made of all sweet accord,
Answered: "The names of those who love the Lord."
And is inthe one?" The angel said: "Not so."
The cash subscriber, speaking then more low,
But cheerity still, replied: "I pray you, then,
Write me as one who pays the printer men."
The angel wrote and vanished. The next night
It came again with a great awakening light,
And showed the names whom love of God had idest:
The cash subscriber's name led all the rest.

Spiritual Phenomena.

An Experience with Dr. J. V. Mansfield.

The Brinklyn (N. Y.) Eagle of a recent date contains a long and interesting account of a visit made upon Dr. J. V. Mansfield. After describing the room in which he receives his visitors, the writer says:

ors, the writer says:
"If one goes to his parlors to have a sitting, he asks that the question to be answered be prepared across the room from him. Then it is folded up and laid on his table sealed with much citage. A sitter may watch him with all the suspiciousness possible to arouse, and will be repaid indifferently. He looks out of the winder that the suspiciousness contains the looks out of the winder that the suspiciousness contains a susp dow, waits quietly until the movement begin in his arm, and then when it has passed down the shoulder to the fingers, he writes. A slight tremor is apparent in his hand as he writes, but his pencil is held firmly and it travels fast. For his pencil is held firmly and it travels fast. For nearly thirty years he has written for callers, and has given thousands of what purported to be messages from the world of spirits. His way of getting messages is so quiet and altogether devold of estentation that it is rather pleasant to sit in his office and watch him about his business. He is quiet and serene, and impresses a visitor agreeably. He promises nothing; warrants nothing, as any one may read from the large printed cards over the drawing-room doors. You go into his presence, learn his terms, and suft yourself as to whether you will occupy his time. If you stay, you will be chatted with on ordinary topies; be shown the latest addition to the enginetics about you, and very likely hear some enterpaining reminiscence of travel.

While his visitor sat watching him the Doctor was writing, and the first message purport ed to be from a brother of the sitter, expressing thanks for the opportunity to recall himself and relating family matters that could not be known to Dr. Mansheld, or any other person in New York. - It was signed by the right name of a brother, and the names mentioned were cor-rectly given. One of them, that of another brother, was a singular one, because of the way in which it was spelled by the family, and strange to say, this name was not only spelled exactly right, but there was an allusion to another person and another recrementance connects communicate." Lasked her how old her father

other person and another circumstance connected with that brother in life.

All this naturally aroused curiosity, and the thought that instantly came was, 'Does Dr. Mansfield know me?' If he had a knowledge of the personality of his sitter, he could not possibly have acquaintance with certain family facts to which allusion has been made.

Ten years before, Dr. Mansfield had given a sittire to two possible messible to the proposed of the property of the proposed of the property of the prope

Ten years before, Dr. Mansueut nau groves-sitting to two people, one of whom was his pres-ent sitter, and who was a looker-on on that oc-ent sitter, and who was a looker-on on that oc-the way, and was as nearly correct in the mat-ter as she was. She finally said: "Well, it is ent sitter, and who was a hooker-on on that or-casion, and too much absorbed in living cares and troubles to give time or thought to investi-gations. In the midst of a spegulation on a worldy matter, he surprised his more absent-minded visitor by passing a paper across the ta-ble, saving. 'Here is a message for you.' This message Door a theother's signature, and con-tained also ing message to his mother, then liv-ing.

ing.

It is useless to repeat the points of evidence between the paper of ten years ago and this one. What is proof to one is folly to another. The messages were alike in all respects, save that a different mention was made of the one that a diff that a different mention was made of the one person. The mother, to whom a message was sent in the earlier communication, was now spoken of as being with him. There was no word of love to her, but of sympathy to her child left behind. Dr. Mansfield may have originated both messages, but if he did he is such a magician that for the hour spent in his office contemplating the future that would reunite those separated, and for the sweet memories it awakened of a once happy household, real gratitude is due him. He seemed no longer a stranger, but a welcome beater of messages from the best beloved of a household now scattered and dead, if those whose bodies are burief can be called dead. A strange fact about the message the editor further fortices have been supplied to the called dead. A strange fact about the message the editor further fortices have been supplied to the called dead. A strange fact about the message the editor further fortices have been supplied to the called dead. A strange fact about the message the editor further fortices have been supplied to the beauty of the beauty have originated and the called dead. A strange fact about the message the editor further fortices have been supplied to the beauty of the beauty have originated and the beauty have originated that having seen the new light and recognized in the libble.

The following communication, spaked on to a higher life in this village, February 20th, 1880, aged nearly othery-line to high the in the styling return the libble.

The following communication, spaked on to a higher life in this village, February 20th, 1880, aged nearly othery-line this village, February 20th, 1880, aged nearly othery-line this village, February 20th, 1880, aged nearly othery-line a higher was as Spiritualist, having seen the new light sages from this brother was that he did not allude to a sister horn after he died. Those who were associated with this brother in life were called by name in the communications, but this Rister, though she; too, is gone, was not named. It reported the whereabouts of others, and made mention of certain facts which no person in New York could have written to the recipient. Doctor, I do not understand this message, was said by the sitter as the doctor passed over another long strip of paper upon which he had written something. 'It reads all right, that is, clearly, but the names are unknown. It is a request, that word be sent a person, and hoth the sender and the person mentioned as the one to receive the message are unknown.'
'How's that?' cheerily be answered, 'you do not know either?' then there must be some mis-

take. Let me try again.'
And after a little there was a message writ-ten, but again it was the brother's name that came and other reminders of unforgotten events and friends of Lang Syne. It was useless to deny that the unintelligible message was laid deny that the unintengine message was and aside gladly, and the brother's account of fath-er, mother, brothers and relatives read with interest. The assurance that 'Our mother is higher in condition than all of her own household, 'came like sweet music to a homesick heart. 'Her place is beyond mine, but I see her often and she loves us all as of old.' Were her often and she loves us all as of old." Were the windows of heaven opened and the angels to descend on ladders of light to bring messages of great joy, they could give no assurance that would, he worth as much as this! Perhaps there was nothing in any of the many com-munications received—and there were several from persons in no way identified with home ice and which to many would be more satis-before as tests—that would convince a skeptic. the however, does not require that one shall be a believer to enjoy a letter that awakens thoughts of those gone before, and be it a brain delusion or a well-executed trick, it was heartisent as the statement of the statement o

Perhaps Dr. Mansfield is not in communicathing as intercourse between this world and the next, and may be it is all a brain delusion. Be it so: it was worth a great deal to a tired mortal whose feet are often sore as they press the stony highway to feel that it was possible to go into any place and live again for an hour with such memories as were stirred in that stranger's presence. To drop away for a little while from the busy work life and the people about us, and he reminded of events that transpired long ago, of some beautiful memories connected with the past—this is enough; and the source/of all this comfort is not considered. It is accepted for the pleasure it gives and is devoutly received. Dr. Manstield did not know that the rejected message was carefully pocketed, or that it was sent on long journeys to see if it had any truth in it. The circumstance may have died out of his mind, but it was not forgotten by its possessor. Weeks after, its yerification delighted the stranger who received yerification delighted the stranger who received it, and though the words it contained fell on stony ground, and the person who received it did not believe the dead friend yet lived and could and did send a reminder back, yet the evidence that a living and a dead person were correctly associated in a letter which came to a third party in this uncommon way was gratified.

through the awful silences of eternity. And it will always be a pleasure to know that if the dead are dead, and the grave is pitiless, that memory triumphs over all things earthly, and though all else is error, that love is as immortal as is the soul. And if it is all powerful on earth, why should it not impel the souls out of the body to respond unmistakably at times and under right conditions and surroundings?" under right conditions and surroundings?

Scance with Mr. Fitton.

To the Editor of the Banner of Light:

On a recent Thursday evening, I was present at a séance for materialization, Mr. Joshua Fitton being the medium. After everything had been satisfactorily examined, Mr. Pitton entered the cabinet, when "Rosa," controlling the medium, asked that the light be extinguished. This being done, there appeared in the centre of the circle a spirit-light, and in a few minutes the form of "Dr. Scott" became visible. He walked about, conversed with the sitters, then drew aside the curtain of the cabinet, so that Mr. Fitton was seen, and a spiritform in process of materialization on his knee. "Dr. Scott" then slowly de-materialized in full view of all present.

A light was then asked for, and one being furnished, the stately form of "Betsey Tellow," a sister of an English friend of Mr. Fitton, came and walked about the room. She wore a head of dark hair, very thick and long; and being given a pair of seissors cut off a small portion and gave it to one of the sitters, and soon after dematerialized.

A delicate perfume then filled the room, which we were told was brought by "Madame Vine."

Then came "Summer Blossom," an Indian maiden. She was very active and danced with one of the company. The light being dimin-ished, it was said that "Madame Vine" was attempting to materialize. After waiting a short time it was found she could not succeed, and in contributing its proportion to the attractions requitible scance closed, all being highly gratified site for the occasion. The rostrum and seating were with what they had seen and heard.

J. C. RHODES. Boston, Mass.

Saratoga Springs and Lake Pleasant.

Suratogn Springs and Lake Pleasant.

To the Editor of the Banner of Light:

In your issue for August 13th you printed a communication from STEPHEN THATCHER, of Saratoga, N. Y. Desiring to know what his daughter would say of it, 1 called on her during a recent visit to that place with a paper constitute.

August 18th proved a detriment to the local attendance, while the attendance from the State arge was cold.

Aug. 12th, 1881.—On arriving at the grounds, many familiar faces from various portions of the State are encountered on this the opening day of the camp, which sugars well for the future of the meeting, for they are here with their tent and all the paraphernalia of camp-life. a recent visit to that place with a paper con-taining it, and remarked to her: "I have a communication from your father." She being an Evangelleal church-member had no faith in its authenticity as being from her father, and replied: "You know that I do not believe in communicate." I asked her how old her father was when he passed on; she stated in return that if he had lived six days longer he would that if he had lived six days longer he would have been ninety-nine years of age. I informed her that her father said in the message that it was one week. She replied that he died on the 20th of February, and was born the 6th of March. I said she must recken one day in February and six days in March; and to me it seemed that her father was not much out of the way, and was as nearly covered in the mat-

near enough."

After she had read the message she demonstrated her utter want of information on the subject of spirit return by soberly asking me why I wished to distorb the old gentleman. I assured her that I was not his keeper, and that he came back from spirit-life of his own desire and choice.

and choice.
The message awakened much interest

fies his endarsement by the insertion of the subjoined: "Who is able to say that the above is not from the noble spirit of this good man?" To me Mr. Thateher's communication seems pronouncedly sensible, and characteristic of him in a marked degree. A skeptic in the matter of spirit-communion, on reading this message, stated unqualifiedly to my knowledge that he knew Mr. Thatcher well, and that it was to him the most satisfactory evidence he had yet received. 'The message is evidently destined to do much good in Saratoga.

Saratoga Springs were never better patronized than during this year. The Spiritualists have

than during this year. The Spiritualists have but little time to attend to promulgating their doctrine in the busy season; but there is a growing demand for mediums during the fall and winter months. The place is given over to visiting ministers, of sectarian views, during

the summer.
Lake Pleasant Camp-Meeting can well be called such, and grows in many ways from year

As there are now two well-established campmeetings in this State, Spiritualists can during the season of their continuance go from the seathe season of their continuance go from the seasisde to the mountains, and vice versa, as their physical system requires the adapted recuperating elements in these different localities; and Onset and Lake Pleasant will no doubt work in harmony, showing to the skeptical public grand results in their gatherings in coming time.

I found, during my recent visit to Lake Pleasant that madining for all chases of manifests.

I found, during my recent visit to Lake Pleasant, that mediums for all phases of manifestations were present in great numbers. Many fine tests and manifestations were given. I will not go into details, as your reporter has already made your readers familiar with what transpired, but will say that the majority of the mediums gave general satisfaction to their patrons. I often think of Mrs. II. W. Cushman's musical séances as being particularly satisfactory to

I often think of Mrs. II. W. Cushman's musical scances as being particularly satisfactory to skeptics, as they are held in daylight. Why her manifestations are not sought for more generally by investigators, is a question with me not readily solved.

I saw the "Allen Boy," concerning whom D. D. Home spoke in such a denunciatory way, and inquired of him about the scance he held with Mr. Home. Mr. Allen informed me that he had held but one scance with him [Home], and they sat side by side with one another, and not a they sat side by side with one another, and not a manifestation occurred while they were together. The question might be asked without impropriety, was the fault with Mr. Allen or Mr. Home—they both being mediums for physical manifestations? Mr. Allen did not accuse Mr. Home of being a "humbug" because nothing occurred at this scance; and it seems to me that it was unwise for Mr. Home to accuse Mr. Allen, on such limited acquaintance, of being one. I have no hesitation in saying that Mr. Home is mistaken in his remarks, also that the

'Allen Boy' is a genuine medium. Boston, Aug. 30th, 1881. A. S. A. S. HAYWARD.

A CLOSE CONDENSATION .- Prof. Huxley does not disguise his sentiments. He says:

"It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was molded from one of his ribs; and that the progeny of these two, having been reduced to eight persons, were landed on the summit of Mount Aravat, after a evidence that a living and a dead person were correctly associated in a letter which came to a third party in this uncommon way was gratifying.

If no other ghost ever writes a line; no other name is ever sent through Dr. Mansfield or any other person selected for the purpose, the possession of present facts is worth all the disaptore. Five sixths of the public are taught the Adamic doctrine as if it was an established sension of present facts is worth all the disaptore. pointments of every kind that have heretofore acquainted with any man of science or duly in-attended the numberless attempts to peer structed person who does."

Written for the Banner of Light. COMPENSATION.

BY MRS. C. L. SHACKLOCK.

Fair shall thy mansion be In life immortal, and thyself more fair;

For all the graces that adorn thee here Shall cluster round thee there.

The sunshine thou hast shed On many a pathway, filling hearts with light Where shadows gathered, and thy kindly deeds Shall be thy fewels bright.

The tender sympathy In joy or sadness, making life so bright It seems but one remove from heaven, shall be Thy robe of spotless white.

All that thy heart desires In art or nature, now denied to thee, In that fair mansion, in that blissful home, Thy heritage shall be.

There fadeless flowers shall bloom, Pansles for thought": the Bly and the rose: Thy gentle thoughts, glist aing with pearls of dew, Thy tears for others' woes

The seed which thou hast sown. The work which thou so patiently hast wrought, Shail bring abundant harvest, and shall be With endless blessings fraught. La Porte, Ind.

Report of Michigan Camp-Meeting. o the Editor of the Banner of Light:

The second Annual Camp-Meeting of the Michigan State Association of Spiritualists and "Liberalists was held near Battle Creek, on the bank of Gognac Lake, one of those beautifut sheets of clear crystal water for which the State is noted, and on whose bosom two small steamers are plying, besides an almost indefinite number of sall and now boats of various shapes and sizes, with seeming variety enough to gratify the aquatic desires of the most versatlle in attendance. The beautiful rolling grounds lying adjacent to the Lake gave evidence that the hand of Nature had been true well arranged, and a large tent, owned by the Association, was pitched in close proximity, to be used as oceasion might require. A dancing payillon was another attraction to those who "trip the light fantastle toe."

Section of the state of the meeting, for they are here with their tent and all the paraphermalia of campbile.

Ing. 13th.—Campers continue to arrive on all trains, so that before night the grounds are well dotted with evidences of a fixel purpose to make this a time long to be remembered. At 2 o'clocks P. M., the President, L. S. Burglick, took the chair, and faithfully discharged the duties of the polition at every session. The afternoon was devoted to conference.

An evening session was held, Mr. Kenyon, of Wisconsin, speaking on the "Origin of Mind." Singling by H. C. Andrews, of Iridgeport, Mich.

Nanday, Aug. 14th.—At 1250 a conference of one hour was held. At 10:30, J. H. Burnham, of Saghnaw City, spoke from the rostrum, giving a review of the liberal movement, urging a compact union of all anti-church people as the only sive method of success, Singling by S. Bigelow, of Kalangzoo. At 2 p. M. A. B. French, of Clyde, O., gave an address on "The Old and the New, of Clyde, O., gave an address on "The Old and the New, of Or, Our Losses and Jains." Giving and getting, and getting and giving, is the order of Nature in the processes of life. We griw mentally and spiritually by so doing. Singing by Mr. Wadsworth and friends from Lapeer City. The evening address was by Mrs. L. A. Pearsall, of Disco, Mich., her subject being "Generation and Regeneration." Man's material nature has need of supplies as natch as his spiritual nature, Singling by S. Bigelow.

Monday, Aug. 15th.—The forenoon of each day being by S. Bigelow.

Monday, Aug. 15th.—The forenoon free of the remaining themselves by electing Dr. Hills, of Wisconsin, as Chalrman, continning their sessions cach forenoon during the week. At 2 o'clock P. M., Ars. L. A. Pearsall spoke on the different reforms of modern thues, and three of the evils sustailed in the Bible, viz.: strong drink, slavery of womenday and payany. On account of the helemency of the byening atmosphere the outdoor sessions were suspended, and two declumes, of Lapeer City. The second address w

Existence." Life is too short to complete our powers, and cannot be destroyed. He spoke of the power and permanency of memory, likening it to a faithful guardian treasuring up our experiences; the testimony of the dying was also good evidence. Singing by the Lapeer friends.

Walnesday, Aug. 17th.—Medlums' meeting in the tent at to A. M. At 2 P. M. J. H. Burnham spoke from the rostrum on "Selt; or the Personal Entity of the Ego." Nothing is destroyed in nature. Matter renains indestructible, so must personal entity and the disintegrated elements of old forms go to make up new ones. Dr. G. H. Geer gave the second address on "The Coming Ministry," contrasting the work of the past with the future. The lessons of to day are for us to profit by; those of the past wire given to another generation. Singing by the Lapeer friends. Thursday, Aug. 18th.—Medlums' meeting in the tent at 10 A. M. A slight rain necessitated the scating of the dancing pavilion for the session at 2 P. M. The opening song was by the Lapeer friends. The first lecture was by Mrs. M. C. Gale, on "The Philosophy and Evidence of Spiritualism and the Beauty of Spirit Communion." The ignorance of the people is a greater barrier to progress than the frauds of mediums; for they are sensitive and partake of the atmosphere around them; therefore we should not approach them deceptively unless we are willing to accept the same in return. Song by Mrs. Gale. A. B. French read a poem entitled "The First Settler's Story," by Will Carleton, after which he spoke on "Toleration, Fraternization and Charity," asking, What is truth? It is that point to which there can be no addition or subtraction; it is ciernal, and will be its own champion in thme. Scientists and religionists all have some truth in them, which high be measures the universe by his own range of vision. He compared truth to the hearity of hearity, effect the following resolutions, which were passed manimonsly by a rising vote:

Resolved The First Resolutions of the universal condemnation and repobat

passed unanimously by a rising vote:

Resolved. That this meeting adds its vote to the universal condemnation and reprobation of the wheled and insure attempt upon the life of the President of the United States, and we record our earnest hope that the event may disappoint the fears of a fatal issue that at this time oppress the mation, and we look upon the preferse of the church to effect physical results in the case of the suffering chief magistrate as a solemn mockery in the face of a great national calamity.

inition, and we look upon the prefere of the chirch to effect physical results in the case of the suffering chief magistrate as a solemn mockery in the face of a great hational calamity.

*Resolved**, That we honor the just and patriotic position so firmly taken and consistently held by Governor Roberts, of Texas, in decilion to be party in officially recommending a religion-observance under the name of thanksgiving, for the reason assigned by sin, namely: "Because I do not deem it consistent with my position as governor to issue a proclamation directing religious services where Church and State are and ough, to be kept separate in their functions?

*Resolved** That hiresponse to the request by the commission acting under the authority of a law of this state in preparing a revision offithe general tax law, asking for a popular expression on the subject of the taxation of church property. This metting, representing the Michigan State Association of spiritualists and Liberalists, hereby repeats the hitherto frequently expressed demand of said Association that all private property should be required to bear its just-propertion of-thic cost of maintaining the government which gives it protestion.

*Friday**, Ang. 19th**—Mediums** meeting in the tent at 10 A.M. with index han usual interest. At.2 P.M. M. Babcock, of, St. Johns, Mich., spoke from the rostrum, criticlising religion, so called, and the idea of a God generally. Wewant fruth, and not victory. No man should be spiced to pay for blank cartridges. Crime is heredilarly, and the same effort should be made to improve the human race as the animal kingdom. J. H. Burnhum then spoke on "Our Slow Growth in Comparigon with our Hopes." We have been prohibited from thinking so long that we are like the caple that has been caped for years, until it doubts its ability to fly from the mountain crest. Men and women never get to be thinkers without discipling and effort. He contended for charity during the transition heident to the evolution of human thought. The singing f

cock, followed by a lecture by M. Babcock on "Super-stition," saying that he borrowed his ideas from In-gersoil, and ingersell borrowed from the next man, while we all owe what we are to the exchange of ideas. Many things in the Bible he,did not believe. Why should God give the Bible to you and me, while

millions have died who never saw it? Mrs. Babcock then read a poem entitled "Eternal Justice," by Gerald Massey. Song by S. Bigelow. Becond lecture by Rey. C. A. Andrus, of Flushing, Mich., who took for his subject, "What Should be Eternal Justice?" Everything that is true to the condition that produced it is justice. A man created half animal must live out those conditions. Resolution is but the working out of the law of justice, if it only brings better conditions.

Sunday, Ang. 21st.—Conference at 9:30 A. M., from rostrum. At 10 o'clock, song by S. Bigelow, when S. B. McCracken. of Detroit, spoke on "The Organization of Spiritualists and Liberalists—what value do we place on it?" He advocated taxation of church property, and spoke against employing chaplains in Congress, Legislatures and armiles. The second lecture of the morning was by W. F. Jamleson, of Minnesota, his subject being "Universal Mental Liberty." He regarded liberty as the best creed a man could have, if he must have one. The man who fears criticism is in doubt about his own position. If Spiritualism be true, ha could not argue if out of existence. He differed with Moses Hull, but Moses should have an opportunity to defend himself, and people who were unwilling to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock. Song by S. Bigelow.

to accord him that right, showed themselves to be in doubt.

Afternoon session at 2 o'clock. Song by S. Bigelow, Address by C. A. Andrus, in favor of Spirifualism—coveting honest critelism. Selence has falled to account for certain phenomena—never dispelling them, but always trying to explain them. If some one has not witnessed them, it should not invalidate the testimony of those who have. An original poem was then read by Mrs. L. E. Drake, late of California, entitled "Old Flagi Art Thou an Emblem of the Free?" J. H. Burnham then gave the concluding address from the rostrum on "Selfishness," which he regarded as the prime factor in all systems of religion. Every appeal to man's mature is selfish, and he is urged to do right that he may escape certain forments and gain certain rewards; but never because it is right and just. He would rather accept the tornents than to receive the rewards on terms that would compromise his honor.

Sinday evening, there was a conference in the tent, which closed the sessions of the meeting.

Monday, Aug. 22d, was occupied in breaking camp and the partings incident to such gatherings.

Paw Paw, Mich. E. L. WARNER, Secretary.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light:

The meeting which has been in session at this place during August, has come to a close, and the friends have been busy packing and wending their way to their respective homes. The buzz of merry voices closed with the hearty shake of the hand and the parting "good-bye." Many an eye might be seen moistened at parting, which blainly revealed that friendships are too strongly formed to be soon forgotten. These meetings from day to day have indeed proven a grand success, both spiritually and inancially, and have afforded a large variety of exercise and instruction to old and young. The spirit of harmony has prevalled, and each individual must certainly feel amply repaid for the time and means expended. The Camp Grounds of the Association are becoming more and more popular each year (this season proving a great improvement over the past). I understand no pains are to be spared to make this place an attractive and permanent one. More shares of stock have been subscribed by various parties, and I am informed that negotiations are being made for twenty acres additional, making in all about forty. These grounds are quite pleasantly located, and are washed by one of the little lakes which is as clear as crystal. Plenty of fish are to be found in their proper season, and ample accommodations will be furnished to all pleasure-seckers another year. There is a natural growth of hemlock, maple and beech timber, and the purest and coolest water imaginable. The grounds appear dry, the air invigorating, and the scenery varied and pleturesque. It is doubtful if a more destrable place could be found for the purposes intended. Passenger trains on the Dankirk, Alleghany Valley and Pittsburgh Ratiroad stop at Lilly Dale Station, within a few steps of the gateway, so that the place can be conveniently reached, connecting as that road does with nearly all the principal railways in these parts. The small fee of ten cents is charged each day to defray expenses. Board can be obtained at one dollar per day at several places. ing "good-bye." Many an eye might be seen moistened at parting, which blainly revealed that friend-

can be obtained at one dollar per day at several places.
Lots are leased for a term of ninety-nine years at three dollars per year. Ground for pitching tents has been furnished free. There are four little lakes all chained together by an outlet from one to the other. One steamer (The Water Lily) piles to and fro and affords good accommodations for those who wish to participate in a sail upon them. Many buildings have been completed this season, and without question many more will be creeted during the one to come.

During this meeting the programme has been more than fulfilled. The concerts and exhibitions given each week were a great attraction, and much credit is due Mr. Thomas Lees and his assistants for the same. The muste, furnished both by the Grattan Smith family, of Painesville, O., and the Ellington Brass Band, was a leading feature of the occasion. We have had the pleasure of the occasion. We have had the pleasure of the interest of the same feel that Spiritualism and its philosophy has been ably advocated by all, and its different phases of medium-speakers and mediums present were. O. P. Kellogs, Olito; Warren Chase, Cal.; J. Frank Baxter, Mass., Mrs. R. Shepard-Linie, New York City; Mrs. L. A. Pearsail, Mich.; Mrs. Neille J. T. Righam, Mass., George W. Tavior. New York, A. B. French, Ohlo, and Mrs. Gora L. V. Rjelmond, Ill.; Dr. A. James and A.-C.-Adams, heavers; Inez. Huntington, writing medium; and Mrs. M. A. Fullerton, clairvoyant and defineator of character. Many others were present occasionally taking part in conferences. Charles E. Warkins, the celebrated shate-writer was present during the last few days, accompanied by D. S. Critchtey of Cleveland, Ohlo. Mr. W. was kept very busy while on the grounds, and made many converts to the spiritual faith. Mr. Robert Moore, artist, of Jamestown, N. Y., assisted by his agent, G. B. Young, of Klastone, N. Y., were Kept busy taking view of the lakes. on the grounds, and made many converts to the spirit, ual faith. Mr. Robert Moore, artist, of Jamestown, N. Y., assisted by his agent, G. B. Young, of Klantone, N. Y., were kept busy taking views of the lakes, speakers' stand, mediums, tents, cottages and general scenery. Mr. Young has some fine views now completed, and will mail them to any part of the United States on receipt of twenty-live cems each. Mr. O. P. Kellogg acted as Chairman, and much credit is due him for the able manner in which he conducted the meetings, and the cheerful good humor be caused to exist. At the last conference there was a wave of sympathy manifest that was caught up and carried throughout the audience among the campers and passed from soul to soul. It was not expressed in word or deed, but in a deeper, truer and holler sense—a feeling of the human heart. This was after the ringing of the last beh by our worthy brother and chieftain, O. P. Kellogg. Thus ended one of the most successful spiritual gatherings of the season; and as time rolls on, and other seasons come, may we need again. Until that time arrives may the angels be with us. Yours most truly, G. B. Young.

Klantone, N. Y.

Grove-Meeting in Eagleville, O. Fo the Editor of the Banner of Light : Belleving in the old adage, "Better late than never," I take the first opportunity to write the proceedings of the first grove-meeting held by the Spiritualists of Eagleville and vicinity, on Saturday and Sunday, July 23d and 24th. O. P. Kollogg and Miss E. M. Gleason, two well-known gifted lecturers of this county, were the speakers. The meeting was held on the premises of the late clatryoyant, Dr. Charles Woodruft. The spot was a desirable one. Good seats and a platform were built, the latter being adorned with wreaths, motioes, pictures and bouquets. The weather on both days was all that could be desired. After opening the exercises Saturday at 2 o'clock with music from the choir, Miss Gleason gave a discourse on "Truth." After she had finished Moses and Mattie Hull, being present, were called upon. Each made some appropriate remarks. O. P. Kellogg then made remarks, which, with music from the choir, closed the meeting for that day. Sinday morning a large crowd gathered. At 10 o'clock a conference meeting was held, after which Miss Gleason offered an invocation. Mr. Kellogg then and ressed the audience on the subject, "Man and his Origin." At 1 o'clock Miss Gleason spoke on the subject, "Spiritualism as an Educator," after which Mr. Kellogg gave a discourse on, "Does Death End All?" After music from the choir, the meeting adjourned until evening. At 8 o'clock Miss Gleason gave an able discourse—one of the best ever heard by us. She having finished, Mr. Kellogg spoke upon "Spiritualism and its Teachings." The congregation then joined in singing, "Sweet by-and-by," which closed a very pleasant and successful meeting. The church did not hold any meeting on Sunday, the members attending our meeting. All scemed interested, and listened to the speakers with marked attention. O. P. Kellogg is too favorably known to need any comment. Miss Gleason is a young lecturer, and with the a short time rank with the best trance speakers in the country. Every one present was, well pleased with her discourses, as they also were with Mr. Kellogg's. There seems to be a desire to have another meeting this fall. There were two grove-meetings in this county last year, and there have been three this year, only one of them being held in the same pl 23d and 24th. O. P. Kellogg and Miss E. M. Gleason two well-known gifted lecturers of this county, were

Eagleville, O., Aug. 23d, 1881.

Annual Meeting at Schoolcraft, Mich

To the Editor of the Banner of Light: The Seventh Annual Meeting of the Spiritualists and Liberalists was held at Schooleraft, Mich., Aug. 28th. The day was excessively hot and dusty, yet notwithstanding, a large concourse of people assembled. At 10:30 A. M., the services commenced by the reading of a poem by Dr. Juliet II. Severance, of Milwaukee, Wis.; after which, (Mr. Angel not being present as expected.) J. W. Kenyon was invited to occupy the hour, which he did acceptably to all. His theme was the good that Spiritualism has done in the world by explaining past mysteries and polyting to a future state.

plaining past mysteries and pointing to a future state of eternal progress.

In the afternoon, after reading that grand old poem,

"Eternal Justice," by Charles Mackay, Dr. Severance proceeded to give one of her solid, deep, thoughtful, and practical lectures on "The Evolution of Man from the lower conditions of matter, his Spirit by the same law being Evolved from the Physical." She showed the effects of physical conditions upon the spirit; explained at length the law of evolution here and hereafter, and urged the necessity of active work to better the conditions of society in every department of life. She plead for a better system of treatment of criminals, who are the result of our ignorance of the laws of heredity, and urged that Spiritualists throw aside all narrow, sectarian bigotry, and unite in all humanitarian movements, or some broader, more advanced system of thought and action would supersede Spiritualism. Her lecture was listened, to with rapt attention. She closed by reciting "A Woman's Conclusion," by Phebe Cary.

Thus closed a day long to be remembered by those in attendance.

Albert Burson, Manager.

New Publications.

LIFE OF COLESWORTHY GRANT, Founder and Late Honorary Secretary of the Calcutta Society for the Prevention of Cruelty to Autmals. By Peary Chand Mittra. Calcutta: I. C. Bose & Co., 249 Bow-Bazar

As the founder of one of the most beneficent instituions in India, Mr. Grant needs no other blography than the records of that institution, and no other monument than exists in the memory of his good works and the impress those works have left-the improved treatment and condition of dumb animals-throughout that broad domain. But as it was thought expedient to give some account of his life and labors, as an incentive for others to follow his noble example, no better person could have been chosen for the task than Baboo Peary Chand Mittra, whose own life has likewise been devoted to the advancement of the best interests of all. Mr. Grant's attention was first directed to the condition of animals in 1849. For thirteen years he labored nearly alone, at the end of which time, a soclety was formed, with which he was connected, and its most efficient member until the day of his transi-tion, a period of thirty years. His valuable services and untiring devotion to the cause were recognized by all similar societies throughout the world. His benevolent labors were not confined to dumb animals. but he sought to do good to the working classes of the community and to live a life of complete usefulness. By profession Mr. Grant was an artist, and at the time of his decease he held the professorship of drawing in the Presidency College. This work contains two illustrations: a portrait of Mr. Grant, and an engraving of a drinking fountain, of beautiful design, to be erected in commemoration of his life and services in one of the principal squares of Calcutta.

THE SCHOLAR IN A REPUBLIC. Address at the Centennial Anniversary of the Phi Beta Kappa of Harvard College, June 30th, 1881, by Wendell Phillips. Boston: Lee & Shepard, publishers.

This brilliant and scholarly effort of its eloquent author has attracted much attention and been the cause of considerable discussion throughout the country. It is strongly marked with the peculiar characteristic that distinguishes all of Mr. Philips's writings—a boldness in the utterance of what he considers to be the truth regardless of the consequence, that made him a co-worker with Theodore Parker and reformers of his class. It is here presented in an excellent form for reading and preservation.

AMERICAN JUVENILE SPEAKER AND SONGSTER, For Schools, Church Exhibitions and Parlor Entertain-ments. By C. A. Tyke. Cincinnati: F. W. Helmick, ments. By Publisher.

An excellent collection of bright and enlivening songs, including in connection with them gymnastics for the little folks; selections of poetry never before used in a work of the kind; short paragraphs in prose and verse imparting valuable lessons, for memorizing, and some short and pretty dialogues and pieces for declamation. The compiler evidently does not believe in dull hours or the cultivation of "the blues." The book is full of brightness, and well suited to the reunirements of Children's Lyceums.

"To Prevent a Swindle."

To the Editor of the Banner of Light:

In your issue of August 6th, third page, fourth column, is a letter on Fraudulent Claims, signed J. E. Wood; it should be J. E. Wool. He was commandant of the Pacific forces in 1854, and objected to employ the military against the Indians because, he said, "There was proof that the war was got up by a set of white rowdies, unworthy of the name of men."

When his despatches were presented to Concress, it was moved to lay them on the table, followed by an amendment to lay them under the table. They contained the clearest proof of his assertion; nevertheless, about half the claim referred to* was paid; and in February, 1868, the other half was demanded. The subscriber caused a conv of a correspondence between himself and Gen. Wool to be laid upon the desk of both Houses of Congress, and thus prevented the payment at that time, for doing which he has been denounced and threatened. A movement for its payment is again on foot. The sum claimed is considerably over (\$3,000,000,) three million dollars. Believing that its payment will aid unworthy parties to do more mischief, the subscriber respectfully asks honest Congressmen of both parties to look at Senate document No. 16, 33d Congress, and the House of Representatives document No. 88, 35th Congress, and thus have the facts to discourage un-just war on the Indians, and prevent a swindle upon the tax-payers. Jon: Ashland, Oregon, Aug. 20th, 1881. JOHN BEESON.

*The Oregon war claim.

Verification of a Spirit-Message. J. P. SIMMONS.

To the Editor of the Banner of Light:

It affords me much pleasure to convey to you and the great number of the readers of the and the great number of the readers of the Banner of Light a verification of a communication published in that paper of the 20th of August, under the name of J. P. SIMMONS. It should have been Simons—one m only. The communication states that he resided in Philadelphia, and "passed on early in March, 1876;" and "If memory serves me right it was upon the 6th of March that I passed over." "My departure was very sudden; I had been at my store in the morning, attended to my duties and returned at noon to my home for my family returned at noon to my home for my family meal." "After partaking of which," the communication further states, "I passed into my sitting-room after partaking of that family meal, where in a few moments I was found life-less."

less. less."

These statements are all corroborated by the Records of the Health Office, also by an adjoining neighbor, and by a daughter of the departed.

The latter, living in the Orthodox faith, while she admitted the facts of the case, utterly repudiated or ignored the spirit origin of the message. The neighbor accepted the message, and ordered the purchase of the Banner containing the second containing the sec aining it. JOSEPH WOOD.

No. 1506 North 7th street Philadelphia, }

August 25th, 1881. taining it.

A shadow never falls upon a wall without EAT A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. . . Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shift out, and our retirement can never be profaned, there exists the vestiges of all our acts—silhouettes of whatever we have done.—Prof. John William Draper, M. D., LL. D., in History of Conflict between Religion and Science. Religion and Science.

THE CHURCH MILITANT.—The Rev. Mr. McKechnic rose to open a business meeting with prayer, in the Argyle Free Church, Glasgow. He had got no further than "Our Heavenly Father" when he was knocked down. A fight between two factions of the congregation ensued, and the house was at length cleared by the police.—Ex.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

THE INDIAN WITH THE DEAD CHILD.

- In the silence of the midnight
 I journey with my dead:
 In the darkness of the forest boughs
 A lonely path I tread.
- But my heart is high and fearless, As by mighty wings upborne; The mountain engle hath not plumes So strong as love and scorn.
- I have raised thee from the grave-sod, By the white man's path defiled; On to th' ancestral wilderness I bear thy dust, my child!
- I have asked the ancient deserts To give my dead a place, Where the stately footseps of the free Alone should leave a trace.
- And the tossing pines made answer:
 "Go, bring us back thine own";
 And the streams from all the hunters' hills
 Rush'd with an echoing tone.
- Thou shalt rest by sounding waters
 That yet untamed may roll:
 The voices of that chainless host
 With joy shall fill thy soul.
- In the silence of the midnight
 I journey with the dead,
 Where the arrows of my father's bow
 Their falcon-flights have sped.
- I have left the spoilers' dwellings
 For evermore behind;
 Unmingled with their household sounds,
 For me shall sweep the wind.
- Alone amidst their hearth-fizes, I watch'd my child's decay, Uncheer'd I saw the spirit-light From his young eyes fade away.
- When his head sank on my bosom, When the death sleep o'er him fell, Was there one to say, "A friend is near"? There was none! pale race, farewell!
- To the forests, to the cedars,
 To the warrior and his bow,
 Back, back! I bore thee laughing thence,
 I bear thee slumbering now!
- I bear thee unto burlal
 With the mighty hunters gone;
 I shall hear thee in the forest breeze—
 Thou wilt speak of joy, my son.
- In the silence of the midnight
 I journey with the dead;
 But my heart is strong, and strong my step—
 My father's path I tread.

-[Mrs. Homans.

Banner Correspondence.

Wisconsin.

WONEWOC .- J. L. Potter writes: "I feel it a duty incumbent upon me to bear my testimony to the truthfulness of the communications published in the Banner of Light. In your issue of the 14th May is a communication signed PHEBE the 14th May is a communication signed PHEBE CLAWSON, in which she says her mother's name is 'Epsa Clawson,' and she lived at Saratoga, Minn.; that she was five years old, and died with fever. While lecturing in Minnesota, I was called to deliver an address at the funeral of Phebe Clawson, in Saratoga. Mrs. P. J. Holden, of Chatfield, Minn., was present, and as she has acknowledged the same in the Banner of Aug. 6th, I have every reason to believe the truth of said communication. I am quite sure that Phebe Clawson's spirit was present and dictated said message.

Phebo Clawson's spirit was present and dictated said message.

The second is signed Herbert Tower, who says he and Claytie, his brother, were burned to death in Vermont. While lecturing in Illinois, this summer, Mrs. I. Stoddard, of Momence, Kankakee Co., Ill., with whom I was boarding, brought me a Banner, directed my attention to Herbert's communication, and requested me to read it. She then, with tears in her eyes and quivering lips, said, 'That is true, every word of it.' She is a near relative of the boys, and says such communications make her know our loved are around us and love us still, though called dead.

With the testimony of Mrs. Holden and Mrs. Stoddard regarding the truth of the above com-

California.

SACRAMENTO.-William Lindsey writes: "Several friends and myself visited Mrs. C. M. Sawyer, the renowned materializing medium, at her residence in San Francisco, and being highly gratified at what we saw and heard, prevailed on her to visit Sacramento. She came with the intention of being with us but three days, yet remained four weeks, and when she left, her departure was regretted by all who had visited her circles. Every evening during her stay, large parlors at the hotel where she held her circles were filled with the most respectable people of the city, all of whom were more than satisfied. She was subjected to the most severe tests that could be applied, and in every case the manifestations were successful. The universal verdict was that Mrs. Sawyer had fully sustained her reputation as the test materializing medium of the Pacific coast. Among other tests applied was a mosquito net placed so as to divide the cabinet and securely fastened to the sides and top, and to the floor of the room, in presence of Mr. and Mrs. Wolsy, Captain Fly, Mr. and Mrs. Slight, Mr. W. Mc-Manus, Mrs. Roddy, and several other respectable citizens of Sacramento. Several forms were recognized. Mrs. Sawyer by her visit to this city has not only sustained her reputation as a first-class medium, but has been the means of doing a great deal of good for the cause of Spir-Sawyer, the renowned materializing medium, doing a great deal of good for the cause of Spirthis fall, when she will be warmly welcomed by a host of friends by whom she is highly respected both as a medium and a lady."

Massachusetts.

LAKE PLEASANT.-Flora B. Cabell writes: "Coming direct from the dust and heat of city life (Washington, D. C.) to this beautiful city of tents on the margin of this beautiful Lake, where every one seemed to have left the cares of life behind, we entered heartily into the enjoyments of this sort of gipsy life. We held frequent and pleasant communion with spirit friends and denizens of the spirit-world. The songs of birds in the beautiful forest where we tented, the chorus of lovely human voices heard on all sides, and the music of a fine band on all sides, and the music of a fine band one grand anthem of praise, until the very air was vocal, earth seemed afar off and heaven very near. There was so much to interest, instruct and please, and make life happy tents on the margin of this beautiful Lake,

there; time was so pleasantly and profitably spent, that all must have regretted that such happiness must have an end so soon—for this year at least. That the blessings of God and the angels be with one and all in their several homes, and lovingly guard and care for Lake Pleasant, is the wish and prayer of a 'Looker-on in Venice.'"

Pennsylvania.

CHESTER .- T. P. Norton writes: "It may be considered superfluous to endeavor to supplement the trenchant article by S. B. B., in a late Banner of Light, but I feel constrained to

late Banner of Light, but I feel constrained to specially endorse the sentiments contained in the first paragraph. I havelong been convinced that Spiritualists among all the denominations are the most lethargic and neglectful with regard to their duties pertaining to the responsibilities of human life, here and hereafter. With good reason it has often been asked, Of what use is a philosophy, unless it leads to wisdom, or a religion, unless it makes a man better and more useful to himself and his fellow creatures?

Many Spiritualists have apparently settled down with the conviction that their work is done, the devil is dead, hell is closed, and now all are to be admitted to heaven regardless of their spiritual worth; the spirit-world is expected to furnish them with all they require, both spiritual and temporal. They fold their arms, lock up their purses, and foolishly imagine that they may now recline upon a bed of roses for the remainder of their days. Selfishness, and not ignorance alone, is at the root of this folly.

ness, and not ignorance alone, in this folly.

It is evident from the working of Nature's laws that some must be "licked into propriety," and it is high time that some one rolled up his sleeves to attack this mountain of ignorant selfishness which stands in the path of all spiritual progression."

New York.

OSWEGO.—A correspondent writes over the signature of "A Christian Spiritualist": "As Christian Spiritualism (or spiritual Christian-Christian Spiritualism (or spiritual Christianity) is evidently to be the coming term, the next thing will be to define that. I offer the following definition: To be a Christian Spiritualist is to believe in Christ according to the new teachings of the spirit; the same spirit that inspired Jesus and his apostles; namely—the Holy Spirit of the ever-loving and eternal God! 'As many as are led by the spirit of God they are become the children of God.'"

Missouri.

LIBERAL.-S. P. Davis writes: "My last letter to the Banner of Light brought a number of responses. We are battling here against ods—fearful odds, too—but we are holding our own, and with a little help will be able to establish a town that the world will look to with admiration. We have a good trance and healing medium stopping with us for a few days—Mrs Jennie Noble, of Kansas."

[From the Rhode Island Country Journal, Aug. 5th.] Healing by Laying On of Hands in the Nineteenth Century.

"He that believeth on me, the works that I do shall be do also; and greater works than these shall be do; because I go unto my Father."—John xiv.: 12.

some ten months ago I began to feel a marked soreness in the interior of my left heel, which increased until I could not bear my weight on it without perceptibly limping. Some months subsequent to this attack my right ankle and parts immediately above were also affected with what appeared to be rheumatic pains, which also grew worse from week to week, so that I could not avoid to some extent limping on both feet, or hobbling as I walked. I became somewhat alarmed at the symptoms, fearing that I might eventually be obliged to forego walking abroad altogether, or have to use canes or crutches.

says such communications make her know our loved are around us and love us still, though called dead.

With the testimony of Mrs. Holden and Mrs. Stoddard regarding the truth of the above communications, I will say to you and Miss Shellamer, Be firm, be true, and angels will guide and guard you over the rough and rugged road of duty. The clouds are breaking and the light significant of the grave, and communicate with the sorrowing ones of earth. So if you can be instrumental in carrying comfort to the sad through the Message Department, go on; set the door wide open that all may know the truth. I am sure Spiritualism never stood better with the people than to-day, Our would-be elictations may grumble, the work will go right along, and skeptics be convinced of the reality of spirit communication."

MILVAUKEE.—A. correspondent writes:

"Mrs. L. M. Sponcer, trance speaker, came here a year ago last March and was impelled to commence lecturing for the first time. She daquite a hard time to begin with; very few to listen, and the newspapers engaged in deriding her and the philosophy she advocated. But she persevered, and has had great reason to be thankful with the success that has since attendedler labors. She has now a very nice hall to speak in, at the corner of Milwaukee and Mason streets. It is well filled every Sunday evening to hear how the spirit-names to those who lave von the force of first dollars, and on that evening presented it to be as a token of respect for her could make nor ply. Her spirit-father took control of her and spoke in sympathetic terms and thanked them all on behalf of the medium."

SACRAMENTO.—William Lindsey writes:

and fro the little hard substance that I could not see.

Finally Mrs. Dodd secured one of the seed corns large enough to be visible to my sight, which, with two of the smaller ones, she laid carefully in a piece of white paper and folded it up. On my coming home I took this paper from my pocket-book and inspected the three little seed corns with a microscope. They looked like little pieces of white horn. At the last sitting for treatment the medium removed. looked like little pieces of white horn. At the last sitting for treatment the medium removed over fifty of these seed corns from my heel, her arms convulsively shaking and quivering violently whilst she was drawing them out or removing them. There remains still a very slight soreness in the interior of my heel, but not enough to annoy me in any way. Doubtless should an opportunity occur, one or two more treatments by Mrs. Dodd would relieve it entirely.

But few of the readers of the Journal can have any conception of the amount of cures of all kinds of complaints that are being effected at this time by what are called "healing mediums," each one of which has something different from all others in their modes of treatment. I have not the shadow of a doubt that in the aggregate the thousands of healing mediums now in the Northern and Western States cure for more cases of slokness and infirmity than far more cases of sickness and infirmity than all the physicians of the regular schools combined, while not an instance can be found, I feel sure, where any harm has ever been done by the process now so generally practiced in some form of manipulation or "the laying on of

Of these facts, the doctors of the regular dip-lomatic schools of medicine have evidently become fully aware by the lessening of their prac-tice, and for some five or six years for that tice, and for some nee of six years for that reason they have been besieging almost every State Legislature in the Union to have laws passed making the painless and economical method of healing prescribed by Jesus and practiced by Him and His apostles, a penal offence, punishable by fine and imprisonment. It is a lamentable fact, too, that in many instances they have succeeded patably in the State of

my case (which I doubt if any regular-bred doctor could have performed at all) was about ten dollars. Had the work been done in New York, I could have, had I been so minded, informed against my benefactress, so soon as I could walk without pain or flinching, and had her mulcted in a fine of fifty dollars for curing me, half of which amount, or a profit of fifteen dollars over the fees I had paid her, would have come to me as informer, and she might have been sent to lie in the Tombs or some other prison for six winter months besides. Nay, had she, prompted by conscientious motives (as she probably would be), after being released from prison, again attempted to cure some poor, distressed creature of an infirmity by the laying on of hands, it would have been attended with the danger of being again fined a heavier amount than before, and a longer imprisonment. Is it to be wondered at, then, that, as I hear, the healing mediums of New York are already availing themselves of the advice of their great prototype, that "when they persecute you in one city, flee ye to another," and are leaving the State of New York as well as California?

Nay, I have been reliably informed that before the last stringent amendment had been added to the "Doctors' Law" in New York, informers were placed upon the track of a most worthy and successful healing medium, who was totally blind, in Oswego, by her persecutors, from whose clutches she three times made her escape across the lake to Canada, being warned of an angel, but who was forced at last, in order to escape from her persecutors, to flee her adopted city and State, with a loss of property in consequence of four thousand dollars.

P. S.—Within a week after I wrote the article for the Journal, both my heel and ankle were made entirely well by Mrs. Dodd's treatment, and have so remained ever since, both being now as sound and well as they were in boyhood.

T. R. H.

It is impossible to remain long sick or out of health where Hop Bitters are used.

Married:

Aug. 7th, 1881, by Rey. Albert McEwin, of Lansling, Mich., at the bride's house, near Lansling, Mr. A. J. Champlon, of Antwerp, O., to Mrs. Lizzle J. McCurdy.

Passed to Spirit-Life:

From Washington, D. C., Aug. 27th, 1881 (his birthday),

From Washington, D. C., Aug. 27th, 1881 (his birthday), Levil Loomis, aged 7d years.

Father Loomis was one of the ploneers of Spiritualism, and his life here was an embodiment of its beautiful precepts—charity and a loving Hudness to all. His carnest and untifung advocacy of the cause he loved so well, commanded the respect of those who differed from him in his religious views. Possessed of a mild and genial disposition, he was beloved by all who knew him. Many of our meditums who may read this notice will testify to having shared the hospitality of his peaceful home. His gentle wife, who so lovingly ministered to him in his last liness, is solaced in her bereavement by his testimony. 'I go without a doubt or fear, for I know the angels are with me.' To him the river was neither dark nor deep, and we who knew and loved him so well bade bim adten with the full assurance that a great reward and a joyons welcome avaited him in the fair kind of Beniah. The inneral services were conducted by Prof. D, Lyman. L. T. S.

From Morris, Ill., Aug. 20th, 181, Mrs. K. L. Crandall.

From Morris, 111., Aug. 30th, 1381, Mrs. K. L. Crandall,

Mrs. C. was a patient sufferer for seven months. She was a lady of great personal attractions, and had seen much of the world, having traveled extensively in foreign countries. She was a pronounced Spiritualist. She was horn near Troy, N. Y., in 1820.

JENNIE T. PORTER. From Washington, N. H., Aug. 28th, Dana G. Newman,

aged 21 years.

He has gone to join his sister Nallie, who preceded him to the spirit-life only a few years. A knowledge of Spiritualism is all that sustains those left or this side of the river of life in their great grief. The services were pronounced in the Congregationalist Church by the writer,

GEO, A. FULLER.

aged 21 years.

From Sherborn, Mass., Sept. 3d, 1881, C. Adeline, wife of J. C. Sallsbury, aged 58 years 1 months and 18 days.

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

Camp-Merting at Schroon Lake.

The Second Annual Gathering of the Schroon Lake Sphritualists' and Libertalists' Gamp-Meeting Association will be held at Lake View Point, Schroon Lake, Essex Co., N. Y., communeing Sept. 8th and continuing until Oct. 5th, 1881.

N. Y., commoneing Sept. Sthand continuing until Oct. 5th, 1881.

Post-office and telegraph communications on the grounds. Officers of the Association-Dr. W. B. Mills, President, Saratoga, N. Y.; S. B. Beljus, Secretary, Chester, N. Y.; C. F. Taylor, Treasurer, Iake View Point, N. Y. Speakers-C. B. Lynn of baston, G. H. Geer of Michigan, Mrs. Morsoof Boston, Ably Burnham, Jonnie Hagan, Fannie Davis Smith, Mrs. N. T. Brigham, and öther distinguished lecturers will be present.

Mr. Charles Smith, Mrs. N. T. Brigham, and öther distinguished lecturers will be present.

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Mr. Charles Smith, Mrs. N. T. Brigham, and öther distinguished lecturers will be present.

Mr. Charles Smith and Boston, the well-known singer, will furnish music.

Every effort has been pat forth to make this the largest meeting ever held in titls section, and Mr. C. F. Taylor has made ample preparation to entertain all nr easonable rates. His accommodations com rise a large hotel, together with ten large and roomy cottages, and a supply of tenis for those who desire to camp out, and no charge for ground rent. The grounds are situated on a point overlooking Schroon Lake, and the scenery is musurpassed.

The steamer Edinham will carry visitors to different places on the Lake at redee manned below Lake Hawand and the playing stations.

Round trip tickets to Lake View Point for sale at the fe lowing stations, at rates manch below: Lake Pleasant and return, \$7.25; No. Adams and return, \$0.00; Eagle Bridge and return, \$5.75; Stations on B., H. T. and W. cast of Eagle Bridge, \$6.60; Eagle Bridge and Stations west on B., H. T. and W., \$5.75. Tickets good from Sept. 4th to Oct, 10th.

101h.
Raites for board at Taylor House: Per week, \$7,00; table board, \$5,00; per day, \$1,50. For board and accommodations, address C. F. Taylor, P. O. South Schroon, Essection, N. Y.

Per Order.

The Next Quarterly Meeting Of the Spiritualists of Wedern New York will be held in Sons of Temperance Hall, wer 41 Main street, Lockport, on Saturday and Sunday, Sep. 21th and 25th. C. Fannie Al-jyn and other speakers will be present. An invitation to attend is extended to all. Mrs. WM. ROE.

FOR SALE.

THE spacious, substantial, convenient and sightly dwelling-house, 426 Dudley street, corner of Woodward Avenue, Mt. Pleasant, built and heretofore owned and occupied by me, togother with stable and about 40,000 feet of land well stocked with fruit trees, vines and ornamental shrubs, has, from financial necessity, bassed out of my hands, and yet is for sale by me as aged. A bround disposal of it at a fair price will work much to my reflect. The house, unique in structure, was planmed by me and built by the day undormy own careful supervision. It stands upon gravelly subsoil, has a well of excellent water, commands fine views of the city and harbor, and combines the advantages of city and country as fully as any other residence. In this region, It is about two miles from the City Itali, accessible by horse cars overy few minutes. The lot, an oblong of 320 feet by 125, has street on three sides, transisting at least 300 feet of frontage, well suited to build upon: it is a valuable spot to use whole as it is for either a private dwelling or some benevolent institution; also to receive upon it ten or twelve additional houses, leaving the present house and stable and 18,000 feet of land undistanted as a good residence. The land (40,000 feet), apart from the buildings, is assessed for faxation at 00 cents per fool-\$21,000. Friends, if prompt in action, can give me greaty needed ald, and at the same time make a safe financial hyestment. Address of James, Aug. 6.

PRIOE REDUCED.

PRICE REDUCED. THE WRITING PLANCHETTE

BCIENCE is unable to replain the mysterious performances of this wonderint light instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astopished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire parties in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which my one can easily understand how to use it.

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how to use it.

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IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

Mew Books.

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"Helter than gold, for each of six departments is alone worth the 25 cents charged,"—C. L. Parker, M. D. Price, postpaid, 25 cents.

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terial and Spiritual Universe. This work presents the sublime scheme of the universe, and the Delfie laws by which it is governed, in a new and original way, and develops a broad and joyons world's religion which rises above creeds and rests on a basis of material and spiritual science. cloth, 12mo, pp. 364, with elegant illustrations,

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imistrated with beautiful plates, and containing 25 pp.
25no.

"Worth several times its price,"—A, J. Dutch, M. D.

"Dir. BABBITT: Dear Sir—I have examined youg Health
Gulde, etc., and cannot refrain from expressing to you my
conviction of the inestimable value of these works. They
must form the text-book of the new school of Therapeuties
which physical science is sure to evolve, and should be
studied in every family."—A, E. Newton.

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A beautiful Chart, with colors, rollers and binding, over a yard long.

"It ought to be suspended in every dwelling and school-room in the land, made the topic of daily lessons until its rules are familiar as household words."—A, E. Neuton, Frice, postpaid, 50 cents.

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Authors of "The Hollow filobe;" This book contains many startling ideas that are calculated to dispet the mystification and unravel the numerous difficulties by which thinking minds have been environed concerning, the great problems of human existence. The contents are divided into ten different subjects, as followed: The Soni of Things; intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography, Cloth, \$2,00, postage free.

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A Treatise on the Physical Conformation of the Earth, Presented through the organism of M. L. Sherman, M. D., and written by Win. F. Lyon.

The author says: "We are deeply impressed with the thought, and venture to predict, that this book will do very much toward adding humanity in their folloome progress from the darkness of mental Slavery to the broad simishine of enlightness French and which they have so long struggled, but struggled apparently in vain." Price \$2.00, postage free. For sale by COLBY & RICH.

PLANCHETTE;

The Despair of Science.

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*** We do not read anonymous letters and communications. The name and address of the writter are in all cases in Bepersade assagaranty of good faith. We cannot undertake to return of preserve namescripts that are not used. When newspapers are torwarded which contain matter for our tissection, the scaler will confer a favor by drawing a line around the article he desires specially to recommend for perival.

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Notices of Spiritualist Meetings, in order to insure prompt
Insertion, most reach this other on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 17, 1881.

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

Enlargement of the Banner of Light

A ROYAL NUMBER.

As our readers have already been informed, the next issue of this paper commences the FIFTHERH VOLUME of its existence on the plane of journalistic endeavor. In this connection it gives us the greatest pleasure to be able to announce that the volume about to commence will be characterized by a feature which we feel will call forth the satisfaction of our patrons-viz.: WE PROPOSE TO ENLARGE THE BANNER OF LIGHT BY FOUR PAGES, thus making it a twelve instead of an eight-page paper, keeping the price of subscription the same as it is at present. We have decided to make the experiment; and trust to the generously expressed appreciation of our patrons and the public in future to render that experiment a

In honor of this event we propose to make No. 1, Vol. L., "a royal number" in every sense of the term. Read the following list of articles which are to enter into its make-up, and see whether we exaggerate in the slightest degree:

1. We shall print among other fine productions a trance lecture on "Spiritual Safety-VALVES," as pronounced through the medial instrumentality of Mrs. Cora L. V. Richmond, at Parker Memorial Hall, Boston.

2. "The Basis of Morality, or, Spiritual Theory of Ethics," By A. E. Newton, Esq. 3. A standard poem on "THE DEPARTURE OF SUMMER," written for the Banner of Light by'

Miss M. T. Shelhamer. 4. "The True Mission of Squatualism" tor Charles II. Gardner, of Portsmouth, N. II.

5. An important proposition from Prof. Jo seph Rodes Buchanan regarding the proscriptive medical law of New York especially, and the best way, as it strikes his mind, of meeting the plots of the Regulars against freedom of practice in the healing art everywhere. We bespeak for this article and the plan it embodies the careful attention of every true friend of progress and reform in the processes for the alleviation of human athliction.

6. "Thoughts Joscled Out in the Cars," by our unique and reflective contributor, John Wetherbee, Esq., who, while on a journey westward to California, (where he has in all probability arrived safely ere this date,) cast a backward glance "toward the East" long enough to despatch us an epistle from Denver, Col.

7. "Camp-Meeting Notes," by Ed. S. Wheel-

s, "Banner of Light Free Circles," an appreciative word concerning our Message Department, by Hon. Warren Chase, of California. 9. "ECHOES EROM ENGLAND," by our agent in that country, Bro. J. J. Morse.

10. "WHAT WILL PROP. PHELPS SAY?" By One who wishes to Learn-the writer of which paper we need not assure our readers is possessed of a keen and analytical mind, and uses it to such a sweeping degree that Prof. Phelps has not, up to the present moment-at least that we are aware of-said anything in reply to his critic.

11. "SPIRITUALISM-ITS CONDITION IN VER-MONT," by Our Special Correspondent.

We shall, further, publish letters from correspondents residing in various parts of the country; also our revised list of lecturers on Spiritualism; notices of meetings, and much additional matter of interest.

If our subscribers will kindly furnish us with the names of such other persons in their respective localities as may be supposed to have an interest in Spiritualism and its literature. we will gladly send to the parties specified the initial number of our new volume as a specimen copy, and a prophecy of the extended usefulness which the Bunner of Light is destined to achieve in coming time.

A correspondent writes from East Milton, Mass.: "The communication from ORRIN E. Bates, printed in the Banner of Light Aug. 20th, is correct in all particulars. His father and grandmother, as well as the neighbors, say it seems just like him in his mode of expression, etc."

Especial attention is called to the Review of Spiritualistic Literature Abroad, translated expressly for these columns by Dr. G. L Ditson, which may be found on the first page of the Banner. It gives evidence that Spiritualism is surely permeating the hearts of the people of the old world.

Teaching Before Learning.

If the Atlantic Monthly aspires to be the means of shedding any new explanatory light on Spiritualism, it would do better to secure writers who possess a real comprehension of the subject as well as an assurance of their ability to handle it. The flippantly superficial treatment of the subject in the September issue of that magazine gives evidence of a writer who does not care to know why he is hostile to a new truth, but braces himself to his effort with the fact that he is hostile. His personal prejudice is enough for him, whether it be founded on fashion or constitutional timidity in the presence of what he cannot understand.

This fledgling of a writer on Spiritualism would be entirely put out if he should chance to lose his normal self-conceit and not find it again. We do not like to employ such language in characterizing an opponent of Spiritnalism, but if he gives us no other token to describe him by, he is the last person to appreciate an apology from us if we tendered it. His rapid running over the distinguished foreign names in Europe that represent recent accessions to the ranks of Spiritualism really wears an aspect of contemptuousness. He names Crookes, Zöllner, Weber, Scheibner, Fechner and Lord Lindsay, as if he were willing to admit them to be clever in their several'specialties, but merely to say that Spiritualism is no more real for all they have to say in its favor, This air of patronage is not put on by him for

an effect, but is the ingrain of his intellectual and moral nature. It would be impossible for him to see a new truth anywhere but where it first pleased him for its surroundings. These distinguished scientists, whom he catalogues very much after the style of an auctioneer, are of no special account as witnesses to the phenomena of Spiritualism, according to his individual conception. He professes, it is true, to look over their mass of direct and irrefutable evidence, but he is compelled to allow, in a sort of languid candor, that "there is a disinclination among scientific men to examine the subject of Spiritualism"; and this is enough to nullify the weight of these men's evidence with

What chiefly troubles him in connection with their evidence on behalf of Spiritualism is, that it " is calculated to do considerable harm among those who do not weigh evidence carefully and are not in the habit of thinking for themselves." In other words, the testimony of competent experts may do harm to those who refuse to consider such testimony at all. We only hope no harm has so far come to himself. The "fourth dimension in space" of Zöllner he only trifles with, making a mere-string of it to play with; and this, we suspect, is about the highest and severest intellectual effort of which he is capable. He refers to the rest of the book of Prof. Zöllner, which demonstrates the truth of the spiritual manifestations, as stale stuff sprinkled with metaphysical jargon.

Then he makes a burst of power and comes out plump with the inquiry-"Why is it that Spiritualism never advances beyond pandering to the wondering element of mankind, and never builds a foundation?" And we ask him in return why mankind do not cease from "wondering" what life and destiny are, and do not become gradually indifferent to the one profound problem that, first and last, possesses their minds? He of course holds that the Church teaches enough on this subject; but it was not many months since that Bishop Clark, of Rhode Island, inaugurating a series of Monday Lectures in this city, admitted that not even in the Gospels of Christ was it anywhere made known that we have an individual inheritance in the future.

But in order to understand this writer as he desires to be understood by his readers, it is in the search for knowledge. Then of course he necessary to give his position precisely as he detines it himself. He says that "whenever a new and prejudices, and even his previous knowlscience arises, we apply a criterion to it-the does not satisfy this criterion, we are forced to conclude that it is not a science. Spiritualism makes no addition to our knowledge; for it does not satisfy the above criterion." Now what he demands in the spiritual is what he gets in the material, which includes the scientific. Science discovers certain facts, principles and laws, and finds them to be universal; it can call up its witnesses itself, because there is no independ ent entity on which it has to rely for proof.

But with spirit-manifestation and spirit-com munication it is not so, and it never can be There are two decisive factors in this problem, namely, the individual consciousness and the independent entity impressing it. These two factors may be said with perfect truth and consistency to operate according to an universal law, subordinating certain conditions which are peculiar in each case; but, unlike the sub tlest mechanical laws which are the ones recognized by science, they depend for their success ful operation and effect upon distinct intelligences, of which one shall be negative to the other, yet both independent. Science may go so far as to state its discovery of the essential difference between known scientific or physical, and unknown and incomprehensible spiritual laws; but we seriously question if, on the plane of science strictly, it can advance any further.

Perhaps this is the reason why the writer in question remarks that "the accession of scien tific men to Spiritualism counts for nothing,' although he complacently adds that "scientific men can be deluded as well as other men.' And he undertakes to explain it by saying that "the faculty of being impressed by a person with certain attributes can reside in them '(scientific men) as well as in untrained minds.' He allows, by way of illustration, that "eminent jurists have joined the ranks of the Spiritualists," and he says they have been foremost in believing what he declares has "no criterion of truth."

He further explains that "their acumen while upon the bench is laid aside under the action of different mental states." In other words, that men of admitted acumen part with it all the moment they come under the influence of the spiritual phenomena. How or why this other phenomenon occurs he does not condescend to say; he assumes that, as he does everything, and is perfectly satisfied with its truth. His "criterion of truth" is another of his assumptions, certainly so far as it relates to Spiritualism. Why eminent jurists should voluntarily lay aside their acumen when they approach the investigation of spiritual phenomena, when they purpose to employ it to its very utmost extent in order to expose untruth if possible, this assuming and presuming writer in the Atlantic does not stop to explain. He is

in pursuit of larger game. We must confess to entire inability to comprehend the reasoning and the methods of reasoning employed by such a writer, when he first decries men of science because they have accepted the facts of the spiritual vhenomena, as

in the case of Crookes, Zöllner, Weber, Scheibner and Fechner, saying that their accession to Spiritualism "counts for nothing," because "scientific men can be deluded as well as other men"-and immediately afterwards asks, "what fits a scientific man, who is not a psychologist, for the study of Spiritualism?" and himself answers it by saying "certainly nothing but a trained skepticism."

And he does not get over such an inconsistency by throwing in the remark that "this skepticism exerted in one direction may tend to make him overlook the peculiar mental conditions which have not been brought to his attention during his lifetime of study in physics and mathematics." He seeks to get over all charges of self-inconsistency by charging the uniform inconsistency upon Spiritualists. Thus, he says, "We are asked to respect the authority of seientific men when they believe in Spiritualism and do not employ scientific methods, and to discredit it when really scientific methods are applied." This is wholly without truth, and is stale stuff even as badinage. What he insists are "scientific methods" we have already explained to be incapable of advancing into strictly spiritual realms, in which independent entities supply the place of universal physical laws.

Finally, as the intended extinguisher of all further claims of Spiritualism, he trumpets it forth that "Spiritualism starts with assumption, reasons upon assumptions, and ends with assumptions." If anybody should be a perfect judge of what assumption is, we concede the palm to this assuming writer.

What he professes mainly to dread is this "reducing the mind to a blank in order that the spirits may play their pranks along paths of no resistance." That is the way he answers the mind while the phenomena are presented. He thinks a receptive mental attitude is a condition of mental servitude, and a positive degradation. His idea is that the facts must come out and arrange themselves according to his preconceived idea, or else it is only so much the worse for the facts. Let him ask in what frame of mind the great Newton was while in the act of making his immortal discoveries of

All his explanation of what he calls blankness of mind in lieu of mental receptivity, is that it is a condition out of which we are to educate ourselves, that we may "learn to distinguish between the true and the false by exertion": he would not "remain passive in order to allow the indefinite to stream through us.' How dare such a person attempt to lay down a course for scientific men to pursue in their investigations? No mere sciolist could confess himself to be one more openly. If the sum and substance of what he advances and affirms is not the very assumption which he charges upon Spiritualism, then we do not possess sufficient acumen to understand it at all. He has clearly staked out the limits beyond which he refuses to go, and he wants other people to admire the extent of them.

The facts of spiril communion and the phenomena may as certainly be ascertained and verified as any other facts of which the human senses are capable of taking cognizance. The laws which guide and govern those facts it is not too easy a matter to discover, for the reason, among others, that they operate through intelligent entities and not through elementary and inanimate substance. The person who refuses to recognize the necessity, first of all, of respecting certain conditions which are essential to the successful operation of the laws, refuses of course to even legin the investigation for truth which is accompanied in all cases by conditions that are laid down as we advance on

The writer in the Atlantic would be a pioneer will consent to lay aside all his preconceptions it in some of its essential relations. The recentive mental attitude-not the blank mind-is what is demanded as the first condition of success. The second one is, to necept all that comes when offered, and apply to it all the known and accepted tests by which knowledge finally maintains its foothold, and finally welcome what is true, though it unsettle, contradict or nullify all that we have treasured up as price-

Reception by Boston Spiritualists to E. W. Wallis.

On Wednesday, Sept. 7th, a delegation of the friends of Spiritualism in Boston assembled at the residence of W. J. Colville to receive E. W. Wallis, the trance speaker, recently arrived from England, and hear from his spirit guides. Mr. Colville introduced the visitor to the company, and bespoke for him the sympathy and support of all. Mr. Wallis was then entranced, and offered a beautiful invocation, and for more than an hour responded to questions in a most able manner. He was afterwards controlled by an Indian spirit, who composed poetry, incorporating words proposed by sitters, and also gave an excellent and successful psychometric character-reading from a handkerchief handed to him. The exercises closed with a hearty vote of thanks to Mr. Wallis and his guides for the very instructive and pleasant entertainment given by them, and a beautiful poem of welcome from Wincona through her medium, Mr. Colville Mr. Wallis received hearty congratulations from all who were present, and a successful career of useful labor in that part of the spiritual vineyard situated on this side the Atlantic was predicted for him.

Help the Bauner "Poor Fund."

The Banner of Light publishers have been in the habit, for years past, of receiving pecuniary donations, by mail and otherwise, from charitably disposed parties, the money to be disbursed in aid of such marked cases of suffering and destitution as may be encountered by them. They have faithfully discharged this sacred duty, and will be glad to continue the work in coming time, if the friends will favor them with a renewal of contributions for this object. There is at present no money in the 'Poor Fund" treasury, while several distressing cases which deserve relief at once are

brought up prominently for consideration. Contribute to the Banner Poor Fund, friends! Those who have made the donations which have thus far sustained its labor of love can never in this life fully realize the good they have accomplished, or the earnest thanks that have proceeded from the grateful hearts of those they (though unknown) have assisted.

We deeply regret to learn that Mr. Chas. II. Foster, the excellent test medium, is dangerously ill at his father's residence in Salem,

The Banner of Light Message Department.

As we noted last week, the Public Free Circles held regularly in the Banner of Light building, 9 Montgomery Place, were formally and successfully re-opened for the season of 1881-2, on Tuesday afternoon, Sept. 6th, Miss M. T. Shelhamer being the medium.

Whatever a few hypercritical censors in certain quarters-(both in this country and in England) who fail to remember that their own particular desires and conceptions are not the standard measure of everything by which the rest of mankind must be tried and adjudgedmay say, or, rather, endeavor to say against the Message Department of this paper, the record of what that Department has brought to pass since its induction under the medial supervisorship of Mrs. J. II. Conant, and its further continuance under the mediumship of Mrs. Rudd down to those who will live to fondly cherish and Miss Shelhamer, is before the world, and speaks with no uncertain sound, in favor of its usefulness, to the appreciation of thousands.

Few mails, indeed, reach this office that do not contain testimonials, free and unsolicited, to the great value of the Message Department We have before us as an instance in point a missive dated at St. Louis, Mo., the writer of which, though not a professed Spiritualist, says he cannot refrain from adding his testimony to the rest in respect to the Message Department. He remarks that as he is neither a mental nor a moral monstrosity, but is constituted like an average human being, he doubts not that he expresses the opinion of large numbers of all classes of readers of the Banner in saying that the individual communications to be found on the sixth page are, as a whole, very interesting and instructive; and that to discontinue them simple demand for a receptive condition of the and substitute the same character of matter that appears on any of the other pages, would | fied. greatly lessen the usefulness of the paper. He says he almost invariably turns to the sixth page of the Banner first, and generally reads all the communications to be found there. To him they are artless, carrying abundant statements as tests, invariably instructive, and often even beautiful and touching.

We would, in further proof of what we aver, ask the reader's attention to an article in another column, wherein Prof. J. R. Buchanan speaks in "just appreciation" of the Message Department and its worth.

The free séances, the utterances at which constitute from date to date the contents of this Department, will be continued regularly on Tuesday and Friday afternoon of each week at our Circle-Room, and the public are cordially invited to attend, and become cognizant of the method by which they are conducted and the work they are accomplishing.

J. V. Mansfield's Mediumship. Mrs. Emma Hardinge-Britten's defense of

Mr. Mansfield's mediumship, published in last week's Banner of Light, is timely and truthful. We endorse its every word. It is indeed a shame and a disgrace that persons calling themselves Spiritualists, with the indubitable evidence that has been published from time to time for many years in the spiritualistic press from persons whose credibility is unquestioned, should at this late day presume to question the bond fide mediumship of Mr. Mansfield. He has been tested by skeptics many times and in various ways, by such learned men as the late Professor Felton of Harvard College and others, and has always come out of the severe ordeal victoriously. We give in brief one illustration: Professor Felton sent Mr. Mansfield a sealed letter for answer, superscribed in the Greek language, and addressed to Menander, the Greek poet. This was in 1857, if our memory serves us. Mr. M., as every one knows who is acquainted with that gentleman, is not a Greek scholar, does not understand a single word of Greek, yet the scaled letter was answered through his hand, and duly signed "Menander." Being thus baffled in his edge itself, for the sake of satisfying himself earnest attempt to prove Mr. M. a fraud, capability of having its facts verified; and if it whether he may not discover a new knowledge the Professor subsequently secured the serthat will so greatly enlarge the old as to change vices of a Chinese merchant residing in this city at that early day, who was instructed to write a letter to his deceased father in the Chinese language. He did so, wondering what it all meant; and the letter, carefully sealed, was sent to Mr. M. for answer, with the full assurance that it could not be done; but to the great surprise of the Chinaman and the Professor, it was answered through the hand of Mr. Mansfield, in the Chinese language, Mr. M. not knowing one word that he had written. The information given was that the Chinaman's brother, who at the time was thought to be alive and well in China, was dead, of which fact he stated he had no knowledge. In the excitement of the moment he said, "I want to learn more in regard to my brother's death, and will write another letter to Mr. Mansfield, and take it to him myself." He did so; but was instructed by the wily Professor not to allow Mr. M. to handle it. When asked for the letter by the medium, the Chinaman answered, "Me hold it myself." "Never mind," replied Mr. M., who was influenced by the spirit at the moment, "hold it." Mr. M. then commenced writing, as before, in Chinese, which resulted in more information being given perfeetly satisfactory to the writer of the sealed letter, who, Mr. Mansfield afterwards informed us, was the most astonished Chinaman he ever saw. Not long afterwards, information from China fully corroborated the statements contained in the spirit-message.

Decease of Dr. Samuel Grover.

Dr. Grover, a prominent medium, an earnest friend of Spiritualism, and a worthy man in every department of life, passed on, Sept. 6th, from his residence in Boston-having attained the age of sixty-one years three months, as earth experience is reckoned. His funeral, held at his late home on Friday, the 9th, was largely attended; the floral display was beautiful and suggestive; the remarks of Dr. John H. Currier and Mrs. Sarah A. Byrnes, who officiated, were soulful and elevating in character, and the music, of the "Parker Memorial" Quartetto-led by Mrs. Nellie M. Day-appropriate and consolatory. The remains were deposited in the family lot at Mt. Auburn. We shall speak more fully of this brave old-time worker for the cause, the lessons of his life and the scenes attending his demise and funeral, in our next issue.

The jury in the case of the Methodist Church vs. Rev. H. W. Thomas, of Chicago, have found a verdict against this liberal and fearless clergyman, and he now stands attainted as a heretic in the eyes of that frog-in-a-well organization. In common with our neighbor the Boston Investigator we "congratulate Mr. Thomas on his conviction, as we have great respect for a heretic. We never knew one who was not | this country, and on the needs and purposes of a progressive man and upon the road to truth. the Department of Agriculture, in Massachu-What the world wants are more heretics and no setts, Illinois, Wisconsin, South Carolina and

A Merited Distinction.

Mrs. Nettie C. Maynard-of whose remarkable mediumship the martyred President of the Republic availed himself during the darkest days of the Rebellion, and who is, therefore, entitled to mention in the history of the war for the Union-has recently found a home in Springfield. Ohio, where she is likely to remain for some time. During her recent visit to New York, where, she has many excellent friends among the Spiritualists, the subjoined testimonial was drawn up, at their request, by Dr. S. B. Brittan. It was then elegantly engrossed by that most distinguished teacher of penmanship, Oliver B. Goldsmith, on a large sheet of spotless bristol board, and numerously signed by her admiring friends. Set in a suitable frame it will soon adorn the walls of the new Home in the West, and as an heirloom will be handed

the memory of Mrs. Maynard. HONORABLE TESTIMONIAL To all whom it may concern:

The Ladies and Gentlemen whose names are inscribed below have the honor to offer FRIENDLY SALUTATIONS

It is the object of this Circular-Letter to witness that the bearer, Mrs. Nettle C. Maynard, is a lady with whom we have enjoyed a long and intimate acquaintance, some of us having been familiar with her private history for twenty years or more. Her friends are conscious that wherever she is truly known and justly appreciated, she needs no one to bear testimony to her rare gifts and eminent worth. Being reminded, however, that she has recently found a new home in the West, among comparative strangers, it may not be improper for her friends in the East to unite in a brief expression of regret at parting company with one so deservedly beloved, while they take pleasure in presenting this memorial of a sacred confidence and sincere affection, which much observation and long experience have only confirmed and sancti-

Be it known, then, that in all her relations Mrs. Maynard has ever led a singularly pure and blameless life. Always above reproach and free from suspicion, no shadow has ever fallen on the crystal whiteness of her fame. Indeed, the most elequent words at our command fall to express our high appreciation of such a character. No subtile chemistry can impart a more delicate aroma to the violet; the lapidary may not burnish the stars, nor can the art of the rhetorician add dignity and beauty to virtue. In this fair and unobtrusive presence let

"Envy grow pale and bite the dust, And slander gnaw her forked tongue,"

In the loving kindness that disarms resentment, and the patience which is proof against physical suffering: in the gentleness that neutralizes acidity of temper and obliterates personal animosities; in the spotless purity of an irreproachable life; and in the sweetness of a disposition tempered by all heavenly graces, Mrs. Maynard furnishes mild but constant reproofs of all bitterness and want of charity among men. These, too, are the silent, persuasive and powerful incentives to higher aspiration and a better life. There is a redeeming gospel in such an example, and the unworthy how in silent contrition before the simple majesty of the virtues which adorn the noblest types of WOMAN-

In subscribing to the contents of this letter the undersigned cannot omit to record the honored name of William P. Maynard-husband of the lady to whom his testimonial chiefly refers—whose amiable disposition, courteous manners and sterling integrity give him a just claim to universal respect and esteem.

Berkeley Spiritualist Society.

This large and prosperous Society will recommence its stated services next Sunday at Berkeley Hall, No. 4 Berkeley street, Boston, at 10:30 A. M. and 3 P. M. The subject of the morning discourse will be, "All Things made New," and that of the afternoon, "A Practical Word to Practical People." Seats free. The public respectfully invited.

Mr. Colville returns to Boston after a brilliant and prosperous summer campaign; and his friends and the public generally in this vicinity will gladly welcome him back to new labors and added triumphs.

ETC. P. Longley, Esq., of Springfield, Mass., a vocalist and composer of marked ability, whose compositions have been rendered familiar to thousands of Spiritualists in the past at the New England camp-meetings, has recently brought out five of his principal pieces in a neat form, over his own imprint, and will hereafter be his own publisher. The sheets forming the vehicle of these spirit-cheering harmonies bear severally the names of "Beautiful Home of the Soul," "Come in thy Beauty, Angel of Light," 'Love's Golden Chain," "I am going to my Home," and "The City Just Over the Hill." The words of the latter song were written by Miss M. T. Shelhamer, and the music is appropriate and sweet. Parties desiring copies of these songs can obtain them at 25 cents each by addressing Mr. Longley as above.

"THE SPIRIT TELEPHONE," several numbers of which come to us from its editor, Mr. Washington A. Danskin, Baltimore, Md., is exceedingly neat in typography, and furnishes a variety of articles upon Spiritualism in all its phases that cannot fail to prove very acceptable and instructive to every Spiritualist. It has a "Spirit Department," in which are given messages received through the mediumship of Mrs. Danskin. An early issue is to contain a portrait of Dr. Rush, Mrs. Danskin's principal control; and the editor promises to furnish from time to time reminiscences of Spiritualism in Baltimore, with sketches of prominent local workers, lecturers and mediums. The paper is to be issued every Saturday by the "Spirit Telephone Co.," at 561 North Charles street, Baltimore.

The new law to prevent food adulteration went into effect in New York State, Aug. 30th. The law which was passed by the last Legislature makes it a misdemeanor for every seller of food and drink to mix with it any substance that affects its quality and strength; or to substitute wholly or in part for a genuine article of food and drink any inferior or cheaper substance; or to abstract from food or drink any valuable constituent thereof; or to so color or coat any article of food or drink as to conceal damage done to it or to make it appear better than it really is. A similar law ought to be enacted in Massachusetts.

A letter replete with information as to the line of travel pursued by Mrs. Cora L. V. Richmond since she left Boston-also with regard to spiritual matters generally in Chicago -reaches us too late for insertion this week, but will be given in the forthcoming number. The Society she regularly addresses (the First) resumed its meetings Sunday morning, Sept. 4th, with the most cheering prospects for its

future. Dr. Geo. B. Loring, Commissioner of Agriculture, has entered upon his duties in good earnest; and within two months will address the people on the condition of agriculture in ^l Virginia.

BRIEF PARAGRAPHS.

SEPTEMBER.

The ripened corn its silken plumes is waving, The partridge beats his drum among the trees, The red verbena lifts its fair head, braving September's chilling breeze.

The clear, warm noon succeeds the frosty morning; The summer's warmib returns to bless the day; But in the night the north wind sounds a warning Of autumn's harsher sway.

From harvest fields the groaning wagons wending Their homeward way are laden deep with corn; The peach its fair face to the light is bending Its hues of sunshine born.—[Philadelphia Times.

The robin redbreasts now in flocks do gather. .To pluck wild cherries from each laden tree, Regardless of the warm or chilly weather-A joyous family.

The honey-bees, their labors nearly ended, Still wander far to find each ling'ring flower, No longer gath'ring sweets in fields of clover For food in wint'ry hour.—[Banner of Light.

A young man, residing not a thousand miles from Andover, Mass., has been turned out of church for dancing. He now wishes he had gone to a Sunday school picnic, and hugged and kissed all the girls in the religious game of Copenhagen, and thus retained his good standing in church. What has Professor Phelps to say to this?

The London Medium and Daybreak has the rickets dreadfully.

The degree of D. D. has been conferred on the general baggage agent of the Central Pacific. This degree is every day conferred on baggage agents, but two small des are considered sufficient to express the idea

It is said that a temperance lecturer once remarked to Artemas Ward, the wag, as the latter was about to Look not upon the wine when it is red in the cup." "That ain't wine," said Artemas, "it's old rye." "It biteth like a scrpent and stingeth like an adder," continued the speaker. "Oh, no it don't," retorted Artemas, "If you put plenty of sugar in it."

It is stated that the average attendance at the Spir-itualists' Camp-Meeting at Lake Pleasant this season has been four thousand daily, and that some Sundays from ten thousand to twelve thousand have been on the camp-ground.—Free Religious Index.

James Gordon Bennett-poor man!—has an annual Income of over \$750,000 !

Col. Higginson is writing a book entitled "Common Sense About Women." He is trenching upon very difficult ground.

There are some people in this world who are never satisfied unless they can say something derogatory of their fellows. They belong to the hades tribe. A. J. Davis probably had such folk in view when he wrote his Diakka pamphlet.

LINGUISTIC EUPHONY. A captain who owned a nice yacht
Sailed away to a beautiful spacht;
The larder it blew,
The warmer it grew,
"By St. Andrew," said he, "but it's hacht!"

The first Woman's Rights Convention was held at Seneca Falls, N. Y., in July, 1848. James Mott presided, and Mary McClintock was the Secretary. Among the speakers were Lucretia Mott, Samuel Tillman, Mrs. Stanton, Fred. Douglass and others.

Madras, the so-called benighted Presidency of India, is the first to recognize the claims of women to important offices. The Gazette announces the appointment of a lady, Miss Pogson, to be meteorological re-porter to the Government of that Presidency. Miss Pogson has for some years discharged with great ability the duties of assistant Government astronomer.

The wire invented by the skeptic Franklin defends the crosses on our churches from the lightning stroke of heaven.—Lecky.

Italy suffered earthquake shocks, Saturday, Sept. 10th, at various points from Rome to Naples. Ten persons were killed and considerable property dam

Moral philosophy is based on this truth, which we quote from the Gospel Banner: "'Tis the will that makes the action good or ill."

The sudden death of General Burnside is announced

While at the Lake Pleasant Spiritual Camp-Meeting we saw a well-known Professor of Mesmerism [J. W. Cadwell] escorting an invalid lady to one of the séances of Mrs. Andrews, where we are assured she fully recognized her father and her brother. Judging from her deeply-interesting and intelligent face, we should say she was not one who could be easily deceived. In this particular case, if not in any other, we saw a kind, brotherly attention to the wants of an invalid that might be imitated by the masses of struggling humanity with profit. If Spiritualism can make weary hearts glad, give a greater impetus to our bettern attures, then bless God for Spiritualism.—Turner's Falis Roportor.

The hotel-keepers at the seaside are now singing "Nothing but Leaves."

> As o'er his furrowed fields which lie Reneath a coldly-drooping sky, Yet chill with winter's melted snow, The husbandman goes forth to sow;
> Thus, Freedom, on the bitter blast
> The ventures of thy seed we cast,
> And trust to warmer sun and rain
> To swell the germ and fill the grain.
>
> —[Whittler.

There is a grim truth hidden under the humorous architecture of the following item which is now going the rounds of the London press:

"Indians," says an exchange, "are distinguished for their reserve." And, we may add, extinguished for their reservation.—Cleveland Leader.

Woe to that church which looks round for forms to wake it up to spiritual life. The dying man is not to be revived by a new dress, however graceful.—Chan-

Quills are sometimes taken from the pinions of one goose to spread the opinions of another. A land-slip occurred on the evening of Sept. 11th

near the village of Elm, in Canton Glarus, Switzerland. Two hundred persons were killed and 30 houses de stroyed. Those of our readers afflicted with deafness will do

well to note the advertisement of H. P. K. Peck & Co., in another column.

Close of Volume.

The present number concludes Volume Forty-Nine of the Banner of Light. 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.

New periodicals are being started in different parts of the country, of liberal tendencies, which goes to show that the public mind is ripe for the New Dispensation. The last new visitor to our table hails from Liberal, Missouri, and is entitled "The Liberal." It is a monthly magazine, published by G. H. Walser. In the number before us the editor says with great truth that "one of the most pernicious and yet widely diffused crimes is that of calumny. Were it classed, as it ought to be, among the felonies, but few would escape the penalty due to a felon's doom."

Mrs. Bela Snow, North Pomfret, Vt., will please accept thanks for beautiful flowers for our Free Circle-Room table. Also thanks are due to Mrs. E. B. Perry, of Somerville, Mass., for an elegant bouquet.

No Science in Medicine.

Alluding to the many contradictory opinions given by the physicians and surgeons in attendance upon President Garfield, in regard to his conditions and prospects, the Herald of this city makes the following very just and truthful remarks upon the lack of a scientific basis in medicine and consequent unreliability of methods adopted by the medical fraternity generally in the practice of their profession:

erally in the practice of their profession:

"There is, properly speaking, no such thing as a science of medicine. Science is knowing—and the wisest doctors, who are also honest, will confess that their profession is, in the nature of things, largely empirical. 'Bring down the child,' said a blunt physician to a mother who was 'describing the symptoms' of her ailing little one; 'it is mostly guess-work any way, but we can guess better if we see the patient.' The difference in constitutions, the influence of heredity, the radical variations in disease, the varying responsiveness of patients to the same varying responsiveness of patients to the same treatment, the effect of the past life and of sur-rounding circumstances—all these and a hun-dred other conditions come in to affect the phy-sician's opinion, or to baffle his skill."

Phillips, the slate-writing medium, is at No. 8 Davis street, Boston, where he will be pleased to meet his friends. His stay is brief in the city, hence those who would witness his wonderful mediumistic powers should apply at

DR. DONALD KENNEDY, of the Roxbury District, Boston, sailed for Europe on the 10th inst. The Doctor is a devoted Spiritualist, and has done much good in alleviating the sad condition of the poor and unfortunate. Such useful men are a blessing to the human race.

It is said that Dr. Agnew has done for the President all that surgery can do; Dr. Woodward all that allopathy can do; Dr. Boynton, in his way, all that homeopathy can do; Dr. Bliss all that talking can do; Mrs. Dr. Edson all that a female physician can do; Mrs. Garfield all that love and nursing can do; the Fast Day all that praying can do; and now President Garfield is left to the ocean breezes and his own brave spirit for recuperation. — Newburyport Valley Visitor.

Movements of Lecturers and Mediums.

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

E. Anne Hinman will leave Bradford, Vt., about the 20th of the present month, on route for La Fargeville. N. Y., by way of Ogdensburg and Alexandria Bay. Would be glad to make engagements at any place along the route. Address Bradford, Vt., care of W. H. H. Leavitt, or at West Winsted, Conn.

Mrs. Abble N. Burnham spoke at Chelsea, Mass. July 24th and 31st; in West Duxbury, Sept. 4th; in Portsmouth, N. II., Sept. 11th; Oct. 2d, 9th and 16th she lectures in Worcester, and on the 30th of that month she will be in West Duxbury again. Address Davis street, South Boston.

Frank T. Ripley is ready for engagements for Wisconsin, Illinois, Michigan and Ohio. Address him Gurnee, III.

W. J. Colville desires engagements to lecture anywhere within reach of Boston, for Tuesday, Wednesday or Thursday evenings. He can also be secured for funerals and receptions. For all particulars address him 519 Columbus Avenue—where he is always glad to receive friends on Monday evenings.

Dr. L. K. Coonley has located at 507 Essex street, Lawrence. Will be assisted, after Sept. 20th, by Mrs. Margle P. Coonley, and together they will hold seances in their parlors every Thursday evening, which friends are invited to attend.

Capt. 11. H. Brown will speak in Frobisher's Hall, 23 East 14th street, New York City, on Sunday morning, Sept. 18th; and Mr. Henry E. Sharpo in the evening. Admission free to both meetings.

Hon. Warren Chase will lecture in Worcester, Mass. next Sunday, Sept. 18th, afternoon and evening. He may be addressed at 13 Edinboro street, Boston, or at this office, till Oct. 1st.

W. Harry Powell, the wonderful slate-writing medium of Philadelphia, Pa., will start on an extended tour through the Western States Oct. 1st. Persons desiring him to stop over can address him at Philadelphia Post-office.

Francis W. Monck, the English medium-lecturer, visited the Niantie (Ct.) Camp-Meeting; he has now gone to Schroon Lake Camp, and on leaving that place will take up his residence in Boston, where he will hold himself in readiness for engagements. When winter sets in he will go to California, and will be glad of engagements there and en route.

E. W. Wallis lectures in Greenfield Sept. 18th and 25th. He expects to visit several towns in Connecticut during October, for which arrangements are nend ing. He speaks in Beverly Nov. 6th and 13th, and Portland, Me., Dec. 18th and 25th. Those who desire his services should address him at once care of Dr. Beals, Greenfield, Mass. He expects to visit Brook lyn, N. Y., in January, and Philadelphia in April; returning to England in all probability early in May.

Mrs. H. Morse's address is 13 Chester Square, Bos ton, Mass.

A. Rothermel goes to Schroon Lake Friday, 16th.

No matter what your feeling or ailment is, Hop Bitters will do you good. Prove it.

Letters from President Garfield, Donn Piatt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago. Those afflicted should send for free circular, giving letters in full.

The Secular Press Bureau, PROF. S. B. BRITTAN, MANAGER.

Present Address, 20 Broad street, Newark, N.J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his

AMOUNTS PAID IN AND PLEDGED FOR 1881.

ı	CASH PAID.	
١	From Jan. 1st to June 30th, (six months)	81248,80
ł	Mrs. A. C. Fisher, Fernandina, Fla	2,00
١	Mrs. 18 Heath Daleville Ct.	2.65
1	W. Dean Shuart, Rochester, N. Y	5,00
ı	W. Dean Shuart, Rochester, N. Y. S. B. Nichols, Brooklyn, N. Y.	5,00
ł	Caroline Dodge, Corfu, N. Y. Edw. S. Varney, Lowell, Mass	40
ı	Edw. S. Varney, Lowell, Mass	3,40
١	E. J. Durant, Lebanon, N. H	5,00
ĺ	Samuel Henston, M. D., Cunningham, Mo Henry J. Newton, New York	2,00
I	Henry J. Newton, New York	100,00
	A. May, New York (by advice of a spirit)	2,50
į	C. Snyder, Baltimore, Md	2,00
ĺ	Mrs. E. Heath, Daleville, Conn	3,00
ı	Edwin P. Miller, Hartford, Conn	5,00
	J. G. Griswold, Amsterdam, N. Y	50
	E. P. Goodsell, Lyme, Conn	3,80
	Mordecal Larkin, Downington, Pa	2,00
	Friend, Perry Centre, N. Y	1,00
	G. Wright, Dean's Corners, N. Y	1,00
	C. W. Cotton, Portsmouth, O	5,00
	W. S. Sizer, Mossy Creek, East Tenn	5,00
	CASH PLEDGED.	
٠	Melville C. Smith, New York	25,00
٠	Alfred G. Badger, 179 Broadway, New York	10,00
	M. E. Congar, Chicago, Ill	2,00
	Augustus Day, Detroit, Mich	3,00
	B. F. Close, Columbia, Cal	3,00
	Oak Leaf and Helping Hand	5,00
	Charles Partridge, New York	50.00
		. 20100

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

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 388 Fullon street, every Sunday, at 2 and Fig. M. H. W. Benedlet, President Regular speaker, Mrs. F. O. Hyzer. Conference, Saturday, at 8 r. M. Prof. Dean, Chairman,

The Brooklyn Spiritual, Fraternity holds conference meetings every Friday evening, at 715 o'clock, at Brooklyn Institute, corner Washington and Conrord streets, Seatsfree, and every one welcome. S. B. Nichols, President,

The Enstern District Spiritual Fraternity meet at Latham's Hall, Ninth street, near Grand, every Sunday at 7% P. M. D. M. Cole, President. The Eastern District Spiritual Conference meets every Wednesday evening at Phoenix Hall, at 74. Charle, R. Miller, President; W. H. Coffin, Secretary.

To Poreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal

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THE THEOSOPHIST: A Monthly Journal, published in India, Conducted by H. P. Blavatsky. \$5.00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL, Published weekly in Chicago, III. Price&contspercopy, \$2,50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass, \$1,65 per annum. Single copies & cents. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price & cents per copy. Per year, \$2,15, MILLER'S PSYCHOMETRIC CHROLAR. Published by C. R. Miller'S Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents. glo copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly at New-lon, Jowa, by D. M. and N. P. Fox. Per year, \$1,00. Sin-gle copies 5 cents.

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

CULTURE. Published monthly in New York. The Acents.

The Shaker Manipesto, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per anaum. Single copies 10 cents.

The Olive Branch: Utlea, N. Y. A monthly. Price 10 cents.

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

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

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ket Square. JOSEPH W. SHERMAN, 115 Cambridge street. A. HALL, 17 G street, South Boston Dist.

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the more.

As It is our carnest desire that those who may recognize the messages of their societistical will verify them by the forming us of the fact for publication.

As As our angel visitants desire to behold natural flowers upon our trobe-flown table, we solicit donations of such from the friends in earth-life at o may feel that it is a please are to place upon the after of spirituality their floral offerings.

By We invite written questions for answer at these stances. Mis-shoth oner wistes it distinctly niderstood that she Rives no private sittings at any time; neither does she re-ceive visites on lanestas. We disselves or littlays. A ## herites of inquiry in tearly to this department of the Energy-heritain head inseed to the medium in any case. LEWIS B. WILLOW, Challeman.

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

> Scoure held June 7th, 48817 Invocation.

Our Eather and our Friend, we recognize thy goodness and thy power from d y to day. Oh, nay we feel to appreciate them deeply and truly, and to realize that it of dever our best comselled, ande in dealize that it of dever our best comselled, and not not extend. We approach thee at this moment to conservate the hom to thee and thy angel ones. Oh, may this he as eason of seried and holy purposes through which the mission of the angels may be fulfilled, and the duties laid upon them, to bring back to mortals the tidings of monortal life, be wisely and well performed. Oh, may we receive strength from those around us; and may we in teturn be enabled to linearly a blessing to those gathered here; may the blessing ye touth with an inflactnee sweet and pure and good, that shall clevate and strengthen all who come in contact therewith.

Questions and Answers.

Controlling Spinit. - Your questions are

CONTROLLING STRING - TONE questions are now in order, Mr. Chairman.

Ottis: If the teachings of Spiritualism are consoling, how is it that there are those within its ranks who wear mourning, while others send their children to Otthodox Sunday-schools, and on funeral occasions send for an Orthodox cler-gyman? Is this inconsistency occasioned by distrust?

Ass. Human nature is the same everywhere, nucer whatever form or earb it may be found; and throughout the entire realm of human nature we find hearts saddened and distressed because of, not perhaps the loss, but the seeming or outer separation of some loved one. Hearts will grieve and mourn when a dear one is taken from their side, not because they distrust the happiness and welfare of that dear one, but bese their hearts long for the presence-for external presence of their friend. We do not expect to find lamman beings laying aside all that is mortal of their loved ones and rejoicing. To weep at such a time is no indication that the mourner has no, real belief, and confidence in the spiritual existence of his friend, and of the the spiritual existence of his friend, and of the power of that triend to return and manifest through mortal life. The mourning garb is an expression of the soul within, yet it would be better for Spiritualists to lay aside their sombre tobes and don some brighter apparel, as more in keeping with their knowledge of a continued existence beyond the death of the earthly body. No true Spiritualist, we care not where he may be found, will send his offspring to an Orthodox church or Sunday-school. If he has outgrown the trammels of creed and dogma and rejoices because he has care not where he may be found, will send his offspring to an Orthodox church or Sunday-school. If he has outgrown the trammels of creed and dogma and rejoices because he has stepped out into the light of freedom, he will hesitate long era he places his children under the same conditions which so long cramped and confined his own being. Public opinion, popularity, may induce an individual to send his children to Sabbath-school, and to countenance, within the church portal at traces; but he is no true Spiritualist; he has not, by cannot have accepted the teachings of Spiritualists in the fact of spiritualist, he has not, by cannot have accepted the teachings of Spiritualist, in the fact of spiritualist, he has not accepted to acknowledge that spirits can return and manifest to mortals, but he has not accepted Spiritualist, he real spiritual teachings of the higher life, if he countenances the old creeds and seets and dogmas which have so long confined and oppressed humanity. It may be that a Spiritualist, one who has no doubt of the consolations and truths of Spiritualists, may admit an Orthodox clergyman into his home to attend the funeral obsequies of one of his family. This may be done for various reasons; perhaps because of the wishes and desires of his connections who may not be Spiritualists, and for many other reasons. It cannot be that a true of spiritualist, one who has undoubted evidence of

Can such an event occur without affecting to: great degree the equilibrium of other portions of the universe?

of the universe?

A.—Unless we believe that planets have existed through the past, through all time, we must admit that they have, at some period, entered upon their present season of life and activity. Indeed, astronomical observations assure us that this is the case, and that planets vary in age. Since, then, the planets have, at some time formal features and that planets have at some time formal features are otherwise and time, formed from nebulæ or otherwise, and have entered upon their present condition, why should we hesitate to believe that, after the period of their usefulness has passed, they will gradually dissipate and revert to their primigradially dissipate and revert to their primi-tive state? Planets, like human beings, we are taught, are born, are subject to growth and to development: they arrive at maturity, attain the life-bearing period, pass on from age to age, until all life of every kind disappears and their period of usefulness has departed. Why, then, should they not, of themselves, become gradu-ally disintenced and disappears? Year have development: they arrive at maturity, attain the life-bearing period, pass on from age to age, until all life of every kind disappears and their period of usefulness has departed. Why, then, should they not, of themselves, become gradu-ally disintegrated and disappear? You have been told, from time to time, that your world-or planet was in danger, that the end of the world was at hand; but should such an event as this occur—should there, by any possibility of means, an accident happen to this planet, so as to suddenly force it out of existence, the entire harmony of the universe would become de-ranged and dire confusion would ensue: but it by no means impossible for this planet to at its growth, perform its purposes, and fulfill its usefulness in the great universe, or for all life and signs of life to disappear from it, and then itself gradually disappear and be swal-lowed up, without deranging the universe.

Joseph Turner.

[To the Chairman:] I am glad, sir, to avail myself of this opportunity to return and make my presence known. I return from the spirit-world to manifest to friends of mine who reside in Utica, N. Y. I feel it incumbent upon me to come and speak to them. Having heard that your paper goes for away and in all directhat your paper goes far away and in all direc-tions, and is read by all classes of persons, I have become interested in ascertaining whether or no it ever reaches the eyes of my friends, and I see that it does; that joecasionally they purchase your paper, in order to see what it contains. I feel that they will see my message, and I hope it will be of use to them. My name is Joseph Turner. I have been a resident of the spirit-world for a number of years. I passed away, after long years of toil in the earthly life, not so ready to lay down the mortal as I would not so ready to lay down the mortal as I would have been had I understood the spiritual life and the power of those who inhabit it to return and manifest to mortals. Having learned something of this, I am glad to come back and call the attention of my friends to my new existence in the spiritual world. I had many things to interest me when on earth; I had many ties and associations to bind me to the physical. Even now they green out severed; they physical. Even now they are not severed; they draw me back from time to time, and create in my mind a desire to learn something concern-ing the power of spirits to take advantage of material things and subject them to their own uses. I am seeking to learn something of these things, for I desire in the future to manifest

you can and will, if you are determined so to do, perform the work which you have in mind. You would not thank me to give it expression here. I shall be careful not to do so; but I feel that if I come to this place and speak, so that you will know I am aware of your plans, Inten-tions and desires, and that I take an interest in tions and desires, and that I take an interest in them; that I have the power, in connection with other spirit-friends of yours, Espécially your father and one other friend near and dear who passed on before, to assist and strengthen you, and to implant in your mind those ideas which you require, you will begin to take an interest in the Spiritual Philosophy, and seek to learn something of it for yourself, and you will also remains more many and toware for your

also receive new energy and power for your work upon the catth.

I do not express myself as clearly as I desire, for a faintness comes upon me which I cannot entirely throw aside. Before I passed on, for some months I was troubled with this feeling of faintness, a kind of vertical which overwhelmed faintness - a kind of vertigo, which overwhelmed me and seemed to steal away my force and abil-ity. It returns to me now; but I feel that I can make myself known sufficiently to be un-derstood by my friends.

Henry Pope.

I had attained considerable experience in the mortal form. I had traveled somewhat, had passed from point to point and considered that I had learned much concerning mortal things. And so I had. I believed that I knew something of spiritual things, but when Lentered the eter-nal world and gazed around me, I found that I was a mere babe in knowledge, a mere infant in spiritual learning. I have endeavored to attain spiritual learning. I have endeavored to attain knowledge before attempting to return to express myself. Through mortal lips. Finding it possible for me to return and thus express myself, I have, at length, availed myself of the opportunity presented, and am here to speak to my friends, to bring to them a little token of my spirit-identity and spiritual presence here in the physical life. I resided in Milton, Mass. My friends there I would have know that I am now living in a spiritual sphere, but in one that seems perfectly adapted to all in one that seems perfectly adapted to all the wants of my being, one that is as natural to my spiritual senses as this mortal life can possi-bly be to their material senses. I passed a num-ber of years in California. I have friends there, ber of years in Cattorina. I have trients there, acquaintances, whom I would like to reach through some means, and perhaps I may be able to do so. Should one of them chance to perceive that I have returned, may he feel that I send my greeting to him and all friends, and that I assure them of my continued well-being in the eternal world.

I have learned many lessons since passing over. They may be simple, but they sink deep over. They may be simple, but they sink deep and cannot be effaced from the mind. I have truly learned that the kingdom of heaven is within: that happiness, rest of spirit, a peace-ful mind, constitute heaven, and that inhar-mony, restlessness, unhappiness, constitute hell. The soul that is torn by conflicting emo-tions, no matter if it be surrounded by all that is sweet and charming and lovely to the view, is lighter in a hall which contact heavynessed or Spiritualist, one who has undoubted evidence of spirit-return, who desires to live in accordance with spiritual law, will ever distrust the obsolution and truth of that philosophy.

Q.—[By H. K. Stanton, Concord, N. H. 4s it known to you, and, if so, will you please state whether planers or inhabited worlds are everdestroyed by tire, disintegration or other means? Can such an event occur without affection to a surface of the property of the concording to a surface of the purpose. I may bring no lofty teaching, no grand expression, this is not my work; it is only to send out love and sympathy with the presence of my spiritual friends; that I know my friends of earth will live, also, and will meet and greet me in the great beyond.

Henry S. Lake.

I feel to encroach upon you to-day in order to send a message to a loved one with whom I am in constant communion. I feel to return to the Banner of Light Circle-Room and waft a few words of greeting to that dear one, to assure her that I am with her constantly, bringing her those truths from the spiritual world which she expresses to those who are in the bondage of error, and turn their faces upward for light and knowledge. Freedom from bondage! What grander theme can a spirit sing? Freedom from bondage! The soul that is held in the shackles of ignorance, of doubt and superstisoul from bondage, what greater work can be found? As one who knew, for a time, what it was to be cramped and confined by the fetters of superstitions ignorance; as one who knew what it was to leave his spiritual powers cloud-ed by the gloom of error and false teaching, I return constantly from the spiritual world with a desire pressing upon my soul to free some spirit from these things; to draw it out into the light, and to bring a ray of God's eternal truth from on high to brighten that spirit's pathway and guide it onward to the better land. Creed and dogma I feel will pass away; all ignorance must flee; there is a continual conflict between knowledge and error—a continual combat beknowledge and error—a continual combat be-tween truth and ignorance—and I believe the time is coming when all darker powers will flee and be known no more. I feel that truth and knowledge and eternal wisdom are upper-most; that they are the controlling powers of the universe, and that all lesser things will flee before them; but it is for individuals to perform their work in bringing about this condition of things; it is for human beings to tell early and things; it is for human beings to toil early and late to disseminate the truth, in order that the divine light of knowledge may penetrate to the darkened corners of life; and I return to one who seeks carnestly to perform her mission in this way, to send her my few words of encouragement, and to bring her the blessing of the spiritual world. I will say, Press onward, falter not, fear no evil: the angels guide you and God will protect. To all friends wherever they may be found, upon the Pacific slope or in the far West, I send my greeting, and assure them that angels guard and guide them, and will do so to the end. Henry S. Lake.

Nina.

I do not wish to come here and take up the ime and the place of some other spirit, but I time and the place of some other spirit, but have been requested so earnestly by my medium to do so, that I have felt it was only right. Mediums, you know, are continually giving forth through their organisms their strength and magnetism to others; they are constantly giving to others messages of consolation from the spirit-world; they are imparting healing and strength; but they receive few messages of and strength; but they receive few messages of peace in return, so I feel that it is only right

for me to come and speak to my medium, to say that all is bright and beautiful from the spiritual side. You are performing your work: do not question. I know that you sometimes feel faint and weary, and you think, "Oh, I must turn back—I must not follow this work any longer! I feel that all my powers are going away;" and then again new strength comes, and you still go pressing onward, wearily, almost staggeringly, yet performing your work. I would say: Fear not; the work has been brought to you by the spirit-world; you are performing a labor which none other can do; you are doing that alone for which you are best adapted, and I know—because the entire band tell me so—that you will be upheld and strengthened until your labor is accomplished. You have gratified and consoled many weary hearts—that is, you have been the instrument for bringing this gratification and consolation, and so I feel that you must be strengthened. I think you should feel encouraged that all has been so well. Although doubts assail you at times; although clouds surround you; although you feel your load is heavy and hard to hear, yet still press onward; we will never forsake times; although clouds surround you; although you feel your load is heavy and hard to hear, yet still press onward; we will never forsake you; we will still surround you and bring you that spiritual power which you have felt in the past, and which you know emanates from on high. I come, trusting that my message will be received in the spirit in which it is offered. I know it is needed. I feel that the thine has come for me to speak, and speak carnestly; for there is to come an experience in the future which will bring doubt and perplexity to the mind; which will cause you to hesitate again and again. Heed it not. Press onward. You mind; which will cause you to hesitate again and again. Heed it not. Press onward. You will overcome the obstacle; you will succeed, and will rejoice that you pressed onward as you did. Your dear triends send their love; ever feel that they do so; that they surround you with their sympathy; that in moments of quiet they steal your spirit away from its earthly haunts and bear it upward to that realm where they jeside, where you receive consolation and become invigorated in return; and still go on with your work. I send you my and still go on with your work. I send you my own love, and will being you the bright star, the beautiful crown, to assure you that all is well, and that a garland of sweet flowers that are thornless awaits you, if you perform your duty as it appears before your spirit. Please say it is Nina, to her medium.

Henry Aplin. Itemry Aplin.

[To the Chairman:] Well, sir, you seem to have a strange place here, and a strange gathering. When I seek to express myself I feel limited: I behold the walls around me. When I step aside, I feel free and unconfined: I perceive no walls, but I behold an immensity of space crowded by human beings. I questiok and wonder what they are all about. It does not seem to me that they can be approaching this place just to observe what is going on, just to look in upon you and watch the few spirits who return to express themselves; but I am told that it is upon you and watch the lew spirits who return to express themselves; but 1 am told that it is even so—that these throngs of spirits are here for a purpose—that they come to gain some ex-perience for themselves, to learn how to control mortal media so they may go forth and take control of human instruments and perform work for humanity- or that they are here biding the time when they can come and express them-selves through the frail little being present. It seems strange to me; I hardly understand it; but I presume it is all right; at least I feel favored at being allowed to express myself in the face of such a waiting crowd. I have a friend whom I desire most sincerely

to meet. I wish to meet him in private converse and counsel. It is possible he will grant my desire, so I am here to request him to give me an opportunity of coming to him in private to speak my thought. Years, counting by mortal time, have passed away since Ulived upon the earth; years in which Uhave been engaged in passing from place to place, delying into this thing and that. I had a penchant for diving into mysteries; thus when I was here I became interested in Mesmetism. My friend was interested with me; we studied into that subject for our selves, and became convinced that the mind, the human mind and the will, possessed a power over their kind.

over their kind.

But I did not look Into this spiritual truth, and I wish to draw the attention of my friend to it; to assure him that here is a field of research more beautiful, vast and grand than any he has yet entered upon, and if he will meet me but half-way, I shall be ready to respond and initiate him into the secrets of spiritual communion. I wish to say that his friends desire me to remember them all with love to him; they, too, desire to enter into communion with for me to do. I am anxious to take my friend with me: I do not wish to pass on and leave him behind. Years of silence have separated us, I know, and yet have been with him in spirit; I have been by his side and watched the working of his mind; I have felt that he occupied the same when with me in wary respect we confidence. the same plane with me in every respect except that of spiritual experience. I am about to en-ter upon a new deld, upon a new work. I shall have to tear myself away, for a time, from earthly scenes and associations, but I wish to take the spiritual thought and aspiration of my friend with me. I wish him to go with me handin-hand, so that when he passes to the spirit-world he will not be away back in ignorance, but will occupy the plane of knowledge that I and interests and pleasures, as I do his, to-day, that we may rejoice together through the coming time. I am Henry Aplin. My message is designed for Mr. Joseph B. Black, of New York

Séance held June 14th, 1881. Questions and Answers.

QUES.—[159 II. B. Parkor, Northfield, Mass.] If God, as some contend, is a spirit, an individualized being of all power, can be not materialize as other spirits of far lesser power do?

ANS.—Assuming God to be an individualized being, a personality, we can see no reason why he may not materialize as other spirits of lesser power do, provided there is any special work to be accomplished in that manner; and if the Great Solvit should materialize as other spirits he accomplished in that manner; and if the Great Spirit should materialize as other spirits do, we would conceive of him coming, just as likely as not, in the form of a lowly, humble, beautiful spirit, rather than in the guise of a resplendent personage. But we are taught that God worketh-through all things. We have not been taught spiritually that God is a personal being; we are told no man can look upon the face of God. Be this as it may, we have yet to find one spirit in the higher life who has looked upon the face of a personal being called God, the Supreme, Eternal Spirit. God worketh through others, and if you receive a manifestation from

Supreme, Eternal Spirit. God worketh through others, and if you receive a manifestation from a spirit loved one, whether it be a materialization or not, rest assured you are receiving a manifestation from God, the Great Eternal.

Q.—Do you believe that God is a principle?

A.—We look upon God as a principle permeating all things, breathing through all life. God is life itself: without life there can be nothing; consequently we do not look upon God as a being like unto ourselves, but as a vital principle which is the germ, the foundation of all things in existence.

Q.—fly Charles Schult. Minneapolis, Minn.

Q.—[By Charles Schult, Minneapolis, Minn.] What is the coudition of the Jewish people in the spirit-world? and why is it we so seldom re-ceive messages from them?

A.—The condition of the Jewish people in the spirit-world varies with the different spiritual conditions of that people, just the same as the conditions of other races differ. A Jew who has lived a moral life, who has striven to do right to the best of his ability, will enter upon a pure and exalted spiritual condition; and, also, a Jew who has lived an immoral life, who has sought to overreach and defraud his fellows, will find his spiritual condition to be one of un-rest, and darkness, just the same as any other

immoral person will find his condition in the spirit-world. Why you so seldom receive communications from the Jewish people, we might say, is because they are not attracted to you. There seems to be but small affinity between the Jewish people and yourselves, consequently you would not be likely to hear from them frequently; but were any of the Jewish race to seek tidings from the spirit-world, to enter into communication with the higher life, through mediumistic organisms, no doubt they would receive the same manifestations, the same mes-sages of love, cheer and instruction from their

Jewish relatives as you do from your own.

Q.—Do you believe the fearful prophecy given by Prof. Grimmer to be true? I mean the terrible things that he says are to happen to our earth and its inhabitants during the next few

years.
A.-We do not. Undoubtedly those living A.—We do not. Undoubtedly those living upon the earth during the next few years will pass through strange and varied experiences. Catastrophies will occur, undoubtedly; sickness and distress will be in your midst; but you will also have a large measure of joy, of health and of happiness. Storms and whirlwinds may occur—you will also have sunshine and calm. We do not believe in any of these fourful prophetics; was nothing to protect the second of fearful prophecies; we see nothing to portend such terrible disasters to the human race.

Israel Boothby.

I am urged to present myself at your office in order to enter into communication with my former friends of earth-life. I am not sure but it would be best for me to remain behind the veil; yet I am told, and I feel it so, that if I do return I shall be able to advance to a higher condition in the spiritual world. My present condition is one of partial peace, of partial happiness; but there is a vein of unrest, of disturbance, running throughout my present life, which assails me, which I desire to throw aside. I am not here to speak of my last moments, or even days. Suffice it to say that my spirit was troubled—disturbed; my mind was not evenly balanced, in so far as I became unspirit was troubled—disturbed; my mind was not evenly balanced, in so far as I became unrestful, unhappy. I do not wish to speak of those things here; I feel they concern not the public; but if my own personal and private friends will give me a hearing, an opportunity of returning through some medium, where I may speak confidentially to them, I shall be happy to explain my position at that time to them, and also to explain to them my internal emotions. It is a fearful thing for a human being to take his own life; it is a fearful thing for an intelligent spirit, who feels his responsibiling to take his own life; it is a fearful thing for an intelligent spirit, who feels his responsibility, to east aside material things and plunge into the spiritual; and yet when I found myself outside of the body I began to realize that for the last few days of my material existence I was but partially myself; I had been carried away, as it were, by conflicting emotions, and I felt that I was not entirely responsible. I am disturbed somewhat, not only because of my own acts, but more oppecially because of the thoughts I have seen in the minds of parties and individuals in mortal life. I have been attracted back—I could not remain away from tracted back—I could not remain away from Tracted back—I could not remain away from physical life, and so I have seen the thought of first one and then another, and I have felt how glad I would be were it possible for me to come to them in personal presence and explain the past. But such has not been the case, and so I have been directed here to speak, and gain an experience in the control of mediumistic ortains and also recluded to the literature and also recluded. ganisms, and also, perhaps, to call the attention of my friends and co-workers to this thing; and of they so please they may give me a private op-portunity of returning to them. I shall be glad to respond if they will provide me with a suit-able instrument. I have returned, as I said, from time to time; I have entered the old bank; I have seen the familiar places; I have felt, or soit seemed to me, that my work was not accomplished; that there was more for me to do; and so I was attracted back, day after day and night after night, until my brain seemed dizzy and I was forced to fice away. Now, I have broken away somewhat from those things; but I wish my friends to know I am alive in a spiritual world; I am an active man; am able to return from the spirit-world to manifest to nortals, and shall be glad at any time to come to them; also that my condition is one of comparative peace. If I can succeed in explaining matters to my own satisfaction I shall feel that I have gained happiness and rest. I was from Augusta, Maine. I srael Boothby.

Mary M. Sargenf.

It is a long time since I died. Many years they, too, desire to enter into communion with him if he will but yield up his time and give the opportunity. I wish to assure him that I have found more in this spiritual world to grasp, more to make my own, than anything I ever beheld upon the mortal plane. I passed from place to place, from city to city, from State to State, I may say, from country to gountry, while in the body, steking here and there for information, desirous of obtaining all the knowledge that I could—that is, general knowledge, not special. I believe I attained or gathered a fund of information which was useful to me and to my friends, to a certain extent; but in this spiritual world I see so much more, that I stand almost amazed for the moment, and then gaze azain, eager to attain all that is possible for me to do. I am anxious to take my friend with me; I do not wish to passon and leave him behind. Years of silence have separated us, I have been hy his side and watched the work-incord big mind. I have been hy his side and watched the work-incord big mind. I have been hy his side and watched the work-incord big material ways, but I found I could guide them the pression of the incord of the incord of the more than in this plane. I have been hy his side and watched the work-incord big material ways, but I found pure conditions, and I found myself able to influence them, to impress their lives so that they have walked in that which pleaseth me, and which I feel have passed away, and I may have been forgot-ten by mortals, yet I feel anxious to return, press their lives so that they have walked in that path which pleaseth me, and which I feel to be right. So I would have all know that al-though I lamented the necessity of my depart-ure from the physical life, because I felt my work undone, yet I was enabled to perform that work spiritually, which I feel to be much better than the mortal part. I find and have found that the material, the outer work, has been performed and accomplished by others even better than I could have performed it myself; but the spiritual, the interior, of which I knew so little when I was hear. I have hear applied so little when I was here. I have been enabled to study, to look after and to guide as I thought best. And so I return to say that I am satisfied; I feel happy because I was called to the spirit-world at that time, and I feel rejoiced that all world at that time, and I feel rejoiced that all has gone so well on this side of life. I send my love to all who knew me, and to those with whom I was associated. I feel as tenderly toward them now, even more so than in the past. I feel my soul linked to theirs by chains that cannot be severed. By-and-by I know that I shall meet and welcome them to the spiritworld. How many times in the past did I welcome them in mortal life and rejoice to greet them! I shall meet them again with sweeter rejoicing, because the outward will be laid aside, and we shall behold ourselves and each other interiorly, just as we are.

other interiorly, just as we are.

I beheld the beautiful cross and crown that were placed upon my casket: I heard the sweet wong sung; I noticed the tributes of affection which were brought to my home; and through all the long years I have cherished these, not as fading Hayers. fading flowers, not as fleeting words, but as bright, beautiful, and unfading gems that sparkle on forever in my home in the Summer-Land—for sweet and beautiful expressions of love and sympathy are as tangible to the spirit as outward gems and jewels can be to the ma-terial. I resided in Boston; my name is Mary M. Sargent.

Eben Wood.

I have been assisted to come, and I have been directed here by one who lived not far from me in the past. He has been a resident of the spiritual world for the last few years. My residence in that other life has been but somewhat over one year, and I felt that I would like to return and look around me, to take note of all that is passing on the mortal plane; and so this good spirit directed me to this place; and now that I am here, by his advice and assistance, I feel to speak his name vice and assistance, I feel to speak his name and to say that he, too, would send his greetings and remembrances to all with whom he was connected, and that he is happy and well in the spirit-world. His name is Moses Hayward. I know not hardly how to speak though I have come. I lived to a good old age in the physical body. I feel now that I am well freed from it; that I am so much happier and better situated in the spirit world than I was here, I am ready to exclaim: "All is well—all is well." Advanced in years. I passed away to find my-Advanced in years, I passed away to find myself confronted by the past. I beheld the years coming up before me from childhood to youth,

from youth to manhood, and so on to old age. Events which I had forgotten, which had impressed me but slightly, occurred again to my memory, and it seemed as though the past was illuminated for my inspection. Well, after I had taken a good look at all these things—and I was obliged to do so—after I had perceived wherein I had creed and wherein I had done well; after I had glanced over all and resolved to do what I could to efface the shadows and to make the bright spots brighter, I found myself encased in a younger, brighter-looking form, one that was adapted to me, and that seemed made on purpose for me. So I was glad and happy, and I came back to earthly scenes seeking to manifest to my friends; seeking to appear to them in my new condition; scenes seeking to manifest to my friends; seeking to appear to them in my new condition; feeling that they would be pleased to behold me as I was spiritually. Finally I drifted here through the advice of another, and so I come to speak, to send my love to all friends; to assure them that death is nothing. It is like stepping behind a curtain into another room; it only brings better conditions to the spirit. I believe that no matter in what condition a spirit may be here, he finds himself one step higher after passing out; that is, I find the poor evil-minded one is still evil-minded in the spirit-world for a time; but I believe he is a spirit-world for a time; but I believe he is a little higher, that he can perceive his moral little higher, that he can perceive his moral condition clearer after stepping behind the veil than he can on this side. I was a Free-Mason when in the form, and I have met and greeted some of my old friends and associates of the Order here. They have been of great assistance to me: when I felt the warm and genial grasp and brotherly grip, I realized that I had entered a sphere where higher brotherly love and coöperation exists, and where all may live in harmony and unity one with the other. I send back my greetings to my old friends and I send back my greetings to my old friends and associates, and assure them I shall be ready with a warm grasp to welcome them to the spirit-world. I am from South Acton, Mass. Eben Wood.

Capt. Albert French.

Capt. After trench.

One after another is called from earthly existence, passing away to leave room and place for those who are to come after—passing away to a spiritual life, where they may take up the old work, if needs be; where they may take up the old line of thought; where they may unfold their capacities and powers and work them out to a bright and beautiful fruition. One by one we pass on and on, and one by one we return to physical life to manifest to mortals, that humanity on earth may at last become convinced that there is in reality no such thing as death, that death is a part of the great scheme of life; it is only change, experience, growth from one condition to another, and that those who pass beyond the mortal vision are still alive and active, still going on from point to point, back and forth, weaving their own thoughts, weaving their own lives, and working out the grandeur of their own interior existence. I believe that each person, no matter how situated and conditioned, fills an important niche in the great universe, and that no other can fill the same place. So I return, like others, to make myself known, to send forth a few words and thoughts to my friends, that they may know I live, and am anyous to enter into communication with One after another is called from earthly existknown, to send forth a few words and thoughts to my friends, that they may know I live, and am anxious to enter into communication with them. I would have them feel that I am not idle. I must labor and must press on. I would have them know that all physical evils, that all ovils have passed away. I have had shadows to bear in the spirit-world, and crosses, but they have arisen from my own career. I have been glad to behold them, for they have been warnings to me, and I feel that I can press on in the future and avoid all such things. I rejoice to feel that my friends are happy. I rejoice when they are in harmony with each other, and whon they strive to do right I can feel the condition of their spirits, and I would that they could feel mine likewise. If they will only turn their thoughtstruly and deeply to the spiritual life and desire the presence of their loved ones who have gone before, they will receive great strength and assistance from on high, for I know of one and assistance from on high, for I know of one who is mediumistic, who can attract spirits from the higher life, and through whom these spiritual intelligences can work for the advancement and benefit of humanity and of a particular

This is all I have to say at this time. By-andby I hope to return again, for there is a work to be done in the future concerning which it would be unwise to speak. I will return, but hardly expect to return in public. I will, if possible, return in private and unfold this work and these plans, which I am sure will meet the approval of certain of my friends. Will you please say, sir, that this message is from Capt. Albert French, to friends in Stoning-ton, Conn.?

Fannie Wright.

I promised to return to this place—promised a long distance from here, in the far West, because I desired to give a message and a few ideas. I have sought, from time to time, to control and give my message, for the last few months, but have been unable to do so heretofore. I have traveled from point to point, for I am one of a band guiding and controlling a medium, one who is directed here and there by his spirit-helpers and friends, and who feels that he must obey the inward voice. I have traveled with my medium from Ohio to Maine, and back again, from place to place, seeking, in connection with others of my band, to unfold the spiritual truths through him that humanity needs. I have felt it to be important for us of the spirit-world to use all our energies, to concentrate all our forces upon this work of enneeds. I have felt it to be important for us of the spirit-world to use all our energies, to concentrate all our forces upon this work of enlightening humanity concerning the spiritual life and concerning the welfare of those who have gone before, but there is so much to be accomplished, and when the workers are few and are hard pressed, it seems, at times, as if we could not perform the labors which we see before us. And when our workers become saddined, when they cannot see the way before them, then indeed is it dark for the spirit who desires to manifest. But we return with cheer, with strength and encouragement; we send they will look upward to the spirit-world for help and guidance they will be sustained, they will be directed. I would have my medium feel that he is ever and always in the care and keeping of his spiritual guides; that he has performed a good work, and there is more to accomplish in the future. We find that much seed has been sown, much good has resulted from past labors. By-and-by we look for the fruitage. Everything must have its natural growth, and labors performed are growing steadily and sturdily, and will present rich fruit for our acceptance. We look forward for the future, and, feeling that truth will make its way in spite of all obstacles, we are content to go forward and fear not. I have been told by mortals who are still on earth, and also by spirits of the higher life, that this is a place-for free speech; that any spirit may come here and express himself or herself as they desire; that there is no let or hindrance to spiritual expression; all is received as it comes; and so I feel that I may come to this place and speak freely. We may not all feel alike, we may not all see alike; this cannot be, as we are all constituted differently; yet I feel that if any one perceives a channel through which good may be accomplished and benefit conferred upon others, it is his duty to return from the spirit-world and speak of it; or it is his duty to return conferred upon others, it is his duty to return from the spirit-world and speak of it; or it is from the spirit-world and speak of it; or it is his, duty, if he be here, to stand forth and give

it utterance.

I am here to speak of a work in which my I am here to speak of a work in which my medium is interested; in which other mediums and other people are interested. It may not succeed, but yet hundreds of spirits are interested in that work from the higher life. There is a project started in the West for establishing a Home for poor and worn-out mediums, and I, for one, trust that this work will be carried on to completion. I feel it to be a good work; I feel that something is needed for those who are instruments of the spiritual, and who become worn out, and torn out also, while still in the harness. I am told by certain ones that mediums will not consent to live together; that they will not harnonize. We do not know whether this is so or not. Certain constitutions will not harmonize together; they repel each other; harmonize together; they repel each other; but I see no reason why others may not dwell in unity one with the other; and I believe there are those now waiting and longing for the benefits of a home; who cau live in unity together,

warded, I return here to speak of it, and to urge those who have the welfare of Spiritualism at heart to do what they can to forward this work; or if they do not feel inclined to do this, if they feel within their souls that the move is an unwise one, I trust that they will perform all that they can for the benefit of mediums and for the benefit of humanity at large, in some direction. Every good accomplished for others redounds to the spirit of the giver, every beautiful act is recorded on high, and when the individual enters the spiritual world he finds them placed to his credit; therefore I would urge upon all Spiritualists to perform all the good that they can while they remain in the the good that they can while they remain in the body, for if they do not they will feel saddened and depressed when they enter the immortal life. You may call me simply Fannie Wright.

Séance held June 21st, 1881. **Questions and Answers.**

CONTROLLING SPIRIT.—We await your ques-

Controlling Spirit.—We await your questions, Mr. Chairman.

Ques.—Is there an intercommunion between the spirits of those who once lived on earth and those who once dwelt on other planets?

Ans.—It is possible for spirits who are finite in intelligence, knowledge and wisdom to hold communion with spirits who have once inhabited other planets than this. All spirits, however, do not have the power to hold such communion. Those who are earth-bound, attracted to this particular planet, scarcely if ever hold communion with or gain any knowledge of spirits who once inhabited other planets; but advanced, intelligent spirits, who have put earthly things away from them, who are not attracted back to these material scenes and pleasures, can and do hold such communion.

Q.—Why is it that some mediums are better controlled in a darkened room?

A.—As light destroys the photographer's condition.

A.—As light destroys the photographer's conditions when he desires to develop a picture, so light will destroy the conditions, in a certain measure, when spirits desire to control and manifest to mortals. Some mediums, however, are positive to light; they can be controlled by their spirit-band as well in the light as in the darkness; but very many mediums are negative—they absorb the light; and this absorption counteracts the influence of spirits:

negative—they absorb the light; and this absorption counteracts the influence of spirits; therefore the spirits controlling those mediums prefer them to be seated in semi-darkness.

Q.—[By Dr. J. Scobey, Shellrock, Ia.] Can a firm believer in materialism be at the same time a consistent Spiritualist?

A.—Materialism is antipodal to Spiritualism. One who is a thorough materialist must believe that matter contains the germ of all things; that matter embraces all things; that with matter life is destroyed, and that there is no such thing as spirit; consequently he can never be a Spiritualist. A Spiritualist goes beyond this theory or belief of the materialist, and declares that there is something behind matter; that that there is something behind matter; that spirit permeates, influences and sways matter, and that spirit is the all of life, matter but its manifestation and mode of expression.

Aggie Davis Hall.

Aggie Davis Hall.

I find something more than a pleasure in controlling and entering your Circle-Room. I gain strength—an influence which gives me power to go forth and to still labor on in my department of work. I return here to-day, seeking inspiration, seeking strength and power, that I may go forth and again have my influence felt by those of earth who mourn because they know not whither their loved ones have gone. As I look abroad and behold the countless numbers of human hearts bowed down by grief and bors of human hearts bowed down by grief and sadness because death has entered their homes, as I behold them wrapping their souls in the robes of darkness, drawing the superstitious mantle of fear and terror around them, and mantle of fear and terror around them, and feeling as though they were treading on unsafe ground, I feel desirous, oh, so earnestly! to return and to speak the word of consolation to their hearts, to bring them the evidence of immortal life, and to bring them into communion with their loved ones. There gone before. The friends are you behold these things with the spirit's eye—could you feel the Theart-throbs of the countless numbers who are in misery and anguish, could you realize their silent yet heartfelt sighs and cries go forth to the spirit-world, drawing downward a response from those who are anxious to bring light and knowledge unto mankind, you would epdeavor at all times and in all places to spread the light of spiritual truth and communion; you would seek earnestly every

are anxious to bring light and knowledge union mankind, you would endeavor at all times and in all places to spread the light of spiritual truth and communion; you would seek carnestly every hour of your lives to live your own knowledge out into your lives to live your own knowledge out into your daily actions; you would seek to show to humanity that you are possessed of a pearl of great price; the knowledge of the spiritual world beyond, the knowledge of the spiritual world beyond, the knowledge that you and you would endeavor to bring to others the same knowledge, the same truth which has often consoled your own spirits.

I feel to speak thus, at this hour, and to send forth my words of greeting to friends in the mortal form, to assure them that I am still interested in all that pertains to the welfare of humanity; that while I can feel and appreciate and bless the kindness of the few, while I hold in my affections the friends who were dear to me, and can never put them forth from yheart, I can feel for the many, I can hold within my embrace the multitude of starving, crying souls who look upward and look forward, almost without a hope for knowledge, for sow light concerning the future life, and the welfare of their darlings. Oh I Spiritualists: If you would seek to live truly to live purely to incorporate the Spiritualize your own selves, I am persuaded you would carry a mighty in literoc forth from your homes that would be fels and known abroad; I am persuaded that if all Spiritualists would seek to live puread noble lives, to follow the "golden rule," they would be able to disseminate the truth which they hold, far and wide, and Spiritualists arousing to the fact that they are too dormant, that they do not seek to spiritualize their lives, to follow the "golden rule," they would be beto disseminate the truth which they hold, far and wide, and Spiritualists arousing to the fact that they are too dormant, that they do not the woods or on the lake. I tell you then we have done the woods or on the lake. I tell

thought, to the realization that it is their duty to follow these things and to seek to live in communion really and truly with the angel-world, to seek to become uplifted to that world, and not to draw the angels down to their own level, then will Spiritualism spread far and wide, and become a healing to the nations.

But I will not enlarge. I feel that there are others here who should speak, only I am grateful for this privilege, and I feel strengthened and comforted and blessed to go on with my labors, to bring an influence to my friends and to humanity at large, wherever it is possible for me to do so, that shall strengthen and encourage and adorn. Aggie Davis Hall.

Lillie Harding.

I want to come. I want to see the flowers [alluding to flowers on the table]. [To the Chairman:] I do n't know any one here. [You are just as welcome.] I came here and I saw such a crowd of people I wanted to come to meeting, too, and a lady helped me to come. She said I should come next, and I do n't know—what will I say? Do you want to know who I is? Well, my name I till Harding. I want to tell you some. name is Lillie Harding. I want to tell you something if you want to know it. My mother's name is n't Harding. My own, ownie mamma went away; she died when I was a little bit of a baby, and then there was a real nice mamma took me and took eare of me all the time till. took me and took care of me all the time till I died and went to my own mamma. And my own, ownie mamma is named Metcalf. My other mamma is Harding, and she called me other mamma is Harding, and she called me Lillie Harding. Her name is Lizzie Harding. She lives way off in New York. I staid with her till I was four years old, and then I felt bad all here flaying her hand upon her chest] all the time, and I could n't talk, I could n't get a breath, I could n't do anything at all. Then she called a man and he gave me something to drink. It didn't do any good, because I kept getting worse, and then I died, I think, because I found my own, ownie mamma. Do you see? Now I have come here to meeting, and I wonder if my other mamma will know I have come. If she knows I have come won't you please say I send her my best, bestest love? I used to tell her she was my bestest mamma that ever lived; because, you know, my ownie

mamma had gone away. Now I think they are both best, bestest; don't you? My ownie mamma is now here, and she would like to say in Lillie's message that she sends her love and thanks her friend Lizzie more than tongue can tell for all her kindness to her little girl, and by-and-by she will meet her in the spirit-world. [You must come again and tell me if she gets your message.] I don't get no chance. It is awful hard work to get here one time. I did come before and I could n't get in. I think I's pretty lucky to get here one time.

There are some big man here that are afraid to come. They come almost up to you, then they go back again; they don't like to come; they think they will wait a little time longer and see if some one else comes all right. They

they think they will wait a little time longer and see if some one else comes all right. They are scarecrows, ain't they? Will they hear me say so? I do n't want em' to.

Barbara Wood.

Barbara Wood.

It is nearly a year since I passed to the beautiful spirit-world, and now I wish to come to this civcle and give a few words to my mother and friends, to bring them my love, and to tell them I am often in their midst. I am associated with them more than in the past; I can join with them in their exercises, and take delight in all that is pleasing to them. I wish to say that death brought me no terrors; it was a beautiful, beautiful life which was given to me, for I was ushered into a sweet, bright home in the Summer-Land, where all was fragrant and beautiful, where kind friends came around me with loving attentions, and where all was more beautiful than I can possibly describe; but I felt sad to leave my dear mother and father. I felt so sorrowful to think that they would be grieved in spirit; that they would miss my outward form, although they could realize my presence there in the immortal form. But the feeling gradually passed away, and I began to realize and appreciate more and more all that was given to me in the sweet spirit world. And when father came suddenly, as he did, I was more pleased and happy than tongue can tell. We are united now in the spirit-world—always together; he shares my joyz and pleasures, as I share his. He can also share my studies; he delights to keep pace with me in all the lessons which I attain in the spirit-world. He does not feel that he is so far advanced in knowledge that he cannot interest himself in my pursuits and studies. We are companions together, seeking to learn something of life and to realize what it is to live true, spiritual existences. He comes with me here to-day to send his love, to send assurances of his presence, and to say that although death has parted the physical, yet ever is he by the side of my dear mother. We know how she has felt, and we have tried to strengthen her physical frame while cheering the spirit. Often does my father return to friends, bringing strength and consolation from the higher life—bringing light and peace. Byand-by w

"Oh, life! beautiful life!

Thy glories unveiled I see.
Oh, life! beautiful life!

That the angel of death brought me.
Thou hast made me one of the noble,
Thou hast made me one of the free,
Oh, life! beautiful life!

And then shall you feel that life is indeed grand and broad and free for those who have passed through mortal experiences and have gained the eternal shore. I was young to pass away from material life, yet I feel that the few months of experience I have attained in the spirit-world have more than compensated me for the loss of future years on earth, and I am ready to exclaim, All is well! I am happy and satisfied for I know I can return to my loved ones, and I know mat by and-by they will come to me. I lived in Pocasset. I am Barble Wood—Barbara Wood.

Willie E. Sprague.

[To the Chairman:] How do you do, mister? Do you like to see little boys? [Ido.] Well, I like to see you, because you give us a chance to speak, do n't you see? I lived in Boston, and my mother and father lived here, too, and I went away, oh, more than five years ago! I was most six years old then, but I have been growing big ever since, so I am quite a big boy now, and I tell you, sir, I have lots of fun, I do. My name is Willie E. Sprague. My father's name is George H. Sprague; they called my mother Julie. I have been trying for a long time to get here. There was one day when you let little children come; somebody let them come. I was here, and that little girl—the one that came a fow minutes ago, not the one that was here last—we tried to get in, and we could n't. The old gentleman here said, never mind, he'd give

I've been trying to come back for a long time, where there's a lady like this one, that spirits come and talk through; I've been trying to come, but I don't succeed very well. I am gocome, but I don't succeed very well. I am going to keep on trying, I tell you. I am not going to fail. Would you? I think by-and-by I can come just as well as anybody else, and I am very much obliged to you for letting me in to this "slop-over" meeting. Can you see me? [Not quite.] Just about half way? You'll get your eyes open by-and-by. I can see you. I'm real glad to come, and I'll try to come again, but you know that little girl said it was awful hard, and I think it is. I'll come if I can just slip in sideways. Good-by.

Helen Kinsey.

I passed away to the spirit-world when I was very small, a mere infant; but I have been growing since that time, so now I can return to mortal life and speak, and not only send messages of love from those dear brothers and sisters who are with me, and from all the kind friends who make my home their home, but send messages of love for myself, because I wish my mother and father, and perhaps my sisters and brothers who are still in the mortal form, to know and realize that I can come to them just as well as though I was living in a mortal form. It is always sweet and pleasant for me to come, and also beautiful for all who are with me to come to the dear mortal home, because we find a wel-

which may be felt throughout the soul, and which is expressed through the kind actions, the loving, sympathetic words, the kindly, noble lives of those who are in the form, and nothing more than this can be said. If we realize truly more than this can be said. If we realize truly that the angels are coming to bring strength and gladness, and to watch over those who remain here below, then I think all will feel that they must live kindly lives—good, sympathetic, noble lives—in order to always be in communion with those who have crossed the river. I send my love. This is my first attempt, and so I may not succeed in expressing myself very well; but if my message is received, if the love of all my friends is accepted as coming from the angel. friends is accepted as coming from the angel

friends is accepted as coming from the angelworld, I shall feel truly gratified and compensated for making the attempt to come.

I love the dear little children; I love to see
them cluster around to send their messages back
to parents and friends and kindred. It seems to
me that their hands must indeed open the pearly
gates for their friends of earth and allow the
bright light of spiritual life to stream in upon
them. It seems to me that their prattling words
must indeed fall upon the hearts of mourning
ones with refreshing strength and vigor, even
as the dew falls upon the drooping flowers; and
so I feel that to come here as a child, in company
with the dear little children, has blessed and
strengthened me.

strengthened me.
My name is Helen Kinsey. My father's name is Joseph Kinsey, of Cincinnati, O.

Nellie.

Nelle.

I have been here before, but never through this organism. I see faces here that grew familiar to me in past days. I did not think that I should ever seek to control another medium than my own chosen one; indeed, I have so expressed myself; but I now feel that if there is any spirit to be assisted, if I can do any good, or bring any word of cheer from the spiritworld, it is my duty to control some other medium and to speak. A little spirit who was present here had not the power to control; but as I was familiar with mediumistic control, I found myself able to assist her, and so I have been working for this. And I feel to come in to-day and send my love to those friends whom I made through the organism of my former medium. It is possible and probable that I shall not be heard from frequently here. I have a work to perform in the spirit-world. I am with my medium; I am seeking to be of use to her, and I hope I shall succeed; therefore I may not speak often through mediumistic lips; but I wish each friend to know that I remember all; that I bring them my love; that I will be happy always to help them all I can. If any spirit-friend of theirs is anxious to return and cannot do so, I shall do all in my power to show them the way and assist them. Now, I wish to say that my medium sends her love to her friends. She is seeking to learn more of the spirit-world than she knew when on the earth. She is with me and with others of her band. Rest assured we have done all that we could for her and she is working for herself. She will be a worker in the future for humanity. At present she is quite passive. By-and-by I feel that she will be active, positive, ready and willing at all times to work in the dissemination of the truths of Spiritualism. She sends her love, and assurances that all is well with her. And i wish to send my love to one in affliction; to more than one, but especially to that one; to say to him, Your spirit friends are still with you; they guide and guard you; your father is by your side, bringing yo

MESSAGES TO BE PUBLISHED. Sept. 6.—Controlling Spirit; George Woods; Anne S. Jackson; John Allen; J. M. Armstrong; Judge John W. Edmonds.

Sept. 9.—John Plerpont; E. R. Chamberlain; Allee Saunders; Henry A. Robbins; George B. Carpenter; William Montgomery; William H. Sawyer.

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M. R.S. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and inture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and libris to the inharmoniously married, Full delineation, \$1,00.

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POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring

tions for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state ago and sex, and enclose \$1,00, with stamped and addressed JOHN M. SPEAR, 2210 Mount Vernon street, May 15.—cowt Philadelphia, Pa.

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Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

14 Tile universe is governed by law, "were words fitty spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with, remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz. Any person sending me the place, sex, date of birth (picing hour of the day), and 53-c1, postage stamps, I will give them in return a personal test and proof of the science.

Any person sending me 41, with same data as above, and one postage stamp, I will write briefly in answer to any six questions that may be submitted. Any person sending me 42, data as above, and two stamps, I will write an outline of nativity comprising the principal events and changes of life, viz.: Sickness, its character and time, also its result. Business, years just and future, good and bad. Partnerships, whether good or unfavorable in their results. Marriage, its condition and time. In fact, all important turns in the highway of human life. More detailed nativities written at prices proportionate to the labor required. I will write a nativity for any one bulloud charge who will secure me three (\$2) nativities and forward mest.

The most sensitive may be assured that no statement will be made touching the length of life unless by their request. I will point out to such the places in the pathway of the future where flowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

Stadent in Astrology.

Address Box 1664, Boston, Mass.

**Nov. 20.

Mew York Advertisements.

Mrs. Lizzie Lenzberg,

35-4 WEST 37TH STREET, New York, Test Medium, and healing under spirit direction. Will be at Lake Pleasant Camp-Meeting during the season. — Aug. 20.

DR. DUMONT C. DAKE, CLATRYOYANT and Magnetic Healer, 214 West 42d street, New York City. 20 Gold and Silver Chromo Cards, with name, Nov. 13. - Iyow

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gees. Many new Improvements are introduce patterns.

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D. M. & NETTIE P. FOX. Editors and Publishers, IMIE OFFIRING will be conducted independently, imparising, Nothing booking to many's welfore will be demoid allow to its pages. Observing personalities and indelicacy of language with the wholly excluded. In its editorial conduct, the truth, beanty and unliny of Spiritualism in its higher phases will be advanced. It will not, in any particular, be a scenarian ioutnal, but bread, progressive and liberal will give latrand equal expression to all forms of thought. More all things it will take to be liberal, to be decaded to Spiritualism in its broaded, highest, most extensive application.

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and insists on the recognition of the subordinate duty of Spiritualists to aid in every practicable way the spirit work-ers in multiplying the proofs of the ers in multiplying the proofs of the TRUTHS OF THE AFTER-LIFE, and resists all interference with the operation of spirits in the production of the manifestations. It is published every Saturday morning at 713 Sansom street, Philadelphia, Pa. SUBSCRIPTION PRICE, -25,00 per annum; \$1,00 six months; 50 cents three months.

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Aug. 7.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., Rayable to Mrt. W. H. HARRISON, 33 British Museum street, London, is \$3,75, or through Messrs. COLBY & RICH, Banner of Light Office, Boston, \$4,00. May 4,—tf

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 17, 1881.

Sunapec Lake Spiritualist Camp-Meet-

ing. To the Editor of the Banner of Light:

We take this, our first opportunity, to furnish the readers of the Binner of Light with notes of the last week's work accomplished at Sunapec Lake. The attendance was quite large every day, and the last Sunday such a crowd assembled that we were obliged to hold our afternoon service. In the open air, although the wind was chilly and the clouds threatened rain. The interest scenned greater than that manifested at meetings held here upon previous years.

Tuesday, July 20th. This was plente day at the campeground. Services were held at the usual hour in the morning. Mrs. I mma Paul, of Stowe, Vt., being the speaker, gave a highly satisfactory address upon the subject, " You shall know the Truth, and the Truth shall make you Free Indeed.

Truth shall make you free Indeed."

In the atteinoon and evening quite large parties assembled at the Payllion and enloyed the pleasures of the dam e, the Sunapee Lake Orchestra furnishing music for the occasion.

By dues hey Ang. Ast. -At 10 A.M. there was a conference of the hour, participated in by the following persons: Prof. J. V. Nichols, Dr. S. N. Gould, Hon. E. J. Parant and others, after which Mrs. Hartshorn tending in high your beasing the Sendels bulled. E. J. Byrant and others, after which Mrs. Hartshorn resided in a very pheasing manner the Scotch ballad, it within a Mile of Edithoro's Town," Dr. H. B. Storer, of Faston, gave the morning address upon the subject, "The Hom of our Redeinption draweth me h." The Doctor's address was replete with thought, and was drivered in an impressive manner. In this section he is a universal favorite.

In the afternoon at 2 o'clock, Mrs. Hartshorn sangla very fine selection, entitled "Queen of the Night," and Mis. Anna Middlebrook Twiss, M. D. of Manchester, N. H., fectured upon "The Law of Reciprocity."

The select, Sert. 1st. - Conference of one board

and Mrs. Anna Middlebrook-Twiss, M. D., of Manchester, N. H., borthred upon "The Law of Reciprocity."

The Story, Sept. 1st.—Conference of one hour, Speeches were made by Geo. A. Fuller, Dr. S. N., Gould, Hon, E. J. Durant and Prof. J. V. Nichols, M. H. V. M. Mr. J. Win, Fletcher, of Boston, answered longer of questions presented by the antichner, in a very able maneer, at the close of which he gave seven starting and very wonderful tests. He was frequently are ted by a perfect storm of applainse.

The exercises of the afternoon consisted of short speeches, recitations, songs and readings, and the andichner scene d well pleased with the exercises,—Triden, Sept. 7d. Geo. A. Fuller, of Dover, Mass., delivered the address of the morning upon "The Hilliper Aspects of Spiritualism." This hecture was frequently applanded. Mr. F. W. Emerson gave for excellent tests at the close of Mr. Fuller's becture.

In the afternoon an entertainned was given in the Pavilion for the benefit of the Duxbmy Glee Club, The half was well filled, and the following programme was presented: Part I.—"Be Joyful and Sing," Duxbmy Glee Club, "Just One Kiss," Mr. and Mrs. Lyna Turner; "Lam Lonely Since Mother Died," Miss Ratte Turner; improvisation, Miss Jennie B. Hagan; "Old Arm Chair," Mrs. Turner; "Happter Times," Mrs. Anna Turner; "Love Each Other More," Duxbury Glee Club, Independence, "Come, Darling," solo, Mrs. Turner; improvisations, Miss Jennie B. Hagan; "Old Arm Chair," Mrs. Turner; "What the Traveley Sees in Egypt," J. Win, Fletcher; "Home Returning," by the Club; rhosing poem, Miss Jennie B. Hagan; "Old Arm Chair," Mrs. Turner; "What the Traveley Sees in Egypt, "J. Win, Fletcher; "Home Returning," by the Club; rhosing poem, Miss Jennie B. Hagan; "Old Arm Chair," Mrs. Turner; "What he Traveley Sees in Egypt, "J. Win, Fletcher; "Home Returning," by the Club; rhosing poem, Miss Jennie B. Hagan; "Old Arm Chair," Mrs. Turner; "What he Traveley Sees in Egypt, "J. Win, Fletcher; "Home Returning," by the Chile; rhosing poem, Miss Jennie B.

authence.
In the evening Mr. J. Who, Fletcher delivered his celebrated becure upon? What the Traveler Sees in the Holy Land?; and it was greatly enjoyed by all who hearth.

the Holy Land "; and it was greatly enjoyed by all who heard it.

Sonday, Sept. 1th.—At 10 a. M. Mrs. Emma Pant, of Stawe, Vt., delivered a very eloquent beclure upon "The Tendency of Spiritualism." Mr. J. Vm. Fletcher followed with a scholarly and finished address upon "Theolocy in the Light of Spiritualism; or, Spiritualism another Name for Materialism."

The student of all religious claims is met by these two extremes—materialism on the one hand and a blind, superstitious belief upon the other. Spiritualism is the mean between the two. Theology ignores the law of nature, gives to us a God whose every attribute is revolting; who creates that he may curse; who, with the power to bless, withholds the blessing; hardens the heart of man; places temptations before him impossible for him to withstand, and langes all future happiness; upon a belief in dogma, creed, book and Saviour. This we find in theology, but not in nature. The laws of the universe repudiate such ideas, and the denoni-frations of each day deny their existence. What we do see in the world is the spirit of Universal Love, the great law of supply for every denand. Why, The laws of the universe repudiate such ideas, and the demonstrations of each day deny their existence. What we do see in the world is the spirit of Universal Love, the great law of supply for every demand. Why, the world might have been made with only half of what it contains; but man feels within himself a love for the beautiful, and lo! flowers and trees are blooming all along his path; a love for harmony, and the sours of happy birds, the murmuring of the sea, the muste of waving branches fills his soul with Joysand delight—this is nature's God. Theologies will change; the religion of nature is eternal, and the further we get away from nature the further away are we from Spiritualism, nearly allowed the subject was not new years away from nature, with man's reason and necessity. Neither theology nor materialism can furnish it, but Spiritualism meets humanity upon its own plane; demonstrates its claim, and settles forever the questions as to the future fife; shows the folly of theological reasoning; litts the curtain, and lets in the sanskine of truth; and lo! God and Devil, heaven and hell. Saylours and libbies like shadows flee away, and leave the soul face to face with law and justice, and reveal a highway to happiness broad enough for all to walk thereth.

At the close of his lecture Mr. Fletcher answered

At the close of his lecture Mr. Fletcher answered in a satisfactory manner many questions propounded by the audience.

At 2-p. M. Miss. Jenule. B. Hagan delivered a fine lecture upon "The Fature of Spiritualism," also improvised a number of excellent poens upon subjects presented by the audience. At 3 o'clock Mr. Geo. A. Fuller delivered a lecture upon "The Outlook of the Churches from a Spiritual Standpoint,"

At 4 p. M. a mediums' scance for the benefit of the Association was given in the hall. Mr. Edgar W. Emerson gave some very line tests. Miss.Jennic B. Hagan improvised some of her truly line poems upon subjects presented by the audience. Dr.C. H. Harding, under influence, made a very line speech, and Mr. J. Wm. Fletcher gave a wonderful test.

Mrs. Pickering held a materializing scance in the evening for the benefit of the meeting. Hamés and faces appeared at the opening in the cabinet.

Thus closed a very successful meeting. Although the meature extraction of the though tenture property.

Thus closed a very successful meeting. Although the greater part of the time the weather was unfavorable, nearly all scenned class of the occasion. all seemed to fully enjoy the varied exer-

Mr. E. W. Emerson gave forty recognized tests from the platform during the different sessions. He was cry busy at his tent most of the time giving private

very onsy at a section of Salem, Mass., was spoken bighly of by those who had private slitings with him. Luther Buxton's scarces for physical manifestations to the second with parmest inquirers. So, also, were

Luther Buxton's scances for physical manifestations were thronged with earnest Inquirers. So, also, were those of Mrs. Plekering and Mrs. Anna Turner.
Dr. G. S. Bronson, of St. Albans, Vt., was very busy during his sojourn at the Lake.
Miss Ada Bond, of Greenfield, Mass., gave the best of satisfaction as a chirvoyant and was kept very busy. Her control, "Willie," always makes friends, and is very truthful in all his remarks.
Mr. and Mrs. Butterfield, of Chelsea, Mass., expressed themselves as highly pleased with the meeting and with scenery from the Lake, and Intend visiting Sunapse another season.

smapec another season.

Mr. and Mrs. G. W. Fowler, of Lynn, Mass., have seared their rooms for another season.

This was their second visit to Sunapec.

Capt. L. H. Stone, of Greenfeld, Mass., made many friends during his sojourn at Sunapec. The genial Captain intends to be a fixture at this meeting during the coming years; at any rate he has engaged rooms for next season.

ext season.

s. McAllister was kept quite busy giving tests a her tent on Vermont avenue.

The scribe, in company with Dr. S. N. Gould and family, Mrs. Hagan, Miss Jennie B. Hagan and Dr. Harding, left the camp-ground Tuesday morning, Sept. 6th. The quiet attendant on solitude has once more taken. oth. The quiet attenuant on solitude has once more taken possession of the "forest primeval" on the shores of old Sunapee, and the mountains recebono longer the sweet songs and great truths of our heaven-born philosophy. But another year the stillness may be broken, and the voices now silenced be heard again, proclaining universal liberty and progress for all mankind.

GEO. A. FULLER.

REPORT OF THE QUARTERLY MEETING OF THE NEW HAMPSHIRE STATE SPIRITUALIST ASSOCIA

Business meetings of the New Hampshire State Spiritualist Association were held on the grounds of the Sunapee Lake Camp-Meeting on the 27th and 28th

the Sunaper Lake Camp-Meeting on the 27th and 28th of August, 1881.

Mr. and Mrs. E. B. Craddock, of Concord, N. H., having purchased an Island lying in Sunaper Lake (formerly known as Birch Island), proferred the use of the same to the State Association for a term of twenty years, for the purposes of a camp-meeting. This matter was considered, and the kind profer declined on the ground of the great injustice that would result to Mr. Blodgett, of Blodgett's Landing, who has fitted up at great expense and given the use of his grounds for the purposes of a camp-meeting for the last three years. The transfer of the camp-meeting for the last three years. The transfer of the camp-meeting to the Island, or the establishment of another in the vicinity of the old, would necessitate the expenditure of a large sum of money by the State Association, and

leave Mr. Blodgett's buildings useless on his hands. For these reasons a resolution declining the offer of Mr. and Mrs. Craddock and thanking them for the same was carried, and a copy given to the parties. A committee of six members of the State Association was then appointed to cooperate with Mr. George A. Fuller, Dr. S. N. Gould and Mr. G. W. Blodgett, for the purpose of carrying on the Camp-Meeting in future years. The committee named is as follows: Simon Keyser of Suiton, Hon. E. J. Durant of Lebanon, B. P. Burpecof Manchester, V. C. Brockway of Newbury, N. A. Lull of Washington, and Trying Nelson of Sutton.

ton. 1r. H. B. Storer was invited to aid, by his experience and knowledge in such matters, the work of this com-

mittee.

About four hundred printed copies of the Constitu-tion were distributed, and a goodly number of names added to the list of members. added to the list of members.
Our new Society is glowing. The meeting adjourned subject to the call of the Board of Managers.
Per order.

ANNA M. TWISS, M. D.,
See, N. H. S. S. Ass'n.

Shawsheen Grove, Mass.

The closing session at this popular-grove on the sanks of Shawsheen River (line of the B. & M. Rallroad) was held on Sunday last—delegations from Boston, also was held on Sunday last—delegations from Boston, also from the villages, towns and eithes near the grove, contributing to make a good attendand, when the very unfavorable nature of the weather was considered. Prof. Alonzo Bond's band fundshed excellent music; the advertised programme was mainly carried out—Dr. John H. Currier, of Boston, acting as Chairman at the speakers' stand. The address of Hon. Warren Chase, of California, was much adudred—as are all the speeches made by this veteran in the spiritual field. The Superintendent of the B. & M. Ralinoal was present on the grounds during the day, and gave Dr. A. H. Richardson, the manager of this series of convocations, permission to announce that the grove meetings at Shawsheen will be continued acxt summer.

Harwich Camp-Meeting.

To the Editor of the Banner of Light : I had the pleasure of spending Saturday and Sunday, the 3d and 4th, at the Harwich Camp-Meeting, and enjoyed many little incidents which give variety and enjoyed many little Incidents which give variety to such gatherings; as well as listening to the cloquent lectures of 'Capt. H. H. Brown and Geo. H. Goer, and the spicy remarks of Orick Nickerson and others in social conference.

The camp was pretty well filled on Sunday, notwithstanding the weather was doubtful. Everybody enjoyed the necasion in the highest degree.

Capt. Brown's lecture on Sunday, thi, was on "The Chemistry of Character," and touched upon heredity as the cause of the many ills flesh is heir to.

BESHY D. HOOKER.

HENRY D. HOOKER, 65 Wavester street, Baston: Sept. 7th, 1881.

E. W. Wallis's Meetings.

To the Politor of the Banner of Light: On Sunday, the 41th inst., Mr. E. W. Wallis, of England, delivered two trance discourses in Science Hall, 712 Washington street, Boston. The afternoon subject, selected by the audience, was "The True Knowledge of Spiritualism."

was "The True Knowledge of opicions."
His guides handled this topic most exhaustively and covered the whole ground of the subjects and covered the whole ground of the subjects and handle grounents. Dealing ject in pointed and logical arguments. Dealing first with the scientific aspect, they claimed that Spiritualism is a fact, had for many years that Spiritualism is a fact, had for many years exerted an influence in the world, and, in spite of all opposition, grown to gigantic proportions. Its phenomena demonstrated the existence of man after death, and it overwhelmed the materialist with his own arguments. They proceeded to show that man was triune in nature, the spiritual body being the real organism, the only one in fact that receives and records sensations; said the speaker, the world would be dumb but for the intelligence of man; it would have no beauty but for the perceiving faculty of man; man is the interpreter of nature, and it is man

the spirit, acting through the spiritual body and thus vitalizing the physical, that sees, hears, and comprehends the great psalm of life.

Spiritualism gives knowledge of the continuity of life beyond the grave; of the spiritual nature and powers of man while embodied; it answers the objection of the materialist that middle of the contents that will serve to render it, if possible, more of a favorite than ever with its host of young announce of a favorite than ever with its host of young the contents. mind cannot exist and manifest apart from organization, by proving the fact of the spiritual organism; it gives a rational view of the life hereafter as a progressive and orderly realm of

existence.

The attributes of mind are quite dissimilar from those of matter. Force directed by the will produces the results desired, and the object of life's experience is to teach us how to employ these powers of the spirit wisely and justly. The true knowledge of Spiritualism

the demands of the age. Its progress has been rapid and unprecedented because it was true; its facts are undeniable, and answer the agonized prayers of bereaved hearts. Its great power is manifest in that it has survived the attacks of all its opponents, and lived through all the folly and vagaries of its supposed friends, who, too often go to the extreme of freedom when liberated from the thralldom of fear.

when Hiberated from the thraildom of lear.
The splijt-world does its own mission work; organizations to earth have failed and will fail, but the polyer of the spirit will still be felt, and burst forth unexpectedly with still greater power. The purpose of the movement is to destroy sectarianism, to break down denominational barriers, to call forth self-respect and self-religious in money to displayman and observed. self-reliance in men, to dignify man and elevato woman, to educate and free men from the fear of death, and the false idea of total depravity; of death, and the false idea of total depravity; to give courage, hope and joy, to quicken aspiration, set the religious sentiments free, that, in combination with intellect, the love of the true, the good, the beautiful may sweeten, adorn and beautify humanity, and the new era of goodness and peace be inaugurated. With respect to the position of Spiritualism in England, the speaker assured his hearers it was rapidly acting as the leaven that leavens the whole lump.

In my opinion these were two of the finest ef-In my opinion these were two of the linest efforts ever made in Boston, and produced a marked effect upon the intelligent audiences assembled to greet this new and active worker. Applause frequently interrupted theyspeaker, and at the close was loud and long. Many persons gathered around Mr. Wallis and congratulated him most heartily. His style of delivery is clear, forcible and telling; his pronunciation distinct, though often rand; ideas increased. listinet, though often rapid; ideas presented learly, no unnecessary words, and all is logically built up, point after point, until the sub-ject is exhausted. That he will be a great ac-quisition to our platform, is the opinion of A. P. BARNES.

Yours truly, Mr. J. William Fletcher.

Mr. Fletcher opened the lecture season in Beverly on Sunday with most flattering success. The subject for the afternoon was, "Our Un-seen Visitors," and the speaker dealt largely with our duty toward those who come from the spirit-world, claiming that the most undevel-oped had a lesson to teach and a work to perform. At the close of the lecture, which was listened to with great attention, the following

spirit-descriptions were given:
I see an old man; he shows me a church, and he rings the bell. I hear Woodbury, Ezra Woodbury, First Parish Church, etc. Recognized. Again, I see a line of omnibuses, now an express, now many horses. Moses Shackley is spoken, of Peabody. A friend arose and acknowledged the test. Edmund B-u-r-k-e is here. see Regiment 23d, Company G, Feb. 8th, 1878. Recognized by an old companion in the same regiment. Many other were fully recognized. Many others were given, all of which

spirits use. What is needed at the bedside is some highly mediumistic sensitive who shall assist in this work, and we vainly tried to accomplish this result. Send forth your best strength, your best thought, your truest desires, and all that loving and wise spirits can do will be done." At the close of the lecture, no less than eleven remarkable tests were given and fully recognized: and many skeptics said as they left the hall. "There must be something in it, for these things are true." There were representatives from Lynn, Salem and Peabody, and arrangements will be made for Mr. Fletcher to appear in those places at an early date. He will lecture during September in Beverly: October, in Portland, Maine: November, in Springfield, Mass.: December (probably) in Philadelphia, Pa. Permanent address, 9 Montgomery Place, Boston, Mass.

The Magazines.

SCRIBNER'S MAGAZINE for September reaches us by the courtesy of A. Williams & Co .- corner School and Washington streets, Boston-who have the work on sale. The illustrations this month are of special attractiveness. "A Boy in Gray," which, as its title naturally suggests, deals with life-experiences in the Confederate Army, is a touching paper. "Stars of the Sea," "A Russian Artist," "The Wheel as a Symhol of Religion," " How to Build an Ice Yacht," "Peter the Great," etc., etc., may be noted as among the chief articles of interest. Other papers, the departments good poetry, reviews, etc., make up an excellent number. It is announced that the Century Company, pub-Hisher's Monthly to be known as The Cen tury Magazine after October), will soon issue a remarkably fine likeness of Dr. J. G. Holland.

THE MAGAZINE OF ART has for its leading feature in the latest number which has reached us, a finely ingraved copy of Mr. F. W. W. Topham's pleture exhibited at the Royal Academy this year, "Renouncing the Vanities by Order of Savonarola," representing the famous fire of varities, kindled by the zeal of the austere Dominican. This is a full-page engraving, and there are two others: "Fen-Land," from the painting by Halswelle, with a portrait of the artist, and "Lost Riches," from the statue by Enrico Buti, the latter exhibiting a tearful little maiden bearing herself like a lady, yet learning the lessons of a child of the poor, "How Oxford was Built" is an Interesting historical narrative with three illustrations, one of them being *The Old Clarendon Press," a building of world-wide fame, so called because it was paid for with proceeds of Lord Clarendon's History. Of the many other attractions of this number our limited space prevents us from mentioning; suffice it to say, all who purchase will find it " a Joy forever," because a " thing of beauty." Cassell, Petter, Galpin & Co., 739 Broadway, New York.

WIDE AWAKE In its September number (D. Lothrop & Co., Boston,) is all that its reader can possibly wish. Of stories it gives "The Mirage Man," " A Cloudy Afternoon in Green Apple Time," "Uncle Archie's Cane" and others, all of which are complete. The several continued stories maintain the interest they have in previous numbers established; and the poems "Home-sick," "The Proud Bantam," "The Little Fellow that Ran after Five More," have that peculiar charm that attracts young readers. There is also a piece of mu-sic, "The Harvesters," the singing of which is to be accompanied with exercises illustrative of the subject. All the articles are fully illustrated. Sixteen chapters in continuation of Geo, Macdonald's "Warlock" are given in asupplement, and the publishers

more of a favorite than ever with its host of young readers. In the line of stories it has "Little Miss Muffit and her Spider," "How Tom Wallen went Abnard," " Ducky Daddles," and " Master Hyrax," The installments of continued stories present new incldents and attractions. There are several bright narratives of wonderful adventure for the boys, and "How to make Dolls of Corn-husks and Flowers," will cause every girl to obtain the materials and try her hand. The illustrations of this article are curious in that they show how much can be made out of almost nothing. The usual number of fine poems and miscellaneous knick-knacks of thought complete the number. The Century Co., publishers, New York. Received from A. Williams & Co., corner of School and Washington streets, who have it for sale.

THE NURSERY, for September. We can do no better service to all who may be interested in supplying the youngest of readers with good, attractive means of enjoyment than by directing their attention to this publication, the pioneer of its class. The present is its thirtieth volume, and the number just issued fully sustains the reputation it long since attained of being so admirably well, suited to very young children as to be idmirably well, suited to very young children as to be an indispensable visitor in every family. There are twenty stories, sketches, songs and ballads, with an equal number of very pretty engravings in this September issue, and a charming piece of music: "The Morning Sail," that the little ones will never weary of singing or hearing sung. The readers of the Banner should send to the Nursery Publishing Co., 33 Bromfield street, Boston, for a specimen number, and see if our remarks in the premises are not borne out on personal examination.

OUR LITTLE ONES (Russell Publishing Co., Boston,) for September surpasses, if possible, in excellence all previous numbers. "What Little Ben Would Rather be;" "Bessie in the Mountains;" "The Red Hood; "Charlie's Gold Dollar," and "A Ride on Prince," are its leading stories; "Baby Eva's Prayer," "The 'Lasses Stew," "Out-door and In," "Three Little Sallors," and "The Wren's Nest," some of its poems-all of which, both prose and verse, impart in a pleasing and attractive manner, lessons that while intended for young minds are worthy of being learned and remembered by older ones. The engravings are very fine and abundant.

RECEIVED.-VICE'S ILLUSTRATED MONTHLY MAG AZINE for September. James Vick, Seedsman and Florist, publisher, Rochester, N. Y.

ANDREWS' BAZAR, for September. This number of sterling journal surpasses anything in the line of fashion papers ever attempted in this country. sued by The Queen Publishing Company, W. R. Andrews, Manager, New York.

THE YOUNG SCIENTIST. A Practical Journal of Home Arts. No. 8 of Vol. IV. Industrial Publication Society, New York,

THE LIBERAL FREE PRESS. New Series. Vol. VI. No. 1. H. L. Barter, editor and proprietor, Wheat land, Ohio.

Dr. Monck's Mediumship.

To the Editor of the Banner of Light: Allow me through your columns to add my mite of testimony to the genuineness and remarkable character of the mediumship of Dr. F. W. Monck. About four years ago in London, England, I was privileged to form one in a select private circle held late one Sunday evening. Rev. Thomas Colley, Mr. and Mrs. Cranstoune, and other eminent literary persons were present, all of whom in common with myself testified to the fact of witnessing a beautiful female form materialize and dematerialize before our eyes in strong gas-

Whatever theories may be invented to account for appearances issuing from a cabinet and/retiring to it without dissolving, any person with common sense must know that when competent and critical witnesses see forms solidify and vanish into vapor before their eyes in full light, there can be no deception.

I desire to state further that on the same evening I distinctly saw a tall, graceful female figure apparently emerge from Dr. Monck's side, and return thither, after walking round the room. Knowing that you are the earnest champion of all

true mediums, and especially as Dr. Monck is a stranger in America, I trust you will give publicity to this over my signature. Yours sincerely.

There is great consternation at Hilo, Sandwich Islands, from the lava of the volcano Mauna Loa, which threatens to overwhelm the Island and is moving slowly upon the town of Hilo. The people are flee-

Spiritualist Meetings in Boston. New Era Hall.—The Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10 \(\) A. M. B. Hatch, Conductor.

Painé Memorial Hall,—Children's Progressive Ly-ceum No. I holds its sessions every Sunday morning at this sall, Appleton street, commencing at 104 o'clock. The pub-le cordially invited. F. L. Union, Conductor.

Berkeley Hall, 4 Herkeley street (Odd Fellows' Building).—Free Spiritual Meetings every Sunday at 10:30 A. Mand 3P. M., and every Friday at 7:45 r. M. Særed Con-cert first Sunday in the month at 7:30 r. M. President and Lecturer, W. J. Colville (residence fig Columbus Avenue); Treasurer and Secretary, Timothy Higelow, 3 Hancock street. The public cordially invited to all the services.

Engle Hall.—Spiritual Meetings are held at this hall, in Washington street, corner of Essex, every Sunday, at 014 A. M. and 215 and 715 P. M. Eben Cobb. Speaker and lonductor.

Pythian Hall, 176 Tremont street.—Meeting every similay afternoon at 2½ o'clock. Dr. N. P. Smith, inspira-tonet constant

No. 378 Tremont Street.—Until further notice there will be held every Tuesday, at quarter before 8.P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which aff friends of humanity, without regard to sect or party, are invited.

Cheben. The Spiritual Association holds meetings at 3 and 7% P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station.

NEW ERA HALL.-Although the weather on Sunday, Sept. 11th, was anything but comfortable, yet a goodly number convened at our Lyceum session to wit

day, Sept. 11th, was anything but comfortable, yet a goodly number convened at our Lyceum session to witness the exercises of the day.

Since my last report our school has been called upon to part with one of its honorary members. Dr. Samuel Griver. By his transit to spirit-life we feel that we have lost a dear friend, as he always had a word of cheer for all. Since the formation of this Lyceum he has been an active worker; and through his many kind deeds he has endeared himself to all. As a mark of respect a delegation from our ranks was in attendance at the funeral riles at his residence, on Friday, 9th, taking with them, as the glif of the Association, floral tributes representing a stekle and a sheaf of wheat, together with a letter of condolence to his family.

At the service on Sunday Vice President Rand paid a fitting eulogy to the memory of our departed brother. We were very much pleased to have the company, at our last session, of Mr. E. W. Wallis, of England. In the course of his remarks he set forth that previous to his leaving his home, he had declared that when he reached America his first opportunity would be improved to visit the Progressive Lyceum; and with this, the first step to Spiritualism, he was much delighted. He concluded his brief address with a poem. Wherever you go, Bro, Wallis, be sure you pay Lyceums a visit, for it is the recognition of public workers which gives them courage.

Not wishing, Mr. Editor, to intrude upon your generosity as regards space, I would say that our exercises on Sunday consisted of the usual routine; vocal and instrumental music, marches, recitations, etc. with the addition of remarks and songs by Father Locke; a song by Mrs Sheldon; and the recital of a poem by Mr. Cherrington.

At a meeting of the Association Mrs. Carrie L. Hatch was elected Assistant Guardian, rico Mrs. Stevens, resigned; and Hattle E. Sheldon, Assistant Musical Director, vice Mrs. Hatch, promoted.

J. B. HATCH, JR., Sceretary Shawmut Spiritual Lyceum.

PAINE HALL, SUNDAY, SEPT. 11 .- A good audience and Lyceum met to-day. Though the weather was stormy, a large number gathered, evincing the energy

stormy, a large number gathered, evincing the energy all feel after the vacation just passed, and proving that we still ilve and shall continue to, for we are founded upon the rock of eternal truth.

Boston Lyceum has entered upon the fifteenth year of its existence, with the prospect of great usefulness in the future. A large amount of work is laid out for the winter, and we expect to give the Spiritualists of Boston and vicinity evidence of the vigorous working condition of members, old and young. For our sister Lyceum we wish success, and that its workers may receive the reward for their well-doing, which will be the correct education of the little ones of whom it is composed.

posed.

The Conductor to-day being quite unwell, merely opened the school, and then left it in the hands of Mr. Rockwood, the assistant being away. Mr. Rockwood makes a flue conductor, and under his able managemakes a flue conductor, and under his able management the exercises went smoothly. Recitations were given by Louis Buettner, Sadie Peters, Otto Enettner, Frank Vottug, Amy Peters, Ella Walte, Allee Bond, Tessie Burns and Sadie Perkins. Alonzo Bond, Jr., made his first appearance to-day in song. He is the youngest child of our musical attractor, and gives promise of usefulness in the future. Miss May Waters to-lowed, and the exercises concluded with a song by Helen M. Dill. A lady visitor being controlled, made remarks which were well received. Mr. Yeoman, from Ontatio, being called upon, responded with envouraging words. The callsthenies, led by Miss Dill, were very well executed. The music to-day was excellent. After the Target March, the Lyceum adjourned.

F. L. Omond, Cor. Sec.

EAGLE HALL, NO. 616 WASHINGTON STREET.-No better proof of the growing interest in the revelations of spirit truth is needed than the fact that at many of our sessions numbers who are not able to gain admit-tance to the ball for want of room stand patiently in the anternom and passage-ways outside, quietly lis-toning to the sorving

tening to the services.

Last Sunday morning, after an inspirational invo-cation through Dr. Court, Eben Cobb delivered a disin spirit grace. Father Locke, who is always new in his presentation of ileas, entertained the audience with song and speech. Mrs. Dr. Perkins delivered an eloquent address under control. Mrs. A. L. Pennell spoke, and gave several startling tests. Mrs. Maggle Folson enlivened the evening service with her everwictome voice. During the day Mr. J. T. Sell, of Cambridgeport, Mrs. Leslie, of Boston, and Mrs. F. A. Bray, of Charlestown, gave tests and readings which were in every instance recognized and acknowledged as correct.

Meetings in Portland, Me.

To the Editor of the Banner of Light: The People's Spiritual Meetings for the fall and win The People's Spiritual Meetings for the fall and winter were opened on Sunday, Sept. 4th—Miss Lessie N.
Goodell, Inspirational speaker and psychometrist, of
Amherst, Mass., officiating on the platform. She took
for her subject in the afternoon, "The Pathway to
Heaven"; in the evening, "The Power of Faith." Her
guides treated the subject in an able manner. After
the evening lecture she gave some half-dozen readings
from photographs, which were correct.

Thursday evening. Sept. 8th, she answered questious and gave twenty or more readings in a very saf-

lons and gave twenty or more readings in a very sat Yesterday, Sept. 11th, she closed her labors in Portland for the present, taking for her subjects: "The fise and Power of Religious Ideas," and "Angel Mostrations," both of which were handled with a great deal of power. She also gave some fifteen readings in the evening.

deal of power. She also gave some afteen readings in the evening.

Miss Goodell is a good speaker and a most excellent psychometrist; her readings are pronounced by many to be the best we have had here. Very often she gives communications with her readings; she gave one in this way to a lady in the audience last evening, embodying in it several tests, and information of which she could know nothing. She has made a large number of friends in Portland, whose best wishes go with her, and who trust that they may be permitted to meet her again in the not distant future.

Next Sunday, Sept. 18th, Mrs. Sarah A. Byrnes, of East Boston, Mass., is to speak to us, and we anticlude a contraction.

Sept. 12th, 1881.

Meetings in Wakefield.

To the Editor of the Banner of Light:
The Ladles' Aid Society of Ithis town held its usual Sunday services on the 11th, Mrs. Carlisle Ireland occupying the platform. Remarkable tests were given; one lady, an unbeliever and stranger, receiving seven complete names, besides other tests. Mrs. Ireland has no superior in the field, and draws many friends around her.
Next Sunday Mrs. C. Fannie Allyn will lecture. The Ladles' Aid Society meets every Tuesday afternoon and evening, and holds services every Sunday. Mediums and others invited to visit us at any time.

Dr. C. D. Sherman. To the Editor of the Banner of Light:

Autobiography of Warren Chase. Fo the Editor of the Banner of Light:

Please allow me, as one interested in all reformatory and progressive works, to direct the attention of your readers to the fact that the autobiography of Warren Chase, "LIFE-LINE OF THE LONE ONE." the seventh edition of which has recently been published, is a book eminently worthy of their perusal. It is a hand somely-bound volume of 310 pages, and contains a most thrilling account of the early life and varied experiences of one who is extensively known in the United States of which he has always been a prominent and honored citizen—elected to important offices in three States, now a member of the State Senate of California—and who has lived an ordinary lifetime since this volume was first published. The six editions through which the book has passed are sufficient evidence of its worth, and I am sure the many readers of the Banner of Light who know or have heard of Mr. Chase will be highly pleased with this singular and graphically-written history of his early and him a middle life, and the experiences which made him a Spiritualist. nent and honored citizen-elected to important offices

Purify the Blood, Cleanse the Stomach and Sweeten the Breath with Hop Bitters.

WHAT SHE SHOULD DO.

A Few Suggestions of Importance on a Subject of Interest to the Ladies.

And Certain Facts Which Should be Known by all Women.

From the Home Journal, New York.

A short time since an article appeared in the colunns of this paper, being a synopsis of a lecture de-livered by a prominent woman before a well-known New England society. This article dealt so directly with the needs of women, and contained so many hints which were valuable, that it naturally attracted no little attention, and has, we learn, been a subject of comment in social circles in nearly every part of the land. Realizing that no subject can be of more vital importance, as well as interest to all readers, than the condition of the women of America, we have collected and prepared with considerable care, additional facts bearing upon the same subject.

The ladies of this country have been more observed

and talked about than those of any other land, and Europeans always notice their characteristics-usually with admiration. Sara Bernhardt declared she did not see how any one could resist falling in love with "those pretty American ladies." She might have added, that even her far-famed French nation would find it difficult to equal, much less excel, American women in quickness of perception and brilliancy of intellect. The minds and manners of American women are all that can be desired; but it is a lamentable fact that their physical frames are far inferior in comparison with their social and mental characteristics. The women of England are noted for their florid health; those of Germany for their strong constitutions, and the ladies of France for their exuberance of spirits; but American women possess no one of these qualities in any prominence, and all of them only in a slight degree. The reason for this must be plain to every careful observer. Sedentary ways, devotion to fashion-but above all and more than all, carelessness and indifference to daily habits and duties, have rendered the women of this land far less strong and healthy than it is either their duty or privilege to be. This irregular and indifferent manner of living brings about the most serious results, and is both directly and indirectly of untold injury to the race. The cause, therefore, being manifestly under the control of the women themselves, the power to remove it must naturally be under their control also. American women can possess, just as charmed lives as though they lived in Europe or any foreign land, if they only desire and determine to do so.

The primary cause of suffering from disease is impure blood. The performance of the natural functions of womanhood and motherhood is not a disease, nor should it be treated as such; and to maintain one's health the organs which make and purify the blood must be preserved in, or restored to, their normal condition. These organs are the kidneys and liver.

It is the office of the kidneys to take from the blood the poisonous matter which has been collected from all parts of the body and pass it off from the system. If they are impaired in their action they cannot do this work, the poison accumulates, all the organs in the body which are sustained by the blood are weakened and give way, and finally the kidneys and contiguous organs become the source of great pain, and without prompt relief death is certain.

It is the office of the liver to extract other impurities from the blood and utilize a portion of them for digestion. If the liver is disordered all forms of dyspensia occur: the bowels cannot expel the waste matter and the most distressing inconveniences follow. This is especially true in the case of women. And if the bowels are thus inactive and overloaded the for their right action upon the state of the liverbowels and kidneys, become upon the state of the liver, quences which ensue are too well known to require restatement in a suggestive article of this kind. The secret, however, of preventing these manifold disorders is to keep the kidneys and liver in perfect working condition. This is reason, this is science, and it

appeals with force to the suffering women of America. When the body is in a healthy condition then come beauty of complexion, elasticity of step, hopefulness of disposition, and comfort and happiness in the duties and responsibilities of a family. There is, therefore, every incentive to secure and preserve buoyant health. Warner's Safe Kidney and Liver Cure, the remedy

described in the lecture to which reference has already been made, is receiving, as it certainly merits, the most careful attention and the trial of the women of the land. It is a pure and simple vegetable remedy which is now doing more to bring health and strength to the American women than any one thing which has ever been discovered. It acts directly upon the liver, kidneys and adjacent organs, soothes any inflammation, allays all pain, and places those organs in a conlition to bring health to the body and happiness to the life. The manufacturers of this great remedy, as we learn from the lecture, have the written thanks of thousands of women-many of them of great prominence—but these letters are very properly regarded as too sacred for publication. No true woman is pleased to have her physical troubles flaunted in the eyes of the world. The unquestionable value of Warner's Safe Kidney

and Liver Cure is all the more manifest from the fact that heretofore no adequate remedy for the ills of women has ever been discovered; nor have the medical profession ever been able to assist woman in her troubles as she deserves. This is, perhaps, largely due to the presence of so much bigotry and intolerance in that profession. The history of medicine is a history which illustrates to the fullest the blighting effect of bigotry and intolerance. Harvey, who discovered the circulation of the blood, was driven out of England. Jenner, the father of vaccination, was oppressed and scoffed at. Thompson, the founder of the Thompsonian theory, was the victim of a hateful conspiracy. Morton, in Massachusetts, who introduced the use of ether in surgical operations, was charged with witcheraft; and yet the discoveries of these men are to-day recognized as of infinite benefit o the race. It is the solemn duty of every physician in the land to take advantage of every opportunity which is within his reach; not to promote the interests of this or that school, but to heal the people of their infirmities. All have witnessed deathbed scenes, and felt that if skill were equal to disease death might have been postponed many years ago; that science (If use were made of all the agencies she has revealed) was equal to a cure.

How many a time in the experience of all has this been illustrated! A cold is contracted; it refuses to yield to a fixed form of treatment; the physician may not be candid enough to call in the aid of other schools, or of independent agencies, and the dear one dies because the doctor will not exhaust every expodient known to the world for relief! If he have the courage of his convictions and employs outside agencies, he is visited with expulsion from the society of his fellows, and, for sooth, becomes what they choose to call a "quack." When they have exhausted all the agencies approved by their schools they "shirk the responsibility" of the death of their patient by advising a trip to Colorado or Florida or a voyage to Europe! Such treatment may be in accordance with the "code of ethics," but in the view of the unprejudiced public it is downright cruelty, if it may not be

even more strongly characterized. There is no reason, however, why the women in this land should not possess the best of health and spirits. The character of the country, the activity of her surroundings, and the opportunities afforded for recovering lost health and retaining the same, are greater than those of any other land on the face of he globe. By a careful observance of the plain and simple laws of health; by a watchful care over daily habits and duties; and by a regulation of the life with the remedy above named, which has become so prominent and valuable, there is no reason why all the desirable things we have mentioned may not be secured in their highest degree. It is therefore a matter of importance that all women give this subject the attention which it deserves and the care which they are able to bestow, conscious that their efforts are certain to bring them perfect health and long and happy lives.