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SPIRIT-MATERIALIZATIONS IN THE LIGHT OF COMMON SENSE.

BY J. M. ROBERTS.

To the Editor of the Banner of Light:

Since the dawn of Modern Spiritualism at Hydesville, New York, in 1848, the spirits of departed men and women have persistently striven to convince their mundane posterity of the indefinite continuance of their lives, consciousness, and individuality, after what has been called and supposed to be death. Having passed to "that bourne from which" it was thought and taught that "no traveler returns," and having realized that this teaching was an error most fatal to the genuine happiness and welfare of the human race, these spirit-benefactors have, with unselfish love for their fellow-beings, sought through long years to discover the means by which they could impart the knowledge they had acquired of the future spirit-life and of its true relations to man's earthly existence. At length, through the instrumentality of the tiny rap, the first clearly recognized spirit-communication was given to mortal ears. Prior to that event all manifestations of spirit-life and spirit-return were attributed to a class of beings who had never had a mundane physical existence.

By that rude method of communicating thought, the philosophers and sages of the spirit-spheres were enabled to instruct those who were willing to hear and heed them, in relation to the steps necessary for more convenient methods of communication between spirits and mortals. As most appropriate to this preliminary glance at the origin and development of spiritual phenomena, I will here introduce the explanation which the spirits of Emanuel Swedenborg and Sir Francis Bacon gave through the mediumship of Judge John W. Edmonds concerning the origination of Modern Spiritualism. It will be found in "Spiritualism, by John W. Edmonds and George T.

Dexter, M. D.," page 365: "It is now about one hundred years since Swe-

denborg proclaimed to the world that he had personal intercourse with the spirit land. It was the first instance since the days of Jesus that spirit-communication to such an extent had been known among men. There had been occasional instances during the previous fifteen or sixteen centuries, in which there had been spirit-intercourse, in which the spirits had made repeated attempts to open communion with man. But the intercourse through him, proclaimed to the world by him, was of a more extended and marked character, and had attracted the attention of mankind to a greater degree than anything since the crucifixion. When he died, unlike most men, when he entered the spirit-world, he knew all about the existence on which he entered, in consequence of his previous experience. He at once discovered how much of what he had taught was true, and how much erroneous: and how much it would benefit mankind if the knowledge he had acquired when in the body could be diffused abroad among them generally. In this respect he was far ahead of many who had long preceded him in their entrance into the spirit-land. He felt it to be at once his mission to endeavor to extend that knowledge, in order that he might elevate man from the depression with which age of ignorance, bigotry, and superstition had af-flicted him. He therefore devoted himself exclu-sively to that object, and sought for aid throughout the whole spirit world; reasoning with some, importuning others, demonstrating to inquiring minds the reality of which they had no conception; calling on philosophers for their assistance and upon affection for its aid; in fine, invoking throughout, by considerations not only affecting man's elevation on earth, but his elevation and happiness in the next sphere, their cooperation in this great work. This labor of his was conducted with the earnestness that could flow only from the most settled and thorough conviction of the reality and practicability of spiritual intercourse. That conviction which attended him in his passage from this world to the spirit-land was increased a thousand-fold by what he witnessed

"It is important to notice here, that these un tiring and strenuous efforts of his, causing him to range far and near, high and low through the regions of space, necessarily caused him to be known to vast numbers of spirits, as being en gaged in that work, and as having had experience in his earthly life. But when he had succeeded in attracting the attention of spirits to the subject to an extent sufficient to insure adequate cooperation, it became primarily a subject of inquiry, How it was to be done.

"The mere proclamation through one or a few persons, it had already been discovered in his own case, amounted to little or nothing. To a few only could a knowledge of it be brought home, and with fewer still could any belief be produced. The very slight progress of the Swedenborgians for a hundred years is evidence of that. Hence the importance of the inquiry, How was it to be done? Man was so sensuous, so material, so merely animal in his nature, that the mere address of mind to mind could not effect the great purpose in ages.

ture, would have been almost as ineffectual as his. The miracles, as they are called, which at-tended the mission of Jesus, were powerful if not essential elements in the propagation of his doc-trines. Hence it was apparent that some mode of reaching man's physical perceptions must be devised, and that not through one person only, as in the case of Jesus, or through a few—a score or two, as in the case of his immediate disciples but, if possible, through great numbers; thus not only diffusing the knowledge abroad among men, but affording the most satisfactory evidence against the charge of collusion. And it was rea-soned that, as in the case of Jesus and his disci-ples, in the case of Swedenborg himself, and in the case of others through whom spiritual communications had been made in past times, a pe-culiar condition of their physical nature had allowed it, so that same condition existing in many others, as it necessarily must, might be availed of to effect the great end in view. Therefore the first direction of the minds engaged in this work was to affect the greatest number of those whose physical condition would permit them to be afsomething toward it, paving the way, as it were, like John in the wilderness; but still there was wanting the evidence addressed to the senses which man's physical condition so imperatively required. At length, through the combined efforts of those engaged in the work, and chiefly through the practical philosophy of FRANKLIN, the mode of communication by raps was discov

ered. When at length it was learned on earth

that a communication could be had with spirits

by rappings (and it was a considerable time after the discovery had been made in the spheres),

then the spirits sought out others whose physical condition permitted the raps to be heard through

them also, and thus rapping mediums were no-ticed in other sections of the country. At first,

as you will remember, this spirit intercourse was held almost entirely by rappings. Various other phases of it, now known, have gradually grown up since then, and are the result of the progress When the mode of communication by raps was discovered, it was manifested in this country in preference to any other, for two reasons. First, it was the country of Franklin. Second, this country was in the enjoyment of greater mental freedom than existed in any other part of the world, or had ever been known in it; for here man was free to investigate whatever he pleased, because truth was left free to combat it. As the intercourse through physical manifestations extended and progressed, and men became believers in spiritual intercourse, they became (by virtue of a law whose existence and operation the wiser spirits know full well) more and more capable of being approached by spirits, until moral or men-tal manifestations (call them which you will) have extended and are extending to a still wider range than physical manifestations have ever obtained. Thus vast numbers have been found in this sphere of existence through whom, either by mental or physical manifestations, disembodied spirits have been able to communicate with man the form. Now this has not been by a miracle, n prodigy, a special providence, or the suspension of God's immutable laws, but it has been in accordance with and in execution of those laws. Hence the power of spirits out of the body to commune with spirits in the body is not confined to a few, but belongs to all, as a part of their na-

"There may, it is true, be exceptions of spirits too material and gross to approach up to the level of your stage of existence; but with that exception, all in the spirit-world, whether wise or fool-ish, progressed or undeveloped, vicious and evildisposed, or virtuous and holy, can alike exercise the prerogative of communing. "As the knowledge of this new discovery was

diffused abroad among the inhabitants of the spirit-world, it was received by them with an interest far more intense than any of which you can concelve; and is strongly in contrast with the obstinate blindness with which mankind in

"Many spirits, bound to the earth by the strong ties of attachment for those whom they have recently left, are anxious to commune with them. Many who have too long ago passed from earth to have any such personal ties, are still drawn to earth by the propensities which have marked their life here, and which still linger around them. Some wish to commune from an unselfish desire to alleviate the condition of mankind. Others, alas! feeling still the passions which tainted their mortal career, desire to commune in gratification of their fear, their hatred. their envy, or their jealousy. And I repeat, that as the reality of spiritual intercourse was the natural result of man's progression, all these various classes of spirits could commune, the

one as well as the other.
"But many found this difficulty. Mankind had so long been in the habit of bowing to the authority of names, that neither mediums, nor persons in the flesh communicating through them, were willing to receive communications unless they bore the sanction of some great or distinguished name, or some name which would of itself have influence upon medium or interrogator. For instance, how often have you your-selves seen, when a spirit has attempted to communicate, that the first question was, 'Who are you?' Not what do you teach? but who are you? And how often have you seen, when an un-known name has been given, that the spirit has been repelled, and not permitted to commune at all! Now this has been observed in the spiritworld over and over again, and the knowledge of it extends all through and among those who have attempted to have communion. And those who have either had a name that was odious among men, or one obscure and unknown, have found that by this besetting propensity of man to wor-ship the authority of name, they were to be entirely excluded from the privilege of intercourse if they attempted to do so in their own name. And this privilege, so much more highly prized by them than you, they were to be deprived of by your perverseness, if they truly told you who

"It is not strange, therefore, that very many, either from an over-anxiety to commune, or from a careless disregard of what they deem a trivial falsehood, assumed false names; and among all those who have been falsely personated, there has been no one more frequently so than Swedenborg; for the simple reason that there is no one in the spirit-world so generally known as him as identified with this new discovery. And many of those who assume his name do not know but that on earth, among you, he is regarded in the same light in connection with this matter. Hence they so often take his name, and because they suppose it will be the most acceptable to you.

"Let it be not supposed, however, that all

other respect untrue. They perceive that the price they must pay for communing is this faise personation, apparently harmless to them, for they cannot help asking themselves, Why do men care so much more for name than for sub stance? But they intend in all else to teach truthfully as far as they know. Some, indeed, having learned what Swedenborg did teach, suppose they are teaching exactly his doctrine now. But there are some who, for mischleyous purposes, assume a false character, and teach false doctrine to deceive and mislead.

"Out of this general statement the danger of spiritual intercourse may be discovered. Out of these crudities and false teachings the truth must be sifted, as must often be done in mere mundane matters. We have but one guide, but one protector against the errors which may thus mislead. That guide is the free, unbiased, candid exercise of our reason; that protector is purity of intention, holiness of thought, and a firm reliance upon the providence of God."

Such was the communication which was given through the mediumship of Judge' Edmonds, on the evening of July 23d, 1853, in answer to a question asked of Swedenborg, by Mr. Owen G. Warren, as to whether he was the author of certain teachings which purported to come from him. Having answered that he was not the author of them, he said, through Dr. Dexter, "Judge, are you able to be impressed for a few moments? I will try and explain why there are so many communications purporting to be from me, by showing to your mind the reasons.' Judge Edmonds says, "I replied, yes, I felt very well. And I withdrew my thoughts from external objects in order to aid them. In a short time a train of thought was thrust upon my mind, which I followed for a while, when I asked, Am I right in my conception of your deas? and it was answered through the doctor, Go on, we will tell you as you proceed. I then gave utterance to the following.'

Whether, or not, that communication was the teaching of the great spiritual seer Swedenborg, and the profound and unequaled philosopher Bacon, is of little consequence as compared with the importance of the facts and truths which it sets forth. In the space of the few pages it occupies is concentrated a fund of knowledge which the largest drafts of worldly wisdom upon it can scarcely lessen. It comprehends all the essential principles which underlie the laws of spiritual progression, and points out the only way through which a correct knowledge of those laws may be obtained. A quarter of a century has since elapsed, and the manifestations of spirit presence and communion with mankind have increased and spread beyond all possible anticipation; yet, all that has occurred but confirms the truth of the teachings of that pregnant commu-

this course has been observed in the past has Spiritualism progressed, and just in proportion as it has been disregarded has confusion and difficulty attended such misdirected efforts. Men weigh the momentous facts which the spiritworld is seeking to bring to our knowledge, have undertaken to dictate to these spirit-teachers what they may, and what they shall not do, in the fulfillment of their beneficent mission to their stiff-necked brethren of earth. Entirely ignorant of the laws which govern each and every phase of spiritual manifestations, professing Spiritualists presume to prescribe conditions for spirit-communion which controlling spirits either will not or cannot observe. They go further, and undertake to dictate to spirits what mediums they shall or shall not use in manifesting themselves on the earth. To this irrational and offensive dictation the controlling spirits refuse to submit, and their mediums become the objects of the envy and enmity of the discomfited dictators. Hence the almost daily accounts of brutal assaults upon the persons and characters of spiritual mediums, either committed by professing Spiritualists, or approved and encouraged by

I confidently believe the communication above cited was given by Swedenborg and Bacon through Judge Edmonds, as much from the nature of that communication as from the fact that the spirit of the great American Philosopher Benjamin Franklin, he to whom Swedenborg principally ascribes the discovery of the mode of communication by raps, himself communicated to me, in the summer of 1874, through a lady medium, almost the same statement of facts in relation to the eventual consummation of the physical manifestation of spirit presence among men. Dr. Franklin, in that communication, described to me the labors of himself and his scientific spirit associates, in devising the spirit-rap, as the physical proof to men of the individual life and return of spirits to earth. He seemed to take especial pains to impress upon me the fact that unconsciously to himself he had been a medium while in the earth-life, as had Swedenborg, Bacon, and other leading minds who were then in spirit-life, and that their philosophical studies and experiences while on earth had fitted them for the important achievement which had been assigned them by the aggregated wisdom of the spirit world.

I desire to direct the attention of the reader to the paramount importance which these immortal benefactors and teachers of mankind attach to physical manifestations of spirit presence, intelligence and power, as compared with the mental and psychological evidences of spirit intercourse. They most pointedly demonstrate the utter futility of attempting to convince the world of the Little, at Maquoketa, Ia., where certain mem. that cabinet? We are not told of anything

"Even the teachings of Jesus, if they had been, like Swedenborg's, unaccompanied by to teach falsehood, or to make a statement in any anything addressing itself to man's animal national content of the physical condition imporatively required such cabinet white the medium was entranced. They dressed to the animal senses of mankind, whose took to expose the medium by rushing into the physical condition imperatively required such cabinet while the medium was entranced. They evidence to render spirit-intercourse and com- found him unbound, and without waiting to munion generally available to the human race, hear his explanation or to intelligently examine And yet we have wiseacres who would if they could suppress every phase of physical manifestations. Not venturing to make themselves so ridiculous as that wholesale condemnation of important evidence would render them, they cry out against dark scances, cabinets, rope-tyings, the levitation and transportation of material substances, the speaking of spirit voices, the touching by spirit-hands, and all other manifestations of spirit return which require darkness for their production. So averse are they to any physical manifestation of spirit-return, or of spirit-intelligence, that they seek to discredit every medium who allows spirits to use them for such manifestations. Having no power to oppose the spiritworld in its determination to prove to mankind the truths of Spiritualism by such modes as they find necessary to adopt, these would-be dictators attack their chosen mediums, and seek to prevent them from serving their spirit-guides by every means which can satisfy their wounded pride. and one of them walked out into the room as far

Of all the various phases of spiritual manifestations which have excited the ire of these pretentious Spiritualists, spirit-photography and the case with the phenomena known as spiritmaterialization. There has not been a medium in this or any other country through whom spiritmaterializations have occurred in the light whose mediumistic integrity has not been questioned or assailed by these super-spiritual Spiritualists. That the open and avowed enemies of Spiritualism should have done so, was quite natural; but that leading and prominent Spiritualists, spiritual speakers, lecturers, writers, editors and even mediums should have done so, was as unnatural as was stupidly perverse.

It is impossible for me, now, to recall all the p-called exposures of mediums while sitting for spiritual materializations in the light. It is not guide, Pat McCarty, and was made to seize necessary, however, for me to do so, in order to demonstrate the utter futility of such attempts to suppress spirit materializations; and to show what part the medium appears to play in this most incomprehensible manifestation of spiritpower. I have witnessed and attentively oberved spirit-materializations at séances with Dr. Henry Slade, and Mrs. Mary Wilson of New York; at scances with William Eddy, both at Chittenden, Vermont, and at Ancora, New Jersev: at scances with Mr. and Mrs. J. Nelson Holmes, DeWitt Hough and Mr. and Mrs. J. A. Bliss of Philadelphia; and have witnessed the appearance of hundreds of human forms, under former declared that he was a reporter, and he The great lesson which it teaches is, that if we circumstances which rendered it impossible that would expose Mr. Bliss and all concerned with would seek knowledge of spiritual things, we they could be personations by the mediums or him in the scance. At this stage "Blue Flower," must look to the spirit-world alone for light and accomplices, or that they were masks or effigies the Indian control of Mrs. Bliss, appeared in full guidance in our search. Just in proportion as of any kind whatever. From what I have wit- materialized form outside of the cabinet, and nessed under those circumstances through the mediumship of the persons named, and from what I have fearned concerning the occurrence of similar phenomena through the mediumship of and women, not content to wait, to watch and to | Mrs. Andrews of Moravia, New York, through Mrs. Markee, formerly Mrs. Compton, of Havana, New York, through Mrs. Huntoon, Chittenden, Vermont, through Mrs. Stewart, Terre Haute, Indiana, through Mr. Little, Maquoketa, Iowa, through Mrs. Hull, of Portland, Maine, through Mrs. Mendenhall, of Cerro Gordo, Indiana, and through Mrs. Seaver and Mrs. Hardy, of Boston, and many other mediums for spiritmaterialization elsewhere; I am led to believe that they are one and all true mediums for spiritcontrol, and that the manifestations which have occurred through them have been actual spiritmaterializations. This I venture to say has been the conclusion of ninety-nine out of every hundred sincere, truthful and unprejudiced persons who have witnessed them. The opinions of the insincere, untruthful and prejudiced observers of them are worthless, and of no consequence whatever. It is deplorable that there are some persons so constituted, mentally and morally, that they cannot conceive how spiritual mediums can be honest where there is a possibility of their being dishonest, and who on that account consider that such mediums have no rights which their suspicious enemies are under any obligations to recognize or respect. They will tolerate no conditions which the controlling spirits find necessarv for their manifestations, and will be satisfied with no proof of the controlling power of spirits in producing the materializations, except to be permitted to seize and hold the spirit forms of the facts on which they base their denunciawhich appear. It matters not whether the spirit guides of the latter earnestly implore them to take no advantage of the helpless and unconscious medium, and explain to them the fearful injury which any violent interference with the spirit-forms would cause to the medium; they are too stupid and ignorant to distinguish between the medium and the control, and therefore ascribe everything to the dishonest intentions of the mediums. A kind of mania seems to be prevailing, lately, to shoot, seize, hold or otherwise outrage the appearing forms of spirits; and a settled purpose is manifested to break down in that manner the attributes of mediums and the power of spirits to produce the materialization of spirit-forms. As cases in point I will refer to the recent at-

tempts to expose Mrs. Markee, at Rochester, N. Y., which resulted in the complete discomfiture of the individuals who seized the materialized spirit and attempted to hold it, though the medium in each instance was left in a dying condition.

Another recent case in point is that of Mr.

the facts in the case, they rushed into print, to injure the medium, and proclaim their own dishonor and shame. Mr. Little not only offered to prove to them the injustice of their accusation against him, but begged of them the opportunity to do so. But what did his appeal avail? Nothing. He continues his seances, however, despite this action on their part, and his spirit guides are nobly vindicating him.

Another recent-case in point is the attempted xposé which a party of six or eight individuals from Wilmington, Del., attempted to make of Mr. James A. Bliss and his wife, in Philadelphia, two weeks since. The facts were briefly these: Mrs. Bliss was placed in a perfect test cabinet, and so locked in that it was a physical impossibility for her to leave it until released by those who locked her in. One of these persons was a man named Johnson.

One or two spirits had appeared several times,

as nine or ten feet from the cabinet, where the medium had been confined by this same Johnson. At length the spirit of what appeared to spirit-materialization have called forth their be an elderly woman stood in the opening of the most bitter animosity. Especially has this been | curtain. She was asked if she came for any one present. She nodded assent. For any one in the first row? No. In the second row? Yes. Two persons in that row asked, "Are you for me?" They were answered, no. Johnson then asked, "Are you for me?" "Yes," was promptly answered. The spirit, when asked if it was his mother, responded "yes." Johnson advanced at her request to where she was, accompanied by Mr. Bliss, who held his right hand. Without waiting a moment to speak a word to the spirit, or to see whether he could recognize it, he threw his left arm around the waist of the spirit form and tried to drag it forward. Mr. Bliss was instantly partially controlled by his Johnson and to chastise him for the outrage. In the scufile Johnson fell to the floor, and whatever he had in his arms went down with him. When he rose there was nothing in his arms, or to be seen upon the floor, but a heap of dark fabric, which soon faded away. The spirit had appeared in white, and was so clothed when it was seized. As Johnson and the spirit fell to the floor, the curtain, which hung three or four feet in front of the cabinet, was pulled down, and several persons saw a spirit form glide into the cabinet. An angry altereation arose between Johnson and Mr. Bliss. The denied his assertion that he was a reporter. The seance was broken up, and two lady mediums, who were in the circle, were found to have suffered very severe and prostrating nervous shocks, which they did not get over for several days. Mrs. Bliss at length came out of the trance without any unusual loss of nerve power, but the three keys which had been used to lock her in had been carried away, and she was not released until all the fastenings were violently wrenched away. When Mrs. Bliss came out of the cabinet her hair and clothing were not in the least disarranged or torn, and it was clearly manifest that she had not left the cabinet after she was locked in. No more positive proof of the genuineness of the spiritmaterializations which occur at Mr., and Mrs. Bliss's séances, could have been desired or had, and the intended exposé, so far from injuring the mediums, becomes their triumphant vindication. That Mrs. Bliss did not suffer from this outrage, as did Mrs. Markee; at Rochester, was owing to the fact that the spirit guides of herself and husband understood what was intended, and drew from the circle to form the spirit which was grasped. The injurious effects upon the two mediums mentioned was very marked.

Another specimen of an attempted expose of a medium for spirit-materialization is that of Mrs. Robert I. Hull, of Portland, Me. In this instance the aspirants for the encomiums of the foes of spiritual truth were men professedly learned in the art of medicine, and dubbed with the professional title of doctor. Through the Portland Press of Aug. 26th, these M. D.s give their version tion of Mrs. Hull as an impostor. After telling us that Dr. Greene seized and held the hand of the form which appeared as a materialized spirit. the Press says: "All present distinctly heard a very alarmed voice exclaiming 'Don't! don't! let me go!' and then 'For God's sake let me go!' 'Why,' said Dr. Greene, with well-affected surprise, 'this is not a spirit! This is Mrs. Hull!' Meanwhile Dr. Gerrish had stepped quickly to the curtain, drawn it aside, and discovered the stool unoccupied, an empty skirt, and a little pile of female wearing apparel;" and this is all these confessedly hypocritical and treacherous accusers of Mrs. Hull have deigned to assign as an excuse for their conduct in this affair. Can it be that they were such consummate fools as to suppose that an intelligent public would accept such facts as, they have given as proof of anything to the prejudice of Mrs. Hull as a spiritual medium? Grant that all they have stated is true, and what does it amount to? Where is the one solitary fact to show that Mrs. Hull had any voluntary or conscious agency whatever in what occurred in

which has not occurred thousands of times to to prevent its return to him or her in the cabinet, hundreds of mediums, and through hundreds of | if the form is seized it cannot be prevented from mediums whose integrity has never been success- instantly returning to the medium. On the other fully questioned or impeached. There is nothing | hand, if the materialized spirit-form, when seized whatever to show that Mrs. Hull was not sitting | contains so large a portion of the organic strucon the stool when Dr. Greene seized the hand, ture of the medium as to preclude its return to or that Mrs. Hull was not compelled to do what the latter promptly, or is so far from the mediwas done while she was insensibly entranced by | um, when selzed, as to prevent such return, the her spirit guides. We are not told what was the especial significance of the "empty skirt" or the | with its living soul or spirit, must resume its pos-"Little pile of female wearing apparel," which session of the materialized spirit-form, or its the learned and astute Dr. Gerrish found just as | death would be inevitable. As instances where "what was expected." He has not thought it the spirit-form, when seized, returned to the meworth while to tell us whether he found Mrs. Hull unclothed, or dressed in her own clothes, or | completely dumfounded the ruffianly aggressdressed in pretended spirit garments. He has not thought it worth while to tell us whether alization. The first is the occurrence which took the "empty skirt" was that of Mrs. Hull, or that of the spirit, or that which he supposed was provided by Mrs. II, to personate the spirit form | ance was given under the following circumin. It is most singular how very indefinite these self-complacent exposers always are about matters which will disclose where the truth lies. The fact is, they almost invariably set out to find falsehood and deceit, and generally manage to return loaded with that which they went forth

Well and truthfully might Mr. Hull say, as they represent him to have done, "Well, gentlemen, I wish you to understand that I have no hand in this affair. I knew nothing about it;" and Mrs. Hull could have done so too with equal truthfulness. But these unmanly assailants of the reputation of Mrs. Hull tell us that "Mrs. Hull protested that the deception had been practiced because she was poor and needed the money;" and in the same sentence say, "but she stoutly maintained that the other scances had been genuine, and offered to give the gentlemen a test sitting." Now one of two things is certainly so: either Mrs. Hull never said what her accusers put into her mouth in the way of an admission of deception on her part, or they speak untruly in saying that she stoutly maintained that the other scances had been genuine, and offered to give the gentlemen a test sitting. But the latter statement is most probably true, as it is what Mrs. Hull, a lady well-known to be a genuine spiritual medium, would have declared and asked of her cowardly assailants. That Mrs. Hull ever admitted she had practiced deception, as they say she did; is most unnatural, and most certainly untrue. They did not dare to give Mrs. Hull the opportunity she demanded at their hands to vindicate herself, thus proving them-

selves to be as unjust as they were cowardly. But look at the conduct of these would be exposers of Mrs. Hull, according to their own version of it, and how do they stand? Under the pretence that they were fair-minded and sincereinvestigators of spiritual phenomena, they asked for and obtained the consent of Mrs. Hull to attend her scance. They admit they had at that time already decided to act in bad faith with the medium, and to take advantage of her helpless. condition. We are told by them that "science counts character for nothing." They, evidently, as men professing to be devotees of science, cared as little for their own characters as they did for that of Mrs. Hull, in their attack upon that lady. Had they been honorable, fair minded men, they would have gone to Mrs. Hull, frankly told her of their doubts of her integrity as a medium, and requested her to give them an opportunity to test the genuineness of the manifestations, and especially of the spirit-materializations. Had Mrs. Hull refused to give them the opportunity they sought, there would have been some poor excuse for their subsequent treacherous conduct. Did they make any objection whatever to the cabinet, make any examination of the medium, or take any precautions whatever to satisfy themselves as to the true nature of the occurrences which might follow? Nothing of the kind. They had come there with their minds made up to get up an crposé against Mrs. Hull, and this they could not have done if actual facts were sought for. They very naturally decided on the only course which would utterly preclude the correct determination of the nature of the manifestations, and availed themselves of the most frivolous and well-known circumstances attending genuine spirit-control on which to base their accusations against Mrs. Hull. That there had been genuine spiritual materializations through Mrs. Hull, is well known by hundreds of as intelligent and judicious observers as these scientific pretenders can possibly be; and that there will be a continuation of them, there is no reason want ever to doubt. Then what becomes of this boasted exposé and the cloud of calumny which these scientific marplots have raised around Mrs. Hull? It will disappear, and there will lie her accusers, prostrated by the overwhelming weight of the truth which they sought to suppress. Thus will end this foolish attempt to crush a spiritual medium, for no other reason than that she is a chosen instrument of the spirit-world to enable spirits to manifest themselves, in physical form, to mortal

This article is already very long, but, for the benefit of those who have been or who may become emulous to follow in the wake of these exposers, I will venture a few suggestions on the subject, which are the result of long and careful observation of spirit-materializations: 1st, Spirits require the intervention of living human organisms to enable them to appear visibly and tangibly to us. 2d, Some human organisms are better adapted for such use than others, and those which enable spirits to use them more readily than others are called mediums. 3d, These mediums have, and can have, no voluntary agency in producing a spirit apparition, because a condition of self-negation and unconscious participation on the part of the medium is necessary to enable spirits to materialize through them. 4th, The materialized form of the spirit may be more or less dense, or consist of a greater or smaller portion of the entire body, and hence requires the use of a greater or smaller amount of the constituent elements of the physical organism of the medium, accordingly as the apparition may be constituted. 5th, The spirit draft upon the medium, in producing a fully materialized spirit-form, is um becomes attenuated often to a condition less occasions, seen the spirit de-materialize beside the medium, while both were in view, and, as the spirit faded out, the form of the medium, which was before a misty, ethereal figure, grew dense and distinct. A few moments afterwards the spirit re-materialized, and, as it did so, the form ceptible. In one instance it faded away entire-

remaining portion of the organism of the latter, dium. I now recall three notable instances which ors, and which proved the truth of spirit-materiplace at the séance given by Mr. and Mrs. Nelson Holmes, on the 27th of January, 1875. That sestances: Robert Dale Owen and Dr. H. T. Child had, on the 6th of December, 1874, published their cards casting doubt on the manifestations which they had witnessed at the Holmeses' séances, and impugning the truth of their own About a month thereafter, Col. H. S. Olcott and vestigation of the real nature of similar manifestations which continued to take place at the make this attempt to obtain justice from those who had publicly maligned them. All the persons named, excepting Dr. H. T.

Child and Col. H. S. Olcott were present at that séance. Dr. Child, well knowing the monstrous wrong he had done those mediums, did not dare fore the scance could be held. Fortunately there were a few disinterested persons present, two of whom were my informants of what took place. The triangular cabinet used was placed against a dead wall in the middle of the room, away from all doors and windows, and in such a position as to show each of its three sides. The cabinet was carefully examined before the scance. Mr Holmes being sick, Mrs. Holmes alone entered the cabinet. Before doing so, however, she was put into the muslin bag, made by Madame Blavatsky, and used as a test condition by Col. Olcott in his investigations. Every precaution was taken to prevent deception on the part of Mrs. Holmes. Under these circumstances, the faces of "John" and "Katle King" appeared at the aperture of the cabinet, called up most of those present, conversed with them, and permitted themselves to be touched and otherwise closely and critically observed by those who desired to do so. At length the door of the cabinet opened, and the shadowy form of "Katie King" was seen in the cabinet, but in such a position that Mr. I. C. Davis, editor of the Inquirer, could not see her. He was told by some of his associates to move his seat in front of the cabinet, which he at once did. In a moment after the door opened again, and this time "Katie King," quite distinctly formed, stood in the cabinet. She had advanced but two or three steps to come out into the room, when Mr. Davis, confident that he would put a final quietus on the troublesome spirit of "Katie King," jumped to grasp the materialized spiritform. What became of it no one could see, for in the time that Mr. Davis could pass a distance of six or eight feet, the apparition had entirely disappeared, and there was Mrs. Holmes in the bag precisely as she was when the scance began. Mrs. Holmes was entirely insensible, and appeared to be in a violent spasm, which continued for several minutes. When restored to conscious ness, she manifested great nervous prostration. When Mr. Davis was called upon to state the result of his brilliant attempt to squelch "Katie King," he had the unblushing effrontery to say that the beautiful, graceful, and distinctly seen female spirit-form, was the raised foot of Mrs. Holmes within the bag, and that when he jumped to seize it the foot was lowered, and he held Mrs. Holmes in his grasp instead.

In view of the humiliating failure of Davis, his associates feigned indignation at his conduct, insisted on his leaving the room, and urged a continuance of the séance. Mr. Owen, who was present in good faith to do justice to the mediums, urged them not to continue the séance; but finding himself overruled in the matter, he refused to remain to witness any further outrage, went to Dr. Child's residence, where he was sojourning, and was there prostrated by an almost fatal attack of nervous fever, which confined him to his bed for weeks. As the continuance of the scance was only sought as a blind to conceal the complicity of the invited journalists, with Davis their associate, it was soon ended without further result. Never from that day to this have any of the attendants at that seance fulfilled their promise to publish the facts related. In this instance, most fortunately for the medium, the spirit was able to restore to her the organic substance which had been drawn from her to constitute the materalization. Had this not taken place, the country would have rung with the great journalistic "exposé of the 'Katie King' fraud," and Mrs. Holmes's raised foot would have become as famous as the poor bribed, weak and untruthful Eliza White was rendered by these same publishers of her disgraceful conduct.

A second notable instance of a similar character is the attempt which was made by a promiso great that the material organism of the medi- nent Spiritualist of New York City, at a scance given by Mrs. Wilson, at No. 4 Grand street, to dense than ethereal. I have, on three different | hold the hand of a spirit which at his request was extended to him. In this instance, in the struggle to disengage the hand from the grip of the would-be exposer, the light and detached cabinet was overturned, and Mrs. Wilson was found with her hands firmly bound behind her back, just as they had been when the séance beof the medium faded out until it was barely per- | gun. The medium was deeply entranced, and continued so for many minutes after the attack ly. 6th, If the spirit-form is such as to require | had been made. Here again the spirit had been but a small portion of the physical organism of able to reinstate the medium in such a manner the medium to produce it and to render it visible | as to completely vindicate her, and save her from

sought to discredit the medium and the materializations.

That the spirit-guides of other mediums have been less successful in saving them under similar circumstances from undeserved misrepresentation and condemnation, we all know who are familiar with current events of a spiritual nature. These spirit-guides, like ourselves, are finite in their resources, and are as subject to the supremacy of conditions as are we in carrying out our plans and purposes. Time and experience will enable them to overcome all mundane treachery and opposition, and render it as dangerous for the would-be exposers of mediums and foes of truth to seize and hold materialized spirit forms as it will be impossible for them to prejudice their intended victims.

Not long since, at a séance given by the Holmeses, while Mr. Holmes was alone in the cabinet and perfectly secured in a wire case from which he could not emerge, a curiously-attired spirit-form of a young person walked out into the room. It was recognized by a young man, a native of Cuba, who was present with a friend, as the spirit of a former acquaintance of his widely published testimony in relation thereto. He asked and obtained permission to go near the door of the cabinet. He did so, and the spirit Madame H. P. Blavatsky, on their own behalf, | came out, and was approaching him as if to lay and Gen. F. J. Lippitt, on behalf of the Banner his hands upon his head, when as quick as of Light, entered upon a careful and crucial in- thought he grabbed the extended left arm of the spirit by the wrist. Instantly the arm was wrenched from his grasp, and he was struck so scances given by Mr. and Mrs. Holmes. Having | heavily on the side of his head with the right hand satisfied themselves, beyond all question, that the of the spirit that he sunk to the floor. The figure manifestations were genuine spirit-materializa- returned to the cabinet, and the spirit grabber retions, these three prominent persons, as the finale turned to his seat muttering that it was his of their investigation, urged upon Mr. and Mrs. friend, but not a spirit. The same form soon Holmes to give a gratuitous scance, to which came out again, and beckoned him to come up, Robert Dale Owen, Dr. H. T. Child, Wm. W. but at the same time assumed a belligerent atti Harding and L. C. Davis, of The Philadelphia tude toward his aggressor. Curious to see what Inquirer, Col. Nevins, of The Press, and others | would follow, the Cuban was urged to go forward were to be invited. Being assured by their again. This he did after the spirit had withadvisers in this matter that these gentlemen had drawn a second time. When the door opened expressed their willingness to attend, to see for lagain, instead of the athletic male figure which themselves, and to fairly publish the facts as to | had a moment before withdrawn into the cabiwhat should occur, and being assured that they | net emerging as was expected, a delicate female would be treated honorably and courteously by form appeared, as if to allay the hostile feelings all concerned, Mr. and Mr. Holmes consented to which had been aroused by the Cuban's treacherous conduct. The latter took his seat, spoke hurriedly to the friend who accompanied him in the Spanish tongue, and then pleading sickness, and frankly confessing his fear to remain, he seized his hat and rushed from the room. His friend, who remained, said that he had recogto attend, and Col. Olcott left Philadelphia be- nized the spirit as being that of a person he had deeply wronged, and the proof he had received that his old enemy could return and chastise him had caused him the greatest alarm. More than once recently has "John King," while in materialized form and standing in the presence of large circles, warned them that an attempt to seize the figures when he was present would result in serious injury to those who might attempt it. He has only given these warnings when there was a manifest purpose on the part of some of those present to try that dangerous experi-

> Mediums should, for their own safety, guard against the consequences which may follow the repetition of the assaults of "spirit grabbers, or the shooting of the spirit-forms, which is threatened, and as I believe, really contemplated; should consent to sit only under strict test conditions. Some one will yet be killed, owing to the persistent determination of the enemies of Spiritualism to stop its progress, and the equal determination of the spirit-world to advance it; and mediums should use every precaution to avoid all responsibility for what may occur while they are helplessly insensible to what is being done through their mediumship. If they will do this, they need feel no apprehension in the fulfillment of their duties to the spirit-world and to their fellowmen; and they can defy their persecutors.

Burlington, N. J.

ON EXPOSURES.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light: A friend has just handed me a "Scientific American" to read an article where the editor discusses the question, "Is anybody perfectly sane?" Considerable may be said on the negative side of the question; we might come to the same conclusion that the said editor does, and consider him an illustration of a sound man in general, but slightly insane on the subject of Spiritualism. He once said, at the conclusion of a long and ignorant article on the subject, that the time would come when this belief in Modern Spiritualism would be looked upon as the foul blot on the nineteenth century. But the article to which our attention has just been called, is written simply for the purpose of saying rather elaborately that a belief in Modern Spiritualism is a proof of insanity, and in which he states somewhat thoughtfully this really profound truth: "One would hardly believe it, but there are people who are sound and sensible on all other subjects and matters, but seem to be hallucinated on this." And now says he, "after its fraud has been so fully exposed, (referring to the Portland materialization medium, we presume,) there are some people who will still believe that in these absurd manifestations they are

dealing with spirits." In other words, millions of people "sound and sensible," having had experience that no frauds will explain away, and knowing that the subject rests on a basis of truth, are insane on the point, because one man who has not seen any genuine manifestations says there are none. Verily, we think the latter both egotistic and insane, sufficiently so, at least, "to point his moral and adorn his tale." My friend has amused but not instructed me in giving me this paper, but it gives me a text, or a thought to write upon, and as Samson once found honey in the carcass of a lion, perhaps, in the way I propose, I may find some honey suggested by but not extracted from the "Scientific American."

I suppose no class of people is more aware of the liability and the actuality of deception in the spiritual manifestations than the Spiritualists themselves. No class of people is more grieved when mediums, real or sham, are caught cheating than are the Spiritualists, not because they are caught, but because human nature is so weak and wicked that there are individuals who will trifle with the solemnities and the sensibilities of life for a few dollars. And no class is more rejoiced when a fraud is exposed than the Spiritualists are, or who would expose one quicker.

I know nothing personally about this quiet Portland medium who has lately been exposed, and the details of the exposition have found accented positions in the daily press. I am glad she was caught and exposed, if she is not a materialor tangible, and it is not too far from the medium | the intended injury of the bigoted skeptic who | izing medium. It may so be that she is such a

say so—and this may have been an attempt to supplement her gifts by fiction; these people will do so, and more is the pity. I never want to see a medium's manifestations who has once added by fraud anything of her own. I have had my suspicions in some cases where it has not been public; I give such an one a wide berth. I have sometimes, on good grounds, altered my mind, and have been really glad that my suspicions were unfounded. A medium is the most sensitive instrument in the world, disturbed both by forces in the form and out of the form. I am sure that at times the fraud is the spirit and not the medium, but I do not believe in frauds, whether spiritual or human; but surely we must be tender and considerate when there is no blame in the medium. These are nice points, and the skeptics, and even the favorably disposed, who have not observed or studied the matter with an eye to these, can hardly be expected to be either

considerate or discriminating. I have no great stock of forbearance; life is hardly long enough, and the duties of life are so exacting that I have no time to spare in following up the honest manifestations and listening to the average communications from other people's aunts, sisters and husbands. "There is too much wading through slaughter to the throne," and certainly the tax is greater when there is the possibility, and even the probability, that the show may be legerdemain instead of spirit action. Yet I can say without a misgiving-my confidence being based on my experience of twenty years as a Spiritualist-that in this unfiltered aggregate of words and deeds, good, bad and indifferent, is to be found all that is worth living for in life, the unmistakable proof that the man survives death, illuminating this life into a fransparency and opening up a rational future. I would like to have the manifestations in themselves more useful, consistent, dignified and attractive as a whole; but, as they are, they carry the fact that the world most wants, trusting that one of these days they will be better, and possibly would be now if we were, or rather if we comprehended the whole situation. Some things in my early experience in this sublect seemed supremely ridiculous, that have since been made attractive and clearer, and the fault was wholly mine, and not the fault of the manifestations. I live in hopes that a better understanding of myself and the moving forces of the two worlds will show that much of the fault will be found to be in me or in us; and, crude as the general aspect of the subject may be, all other subjects pale by the side of this. I am sorry, then, for frauds, because they keep off attraction and make the subject unpopular. Oh, how many times I have rejoiced that my initiation light was satisfactory; for if my first experience had been as feeble as some of my subsequent experience has been, I might have stayed out in the cold; and without the knowledge of Modern Spiritualism I would indeed be in the

I have digressed more than I intended when I was speaking of fraud, and will make a connection with that thought again, and say Spiritualists who are not blind to the fact of frauds, also know that, with the liability and the actuality of fraud, there are some genuine, unmistakable facts; that is, there are true manifestations, and from the source claimed for them, in every phase of the phenomena. The positive knowledge of the basic truth of this subject by the Spiritualists may keep them, as we sometimes say, from "spilling over" as quickly as a Gentile to our cause would, not because of our credulity, but because, in the words of a verse from the New Testament, "Wilt thou then that we go and gather up the tares? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them.'

Notwithstanding the frauds detected and undetected, there are raps made and intelligent communications given through the raps that could not have come from a mundane source. I that is true, what bearing has any or a thousand frauds upon the fact? The same may be said of tipping tables and moving things without mortal agency. More or less doubtful or fraudulent they may be sometimes, but Spiritualists know they are sometimes true; that amid all the clairvoyants, fortune-tellers, test-mediums and seers, who may have some spirit-influences, or none, and draw upon their own or the sitter's imagination for their facts, there are some that are unmistakably from a supermundane source.

I do not know as anybody has been caught making paraffine molds and calling them spiritual; if not. I dare say there will be, if there is money in it, for some Spiritualists are no better than church-members, and there are hypocrites in both classes; but the only one suspected, in the paraffine line (Mrs. Hardy), and without sufficient reason, I know as well as I know that I am now writing, has produced these molds, under such test conditions, in my presence, that I know no living mortal in the form had any hand in or on them, or connected with them.

With regard to the "spook" manifestations which are now so very common and so very suspicious, I believe the most of them are what they claim to be. I may be wrong in using the word "most" in this connection. Perhaps I had better say "some" instead of most. Using the qualified word, I am sure the apparition has been genuine. So of sealed letters and slate-writing, and all the other phases, I know and Spiritual ists know, notwithstanding the frauds discovered and undiscovered, that some of all kinds are honest. Why should not then the men, using the Scientific American's language, that are "sound and sensible on all other things," and who know, as I know, that some are actually founded in fact and are what they claim to be, still continue "to believe in these absurd manifestations" after they have been exposed? What bearing has a fraud upon a fact? Of course the editor referred to will doubt our fact, for he has not seen it. I saw a man who doubted that a star was to be seen at high noon a few weeks ago because he could not see it. Men, women and boys could see it. some better than others, some had to be assisted, and then they lost it again, but the many with good eyes saw it, and this man could not. It never occurred to him that his vision was not set for such distant and doubtful objects. The man may have been the editor of the Scientific American. It is suggestive of him anyway. I am aware that facts, like people, are known

by the company they keep, and I wish the company was better; but frauds and error may eclipse the truth, but never can put out its light; and one unmistakable spiritual manifestation will weigh down all the frauds and all the negative evidence that can be offered. The truth will prevail; nobody doubts that; the only question is, is it a truth? If it is not one, then there

medium-I have heard some experts in the belief is no truth; I know of nothing more certainly true than Modern Spiritualism. Not that its vagaries or its dribblings are all true, or that every trance medium covers an angel, but that more or less of the phenomena of Modern Spirit. ualism is what it claims to be. Why then should n't "sound and sensible" people who have evidence of that fact "stick" after an exposure? The time will come when all will be Spiritualists, just as all are now believers in the Copernican system; once they denied it "until the cock crew." This editor may wake up at last; if he should he would probably say, just as some of the ministers did of abolition, "we always believed

> We are getting rather lengthy, and so must draw to a close; the world of letters and of sci. ence has got to learn one or two things, viz., that "sound and sensible" men are not going to doubt their senses, because assumption says it cannot be true; and it has got to learn, also, that the public exhibitions or imitations of spiritual phenomena are by no manner of means the evidences that have made these "sound and sensible" men in other things Spiritualists; it has got to learn, also, that the exposures of cheats semi-annually for twenty odd years do not affect one single actual fact; that books by learned men explaining the subject as diseases and fraud are as valueless as wind to those who know better, and who know also that the said writers have not grasped nor were competent to teach them on the subject; it has got to learn, also, that it is a matter of experience and not of argument, and is not to be pooh-poohed by "sound and sensible" men in many things, but who know nothing of this: and it has got to know, and is fastfinding it out, that all the sense and scholarship of the world is not with it, that some is with the Spiritualists, and to know that this body can say to-day what it could not say twenty years ago, or perhaps ten, that the lights of the world are with it, and Woolsey's words to Cromwell are applicable to the savants of Spiritualism and to the savants of the opposition, "You shall increase, but the latter shall decrease." Spiritualism is the master of the situation. I should tremble for civilization if I did not believe it. Believing it,

"Like Tam. I'm glorious,"
O'er the ills of life victorious."

THE NEW MOVEMENT IN SPIRITUALISM ---WHERE ARE WE?

To the Editor of the Banner of Light:

As one who took part in the Philadelphia Conference, allow me a few remarks on the issues that have been raised in relation thereto.

In common with others, I responded to the call, under the impression that the main object of the Conference was to devise ways and means whereby the influence of Spiritualism might be brought more effectually to bear upon the religious life of the community, and also to put forth to the world a manifesto of pure Spiritualism as against the degrading estimate of it too widely formed by public opinion.

Under these impressions, I allowed myself to be nominated as a member of the Branch Com-mittee for New England, although I did not conder myself committed to all the views put forth at the Conference, much less so to the crotchets of any one individual. The statements which have recently appeared in your columns appear, to my mind, to land us on the speculations of just such one individual—that one being Dr. Bruce. It is of importance that any advocate of a cause should be a true expression of the princi-ples to be represented, for individuals, as such, pies to be represented, for individuals, as such, too often have "axes to grind." Is it to be understood that Dr. Bruce is the duly appointed mouthplece of the Conference, or is he acting in the matter on his own responsibility? I am not aware of any resolution of the Conference authorizing him to undertake its public advocacy or to take up collections for it. If so it be, the public must in their wisdom draw the line of public must, in their wisdom, draw the line of distinction between Dr. Bruce as an individual, and Dr. Bruce as a representative man. This is of some moment, for able and zealous as he unquestionably is, the introduction of side issues of a speculative character which tend more or less aise needless opp

Among these issues, for example, is the inference put forth by Dr. Bruce, at Shawsheene Grove, that one of the ultimate aims of the Conference is the repudiation and extinction of public mediums. Not a whisper of this was heard at the Conference at Philadelphia. Such egotism as any body of men dictating to the spirit-world the choice of their instruments, would have been scouted by the common sense of those present. Other matters of for greater which resent. Other matters of far greater weight have similarly been imported as features of this "New Movement."

But in limine, I would ask the source of the communication in last week's Banner? Ostensibly it emanated from the "New England branch of the Committee;" for it refers to a 'purposed delay' of that Committee, and fur-ther states "It was agreed" that nothing should be attempted till the season of camp-meeting was past; but that "now we are ready to take the field," and that "a competent staff of lecturers

has been secured," &c.
All this is news to me as a member of that Committee. I am not aware that a single meeting of the Committee has yet been held. No notice of any such meeting has been sent to me. I therefore enter my protest against that communication being regarded as a production of the Committee; and I do so for the further reason that it reads more like the sanguine ephemeral talk of a school-girl than the product of sober judgment and reason, and many things are hooked on that were not discussed in the Conference; to wit, there was no such big talk as that "the New Movement proposes a comprehensive scheme of education and evolution conducted throughout on scientific principles, and looking directly to the creation of a new and higher style of manhood and womanhood, and the establishment. and womanhood, and the establishment . . . of a new order of society in the earth?! Or that "man-making" and "nation-building" under the light of "science and revelation," or that "social science" (?) and "all needed reforms" were to be studied in the branch societies which would embrace "the whole world" as "a great protein school scenetarily is resident to the school scenetarily in the school schoo practical school, constantly in session, teaching the elementary knowledge of all the sciences of man and of society to everybody, old and young, men, women and children." How? "By means of primers and elementary text-books of every branch of knowledge, philosophical, scientific, practical and artistic." The "organization of local societies on a religious and financial basis" was thus to resolve itself into a grand world-education establishment, with a publishing house for primers!

The ignorance of the writers of the article referred to as to what is going on in the world is too apparent, and the vastness of the soap-bubble is such that it must soon burst. For one I must confess that in attending the Philadelphia Conference I was perfectly ignorant of being a party to the blowing out such bubbles.

And who, according to the aforesaid article, are welcome to a place and to service as members in full fellowship in these "local societies upon a religious basis"? Who? "Orthodox and Liberals, Spiritualists and Materialists, Theists and Atheists"!!! What to do? "Devoutly doing the work of God and humanity"!!! Was there ever such a jumble? Materialists and Atheists are to be the co-workers in these spiritual socieare to be the co-workers in these spiritual socie-ties "on a religious basis"! It is well that Spiritualists should know who are to be their com-panions in the projected scheme for the world's elevation. I solemnly protest against this assertion as to membership, as not only never contemplated by the Conference, but as palpably absuid—so absurd, indeed, that it is clear that a suspicious element has crept in among the writers, not only foreign to the pure purposes of the Convention, but one that is subversive of all har-

If such is to be the broad basis of these local societies—that men of all possible shades of opin ion on religious and social matters are to form a heterogeneous compound, why has there been a heterogeneous compound, why has there been such stickling for denominating this a "Christian" Spiritualist movement? and why persist in the "spiritual leadership of Jesus"? As to the first point—the baptizing the Conference as one of "Christian Spiritualists"—I dissented from at the time, and the scaffolding was torn down by the common voice of the meeting at Philadelphia. Yet Dr. Bruce remounts it, and in that respect he is not the mouthpiece of the Conference. As to the second point—the "spiritual ence. As to the second point—the "spiritua leadership of Jesus"—it should be known that there was not unanimity of opinion in the commit-tee upon that matter. Yet in every communica-tion this dogma is brought prominently forward, and in the last one in language that would well become the dusty theological treatises of the last century, the effect of which was to mystify by wordiness. At the conference I expressed, and do here repeat, my dissent from the statement as neither true in principle nor fact. I pointed out the distinction between the personal Jesus and the Christ—the one the mortal Nazarene, the other the indwelling Father. Jesus showed the possibilities of humanity when brought into correspondence with Divine principles, and all of God there was in him eighteen hundred years ago is as attainable now in this principarity. is as attainable now in this nineteenth century, I yield to none in my reverence for Jesus, but it was the Divine within him that is adorable, and which alone can work out the salvation of humanity. The spiritual leadership of the race is not in Jesus, the man of Nazareth, but in the Dinot in Jesus, the man of Nazareth, but in the Di-vine principles which he represented. Therefore I impugned the dogma put forth, as a mistake, and foretold it would be the fatal rock on which the movement would be wrecked.

Theories about Jesus as a "supernaturally se-lected person," or as "the spiritual sun of this world," are not wanted in any cause that pro-fesselly ignores all decembers and account the

fessedly ignores all dogmatism and creeds. I protest against the substitution of any individ-ual theories or creeds, come they from spirits or peal to the enlightened reason and judgment. Such universal principles accepted by Spiritualists I thought to have been the foundation of the New Movement. I never dreamed of fettering creeds, or of the establishment of a "new church."

That there is in this country wide scope for a movement that will rescue Spiritualism from the position into which it has fallen, and which will make it the lever for great moral and spiritual purposes, few can doubt. For its effort to this end, the Philadelphia Conference must be respected, and its higher aims cannot but commend themselves to all who have the truest elevation of mankind at heart. But if it is to be narrowed down to the intellectual idiosynerasies of the in-dividual, and inharmonious elements are to be imported into it, I apprehend that I shall do justice to myself and others by declining further coöperation.

DR. CHARLES MAIN, 60 Dover street. Boston, Sept. 17th.

PEEBLES-BUDDHA..

To the Editor of the Banner of Light:

I have just read Mr. J. M. Peebles's letter concerning Buddha's crucifixion. I rather think that Godfrey Higgins did not mean the historical Buddha, who died only a few centuries B. C. The truth of the matter is, that the historical Buddha is not the true Buddha, and bears scarcely any analogy to him. Yours very faithfully,

CORAVAR, Arch Druid Vicarial. Boston, Mass.

THE PRIDE OF BATTERY B.

South Mountain towered on our right, Far off the river lay, And over on the wooded height We held their lines at bay.

At last the muttering guns were still;
The day died slow and wan.
At last the gunners' pipes did fill,
The Sergeant's yarns began.

When-as the wind a moment blew Aside the fragrant flood
Our brierwoods raised—within our view A little maiden stood.

tiny tot of six or seven, From fireside fresh she seemed. (Of such a little one in heaven One soldier often dreamed.) And, as we stared, her little hand

Went to her curly head In grave salute. "And who are you?" At length the Sergeant said.

"And where 's your home?" he growled again.
She lisped out, "Who is me?
Why, do n't you know? 'I 'm little Jane,
The pride of Battery B. "My home? Why, that was burned away,

And pa and ma are dead, And so I ride the guns all day Along with Sergeant Ned. "And I 've a drum that 's not a toy, A cap with feathers, too, And I march beside the drummer boy

On Sundays at review. "But now our 'bacca 's all give out, The men can't have their smoke And so they 're cross—why, even Ned Won't play with me and joke.

"And the big Colonel said, to day— I hate to hear him swear— He'd give a leg for a good pipe Like the Yanks had, over there. "And so I thought when beat the drum,

And the big guns were still,

I 'd creep beneath the tent, and come Out here across the hill, And beg, good Mister Yankee men,

You give me some Lone Jack: Please do—when we get some again, I'll surely bring it back. "Indeed I will, for Ned-says he-

If I do what I say,
I'll be a General yet, may be,
And ride a prancing bay." brimmed her tiny apron o'er; You should have heard her laugh, As each man from his scanty store Shook out a generous half.

To kiss the little mouth, stooped down A score of grimy men,
July the Sergeant's husky voice
Said, "Tention, squad!" and then We gave her escort, till good night The pretty waif we bid,
And watched her toddle out of sight—

Or else 't was tears that hid Her tiny form-nor turned about A man, nor spoke a word, Till after awhile a far, hoarse shout

Upon the wind we heard. We sent it back—then cast sad eye Upon the scene around;
A baby's hand had touched the tie... That brothers once had bound.

That 's all—save when the dawn awoke Again the work of hell, And through the sullen clouds of smoke The screaming missiles fell.

Our General often rubbed his glass, And marveled much to see Not a single shell the whole day fell

In the camp of Battery B. F. H. GASSAWAY. -San Francisco News Letter.

The nation that produces the most marriages is fascination. And perhaps the nation that p vorces is alienation.

Banner Correspondence.

Minnesota.

WYOMING .- F. A. Markley writes: A short time ago a gentleman came to our house who is occasionally blessed with the company of his loved ones in the summer-land. He sees them loved ones in the summer-land. He sees them and talks with them. His first experience, nearly thirty-six years ago, is so deeply interesting, that I have made a copy of his statement for the Banner. While relating to me the facts, tears moistened his eyes. On asking him why he had never had them printed, he replied that he had related them to a good many, and some called him "crazy," and others said he was "a fool," which discouraged him from making the attempt.

The following is his

The following is his

VISION OF A SPIRIT IN 1840.

Between the hours of eleven and twelve o'clock
P. M., on the 16th or 17th of September, in the
year 1840, while the ship "Grand Duke" of Boston, commanded by Captain B. C. Trevett, was
homeward bound, having been three days out
from the city of Alexandria, Egypt, and while
the first mate, Mr. G. W. Trevett, was standing
on the quarter deck, conversing with Mr. Thomas Catling, the man at the wheel, a form appeared clothed in white, whom the former recognized as his sister, and whom he supposed to
be living. She called him by name, saying,
"George!" He responded, "Mary! What is
wanted?" The reply came, "I am dead." About
this time the man at the wheel (Mr. Catling)
fainted and fell on the deck, when the mate had to
seize the wheel to keep the vessel from "broachting to;" it howeverdid "luff" about two points,
which caused the captain to put his head out,
and using language rather profane, ask at the
same time, "What's the matter?" "Nothing,"
said the mate, "only Tom has let the vessel luff
a couple of points." "Well," said the captain,
"he had better not let her luff again 1" The spiritform remained and gave her brother a full account of her sickness, up to the hour of her death,
and told him that when he got to Boston he
would find a package of letters from home, and
the first one would contain the news of her death. VISION OF A SPIRIT IN 1840. would find a package of letters from home, and the first one would contain the news of her death. At twelve o'clock he called the starboard watch, and then went to the state-room to note down and then went to the state-room to note down what he saw and heard. While doing so the captain made his appearance to inquire the cause of the difficulty. On hearing the full particulars, he remarked that "if Tom would corroborate it statement he would believe it." The man, was called and testified to having seen the spiritform, which so frightened him that he fainted. On reaching Boston the mate went immediately to the Post Office, and said he would take the package of letters for G. W. Trevett. As the clerk approached him he said, "I am afraid you are going to have bad news," (as the top letter was in mourning.) "I am prepared for it," said he, as he received the package, and then returned to the vessel, where he handed the unopened package to the captain, giving him the privilege package to the captain, giving him the privilege of first reading the letter in mourning. It was precisely as the spirit had stated it, and gave the full particulars of the sickness and death of Mary F. Trevett, at the age of eighteen. (She was born in Montpeller, Vermont.) The captain returned the letter with the simple remark, "I am satisfied."

A correspondent writes: "W. F. Jamieson has spent the summer on a lecturing tour in the State of Minnesota, accompanied by his wife. The following is from a writer in the Red Wing (Minn.) Argus: 'We are favored with a course of scientific lectures by Prof. Jamieson, who is an eloquent speaker, and whether his hearers dissent from or endorse his belief, they never lack interest until the close. Of one thing he is sure to convince his hearers—that he is terribly in earnest, living true to his convictions and the great ruling love of his life. He seems equally at home on all subjects. We heard his lecture on "The Flowery Fields of Science," which was indeed a grand effort. He would bear his auditable and the world for a time appears to develop the stress. ence away to dwell for a time among the stars—and then by easy and rapid descent bring them down to the most practical affairs of every-day life. In one of these soundings he made the remark "that the good housewife who excelled in any department was in just so much a scientist. and equal in her sphere to Huxley or Tyndall ir theirs.'' Mrs. Jamieson seems a cultured, sensi ble, quiet little home body—just the one to sympathize with the gifted author in his great work of enlightening the minds of humanity, and in whose love he may always find a sure retreat and a haven of rest."

Colorado.

SUNSHINE .- James K. Jones writes Sept. 11th as follows: I read with deep interest an article from the pen of Mrs. A. B. Severance, upon the subject of "Psychometry," published in the Banner a few weeks ago. In justice to Mrs. Severance, as one of the best mediums of that phase, I deem it my duty to endorse her as reliable. Some four years ago, being interested in the subject from reading Prof. Denton's "Soul of Things," I was induced to write to Mrs. S., to test her power, as per advertisement in Banner. The answer came, with delineation of my character, giving prominent events at different dates of my history; also predictions of my future his-tory, all of which have so far proved highly sat-

I write this for the direct benefit of the medium, who is an honest and truthful worker in our glorious cause. The fraudulent mediumistic impostors who travel our country are alone responsible for their nefarious work, and when rightly viewed, are doing what is practically necessary to a more cautious and thorough innecessary to a more cautious and thorough investigation of the phenomenal phases of Spiritualism. This is true, because we find in our ranks minds of the most credulous character, always ready to receive what is offered, because it is offered. The intelligent Spiritualist, of less credulity, though prepared to receive truth, is not ready to accept the evidence unless supported by practical, as well as rational proof. This is by practical, as well as rational proof. This is the basis upon which the merits of Phenomenal Spiritualism must stand. In addition to these two prominent classes of Spiritualists we find another type, representing a very high order of intelligence, who, although blessed with mental ability and culture, and drinking deep from the fount of phenomenal facts, entertain whimsical doubts as to the grander and even more elevating proofs of spirit power, and they, too, in the front ranks of Spiritualism of the present day. We dread that class more than any other, because, while the majority have received their testimony regarding the minor evidences of spirit manifestations, they now question the higher developments, for reasons they fail to explain. Individualism teaches every one to judge for themselves, to prove all things, and to hold fast to facts, no matter how simple, or from what source. Mediums may turn exposers, by selfdegradation, to make money, and thus furnish food for Christian vultures, and strengthen the doubts of skeptical scientists, but truth will pre-

Pennsylvania. PHILADELPHIA.-A correspondent "Knarf" writes Sept. 20th: "With the cool weather, Spiritualism seems to have taken a fresh start, and we daily hear of new manifestations of spirit power. Our city is crowded with thousands of strangers, many of whom only know of Spiritualism by name, but great numbers of them have been attracted to the various circles, and many have been led to believe in what they had only scoffed at before; one case which came under my own observation being particularly noticeable. At a scance given by one of our best mediums a lady and gentleman from Pittsburg were present, attracted there by curiosity, and it was plain from the questions asked by them to your correspondent, that it was the first materializing circle they had ever attended; indeed they were displayers and did not for a respect here. were disbelievers, and did not for a moment hes-itate to say so, but after several forms had issued from the cabinet, and been recognized by those present, the venerable form of an old man appresent, the venerable form of an old man appeared and engaged the gentleman's attention, sey shore, which would also indicate the locality of Sea Grove.

who turning to his wife, said, 'Why, that looks like Bro. B——, and if I believed in the return of spirits I should certainly say it was him.' Upon being told he might approach and take the form by the hand he did so, and calling his wife she also approached, and fully recognized the mate-rialized form of one whom they had known for rialized form of one whom they had known for many years, and who had passed away about a year ago, and they both united in saying that they were perfectly satisfied that their friends could and did return to earth again. Many such instances could be cited. Mrs. Holmes has been giving some wonderful scances. Mrs. Stoddard intends taking a house soon for the winter, when her address will be given. Mrs. Thayer, the flower medium, is also holding some wonderful scances. At Circle Hall, 403 Vine street, materializing scances are given several times a week under the mediumship of Mr. and Mrs. Bliss. We have here also several very excellent physical mediums."

New York.

BROOKLYN .- Thos. J. Lewis, M. D., writes in terms of praise concerning the article in a late number of the Banner of Light, wherein the views of Prof. S. B. Brittain as to organization among Spiritualists are set forth. Our correspondent fails to see the need for any injection of either the "male personal God of the Jews" or of Christ (as that word is generally understood) into the platform of the spiritual movement. He says, in concluding, that "any organization will fail of success unless its reins be placed in the hands of the angels."

Ohio.

CINCINNATI. - J. C. Dryer writes: Last evening I attended a scance at the rooms of Mrs. H. Russell, 190 Mound street. Personal and special tests and communications were given to those present. I never attended a spiritual circle where I received better satisfaction.

Maine.

BATH.-Dr. French Webster writes that Spiritualism is accomplishing marked results in this "City of Ships." He is of opinion that a good test medium would meet with ample financial encouragement should such an one feel called upon to visit Bath.

The Reviewer.

SCHEVICHBI AND THE STRAND, or Early Days Along the Delaware, with an Account of Recent Events at Sea Grovs.

Containing sketches of the romantic adven containing sketches of the formantic adventures of the pioneer colonists; the wonderful origin of American society and civilization; the remarkable course of political progress and material improvement in the United States, as shown in the history of New Jersey, with proof of the safety and benefit of Democratic institutions and the present of religious foredering for the safety and the present of religious foredering.

To which is appended a geological description of the shore of New Jersey. By Edward S. Wheeler. Illustrated with twelve full page engravings from original drawings. Press of J. B. Lippincott & Co., Philadelphia, 1876.

The title page of this sober, and yet attractivelooking book of 116 pages, is interesting, but somewhat puzzling. The imprint of J. B. Lippincott & Co., from whose press it issues, is a guaranty that it is readable. The name SCHEY-ICHBI AND THE STRAND is a poser. The author's name is not that of a stranger, for it is the same that was borne years ago with honor by an energetic and eloquent worker and speaker among the reformers and Spiritualists in Massachusetts. But Scheyichbi! What does it mean? Where did the author find it? A. J. Davis, in his Scenes in the Summer-Land," mentions Akropanamede, and Poleski, and Lonalia, and Alium, and other islands and places which he descried in the azure depths: Has our author also visioned into the Summer-Land, and does he in this volume relate his discovery? But the forty-second page explains, Scheyichbi is the ancient Indian name of New Jersey. The author discourses of New Jersey and its shore, and of the early settlements by white men along the Dela-

As the years go by, every successive summer brings large and increasing crowds of people to dwell for a time on or near the seashore. On Martha's Vineyard, where a few hundred Methodists formerly held a protracted meeting for one or two weeks in August, now thousands and tens of thousands of religionists and worldlings dwell and intermingle pleasantly together through all the summer months. The wolves dwell with the lambs; the leopards lie down with the kids; the calves and the young lions and the fatlings together, and little children lead them.

The Atlantic shore of New Jersey is dotted with great summer towns. Long Branch, Atlantic City and Cape May, places which at the winter's solstice are almost desolate, alive to the ocean's surges, and responsive only to its moans, during the summer months ripen into charming cities, thronged by happy festive people of all ages and conditions.

Over the summer sea. With light hearts gay and free, Joined by glad minstrelsy Gaily they are roaming; Swift flows the rippling tide, Lightly the zephyrs glide, Round them on every side Bright crests are foaming. Fond hearts entwining, Cease all repining, Near them is shining, Beauty's bright smile.''

Some of the stricter religious denominations have inhaled the exhilarating progressive spirit of the age. It has sweetened their dispositions, and their theologies have become less hideous. At Sea-Side Park, between Long Branch and Atlantic City, the Baptists are laying out a summer settlement. At Sea Grove, near to Cape May, certain progressive, large-hearted and large-souled Presbyterians have planned and partially built a beautiful ocean city. Mr. Wheeler has visited Sea Grove; he has bathed in its waters; he has breathed its healthful atmosphere; he has walked in its peaceful surroundings, has become acquainted with its people, and has been prompted to prepare this Indian-titled volume. In his preface he remarks: "To awaken reminiscences in those who know Sea Grove and its associations by residence there, and to increase their interest and pleasure in the place by bringing before them many facts pertaining to their favorite resort, is the purpose of this book." their favorite resort, is the purpose of this book." The author has done a good work well. What Dr. Shurtleff, the late Mayor of Boston, but more widely known as an annalist and an antiquarian, did for Plymouth Rock and the Pilgrim Fathers, Mr. Wheeler has in a certain degree performed for Sea Grove, for Cape May, in fact for a great part of the New Jersey coast. He has sketched the early history of its settlements, depicted its prominent men, outlined their lines of policy with the Indians, their religious traits, noted the rise of their churches and schools, and with nurise of their churches and schools, and with numerous anecdotes and incidents has recorded the story of their trials, their failures and successes. It cannot but be a specially entertaining and in-structive book for all readers on or near to New Jersey's strand. The author would much en-hance the value of his book by adding to it in its subsequent editions a complete alphabetic Index of its Contents, and a map of the New Jer-

Written for the Banner of Light. IN THE GRAVEYARD ON THE HILL.

BY O. T. FELLOWS.

I wander alone in the peaceful night, 'By the struggling moonbeams' misty light," And the stars so calmly shining; Thank to the sound of the sighing breeze, As over the mounds the waving trees Their arms in love are twining.

I stand by the graves of earthly friends, Where the stricken mourner often bends, And tears have often started; And the lonely stars their vigils keep, And the night wind sighs and the willows weep O'er the bed of the dear departed.

Over the graves of my earthly friends The weeping willow in pity bends, And stars keep watch forever; But their spirits free at last are risen, Escaped from earth and freed from prison, And dwell beyond the river.

In the moonlight night so calm and still, In the quiet graveyard on the bill, A holy peace comes o'er mo; And I catch a glimpse of the shining shore, And I lift mine eyes and weep no more

For friends who've gone before me.

The Iowa Convention.

The Eighth Annual Convention assembled at Council Buils the 1st, 2d and 31 of September, in McMacken's Hall, The weather being fine there was a good attendance, and considerable interest manifested. The speakers engaged were Mrs. Parry, Mrs. Morse and O. H. Godfrey Blo last two are our State missionaries. First day, conference and visiting took up the time. Second day, Bro. Godfrey made a few remarks, also Mrs. Mors. Committees appointed on Reception, T. J. Childis, Mrs. William Rain: Arrangements, O. H. Godfrey, Mrs. B. E. Holeomb, E. Cate: Finance, Bro. Chamberiain, Mrs. A. J. Bump, A. Lundy, Mr. Reynolds, E. Cate, John Merkinney: Resolutions, B. Winchester, Elia J. Skinner, E. Cate: Permanent Organization, O. H. Godfrey, T. J. Childis, Mrs. Cate, W. W. Skinner, In the afternoon J. Hodge gave a very interesting address. Mrs. Morse made a short address, which was listened to with approximate ashort address, which was listened to with approximate short and created a good feeling among the andlence. Bro. Jones, of Warren County, related his experience since he became a Spiritualist, which was quite interesting. Evening, the lecture by Mrs. Parry was a highly interesting discourse. Sunday, an election of officers took place, and last year's Board was redirected, with the addition of Trustee J. J. James, of Anita, being chosen. Voted to continue the present State missionaries. Bro. O. H. Godfrey then delivered a lecture on "Mediumship," speaking with his usual zeal and eloquence. At 20 'clock p. M. His. Morse made a few remarks, and was followed by Mrs. Parry, who road a poem entitled "One of the Crowd," and then made a short, sound, logical and practical address, Mrs. Parry read the following resolutions, which were adopted:

We, the Spiritualists of Iowa, in convention assembled, acknowledging the paternity of nature, the brotherhood of man, and the ministry of angels, make the following DECLARATION OF PRINCIPLES.

acknowledging the pater bity of nature, the brotherhood of man, and the ministry of angels, make the following DECLARATION OF PRINCIPLES.

Resolved, That in dual nature, with positive and negative forces, with laws of attraction and repulsion, as also in the equal distribution of the sexes, we find an exemplification of monoganic marriage founded in mutual love of those "whom nature hath joined together," and that this marriage is the normal condition and true relation of mature manhood and womanhood; that as committed affection—the spirit of marriage—cannot exist in inequality to or authority of the one over the other, there should be mutual interests, mutual forbearance and mutual respect for the individual rights of each, including the right of religious faith and opinious of each husband and wife, whose marrimonial ifle, in order to promote the happiness of each, and of society, should be a life courtship, if the spirit—the better part of marriage—would endure.

Resolved, That the most extended liberty compatible with the equally inaltenable rights of each and all markind, protected by constitutional and statutory law, is the greatest safeguard of freedom and of good society.

Resolved, That the diolden Rule and Declaration of Independence are the best standards of moral ethics as well as of human government, meting out, as they do, equal and exact justice to all mankind, and in consonance therewith, and as a sequence of right to and consequent duty of a free-religious people in a free republican government—the asylum of the religiously oppicssed of all nations, whose rights of conscience, as American citizens, together with all the indibable rights of each and all, should be alike acknowledged and protected without partiality or special flavor to any law respecting the establishment of a religion or prohibiting the free exercise thereof, "ask the passage by Congress and the adoption by the States, of the Biahe amendment is hall the religious, of whatever name, translation or religion—Protestant, Catholle,

Resolved. That all public appropriations for educational and charitable institutions of sectarian character should

cease. Resolved. That not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no special privilege or advantage should be conceded to any special religion, and that our entire-political system should be founded and administration or a nurely secular basis.

administered on a purely secular basis.

Resolved, That all laws for the suppression of crime should have in view the double purpose of protecting sections and of reforming its criminals—hency opposed to capital analysimal.

ety and of reforming its criminals—hence opposed to capital our shinent.

Resolved, That believing taxation without representation to be unjust in any government, we demand for women the just and equitable rights and privileges of all American citizens, including the elective franchise and eligibility to office, and these by constitutional enactment.

In the evening Mrs. Parry spoke on "The Life and Character of Thomas Paine," It was a masterive effort, and all in the crowded hall seemed well pleased. The Convention then adjourned.

The triends entertained the delegates, and everything was done to make the Convention a success, which it proved to be. Harmony prevailed throughout the meeting, and as we separated all felt happler and better for having been there. The press kindly noticed our meetings, and has our thanks.

been there. The press kindly noticed our meetings, and has our thanks. The press kindly noticed our meetings, and The first Quarterly Convention will be held at Ottumwa Dec. 8th, 9th and 10th, 1876.

Dec. 8th, 9th and 10th, 1870.

JOHN WILCOX, President.

ELLA J. SKINNER, Secretary.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

THE MENTAL CURE. Hustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment. By Rev. W. F. Evans, author of "Celestial Dawn," "The Happy Islands," "The New Age and its Messenger." Colby & Rich, Boston.

Islands," "The New Age and its Messenger," Colby & Rich, Boston.
We learn that the author devoted twenty years of his life as a Methodist minister. We have not the time to give it a careful reading, but will quote testimonials from those who have. There can be no greater or more useful study than to know how the mind affects the body. H. K. Hunt, M. D., L. W. Abell, M. D., Dr. A. Johnson, speak in the highest encombums of the work. Hon. Edward Everett's cousin, Miss Eunice Everett, a highly educated, speaks of the book thus: "Before reading the work I was in the habit of constant use of medicine, but since she had taken no medicine, and now at the ripe age of eighty she had just begun to know how to live traily." The book has 34 pages, and sells for \$1,50. — The Seaside Gazette, Vineyard Grove, M. V.

BOOK ON MEDICAS: or a Guide for Mediums and Invoca-tors. Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the develop-ment of mediumship, the difficulties and dangers that are to be encountered in the practice of Spiritian. By Aliah Kardee. Translated from the French by Emma A. Wood. Boston: Golby & Rich, pp. 48s. 12mo. The book is valuable as a contrast to the spiritual philos-ophy enunciated in America. It shows how the two great streams diverge under the influence of race, and the beau-tiful unity which underlies the most diverse enunciations dependent on the unity of its origin in the spirit-world.— Hutson Tuttle, in the Religio-Philosophical Journal.

THE WORLD'S SIXTREN CRECIFIED SAVIORS; by Kersey Graves. R. B. Ellis, M. D., Raleigh, N. C. says: "I certainly consider it the greatest work. In some respects, over written in the English language."

CHAPTERS FROM THE BIBLE OF THE AGES, by Glies B. Stebbins.—"Mr. Stebbins is one of the most logical reasoners and persuasive public speakers in the country.

Infallibility, Papai or Biblical, he rejects, and believes some elements of truth adhere in all faiths, and some errors.

The selections are made with great care, erudition and judgment."—Chicago Evening Journal.

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism, embracing the various opinions of extrem-ists pro and con.; together with the author's experience. By the author of Vital Magnetic Cure. Second edition. Raylor: Colbs. & Use. By the author of Vital Magnetic Cure. Second edition. Boston: Cobby & Rich.
The above is the title-page reading of a neatly printed and bound volume of over three hundred pages. The author professes to give the sayings and arguments of those opposed to Spiritualism as well as of those who favor and advocate it, throwing his own experience into the scale of Spiritualistic manifestations. There is certainly much interesting reading in the volume.—Fitchburg Daily Sentinet.

TOOTHACHE. - If the tooth contains a cavity which can be easily reached, fill it with sugar of lead. Allow it to re-

main a few minutes, then wash it out with warm water.

relief for toothache-save the forceps-which is known.

being careful to remove all of it. This is the most prompt

At the Indian Reserve in Mason County, Mich., on the south side of the Pere Marquette river, is a well established Indian village, and the red men located there claim for one of their number an antiquity that would put to the blush some of our most prominent centenarians of the pale-face race. This aged Indian's name is Oshing Goke, and members of the tribe claim that he is 130 years old, while it is known that he is over 106. His costume is nearly as simple as the climate will allow, consisting of a woollen shirt and a bed quilt, faded but well made, wrapped around him like a blanket. He spends wrapped around him like a blanket. He spends the greater portion of daylight just without the door of his cabin. Oshing-Goke has been ill for two or three weeks, and shows signs of succumbing to old age. He lived when the colonies of America were merely grumbling at taxes, and had hardly thought of such a thing as independence. When Gen. Hull gave Detroit away to the British in the war of 1812, Oshing-Goke was in the prime of life and was connected with the Indian movements in that part of the country. The last Fourth of July was celebrated at Weldon Creek by the ploneers, and Oshing Goke made a speech to the Indian portion of the audience. He told them about all the treaties between his people and the United States Government, so far people and the United States Government, so far as they had come within the range of his acas they had come within the range of his acquaintance, dwelling particularly on the way in which the whites had kept their pledges, so far as the Michigan Indians are concerned. He concluded by advising the dusky audience to keep on good terms with the whites, and respect all bargains between them. This speech was delivered with a good deal of fire for so the arms. It pargams between them. This speech was derivered with a good deal of fire for so old a man. It was interpreted for the white people in the audience by the educated Indian who is the Town Clerk and schoolmaster in the village across the

The New York Times is not easily norplexed, but it is embarrassed by an obscurity in one of Rev. In. Taimage's sermons. The great divine said, "without the indignant eloquence of his arms and logs, that a slip once saided from Boston, on board of which were three missionaries and twenty-four thousand gations of rum." What the Times can't find out is, whether "there was too much rum for the missionaries of too much rum for the missionaries of the rum." We hope that Taimage's sermons will hereafter be printed with notes and comments, so that way tailing men, and metropolitan journalists need not err therein. **ChristparRegister.**

PUBLIC MEETINGS, ETC.

Spiritualist Convention,

The Spiritualists of Susquehanna and Checango Valleys are invited to meet together to a three days' Convention at Binghamton, N. Y., in Leonard Grove and Hall, on Oak Stiect, at ten o'clock A. M., on Friday, Saturday and Sinday, Oct. 13th, 14th and 15th, 15th, 15th, Let us have a grand representation from all points of the country for a bundred in lies around.

Leonard Hall will seat one, thousand people. There is a large dilning hall connected therewith, having a seating capacity for two hundred. There is a fine grove, well then will permit.

Spiritualists of New York and Northern Pennsylvania, let us have a full attendance and organize a grand conference. Bring with you provision of geery kind in abundrence.

will permit.
Spiritualists of New York and Northern Pennsylvania, let us have a full attendance and organize a grand conference. Bring with you provision of every kind in abundance. Come prepared to camp in the hall and its antogroms if you choose. Let us keep alive the interest created by the late visits of J. M. Peebles, E. V. Wilson, speaker, seer and public test-medium, has been engaged, and will be with us; also Mrs. P. W. Stephens, of California (sister of E. V. Wilson), will be here, giving test evidence of spirit-life. Other speakers, seers, and mediums will be announced in good time. By order of the committee.

CALVIN RANDALL,
E. U. LEONARD,
MRS. J. E. PUCK,
HOTGHITOS HOYE,
W. J. MANNING,
E. C. LEONARD, Cor. See'y.

Ringhamton, N. Y., Sept. 15th, 1876.

Convention in Minnesota.

The Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harry-on's Hall, in the city of Minneapoits, on the 6th, 7th and 8th days of October. Rev. Samuel Watson, Rev. A. J. Fishback, and S. S. Jones, are expected as speakers. Dr. Juckett, of St. Charles, Ill., will be present to hold somes and labor generally for the good of the came. Home talent will be duly recognized, and paid according to the means that may be at command. A cordial invitation is extended to all liberal minded people to meet with us and the angels, and help make our meeting a "feast of reason and flow of soul."

And now, brothers and sisters, it is for you to make our coming together a success. Speakers from abroad must be paid, and home talent should be, and it is for you to see that the means to do so are not wanting. Arrangements are being made with the hotels for reduced fare. It being the week of the State fair, railroad thects will be good for both meetings.

George Walker, Secretary.

Quarterly Convention,
The next Quarterly Convention of the Vermont State Spiritualist Association will be held at Felciville, Friday, Saturday and Sunday, Sept. 23th, 30th, and Oct. 1st. Good accommodations at the Rotel, \$1,00 per day. The osual number of State speakers will be expected to be present, Also soine from out of the State, Felciville is a pleasant village, and situated about seven miles from the Ruthand and Burlington railroad. Parties conting by the Central Vermont road should leave at Cavendish, and by the Vermont Central at Windsor. The stages for Felchville connect at these places. Half fare over the railroad, and the stages. A cordial invitation extended to all.

Per order: A. E. STANLEY, Beo'y.
Leicester, Vt., Aug. 23th, 1876.

Convention at Lockport, N. Y.

A Quarterly Convention of Spiritualists of Western New York will be held in the city of Lorkport, Saturday and Sunday, Oct, 14th and 15th, commencing at 10 o'clock and holding three sessions each day.

Friends in Locknort Join the Committee in extending a cordial and general invitation to attend and enjoy the harmonious music and song, the inspirational and normal speaking, and the rich fraternal redulon confidently anticipated.

J. W. SEAVER,
A. E. TH.DEN,
GEO, W. TAYLOR,
Committee.

Passed to Spirit-Life:

From Unity, N. H., Sept. 13th, 1876, Mr. Alvin Roundy,

From Unity, N. H., Sept. 13th, 1876, Mr. Alvin Roundy, agod 57 years.

His illness was short and severe. He was a scientific practical Spiritualist, which enabled him to meet the change cheerfully and with firm, unflinching trust. Mr. Roundy graduated at Norwich University in 1840 with the first honors. He was a successful teacher, and was engaged in that avocation during twenty-four consecutive years.

His generous, energetic, progressive nature was a blessing to humanity. His fellow-citizens feel they have met with a great loss. A devoted wife, brother, sister, and a large circle of friends feet deeply the sudden departure of this faithful companion, brother and friend. His excellent wife will find solace in the same harmonial phiosophy which sustained her when her four lovely children passed one by one from their eartily home. They have now groot-ditted dear father in the summer-land. Together they will ever and anon visit their mother to bely cheer her by their gentle willsper, "Dear mother, we shall soon all meet again." The services were conducted by the writer, and were attended by a large number of citizens.

Springfield, Vt., Sept. 29th, 1876.

Even ble deviced mother's arms, on Saturday, the 2d.

From his devoted mother's arms, on Saturday, the 2d of September, darling little Frankle, aged 3 months and 2

of September, darting little Frankle, aged a months and 2 weeks, infant son of Edward and Flavia Thrall.

Very many of their friends attended the funeral, and Mr. Howles, formerly of Hartford, Conn., read a beautiful poem written by himself for the occasion, and Mrs. Dr. Kimball, of Sacket's Harbor, Jefferson Co., N. Y., was the medium who spoke under spirit control at the house and at the grave. the medium who spose under apart, and at the grave, and at the grave, Mrs. Flavia Thrali, the mother of Frankie, is one of our best clairwoyant physicians, and is doing a great work for the angels, and humanity too. May God's messengers, the angels, sustain the parents under this sad affliction, S. A. N. KIMBALL,

From Chicago, Ill., Aug. 31st, Mrs. M. B. Randall, M. D., formerly a resident of Hammonton, N. J.

D., formerly a resident of Hammonton, N. J.
Mrs. Randall was in the fullest sense a naturalist, a rational thinker, a consistent Spiritualist, a believer in the equality of the sixes, and constitutional liberty; a zeatous and strong advocate for woman's rights, she espoused the reformatory movement, loathed and abhorred Paul's infamous doctrine of a wife's "obedience to her husband in all things," as that injunction jeopardizes chastity and virtue, prostrates health and multiplies afficients. Death with her had no sting, the graveno victory. Progress was her watch-word, and upward and onward her theme.

ROLLIN BRADLEY.

From Wiscasset, Me., Aug. 29th, James W. Bailey,

aged 59 years.

He was a great sufferer the last two months of his earthlife. He has been a subscriber to the Banner of Light for
stateen years, and passed on to the other life firm in his
belief in the truth of Spiritualism, and in this faith his
widow finds her only consolation, for she knows she will
meet him again in the hereafter.—Com.

From Stoneham, on the 11th Sept., Charles T. Lawrence

aged 17 years.

Just also months before, his only remaining brother passed away. The widowed mother is now left with a daughter (whom may God grant will be a comfort to her in her sorrow,) and an invalid sister who has been bedridden for thirty years, and for whom Mrs. Lawrence has cared in all these years. Such women are the herolnes of the world, and nobler, grander by far than the drones who never soothe the pains and axonles of others. The funeral was attended by the Rev. Mr. Fairchild and the writer, Mr. F. is a fountain of good thoughts.

M. S. TOWNSEND.

From Providence, R. I., Sept. 13th, Mrs. Eliza G., widow of Dexter W. Barney, of Rehoboth, Mass., aged

[Obituary Notices not exceeding twenty lines published

gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words

To Book-Purchasers.

We respectfully call the attention of the reading public to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the BANNER OF LIGHT BOOK-STORE, ground floor of building No. 9 Montgomery Place, corner of Province street, Boston, Mass.

Having recently purchased the stock in trade at Andrew Jackson Davis's Progressive BOOKSTORE, New York City, we are now prepared to fill orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of

We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission. Send for a free Catalogue of our Publications.

Солву & Віси.

Figure 1 in qualing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondings. Our columns are open for the expression of impermal free thought; but we cannot undertake to endorse the aried shades of opinion to which our correspondents give

Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 30, 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Pince, corner of Province afreet (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
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COLBY & RICH. PUBLISHERS AND PROPRIETORS.

LUTHER COLBY EDITOR BUSINESS MANAGER.

Letters and communications apportaining to the ad D partment of this paper should be addressed to a COLBY; and all BUSINESS LETTERS to ISAACH, BASINER OF LIGHT PUBLISHING HOUSE, BOS-

"While we recognize no man as master, and take no book as an interring authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality. " ~ Prof. S. B. Brittan.

Volume Forty.

The present issue of the BANNER OF LIGHT opens the Fortieth Volume of this journal. We cannot permit the event, for such it really is, to pass without giving it more than a glancing reference. To Spiritualists, not less than to ourselves, it is a milestone inscribed with so large a numerical figure that in passing it we are all alike impressively reminded of what it means. To have gone steadily and resolutely forward for twenty years, and twenty years, crowded with: events of such large importance, both local and national, with an enterprise of the character of ours, cannot be esteemed a small thing of itself; to have trustfully followed the guidance of the invisibles in such an enterprise for so long a term, and found that up to its present stage they had not forgotten nor deserted us, but exacted as the only condition of success a faithful discharge of duty, is something without a parallel in the history of journalism.

In the face of derision from secular journals, and denunciations from orthodox pulpits, the Banner has held unswervingly on its way, bearing up stoutly because of the inspiration of a faith that is equivalent to actual sight. When the great fire came, and seemed to sweep all away, at least one of those pulpits resounded with the echoes of a glee that had its origin in nothing heavenly. Through the long and dark night of the civil war, when believers were to be found alike on this side and that, the BANNER kept on its course as steadily as before, looking always to the stars that now and then shone shone ism, to see some of these phenomena with him through the clouds overhead, and being guided and he had since received a letter from Mr. always to the stars that now and then shone by them. The angels above have illuminated our pathway and directed our feet. If we have served humanity in any degree, it is only as they gave us the light and strength to do it on their "You are quite right in saying there is some retriving the result of this kind, your best men of Science are more easily deceived than the men of ordinary talent." (Laughter.) Then he added: "You are quite right in saying there is some behalf. They have befriended when friends seemed fewer than in such a cause they should have been.

Whenever mediums have been wrongly assailed, the BANNER has come to their help. It has abstained from defending any faults, while for the shortcomings of other agents in the good work it has striven ever to be charitable and forgiving. It has wasted none of its time or temper in engaging in profitless discussions or senseless wrangles. Whenever it has seen error straight before it, it has not hesitated to assail it for the purpose of overthrowing it. Against the thunders and threats of ecclesiasticism it has planted itself as a rock, and against their wiles it has striven with the patience which has been given of heaven. It has labored to throw up the windows and open the doors of society, that the sunlight of truth might come in. It has welcomed and worked with help from any and every source, in the churches and out, that the truth might at last cover the earth as the waters cover the sea. The feeble it has supported, and to the strong it has made continual appeal.

A volume would scarcely contain the sketch of its labors, its experience, and its fruits for the twenty years which are drawing to an end. At home it realizes very much of what it has had a hand in bringing about, and abroad it hears many voices testifying to its influence for good. To its standard it has drawn a galaxy of noble minds such as the ecclesiastical world would have honored with its loudest plaudits had they consented to perform the work of religious partisans. Its circle of co-workers has constantly expanded from the beginning, till now it is bounded only by the limits of the world itself. As to a common centre the rays of light have continually flowed to this, bringing healing on their wings for all nations and peoples. What to merely mortal sight at first appeared to be but a light in the corner, now shines in the furthest borders of civilization. The BANNER is known wherever thought is free and angelic presence is acceptable. It is a welcome visitor for its tidings' sake at unnumbered firesides.

It is with a chastened, far more than an exultant feeling, that we ask all Spiritualists, whatever their earthly and outward condition, to hail the advent of this new birthday of the BANNER. Such a day never could have come without their active sympathy and practical aid. They can, many of them, look back over the full term that expresses the experience and service of this paper. They have been with us in joy and in trial, and always in faith. Can there be any need of tendering assurances to them, therefore, in respect to the future of a journal with which so considerable a part of their own lives and so much of their own affections are identified? It hardly seems possible. For the

among the great reading public, no words of mere promise or proclamation are necessary. As it has stood, as it has battled, as it has advocated, defended, persuaded, instructed, and illuminated in the past, so will it continue to do in the future: Yet with the added momentum gathered by the labors and experience of its now

long existence. There is one appeal which it would be wrong in us to omit, because it is as much for those whom the BANNER reaches as for those who are entrusted with the responsibility of its weekly production. That appeal is of the pecuniary kind, but only because it is by earthly agencies that spiritual truth can be spread abroad and made known. Those who would enroll themselves in the army that is in the field for the prosecution of this war with superstition and error, are asked to do so at once by coming up to the support of the BANNER. It can accomplish nothing except by human methods, and they who volunteer their assistance can feel that they are in active alliance with the angels, who have said that this work, thus begun, shall go on until emancipation of the human soul is fully wrought. It is on such that we call for the aid which is to bless others while doubly blessing themselves.

Spiritualism at Last Gets a Hearing Before the British Scientific Association.

More valiant than their American brethren, the scientists of Great Britain have at last allowed the subject of our phenomena to be brought before their august body, and it has been discussed, with what temper it will be seen from the following report. An entering wedge has at last been applied, and it will probably receive some potent blows yet. Some important facts were brought out in the discussion. Our reports in regard to Dr. Carpenter have been verified. He has really been "astonished;" and Maskelyne, the juggler, has admitted that there are some things in Spiritualism which jugglery cannot touch. The usual amount of scientific bigotry seems to have been manifested in the discussion, but the fact that the phenomena were allowed any hearing at all is important, and cannot fail to make an impression upon the Russian scientists, before whom Dr. Slade is soon to appear. What will poor Professor Huxley, now in this country, say when he hears of the unbecoming conduct of his scientific confreres in condescending to notice the "thing" on which he has poured out his scorn so emphatically? But the world moves. Even the President of the Royal Society owns that he has been mistaken, and with becoming meekness proclaims his willingness to investigate further. What will the American assailants now say? 'I always thought there was something in it.' will be the apology of many.

The Daily Telegraph (London), for Sept. 13th, begins its report as appended:

GLASGOW, Tucsday, Sept. 12th. In the Anthropological Section, to-day, Prof. Barrett read a paper on some phenomena associated with abnormal conditions of mind. This communication, which dealt with mesmerical and spiritualistic phenomena, attracted a large audience and excited great interest, the proceed-

ings at times becoming quite animated.

The Professor began by urging the claims of the subject to be treated in a scientific way by scientific men. [After devoting considerable space to that part of Prof. Barrett's paper which treated of mesmerism, clairvoyance, etc., the Tele-

graph continues in the following strain:] These spiritualistic phenomena were usually seen in a dark room, but what should be said to the second class-the cases which occurred it broad daylight? It was said that they were due to clever conjuring, but he was abundantly satisfied that a dispassionate inquiry would prove that it was not so in all cases. He had asked Mr. Maskelyne, one of the eleverest conjurers of the day, and a gentleman who was engaged in an attempt to disprove the reality of Spiritual thing in Spiritualism which we have not touched." So that one of the most-skillful conjurers of the day admitted that there was something in Spiritday admitted that there was something in Spiritualism he could not imitate. (A voice: He does not say that.) Well, something that they had not touched. This, he thought, showed that there was something new and wonderful in Spiritualism which must sooner or later engage the attention of thoughtful men. went on to refer to the wonderful writing feats performed by Dr. Slade, an American medium, who is now on a visit to London, and appealed those present not to come to the conclusion that they must be due to imposture merely be-cause they could not understand them. If they admitted the facts, he submitted that the proper plan was to appoint a committee of inquiry, and not to allow thousands of people to be deluded, i a scientific explanation were possible, or themselves to be misled into thinking they were all

an hallucination. (Cheers.)

The President (Mr. Wallace) thought every one would agree with him that the subject had been opened in a thoroughly scientific manner and, as it was likely to give rise to a great deal of discussion, he proposed to allow no one to speak who knew nothing of the facts. (Cheers. He hoped that gentlemen would not rise to tell them merely whether or not they believed in Spiritualism. (Hear, hear.) Col. Lane Fox gave an account of some experi-

ments which had been conducted on members of

his own family.

"Mr. Crookes, speaking as a Spiritualist, contended against the theory that people were de-luded into the belief that they saw manifesta-tions which never occurred. He maintained that a trained scientific inquirer was much more than a match for any conjurer, and that if it werea mere matter of hallucination, the trickery would have been found out long ago. (Hear,

Lord Rayleigh was also of opinion that there was something more than hallucination in the Spiritualistic Phenomena. (Hear, hear.)

The Manchester Examiner of the same date speaks as follows concerning the meeting :

SPIRITUALISM. The most remarkable feature, not only of yesterday's proceedings [Sept. 12th], but also of the entire meeting at. Glasgow, has been a long and exciting discussion which took place upon the subject of Spiritualism. It occupied no less than three hours, and attracted a very large audience to the Anthropological Department, which met

in the large examination hall of the university.
Mr. A. Russell Wallace (President of the Biology Department) occupied the chair, and the attendance was so crowded that many of those present had to be content with standing-room. The discussion was introduced in a paper by Prof. Barrett, which we believe only passed the Selection Committee by a majority of one, and which was the first paper on the subject ever read before the Association. Its title was "On some Phenomena Associated with Abnormal Conditions of Mind." The second portion of the paper dealt with the so-called spiritualistic phenomena. nomena. Prof. Barrett recorded a series of care-ful observations he had made on a little girl, not ten years old, the daughter of parents in good position in society. Whenever the child was in a passive condition knockings were heard on the furniture, or even on an umbrella, or other solid substance. When she was in the open air every Banner, above all sheets that are distributed possible source of deception was removed; never-1

theless the phenomena continued. These knockings occurred in the broad sunlight, in the presence of careful investigators, and were found to ence of careful investigators, and well found display intelligence, inasmuch as a prompt response was given to questions addressed to the unknown agent. So far as the observations went, no information was given by the knocks with the second of the troubledge possessed by went, no information was given by the knocks outside the range of the knowledge possessed by the child. Curiously enough; in the case of this child the phenomena, after rising to a maximum, gradually died away, just as curiosity was aroused, and, had it been fraud on the part of the child, this would most likely not have been the case, as some feeling of vanity might have grown. Prof. Barrett also briefly referred to a careful investigation he had made within the last month of an American gentleman named Slade, who also in broad daylight has tried knockings on the furniture, and also writing on a slate held in such a position that deception seemed almost inconcelvable. Dr. Carpenter wrote: "Every one ceivable. Dr. Carpenter wrote: "Every one who accepts, as facts, merely on the evidence of his own senses or on the testimony of others, what common sense tells him to be much more probably the fiction of his own-imagination, even though confirmed by the testimony of hundreds affected by the same epidemic delusion, must be characterized as the subject of insanity." This characterized as the subject of insanity." This was assuredly most astounding reasoning. Was common sense to be set up as the tribunal before which all facts must be tried? Was our ignorance and limited experience to be set up as a reason for rejecting everything beyond its range? Let them be careful lest, in too bastily rejecting phenomena that seemed inexplicable, they might he laying themselves open to the same spirit of bigotry that persecuted Galileo. Lord Rayleigh [continues the Examiner] said he had seen enough to convince him that those

people were entirely wrong who wished to pre-vent investigation by casting ridicule on those who might feel inclined to engage in it. He went on one occasion to one of Dr. Slade's se ances with a professional conjurer, who could not form the remotest idea how the effects were

Mr. C. Groom Napier, F. G. S., said he could confirm what had been said as to the power some persons possessed by a mere effort of will of throwing themselves into a state of reverle dur-ing which they received impressions from the inseen world, and became acquainted with all that was passing in distant parts. (Laughter,) He had often done that. (Renewed laughter.) He himself had fallen into a reverie in the recep tion room of the British Association the othe day (laughter), and he addressed an individual whom he had never seen, but he knew him and his habits by his own spiritual consciousness.

that there were more things in heaven and earth

(Laughter.)
Dr. W. B. Carpenter said he quite admitted

than were dreamt of in their philosophy. He did not think any one had the right to say that he had ever been unwilling to receive new evidence upon any scientific matter. He had always expressed himself with regard to there being a reserve of possibilities. The strong remarks he had felt called upon to make in certain cases had been simply provoked by the credence given on what he considered very inadequate evidence, and of that he had a number of remarkable evi-dences. He had long held that there was in some a very curious power of what was called thought reading. How it was exercised he did not pro clue to it in the faculty by which some persons were able to judge the mind and character of others. This was largely developed in superior detective police, partly by natural gift and partly by constant exercise. There were certain slight symptoms of facial expression, gesture, or the like, by which one person unconsciously be-trayed his thoughts or feelings, and another was by intuition to interpret them without being able to tell how. In illustration, Dr. Carpenter referred to the murder case in which Constance Kent's subsequent confession confirmed the pre-vious impressions of a skilled detective; also the case of a bank manager in Leeds who lost his keys, and had suspicion of the servants of the bank removed from his mind by the reassurances of a detective who had seen all the clerks, &c. Another singular fact which might afford some clue to the solution of difficulties was that if an object were hid in a room, and some one brought in from outside to look for it, the stranger would who had been in the room and knew where it was simply walked with him round the room each with a finger on each of his shoulders. This was found to be due to a slight unconscious presswas sound to be due to a slight unconscious press-ure of the fingers toward the hiding-place of the object. Another consideration which it was worth while to remember, and which medical men were fully acquainted with, was the extra-ordinary tendency to deception, especially, he was sorry to say, on the part of women, and doc-tors knew well that there was a tendency on the part of women to deceive often for the mere enjoyment of deceiving, and to feign illness or exaggerate illness for the sake of sympathy and kind attention. Another consideration was the bias of those men and women who were tempted to make a living by a system of imposition, and he had himself refused to form one of a commit-tee to investigate into the scances of the Davenport Brothers, because one of the conditions was that the experiments should be in a dark room and that the company should join hands. was excluding the use of the very means which scientific men required. (Applause.) He was informed that Dr. Slade promised that effects should be produced in open daylight. He admitted that he had seen Dr. Slade do things which had very much astonished him, and if he produced similar effects in his (Dr. Carpenter's) own house, and with his furniture, then he would be ready to say that a case was made out justifying scientific investigation. [The Daily Telegraph makes him speak as follows concerning Dr. S.: "As to Dr. Slade, he frankly confessed that that gentleman had done things which had assonished him, and just before leaving London he had challenged him to repeat them in his own house, in the company of his own friends, and with nothing but his own furniture in the room. Dr. Slade had agreed to do so, and therefore he considered him on his trial, and refrained from

saying more of him at present."]
Miss Becker expressed herself a disbellever in the agency of disembodied spirits, but, at the same time, referred to a series of unaccountable knockings in a bedroom occupied before the days of Spiritualism by a young girl when visiting in the house of an eminent Manchester surgeon, and she also described involuntary writing by a pencil with which she had sometimes amused herself; and, on the whole, whilst remarking that the Spiritualist newspapers recorded some remarkable absurdities, she thought their case was one for scientific investigation instead of ridicule.

The Rev. Dr. M'Ilwain, an Irish clergyman, impeached the credit of Professor Barrett's wit Any man who with regard to Christian ity rejected the whole facts of Bible history

The President called the speaker to order, re-questing that theology should not be introduced. Professor Barrett said Dr. M'Ilwain was quite mistaken.

Mr. Walter Weldon, an eminent chemist, described how a small table moved when himself and his wife sat with their hands resting lightly upon it. In order to test whether a large on table, weighing three and a half cwt., could be moved by similar influences, he got from the East End of London a powerful physical medium, a shoemaker, who caused the table to move when he put his fingers loosely upon it and because of the above the part of the country it was the country to the country t gan to sing a hymn, but next morning it was found that nearly a dozen holes had been made in the carpet beneath the table, and the floor at these points had also been rather bruised.

Dr. Heaton (Leeds) said Dr. Huggins, one of the most eminent men of the day, had told him of a case in which, without any apparent cause, a number of chairs and other pieces of funiture were seen to slide or ramble from one side of a room to another. He felt his own mind in a state of uncertainty on the subject.

Dr. Carpenter said the Spiritualistic Phenomena would secure more attention if they

could be produced more invariably and at any time in the hands of any persons.

The President said he had been acquainted Revelator," in another column.

with the whole series of phenomena for about thirty years, and gave numerous strange in-stances of his experience.

Professor Barrett, in reply, said it was incumbent on every one to as ist in the careful and sci-entific investigation of the facts of the subject. He would venture to bring the following resolu tion before the committee of recommendations for the approval or otherwise of the Council of the British Association, viz.: "That, in view of the facts recorded in the paper of Professor Barrett and the discussion thereon, it is desirable that a committee of known scientific men should nomena of Mesmerism and Spiritualism, so as to remove the present uncertainty of opinion which

prevails on the subject." (Cheers.)
Dr. Carpenter explained that he was asked how he accounted for the facts of Spiritualism, but it must first be settled what were the facts of Spiritualism. ("Hear, hear," and applause.) Did they call a jumping chair or a moving table a fact of Spiritualism? He could not so regard it until he examined carefully whether the chair or table had any secret springs or mechanism, and whether the same thing could be done with his own chairs and tables. Apropos of the mention of Dr. Gregory's clairvoyance, he might remind them that the late Sir James Simpson, of Edinburgh, who had a large income from his medica practice, placed five hundred pounds in a scaled box in the care of a friend, and said that Dr. Gregory might keep the bank-note if he could tell its number without opening the box. Dr. Gregory had previously declared that nothing could prevent the exercise of his powers of second sight, but that note lay unclaimed for months, and Dr. Gregory was unable to tell its number. The President said that any number of such

negative cases could never disprove the hundreds of well-attested positive cases. Moreover, what evidence had they of the alleged facts of this al-leged failure? Simply hearsay evidence. The other side disbelieved the facts of Spiritualism. Why should students of those phenomena accept mere statements on the other side? How did they know that the so called bank note for five hundred pounds was not simply a blank piece of paper without any number? (Laughter)
Dr. Carpenter: This imputation against the

late Sir James Simpson is unworthy of our President, and I cannot sit still to hearit. (Applause, and 'Hear, hear.") Mr. Wallace was abroad at the time; but the test was one of public notoriety, and, if I am not mistaken, Dr. Gregory was afterward shown the note. At any rate, its genuineness was admitted.

The President: I beg to say that I have called

no one's character in question. (Cries of "You did," "Yes," "No," hisses and applause.) Remember that we have been called maniacs or something of that kind, and we have, moreover, the admission of even Professor Tyndall that in some experiments he secretly played tricks on the media. After that he did not think they should take the unsupported or hearsay evidence of any person. (Oh!)

Prof. Barrett urged that they should not break up the discussion in an angry mood. Without either believing or disbelieving the particular interests in dispute they was a particular in-

stances in dispute, there were surely plenty of facts to warrant investigation.

The discussion then closed, and the other business of the section was proceeded with.

The New Indian Treaty.

Bishop Whipple succeeded at last in getting his new treaty with the Sioux, Arrapahoes and Cheyennes signed at Red Cloud Agency, and then started off for Spotted Tail Agency, from which we have fresh intelligence. It appears that, while more than one of the chiefs assembled at Red Cloud Agency protested openly against the arrangement by which they were to give up their reservation of the Black Hills for a place in the Indian Territory, the most of them assented to the terms imposed only conditionally. Their young men, they explained, should go down and view the land, and if it was satisfactory in their eyes they would go. Spotted Tail made a long speech to the Commissioners at the Agency that goes by his name, in the course of which he went over the whole ground, and reviewed the situation.

He entered up a bitter complaint against the scoundrels whom the Great Father had sent out to rob his people. There was a dignity in his words, and a fitness in his sentiments, that made them eloquent as he spoke them. "When a man," said he, "has a possession that he values, and another party comes to buy it, he brings with. My friends, your people have both intellect and heart. You use these to consider in what way you can do the best to live. My people, who are here before you, are precisely the same. . . . I think each of you has selected somewhere a good piece of land for himself, with the intention to live on it, that he may there raise his children. My people are not different. They also live upon the earth, and upon things that come to them from above. We have some thoughts and desires in that respect that the white people have. This is the country where they were born, where they have acquired all their property, their children and their horses.

"You have come here to buy this country of us, and it would be well if you would come with the goods you propose to give us, and to put them out of your hand, so we can ses the good price you propose to pay for it. Then our hearts would be glad. My people have grown up together with these white men, who have married into our tribe. A great many of us have learned to speak their language, and our children are with them in our school, and we want to be considered all one people. . . . Half our country is at war, and we have come upon very difficult times. This war did not spring up here in our land. It was brought upon us by the children of the Great Father, who came to take our land from us without price, and who do a great many evil things. The Great Futher and his children are to blame for this trouble.

"We have a storehouse to hold our provisions, but the Great Father sends us very little provisions to put into our storehouse; and when our people become displeased with our provisions and have gone north to hunt, the children of the Great Father are fighting them. It has been our wish to live peaceably, but the Great Father has filled it [the country] with soldiers, who think only of our death. . . . I lived in the Missouri River country. I know when we were there we had a great deal of trouble. I left hundreds more people buried there. The other country I have never seen, but I agree to go look at it with fifty of my. young men." Other chiefs also made speeches, and the treaty was reluctantly signed. The whole trouble is compressed in the above speech in a nutshell. Yet there are white men who cry for an Indian war of extermination. We must deal justly ourselves as the first condition of keeping the peace.

Philosopher Colby, of the Merrimac Valley Visitor, gives many good things to his readers, and here is one of them: "There is nothing better than living in a Christian community, if you are a Christian like them; but if not of the same stamp, you might as well be among the heathen.''

Read the advertisement of the "Spiritual

The New Movement.

Several statements, pro and con., have of late appeared in these columns concerning the results sought to be attained by the Philadelphia Conference. The card of Drs. Bruce and Dewey in a late issue gives to the public an idea of what these gentlemen feel to be the animus of the movement; while on our second page this week will be found a rejoinder from Dr. Charles Main, of Boston, to which the reader's attention is called.

We opine that Dr. Eugene Crowell, of Brooklyn, gave utterance to the true conception of the matter of organization when, in our issue for Sept. 23d, he said:

"Although open to any and all new light which may possibly modify or change these views, yet to-day I stand convinced that the best course for us to pursue is that which has heretofore been pursued, and for each individual to proscouts the work at hand, leaving the results with food and the spirit-world, in entire confidence that our labors will be crowned with success in the proportion that they are well and carnestly directed; and that the aggregate of our labors will in the future be blessed, even in a greater degree than in the past, we should never for a moment doubt." moment doubt."

Spiritualism in Springfield, Mass.,

So writes a reliable correspondent, has recently received a marked impetus through the lectures, songs and test-givings of J. Frank Baxter, who lias drawn fine audiences at Haynes Opera House in that city during the month of Septem. ber. A large number of names once borne by former residents of the city who have passed through the change called death were announced at the different meetings by Mr. Baxter from the platform according to his usual wont, and the descriptions which he appended were so clear to the perception that nearly all the messages were recognized as truthful by parties in the various audiences-a profound impression being created in the community in consequence.

Mr. Curtis's Attacks.

A correspondent writes us from New York: 'The Banner's reply to the attack in the October number of Harper's Magazine will, I think, improve Mr. Curtis's habits of logic, if he will venture to read it. He has a good deal of talent in a certain way, but it would seem from these specimens of his work, that controversy is not his forte. The unfairness of reasoning from the failures and humbugs of a system, the pretenders and the charlatans, is obvious. What would Christianity become under the teachings and practices of the forgers, the seducers, the drunkards and the hypocrites who have flourished under the garb of the priesthood?"

A correspondent, writing from New York, gives an encouraging account of the cause there, speaking particularly of the successes achieved by Dr. J. R. Newton, the renowned healer "by laying on of hands," and Mrs. Jennie Lord Webb. This lady—sister to Annie Lord Chamberlain is at present located at No. 18 West 21st street, New York City, and is doing much good work through her private sittings, whereat phenomena resembling those witnessed through the remarkable development of Dr. Slade-such as writing inside locked slates, the movement of ponderable bodies, etc., etc.—take place in broad daylight.

Yellow fever is devastating Savannah, Ga., the interments per day nearly reaching an average of twenty-eight persons. A large portion of the population have fled in panic from the city, and much suffering is experienced by those who remain. Boston has in this case, as in all others that have arisen, maintained, by the contributions of her citizens, her olden generous character. Parties reading this notice who may desire to aid the needy in Savannah, can forward their donations to this office, where their receipt will be acknowledged and the sums forwarded to the proper authorities.

Signor Bertolotto's original exhibition of the educated fleas, whose extraordinary performance has received most distinguished patronage, is now located at No. 503 Washington street, Amory Hall Building, Boston. These surprising little creatures consist of a troupe of one hundred, who, after the most unwearied perseverance. have been taught to go through a variety of feats which are wonderful and worth the seeing.

Helen Millighu, writing from Rochester, denies the statement of the doctors that Mrs. Markee had "savagely bitten" her lips to obtain the blood wherewith her face was so remarkably tinged at the scance in which they distinguished themselves. She examined the lips of the medium next day, and found not the slightest evidence of any wounds upon them.

And now another individual, who has in the past claimed mediumistic power—Charles B. Cutler—is out with a letter dated Salt Lake City, by which it seems he has determined to take upon himself the rôle of "exposer." (?)

We regret to learn that Joseph John is at present prostrated, from severe sickness, and has been obliged to give up his studio in Chestnut street, Philadelphia. His present address is 509 Marshall street, Philadelphia.

We shall print next week No. 1 of the series of poetic contributions on "Joan of Arc," which we have received from the authoress, Fannie Green McDougal.

Prof. M. Milleson lectured on "Spirit Art" at Putnam, Ct., Sunday, Sept. 24th. He remains there another Sabbath, and then goes to Willimantic.

By his card on our fifth page it will be seen that Dr. A. H. Richardson has returned from the summer campaign, and can now be found at his office in Charlestown District.

E. V. Wilson, so states a correspondent, has been giving public tests and many excellent discourses of late in Lincoln Hall, Philadelphia.

Lottie Fowler, now in London, Eng., informs us that she will return to this country about the last of October next.

I have a belief of my own, and it comforts me, that by desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.—

George Elicat George Eliot.

Volume Thirty-Nine of the Banner of Light closes this week. The Banner is like cheese, it grows better with age. Volume Forty should go to not less than one hundred thousand regular subscribers .- Hull's Crucible. .

BRIEF PARAGRAPHS.

The Mexican insurgents captured Zacatecas on the 24th ultimo, turning it over on the same day to the American, German and Spanish consuls. The government troops re-entered the city on the 28th. General satisfaction is expressed at the recent change in the ministry.

A collision of trains occurred on the Montpeller and Wells River Railroad, balf a mile distant from Montpeller (Vt.) station, Monday afternoon, Sept. 25th, by which an engineer of one of the trains received probably fatal injuries, and one or two other persons bad bruises. A switchboy's carelessness caused the calamity. Both engines and several cars were badly damaged.

Our ingress is naked and bare; our progress through life is trouble and care; of our egress we know but little where; but doing well here we shall do well there.—Anon.

The town of Northampton, Mass., is glorying in the honesty of a small boy, too young to undertake wicked jokes, was found on the street the other day, earnestly inquiring where he could find A. W. Faber. "And what do you want of Mr. Faber?" asked a bystander. "Why," replied the boy, "you see I found a piece of rubber that had his name on it, and I 'm going to take it back."

BYRON.

A mountain torrent with exhaustless source, Appailing as it hasten to supply.

An Ætnaen flame with undefine I course, Resplendent in its wild sublimity:
A power of varied will now low, now high, Charming and cursing with acutest force, Far fastening its spell of cunning art, To gratify, then prey upon the heart;
Oh other wonders may unite and blend, But this was not itself lest wide apart!
Lord of an height none other could transcend, With its wild loves and will that would not hend.

—[From A Song of America and Minor Lyrics, by V. Voldo. The motto for the week on a little girl's Sunday school card was, "Get thee behind me, Satan." There were gooseberries in the garden, but she was forbidden to pluck

them. Pluck them shodid. "Why didn't you," asked her mother, "when you were tempted to touch them, say, 'Get thee behind me, Satan'?" "I did," she said, carnostly, "and he got behind me, and pushed me into the bush." A wag seeing a heavy door nearly off its hinges, in which condition it had hung for some time, observed that when

it had fallen and killed some one it would probably be

No man is a disbeliever who believes in virtue.

There is a North Hill man who goes to church three times a Sunday, who always sings "I'm glad salvation's free" so loud that the deacon, whose ears are very sensitive, can't get within four pows of him with the contribution basket.—Burlington Hawkeye.

An unsophisticated girl visited a music store and asked The Heart Boiled Down with Grease and Care, " and 'When I Swallowed Home-made Ples.' The clerk at once recognized what she desired.

EQUINOX.

- The day and the night are equal;
 Bright summer bids farewell,
 And the dripping caves with the falling leaves,
 The mournful story tell,
- The clouds send tears in torrents
 Against the window pane,
 And the dead leaves fail, like a funeral pall,
 Before the driving rain.
- The dreary winter cometh, His messenger is here; For the meaning wind no rest can find, And the earth looks dark and drear.

What is the difference between a tradesman who uses false weights and a highwayman? The tradesman lie in weight, while the bighwayman lies in wait.

Secession from the Canadian Dominion is threatened by the British Columbians if the proposed Carnarvon adjust-ment of the railway troubles is ignored.

A TANGLE .- A man killed another man's dog. The sor of the man whose dog was killed, therefore, proceeded to whip the man who killed the dog of the man he was the son The man who was the son of the man whose dog wa killed was arrested by the man who was assaulted by the son of the man whose dog the man assaulted and killed.

A flood visited Forest County, Pa., last week, and two entire families near Raiston, consisting of sixteen persons were drowned. Several persons shared a similar fate in

other counties. When does a ship of war become a ship of peace? When she drops her ranchor, -Com. Adv.

Hell-Gate, in New York Harbor, has been blown wide open—in the interest of science and navigation. The great feat, too, was accomplished on the Sabbath! to the utter disgust of Old Theology! Where's Dr. Marvin? Where's Elder Talmage? Where's Hammond? Why didn't they raise their voices against the desecration?

The woman who endeavors to carry out her selfish purpose by low cunning, generally comes out at the small end of the horn. This conclusively proves that the "law of

compensation" cannot be trifled with with impunity. The Old South Church has been "saved !" It took four hundred thousand dollars, however, to do it. Do n't this prove that Mammon is still God?

Moody has supplanted Sankey with Stebbins as a singer, hoping to get over Jordan on Stebbins's tones. - N. Y.

A Richmond gentleman has received a letter from a Virginian, now in Egypt, stating that all the American officers now in the Khedive's service are to be dismissed.

Josh Billings says: "The mewl is a larger bird than the guse or turkey. It has two legs to walk with, and two more to kick with, and it wears its wings on the side of its

Our hearty thanks are returned to Mr. Wilson Quint, of Everett, Mass., for a choice donation of Louis Bon pears.

The New York Herald calls Hoston "a town which is known in history mainly because it puts molasses into baked beans." And that's the great difference between Boston and Vassar College, where they put baked beans into their lasses.—Philadelphia Bulletin.

A strange and fatal disease has broken out among the cattle in Wayne County, Penn., causing much alarm. The cattle are infested by a singular tick, which bores deep into the flesh of the creature; Inflammation sets in and death follows in a few hours.

When the last rose of summer
Is faded and gone,
And the blue bottle hummer
Lles dead as a stone;
When the mid-bugs and slingers
Take unbrage and go,
Onl tell us, why lingers
The wild mus-qui-to?

Fifteen hundred buildings have been found by the New York Fire Board deficient in the matters required by law governing the safety of buildings in case of fire.

Some people would not look through Galileo's glass, lest they should be convinced of the truth of his theories.

The Spaniards are fortifying the approaches to Cienfucgos from both land and sea with heavy guns and detached

and the state of the second of

Jokes, like eggs, Or beer in kegs, Or beauties on the stage, Are good, 't is true, When fresh and now, But sometimes bad-in-age,

Terrible suffering is being experienced in Puerto Principo, and 4,000 rations are distributed in the market place to the poor twice a week.

A city young man who read "Now is the time for husking bees," chased a bee fifteen minutes to accertain what kind of a husk it had on,—Norrietown Herald.

There was a hurricane in Martinique on Sunday, Sept.

Queen Lidgiwidgi Tancaninni, called Lalla Rookh by the white population, the last survivor of the native population, is dead. Tasmania, or the Island of Van Dieman, became in 1803 an English colony, and had in 1815 a native population of five thousand; and in 1847 there were only forty-five left. Lalla Rookh had been married five times, and each time to a king. She lived at Hobart Town, in the house of the government inspector, and received a small pension. She was seventy-three years old, and died of

"'Self-Made; or, Out of the Depths," by Mrs. Emma D. E. N. Southworth, is proving to be one of the most popular works ever written. It is published complete and unstridged, is two volumes, under the name of "Ishmeel" and "Self-Raised," both of which have passed into the eighth edition. We advise all in search of good books to get these at once and read them.

The dangerous reef at Hell Gate, New York harbor, has been shattered. The explosion took place at the appointed time Sunday, Sept. 24th, and was witnessed by spectators numbered by hundreds of thousands. General Newton's arrangements were carried out with the most complete success. Not a person was injured, and not a dollar's worth of property was damaged by the concussion. The sound was not great, but the sight is described as grand. The destruction of the reef was complete. So accurate as well as so rapid has been the scientific development of these latter days, that the work of seven years of sub-aqueous

mining, the distribution of 50,000 pounds of an explosive of enormous power, and the apportionment of means to the end, have been so exactly done, that the effect of the explosion could be definitely foretold, and the labor of shattering in one moment the acres of rock that have impeded navigation ever since the first sail passed up East River, could be accomplished without shattering a pane of glass or loosening the bricks of a single chimney. The channel formed is now called "Newton's Channel," in honor of the engineer. The Fall River steamer Providence, one of the largest loats on the Sound, passed over the ruins of the reef Sunday evening, without trouble. The subsequent 'sweeping' of the reef, by the assistants of General Newton, demonstrated that the highest projection of rock where the reef once was is now nineteen feet six inches below high water mark,

DETRACTION.

DETRACTION.

The knave that strikes his rival in the back With dastard dagger to the heart, then flies Under the vell of the abhorrent skies Of night, unnerved by fears that dog his track, Is venial to him who dares attack

A just man's credit with base, envious lies, Stabbing his honor, seeking in our eyes
To make that which is snowy white seem black. Him should all honest folk upon the street Shun as a viblain of the darkest dyes;
Contempt for him is punishment most meet;
But he whom his foul shander fain would hurt, Shielded by his good name, the fool defles, And walks unsolied amid his shower of dirt.

—W. L. Shoemaker.

The Turke-Servian armistice has been extended

General Chanzy, governor-general of Algeria, informs the French government that a general insurrection is imminent in that province.

A section-master on the Erio railway, filling out a blank describing a railroad accident (which happened to be the killing of a cow), under the head." What disposition? wrote " Mild and gentle."

It is said that the foreigners attending the Centennial in Philadelphia, are unanimously of the opinion that we as a nation are the consumers of the most indigestible and poorly prepared food which they have yet seen.

The following verse was once inscribed on a church in Hallfax, N. S., the basement of which had been used as a wine salcon:

There's a spirit above, and a spirit below, A spirit of loy and a spirit of woe; The spirit above is the Spirit Divine, The spirit below is the spirit of wine,

Two Catholic prelates, Bishop Hendricken, of Providence, and the Bishop of St. John, have recently sent out pastoral letters advising the Irish in this country who may be suffering from the "hard times" to emigrate to the West, rather than return to Ireland.

The Chesapeake (Md.) Chesapiko is a new paper. Here is the editor's salutatory: "What I have to say to this community will be said gradually."

Reports have been received of the supposed foundering of the British ship Lammermuir, from Calcutta to Demerara, and the loss of over 300 lives; also of the Dardenoug, from Melbourne to Sydney, near Jarvis Bay, N. S. W., with sixty persons drowned.

New Publications. VARIOUS REVELATIONS. By James Ludington. This book, besides the series of revolutions which it furnishes, gives an account of the Garden of Eden, and the settlement of the Eastern Continent as related by the leaders of the wandering tribes, from the age of Enoch, Seth and Noah to the birth of Jesus of Nazareth, as related by Mary, his mother, and Joseph, the foster-father. Also, a confirmation of his crucifixion and resurrection, as related by Pilate and the different apostles. Also an account of the settlement of the North American Continent, and the birth of the individualized spirit which has followed. With a report of the important work of establishing order in the Dark Sphere of the spirit, where the tribes of Israel and of Judah, with the Gentile nations, have been gathered together around a platform of eternal justice; where Jesus, the Saviour, with the Apostles, the witnesses of his earthly mission, have pronounced the expected judgment. Also, many important reports from statesmen, poets and scientists, from clergymen and warriors who have attained

to honorable position in the annals of American history, So comprehensive a field as is here mapped out will be sure to invite a variety of interested visitors. The several reports are written down with a faithfulness which the matter of them richly merits. They are full of explanations and revelations with which a vast number of people would like to be familiar. So far as showing what has been done in the other world to supplement certain begin nings in this, they are of the highest interest and value There are few topics of religious interest in the past or the present that do not get either an allusion or an elucidation in this volume. The author claims no merit for himself, satisfied to have followed the promptings of the spirits who have here communicated with so large and deep a meaning. Particularly will these pages be found to contain an Illuminated commentary on the vital portions of Scripture, commonly called sacred history. Here the reporter will find, or certainly ought to find, his faithfulness recognized by a very wide reading. The humble and sincere spirit in which all these revelations have been given is not the least merit of the performance. It shows that what has here been done, has been done in the spirit of truth. Spiritualists will welcome the reports that are to be found on these pages with undisguised satisfaction. They may peruse the

tion. THE WHIPPOORWILL is the new song-book for public schools and juvenile classes, by W. O. Perkins, author of Golden Robin." It contains a complete elementary course, besides a great variety of one, two, three and four-part songs. The picture on the outside of the cover well explains and illustrates the name chosen by the author. From the press of Oliver Ditson & Co.

Movements of Lecturers and Mediums

W. F. Jamieson gave three lectures in Red Wing, Minn. 10th and 11th of September, and is engaged to return early in October for a longer course. He delivered two lectures in Minneapolis Sunday, 17th, and also Sunday, 24th. Socities wishing his services should write him at once. Address care of this office.

Mrs. Nettie M. P. Fox has closed her engagement in Toronto, and will lecture in Cleveland, Ohio, during the month of October. Address accordingly, care Thos. Lees, 16 Woodland avenue.

C. B. Lynn will speak in New Haven until November He is open for engagements. Address 83 Portsea street. New Haven, Conn.

Mrs. Nellie L. Davis may be addressed during the month of October care of Mrs. H. E. Spalding, No. 4 Portland street, Worcester, Mass.

Mrs. M. E. Suydam, the celebrated "fire test medium," who has been stopping for a few weeks at 46 Beach street, has left for Philadelphia. Her address, until further no-tice, will be 232 North 9th street, Philadelphia, care of Dr. Maxwell.

Rev. William Brunton is slowly recovering, at the home of J. William Fletcher, from his severe attack of typholo

Dr. H. P. Fairfield has had excellent success during his engagement in Chicago, just closed. Dr. F. would be pleased to make engagements to speak the last two Sundays of October and during the winter months. Address him at Greenwich Village, Mass.

Dr. John H. Currier-a veteran tranco speaker-will make engagements to lecture at reasonable distances from the city. Address him 71 Leverett street, Boston.

J. William Fletcher, by directions of spirit guides, will on open a series of public circles, which will be given Sunday nights at his parlors, 7 Montgomery Place. Mr. Flotcher is meeting with great success as a trance and medical medium, and all honest people will have an opportunity of investigating some phases of the mental phenom na of Spiritualism. Due notice of dates, &c., will be given.

Spiritualist Meetings in Boston. TEMPLARS' HALL, 488 Washington street. — Spiritusl meetings every Sunday at 10½ A. M. and 2½ P. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman.

Rochester Hall,-The exercises of the Children's Pro gressive Lyceum, on Sunday, Sept. 21th, were of quite an interesting character. Notwithstanding the unpleasant weather, the seals were well filled, and the audience manifested their interest by the quiet attention they gave during the session. Mr. J. B. Hatch, the worthy Conductor, is an indefatigable worker, and it will not be his fault if the Lyceum is not a success. The exercises consisted of readings by Miss Lizzle Thompson, Helen M. Dill, May Potter, Mrs. Carpenter, Rudolph Bertleson and May Cottie. Miss Olive Barnes rendered a plano solo, and Mr. Henry C. Lull made a brief but pleasant address.

JULIA M. CARPENTER, Cor. Sec. CHARLESTOWN. - Ivanhoe Hall, No. 16 Main street, ture and give tests in this hall next Sunday afternoon, Oct.

1st, commencing at 3 o'clock. All friends of truth and progress are cordially invited. The hall has been engaged for a course of Spiritualist meetings during this coming fall and winter.

C. B. M.

NOTICE TO OUR ENGLISH PATRONS.

J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng. fall and winter.

Spiritualist Grove Meetings.

The Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harrison's Hall, in the city of Minneapolis, on the 6th, 7th and 8th days of October. Rev. Samuel Watson, Rev. A. J. Fishback, and S. S.

Felchville, Friday, Saturday and Sunday, Sept. 29th and 30th, and Oct. 1st.

A Quarterly Convention of Spiritualists of Western New York will be held at Lockport, Saturday and Sunday, Oct. 14th and 15th.

The Spiritualists of Susquehanna and Chenango Valleys will hold a three days' Convention at Binghamton, N. Y., in Leonard Grove and Hall, on Oak street, on Friday, Saturday and Sunday, Oct. 13th, 14th and 15th.

To meet the demand for India-tinted steel engravings of the Dawning Light, representing the Birthplace of Modern Spiritualism, its publishers have just issued another edition, which is as good as the first. Price one dollar, postage free. Former price two dollars. Address R. H. Curran & Co., publishers, 28 School street, Bos-

To LET-Splendid new rooms, suitable for office purposes—in a highly eligible location furnished with all the modern improvements: gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further par-

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Giren away—A strange, mysterious and most extraordinary book, entitled THE BOOK OF WONDERS. Containing, with numerous Curious pictorial illustrations, the mysterics of the ous pictorial illustrations, the mysteries of the Heavens and Earth, Natural and Super-Natural, Oddities, Whimsical, Strange Curiosities, Witches and Witcheraft, Dreams, Superstition, Absurdities, Fabulous, Enchantment, &c., &c. In order that all the world may see this curious book, the publishers have resolved to give it away, also to send with it, gratis, a beautiful Chromo, varnished and mounted, and all feady to hang up. Address F. Gleason & Co., 738 Washington street, Boston, Mass., enclosing 25 cts. for prepayment of postage on Book and Chromo.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINK. Price 30 cents. RUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence, Published in London, Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents.

co to cents.

HE CRUCIBLE. Published in Boston, Price 6 cents, in the Real of Health and Journal of Physical Tuber. Published in New York, Price 15 cents. HE SPIRITUAL MAGAZINE. Published monthly in applis, Tenn. S. Watson, Editor. Price 20 cents; by 125 cents.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent insertion.

NPECIAL NOTICES. - Forty cents per line, Minton, each insertion.

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43° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

From the Boston "Evening Traveller." It is, perhaps, but a simple act of justice to the proprietors of WISTAR'S BALSAMOF WILD CHER-RY for us to say that our personal experience in the use of this article has impressed us favorably. One of the proprietors of the *Traveller* was en-tirely cured of a severe cough of four months' continuance by the use of this Balsan, and several of our friends and acquaintances, who have tried the article, have found it of great service in relieving them of severe coughs and shortness of breathing, with which they have been afflicted. 50 cents and \$1 a bottle. Sold by all druggists.

MOST EVERYBODY KNOWS. One thing most everybody knows,
That Boys are "Clothed" from head to feet,
In "New York styles" at GEORGE FENNO'S, Corner of Beach and Washington street.

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MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock. F.19.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh street, between 5th and 6th avenues, New York City.

DR. FRED. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.1.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

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We also publish on this page reports of Spirit Messages them. given each week in Baltimere, Md., through the medium-

ship of Mrs. SARAH A. DANSKIN.

Those in coages indicate that spirits carry with them the characteristics of their earth-life to that beyonds whether to good or extle consequently those who pass from the earth-sphere in an under doped state, eventually progress

We ask the reader to receive no doctrine put forth by spirits in these columns, that does not comport with his or to regason. All expresses much of truth as they perceive-

The Banner of Light Free-Circle Meetings Archeid at No. 9 Montgonery Place, (second story,) versus of Provider street, every 11 is reay. This is ANN FELDAY AFTERNOOS. The Half will be open at 2 o'clock, and services confinence at to clock precleet, at which time the deors will be crosed, pather allowing entrance nor excess until the conclusion of the soliton, except in case of absolute necessity. The public are confully invited, 23 Questions answered at these Solitons according from the controlling intelligence by the Chairman, are sent in by correspondents.

23 Questions and the confusion of the controlling intelligence by the Chairman, are sent in by correspondents. The Banner of Light Free-Circle Meetings y correspondents.

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LEWIS B. WILSON, Chairman.

REPORTS OF SPIRIT MESSAGES

GIVES THROUGH THE MIDIUMSHIP OF MRS, JENNIE S. BUDD.

Invocation.

Oh, thou Father and Mother God, wilt thou be with us as we come before thee and bow our heads with reverence to the angel-world and to thy great and mighty power? Wilt thou help us even as the sunlight helps the opening flower to bring forth its petals and send up its perfume unto those that need it? Baptize each soul from the great fountain of all truth. May each heart feel deeper interest in the great hereafter. Oh, our Father, be with us and watch over us to-day, and guide hs as we take by the hand the suffering ones of earth and lead them to the fountain of inspiration. And to thee we will ascribe all praise, now and forever. Amen.

Questions and Answers.

. Controlling Spirit.-If you have any questions, Mr. Chairman, I will consider them. QUES - [From the audience] How do you underst and Christ's words concerning the "straight

Ass.-I do not know as I am capable of demonstrating to the people of Boston my position in regard to that, but I will endeavor to do my part to the best of my ability. "The straight and narrow gate which leadeth unto life eternal": I used to hear a great deal of this when on earth, and now I believe that there is a straight and narrow gate which leadeth unto life eternal. Yes, I believe it, in every sense of the word. I will take it in a spiritual sense. Now if the members of the spiritualistic fraternities in your city of Boston, or in any other city or community in the land, believe that the gate to heaven is a broad path and can be reached by devious ways, they are greatly mistaken. I do not consider for a moment that a belief in spirit-communion constitutes a Spiritualist. By no means. I do not think that believing in Christ constitutes what they call a "Christian"; but if you wish to follow Christ's 'precepts-to do unto others as you wish them to do unto you-then you might be entitled to the name of Christian. So it is not enough that you receive the truth that the spirit can return and communicate with earth, but you are also taught of the nature of that spirit-life, of the need that you should fit yourself, while wandering here upon earth, for your reception there; of the necessity that you should tread that straight and narrow way which leadeth to life eternal. If you receive Spiritualism thus, then are you a Spiritualist in deed and truth; but simply to believe in spirit-communion does not, in our mind, constitute a Spiritualist. A Spiritualist must be one who understands the spiritual law, who receives it into his heart, and lives out the grandest ideas of his or her being, who lives in harmony with the spiritual world, who dares to look in the mirror of his or her-life and not blush at the sight.

To be a Spiritualist is a grand and noble thing. To be a Spiritualist and to believe that the angels are hovering round us, clasping our hands, leading us through the magnetic path of earth-the spiritual path of life unto the grand hereafter-is a something worthy to build a temple of thought upon. You are building it there,

Yes, it is a straight and narrow way that leadeth unto life eternal-that life where we shall rest, not as in the past it has been told you, but to feel that there is a grand sublimity beyond, and a work still for you to do. You are not to sit down and sing praises to the Great Eternal. You have a work which none other can do, which you yourselves, men and women, are obliged to take hold of and to do for the benefit of yourselves and humanity. This is our only knowledge of "the straight and narrow way which

leadeth unto life eternal." Q.—Why did Jesus curse the fig-tree?

A .- I only know that Jesus was a medium. possessed of all the sensitiveness which the angel-world has given to (I might almost say) those unfortunate ones of earth, and that while journeying on he found, in the deplorable condition which he then was in, a fig-tree whereon there were no figs. He was hungry, thirsty and tired, and he cursed it, just as the men to-day, when they meet something which annoys or disappoints them, frequently curse the obstacle, whatever it may be. I know it robs him of that superiority which has ever been attributed to him, and brings him down to the level of common life. I can only look at it in this light: that when he cursed the fig-tree he was enraged, tormented, wearied, and had the same feeling that men have when they want to condemn something, so he cursed the fig-tree because it did not yield him what he needed. He was simply in an uncomfortable, inharmonious, highly nervous condition.

Q.—What became of Christ's physical body after it was deposited in the tomb?

A .- I believe that Christ's physical body was taken away by those who knew best what to do with it, while his materialized spiritual body appeared to his disciples, walked with them, talked with them, supped with them-was to them all that Christ had been in the past. I do not believe that the material body was reorganized and invested with the spirit of Christ, but I do believe that the spiritual body was raised and did its work there for the time.

[These questions were said to be answered by spirit Dr. William Cooley.]

Rebecca Cook.

Will you say, Mr. Chairman, that Rebecca Cook, of East Lexington, reported at your circleroom? I do not know what to say about this. I

Hessige Department. return is true, and I want my friends to place used to speaking in public; in fact, I don't be The Spirit Messages given at the Banner of Light Public am an old lady, over eighty years old, but still I not but what I was brought up in "the way I believe in God and the redemption of souls. I 1 7

Washington Macomber.

Mr. Chairman, I got out of this life because I here, and I thought I might as well go there. I met here in spirit-life one with whom I had some know there are plenty who will say that I have slight acquaintance in earth-life, and found pregone to hell, and that spirit-communion made me siding in this circle a gentleman whom I was go there; but that is one of the biggest lies that | slightly acquainted with. ever was told by a creed-bound people. I have not gone to hell. I am in spirit-life; I know I'm not wanted here. I know that I should isfaction of knowing I died full soon enough to have stayed in earth life and fought it through; det out of the way. I have tried to do better but don't you know there are times in one's life | since I came to spirit-life. I know I was what when he feels as if he would like to open the | the world calls a "hard boy," if you know what door and fly out, and be at rest? But there is no rest for the suicide.

I would that I had stayed on earth, and that I had held on to the very last, and that I had cannot come back, I will come when I please. I shown the creedist that there is such a thing as | never was afraid of anybody yet. I never was spirit-communion. I was not crazy. I did it afraid of getting licked. If a man did n't bewhen my mind was clear. I said, "I will go to have himself I was n't afraid to attack him, and spirit-life and get rid of this life. I care not what comes in the hereafter." But I stand today before you, sorry; and they tell me if I acknowledge it that will be a stepping-stone to that great hereafter, and I will find a home in my Father's house which I fail to find to-day. . My name is Washington Macomber. Yes, I hung myself on a tree.

Josiah Coolidge.

Mr. Chairman, ladies and gentlemen, allow me to acknowledge the truth of the spiritual communion, and to say to my friends that I find in the spirit-world a home not made with hands, but with loving deeds and kind actions; that I find a home equal to my aspirations, and that I am only waiting for the loved ones to come. If they ask me what I find in spirit-life, I answer, everything. Do I live there? Yes. Do I eat there! Yes. Do I find fruits there? Oh, yes, and there seem to be never-fading flowers. The banks of the rivers and tops of the mountains are covered, and the valleys are filled with them. Do we have houses? Oh, yes, as we make them. Many are the dark hours that come to me, for mine was a long, long life on earth. But the loved ones, oh, how they brighten them! They send their sweet music thrilling through my very soul. I love music; yes, and I love poetry. I loved all there was on earth that was beautiful, when I was myself; and I find everything here in most sublime order. I would give thanks to the great God for all things, and for giving meso many blessings. Say that Josiah Coolidge, of Watertown, Mass., (the corner Auburn and Irving streets,) called on you to day. I am an old man, but am growing

Fannie Burbank Felton.

Many of my friends have been watching, watching, watching, asking why I did not report through the Banner of Light? I have been here once or twice, and am surely ready to come again. I am happy in my spirit-home, notwithstanding the cares which mediumship brought me in the past; for you well know that I was one of the old pioneers. I never withheld my hand, for whatever might come I was always there; and in your city of Boston I held many séances for the good and pure and true spirits to come, and I also held many a circle for those whom you call "devils." I know that I am not going to make myself fully understood through the lady that I am now controlling, yet I will endeavor to do the best I can.

I was a medium-one of those unfortunates who could be controlled by the spirit-world to give tests to their friends, and I might say I traveled from Maine to Texas-not quite that, but pretty near-and I met some of the noblest men and women, according to the general acceptation of the term, in the country. I was enabled through my mediumship to bring the spirit-world close to them. I well remember when I was controlled to speak to one high in office, and as she (the old mother) wheeled my chair up to him with her feeble hands, and said to him, "Your mother can do but little for you," oh, how glad he was to receive it! I look back upon my days of mediumship, not with sorrow, but with joy, for I know that I brought many a sorrowing one to a knowledge of the truth, and that many souls, many sin-sick men and women, were brought through my mediumship into that pathway that led them unto life eternal. The angels held my hand, and I felt their presence, and knew that they communed with me.

In my last days that fearful disease, cancer, came upon me, from which I passed to spiritlife. It sapped the very vital forces of my being -the miserable cancerous thing-and seemed to take hold of me with a force like lightning. When I entered spirit-life I was met by loved onesnot by my friends first, but by those who had, through my mediumship, been enabled to reach their friends in earth-life. It was a glowing journey to my spirit home. What cared I for the casket lying there! What cared I for the gibes thrown at me! What cared I for the name of being obsessed! What cared I for aught of earth, for the angels had opened the door and taken me in! I knew I was redeemed! I knew I should live on to all eternity! I knew, too, that the desire of my soul for children would be gratified, though denied me in my married life; that I should take those little ones sent forth by unfeeling parents, and clasp them in my arms, and bring them up as my children, and teach

them the ways of truth and righteousness. The old casket, oh, how I despised it! Although I stayed in it as long as I could, oh how I hated it. When released I said, Now 1 am free! free and untrammeled! I will love and live and be myself in that land where it is all bright-if you only arrange to have it so-where there are beautiful flowers, but where there is also work, real, living, earnest work to do. My friends, I tell you there are no lazy drones in the hive up here.

As I entered that garden where the little ones were gathered, and was told my great desire to become a teacher might be fulfilled, it was joy unspeakable to me; and when I entered the school-room of those little ones, it did my very soul good, and I am now working in this glorious cause of Spiritualism. My name is well known to you-Fannie Burbank Felton.

Charles Stanley.

You will pardon me, Mr. Chairman, for mak-

know but little of it. I only know that spirit ing my appearance. I do not know that I am themselves in the way of hearing from me. I lieve I ever would have made a good preacher, should go," not but what my parents took me to would that they listen to my words as I come to | Sunday school, and taught me all that "a boy ought to know." My nose was held down to the theological grindstone, and I suppose my father and mother, my brothers and sisters, would expect me to come back making acknowledgment was tired of it. I knew something of where I of my sins, and saying that I was the most unwas going. Yes, sir; I knew that I was going worthy son they had. In fact, I would hardly where I was n't wanted; but I was n't wanted have dared to make my appearance, had not I

I do n't want my friends to think I have been to some far-off place-though they have the satthat is, Mr. Chairman, but nevertheless I think I was my own worst enemy. I wish to say to my friends, that in spite of their feeling that I if the theologians don't behave themselves I aint afraid to attack them.

I have got a soft place in my heart for my mother. I love her very much, and I wish she would feel that I can come back. I wish she would realize that I aint dead, and haven't "gone to some far-off place." True, I was up in Canada, but that aint so far; it might have been further; it wasn't a great ways to run

I was alone, almost alone. I went out with a loathsome disease, for which they shut people up who have it, to keep 'em away from everybody else-small-pox-but I do want my mother to feel that I can come back. I'd like all my friends to feel that I can come back. I don't suppose they will believe it. When they read this they 'll say it's a myth, it's a humbug-or something else. I want them to understand that I am here, and that I've made up my mind that if I can I mean to wipe out the old boy, and be a good, true and honest one, such as my mother won't be ashamed of; and I'll do it here in spirit-life. I do n't want her to look away off in heaven or hell, but to look close beside her, when the evening lamps are lighted, for there will her boy be. Well, they called me "Jack," sometimes. Charlie Stanley.

John J. Glover.

Good afternoon, Mr. Chairman, ladies and gentlemen. I am happy to meet you. I have appeared on this platform before. I know where I am walking. I always said when I was here, that after I had reached the other side of life I would report something about it when I came back, because so few spirits ever did tell any thing very definite. I have felt, ever since I 've been in spirit-life, that my life was a strange one. I can only look at it in this way: it was fate. I could no more help walking in the channel in which I walked, than I could help breathing. I could no more help doing as I did, than I could help being born into the world. I had no power to stay my hand. I know most of my friends reject the path I took. They think it was very strange, but yet what little real life I had on earth came to me through that strange transaction which people think was such a queer thing for me to do. Money doesn't bring power always; it does n't bring love or happiness. Now, if there was one thing implanted by my mother and father in my nature more than another it was this: I wanted to be loved and cared for.

My experience in earth-life was such that I felt, whenever a person came near me, that he had an axe to grind. I lost my faith in mankind and womank nd. Many p duped. Perhaps I was; but I will say this, that what little joy I knew in life came to me in my

Now I'll answer the question, "What am I doing in spirit-life?" I am working there for my own salvation, and for the salvation of oth-

Yes, I've got a home, a bright home. It is situated on the hill-side, and called "Clear View." There is a grove of oaks very near, and I enjoy that too. A fountain sends up its spray in front of my residence; the birds come and drink therefrom. My mother is there in beauty, for she has grown young again; my father is there; the hand of the spirit has touched him, and he has grown youthful once more. Dear ones are there that I never expected to meet. The lake that lies at the foot of the lawn where my home is, is clear and bright. A boat is there, in which I journey, sometimes leaving in the morning and returning at night. The fishes are bright and beautiful, but I catch them not with hooks, for I had rather watch them as they run to their little nooks. Oh! there is sunshine all about me!

The flowers are bright and fair, and I catch their perfume often as it comes on the scented

They need not worry about me, for my heart is free-not wild-and the spirits are all kind and good to me. Oh, yes! beloved friends whom I left behind, I watch you at morning light. I clasp the dear good doctor as night comes on; I shall never forget his kindness; and I know it is friendship's clasp. Yes, I've met his loved companion, and taken her by the hand, and she has told me many times of that dear magic band that came to my home so often they made it their home as well; and I've wondered many times why it was they came to me. It was for a spiritual use, I know.

Yes, I've got a home in heaven—call it what you please-but I know there is an independence, a pleasure there, which nothing would cause me to leave. You may think it strange I come as I do. I wanted to come, because I could show some a better way of coming, and so I came. My name is John J. Glover, of Quincy.

Controlling Spirit.

May the good angels bless and guide you, and may the seed which we have endeavored to sow this afternoon bring forth good fruit. Think not it is simply pastime your coming here, but rather that you have come into communion with the angel-world.

Sir William Jones, in his voyage to India, found, in the Island of Johanna, a secluded speck in the Atlantic off the coast of Africa, this inscription (in Arabic), above the door of a mosque: "The WORLD was given us for our own edification; not for the purpose of raising sumptuous buildings. Life, for the discharge of moral and religious duties; not for pleasurable indulgence. Wealth, to be liberally bestowed; not avarictously hoarded. And LEARNING, to produce good actions; not empty disnutes." MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

MRS. SARAH A. DANSKIN. During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition-totally unconscious.

Mrs. Danskin's Mediumistic Experiences. [Part Thirty-Nine.]

BY WASH. A. DANSKIN.

That spirits preserve their individuality and identity in the new sphere of existence to which they pass, was amusingly but strikingly demonstrated on one occasion.

A horse that we had been driving daily for some months became seriously affected, and I determined to dispose of him and get another; but while driving one pleasant afternoon I found that our spirit guides were watchful over us even in this matter.

While I had enjoyed the drive Mrs. Danskin knew but little of it, for, as usual, she had been entranced almost from the moment the carriage wheels left the stone pavements of the city.

Spirits came, one after another, controlling her organs of speech-some speaking in general terms, others giving special messages for their friends on earth; some prosaic in style, others bringing into play all their powers of imagery and illustration.

After a few moments' quiet, while I was enjoying the beauties of the landscape, I was startled by a coarse, loud laugh. It seemed as if some one had joined us in the carriage whose manner and condition were totally different from our own.

The laugh was repeated, and I asked, "What does this mean? who are you?" The reply came, "Is n'tit funny ! is n'tit funny ! Here this little woman has been a mouthpiece for the angels for more than an hour, and now we are going to make a horse-doctor of her." The spirit then, I presume to give me confidence in his ability, gave a brief analysis of the horse, showing where and by what means he was affected, and also gave directions for his cure.

Mrs. Danskin's brother had in his employment, years before, a hostler whose name was John Fitzpatrick. John, who was a favorite with the family, and was very much attached to his employer, had passed from earth-life a short time before. It struck me that this must be he; so I asked, "Is it you, John?" and he replied, "Be alsy now; what do you think they would say if they knew I was curing a horse for a heretic? Don't spake so loud!" I said, "John, did Mr. Ridgaway send you?" "Sure now is there any one else, do ye think, I'd do this for?"

The amusing sequel we will give in our next.

Fannie Ramsay.

Suddenly I died. Fannie was my name. Wife of Morgan Ramsay. In the forty-fourth year of my age. My residence was North Fifth street, Philadelphia. I heard it often said that absence quieted love, but in my case it has become more intensified with the desire to upheave the thought to all I have left behind, that it is not the body that is resurrected, but the spirit with all its aptitudes for cultivation. The young and the old, the cultured and the ignorant, the large and the small, all have passage in this grand schoolroom, where the spirits are taught their inheritance.

We do not forever sleep, and then at the judgment day hear the trump calling the "quick and the dead "into life! One life begins where the other leaves off. One beautiful advantage we have-there are no petty jealousies; each one stands on his or her own personal advancement. In this way we are made to work out our own salvation; and it brings us literally to the point where we are compelled to understand ourselves.

John Stephen Grubb.

Wilmington, Delaware. John Stephen Grubb. I was the son of James and Ellen Grubb. I was in my thirty-fourth year. My father's residence, from whence I was buried, was on East Fourth street, Wilmington, Delaware.

If your minds are not sufficiently unfolded to receive this universal truth that is spreading far and wide, the difficulty is not with me, for I am performing a work which the invisibles direct; not only to enhance the purity of my own character, but to give light and wisdom to those who are dwellers in the mundane sphere. How vital is the importance of this voice now sounding over the world! Instead of fearing and dreading death, men are now being taught by the immortals that there is no death. Thus grows the widening knowledge that I have caught. It has made me light, buoyant and happy; for I know my dear friends can never enter total darkness. They, like me, must work for happiness; and then, oh mother, oh father and friends, how beautiful are the two worlds-the seen and the unseen, as they are termed!

Harriet Sheldon.

Harriet Sheldon is my name; of Brooklyn. It was on a Wednesday, in beautiful May, that the widow of the late James Sheldon took her flight for realms unknown but not unseen. I was in my fifty-eighth year. My late residence was in Congress street, Brooklyn, N. Y. They took my body to Westfield, Mass., for interment.

A thought steals gently over my mind-that some one who loves me and some one whom I love will see these brief lines and read them with interest, for they know I was a true, honest, upright woman; not a deceiver, either to myself or to others.

This interior world into which my spirit has entered has all its beauties and all its adornments for the bride; and when she enters, the bridegroom of days gone by comes forward, throws open the pearly gates and bids her enter. He and she become as one again. What a grand consolation, that I knew him and he knew me! Memory was not effaced ; hearts that were separated now beat in the unison of eternity, forever and forever. What more can I say? The quickening ecstasy steals o'er my senses and makes me almost silent in the presence of the magnificence of my Creator's wisdom! Happy, too happy for expression! Now I go, for I am lost in wonderment.

James Kidmore Baldwin.

At Raysville, Bradford County, Pennsylvania. James Kidmore Baldwin. I was in my sixty. fifth year. It was on a Friday, in an evening of March, that I took my exit for a clime partially unknown. Still the dreadful punishment of the hereafter, for disobedience, did not follow in my trail. Existence beyond the grave is perpetual. We having neither commencement nor end, must eventually look forward t eternal life, with all the possibilitieso n nd advancement which circumstances in the lower life overrule. I am nothing more, friends, than what I was, except in that knowledge which I have gath. ered from the spirit realm. It gives me unbound. ed pleasure to find the privilege is mine, in the spirit, to manifest and make known my relation. ship to God and the angels. This, from my standpoint, brings no wonderment now, for I have learned that it is by one's own works that he gains knowledge and position in that life which men call "death." I am not as vigorous nor grown in knowledge as I will be. It takes time to perfect that grand achievement.

Nancy Meech.

My name is Nancy-Nancy Meech, and 1 do n't want it spelled any other way either. And I am happy to say that I was the widow of the late Horace Meech, formerly of Albany, N. Y. [Addressing another spirit, she said, "I've got my own business to attend to now, and have no time to carry messages for you."] *

I was residing with my son-in-law, and his name is Edward Wood, and he resided on Freed. ham Hights, in New York.

It's natural enough for every one to be interested about their friends; to try and find out whither they have gone; whether the little imps or the good ones tell the story. They are all Mother Eve's children, each and every one of them are seekers after curiosities or mysteries; and this mystery is easily solved if the mind is capable of understanding.

As far as my own individual experience went in searching after the mysteries of God and the angels, I have not been disappointed in one of its letters, or one of its ties. I knew by instinct that the master who created had power to save: and in this belief the spirit of Nancy Meech went forward on her travels, feeling unbounded confidence in the wisdom of her spirit-friends to direct her aright, not into that narrow passage that leads to darkness, but into that broad, wide avenue that leads to light and to life-everlasting.

You may uproot this, and blot it out in memory and in heart; nevertheless facts are stubborn things; you nor I can't move them one jot or

It is to seek and you shall find, to knock and the door shall be opened, is the old adage truthfully spoken, and manifested through the organs of speech of a strange woman, who knows me not and with whom I have no acquaintance.

The world unseen, my beloved readers, is too beautiful for description by me, but you that read know that I am happy beyond the grave.

Meet me, all those in kindred, as I know you will, meet me where the flowers bloom and never have a fading. Yours,

NANCY MEECH.

Catherine was my name. I was the daughter of the late George Conover. In the twentyeighth year of my age I died. I was buried from the residence of my uncle, and his name was Hunter. He lived on East Sixty-ninth street, New York.

Catherine Conover.

Which is the best and safest way to make an impression on those who are still living, I scarce know. However, I have given my name, my age, from whence I was buried, and the name of my uncle; and this to any reasonable mind would, I think, be sufficient. It is all that I can

Whatever religion may have been ours while the spirit was encased in flesh, is now of very little importance. Uncle, I would not come back and desecrate one thought or feeling of yours; I only come to manifest good, and enhance my own condition in glory. Seeing and feeling are truths which no one can set aside; therefore, as I have both seen and felt the beauty of the interior life. I return to pay back the debt of gratitude which I owe to yourself for manifold kindnesses that cannot be numbered or told.

And now with this assurance that Catherine lives beyond the grave, with power for a higher life, and a stronger hold on those things which make us angels of the Eternal God, I go.

Sarah Shelley.

Deep lies the grief of one who passed out from her household and left the hearth lonely and sad. At Pikesville, Baltimore County, I, the wife, bearing the name of Sarah Shelley, leaving a husband and four children to mourn my departure. . You are stricken and left alone with heavy burdens to battle in this world for the welfare of our offspring. Do it manfully and cheerfully, and that which seems so dark will, in time, grow brighter. He that feedeth the little sparrow will never allow our little ones to go hungry or naked. For God's eye never sleepeth; his heart is never hard; he always, in whispers, heareth the or-

I am still a watcher and a care-taker; for God, in his infinite mercy, hath provided a law by which a mother never can lose sight of her little ones. This is new to me, but beautiful, and those who have taught me are wiser than myself, and I thank them.

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SARAH A. DANSKIN.

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8w*-Sept. 16.

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April 22.—tf

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April 8.

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13w*-July 22.

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DR. J. H. CURRLER, Medical Clairvoyant and Electrician. Office and residence 71 toward of the second D Electrician. Office and residence 71 Leverett st., Boson. Examinations of absent patients on receipt of letter actioning \$1,00, lock of hair and 3-cent stamp. Medicines vegetable prepared. Will receive calls to lecture as usual, Sept. 30.—2w

M. HENRY C. LULL, Business and Medical Calryoyant. Rooms 1225 Washington street, (near Dover). Hours from 9 A.M. to 12, 2 to 5. General sittings, terms one dollar. Circles Thursday and Sunday evenings, also Tuesday afternoons at 3 o'clock. Admission, 25 cents. April 8.—26w*

Susie Nickerson-White, RANCE MEDIUM, 130 West Brookline street, S Elmo, Suite 1, Boston. Hours 9 to 4. June 24. A UGUSTIA DWINELIS, Clairvoyant, Trance and Test Medium, Nassau Hall, cor. of Washington and Common streets, Boston. Up one flight. Terms 1. Sept. 23.—6m

MRS. J. C. EWELL, Inspirational and Healington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

M. R.S. CARNES, Trance Medium, Test, Busi-M. Ress and Developing. Test Circles every Thursday attendent. Sittings at Hours it till 5, 22 Northampton street, near Trement, Boston. 4w*-Sept. 23. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 2.

FANNE RESERCE.
Trance Medium, 362 Tremont street, Boston.
Sept. 30.—1w*

MRS. FRANK CAMPBELL, Physician and Modlum, No. 14 Indiana street, suite 5, leading from Washington street to Harrison av., Boston. Sept. 23.

TRANCE MEDIUM, No. 4 Concord Square, Boston.
Office hours from 9 to 1 and 2 to 3. 13w*— Sept. 23.

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MRS. M. C. BAGLEY, Test and Business Medlum, has returned to the city, and for a short time
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Sept. 23.-4w*

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 30, 1876.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

I turn from the old familiars of the household to welcome the prodigal of Montevideo, that has been so long absent from my table. The Revista Experitista, devoted to psychological studies, now in its fifth year, with its bright cover and no less bright interior, is again before me; but its limited amount of matter does not show that it is in as flourishing a condition as could be desired. Its gressive is sustained by Revelation," is a well-gressive is sustained by Revelation," is a well-valuable, which is sketched of the course of life digested consideration of the subject, and while it shows that conscience is a faculty of the spirit. capable of being developed by study and experience, and as it is thus developed, virtue is more loved and vice-more detested, it demonstrates that mere "civilization," as it is called, does not bring about this very desirable end; this being sufficiently evident in the numerous wars that have desolated the lands of yeleped civilized nations; kings and rulers being instigators of these fratricidal contests, conscience having seemingly no voice in the matter: for conscience, says the writer, quoting from his Dictionary do to the spirit's return to the homes, the haunts and the hearts it had once loved. Two articles on "The New Messiah," the "Importance of Education," and a notice of Mr. Crookes's discovery of light are a disc

mortality of the soul-written by that master of the pen, Arsene Houssaye, and an announcement of a new book from the press of Chili-"Harmony between Science, Reason, and Revelation -are the other more prominent features of the present July number of the S. A. Revista.

From Madrid I have the July number, also, of EUCriterio Espiritista. "Truth will triumph" opens its acceptable pages. The writer refers to the official declaration, solemnly made, not a century since, that 'magnetism was simply, in its efficient cause, imagination; while to-day experiments superabundantly prove that there is a magnetic fluid, a real agent, though as yet not studied in all its applications. To-day Spiritual-ism, to official science, is what magnetism was at no remote period; and Spiritualism will soon be accredited (with its proper functions) like those other agents on which physical science experi-

After some further elaboration of this subject six pages are given to Mr. Aksakof's report relative to the investigation of the celebrated St. Petersburg committee, and nearly all the rest of the magazine to an obituary notice of the learned humanitarian, one especially gifted as a teacher —Carlos Nebreda.

Judging from the contents, as given in the Critic, of a work having the following title, "El Catolicismo Antes Del Cristo," I should think it to be eminently worthy of translation: It seems to embrace in its twenty-seven chapters all that one seeks to know of ancient India, its religions, its philosophy, its customs, ceremonies, literary productions, etc., more especially in all that goes to show how the Catholicism of to-day was prototyped in the Orient.

The *Critic* announces also its reception from

Lelpsic of Mrs. Davis's Noth Signate; that the spiritual journal of Lleja had published an interesting correspondence from Montevideo, which states that the French "circle" of that city had done some very important work; and that, acceptable of the figure of the figur cording to a paper from Gand, among the "circles" of Argelia many media had been developed—a proof of the universal extension of our irresistible cause.

The Revue Spirite, Paris, (August number) has much substantial, impressive matter, but not that which can be condensed into a few-paragraphs. Its first article, "Fluids," is princigraphs. Its first article, "Fluids," is principally devoted to animal magnetism; its power in the hands of man willing with unlimited faith with the aid of the spirits—holding thus the key to all the phenomena produced by this material; for the spirits here promise their assistance—the article being given through a medium: "When you shall be completely strong and believing," said "the control," "you can of yourselves, by said "the control," you can of yourselves, by imploring divine grace, call to your aid all the fluids of which you have need in doing good.

And if you do not yet know all that the good Father would bestow upon you, it is because your eyes and your thoughts have been for too long a

time concentrated upon the mud of your earth.

And it is said that the time of miracles is past; no, it is faith that has become enfeebled; it is ignorance, it is the bad will that has invaded the world."

The next article is from a workman to a young physician, and treats, though more elaborately, upon the same subject—making it "the force unique, which under the name of gravitation for the globes, attraction for the vegetables, cohesion for bodies, directs the universality of things, producing all the natural (or material) phenomena, and the phenomena psycologiques. Astonishing rapport! correlation frappants (striking)! the antagonism of the spirit and of matter then being more apparent than real!"

The theory of re-incarnation is again taken up in the Revue, but this time in a translation (by Miss Henebry) of Baron Holmfeld's article, "Refutation of Attacks directed against Allan Kardec," which appeared in the London Spirit-ualist. But that which is most interesting of all in the present number, is the report by a Mr. J. H. Gledstanes of a conversation held with the spirit of Mr. Guppy. It seems that the latter had written while in the flesh a book called "Mary Jane," in which he pretended to explain by chemistry all the spiritual phenomena taking place about him; but having married the distinguished medium now bearing his name, he modified his ideas respecting the origin of said phenomena, and became less of a materialist before his departure hence. His sad experiences in the spirit-world—losing that conceit which had bol-stered him up here; finding that his learning and acknowledged genius were of no account in psychic mathematics — he acknowledges with the profoundest abasement, ay, with painful humility, his present view of his unworthy self. Such confessions from the "shadowy land" ' (and they are thoroughly in harmony with the declara-tions that many worldlings have made from the same region), and from one so well known, can-not fail of having a widespread and salutary in-fluence. Man molds his mystic self. Following the above is a letter from a Spirit-

ualist in America, in which, after some sound remarks on the progress of our cause here, he says: "But the philosophic ground, that is to say the capital, the foundation itself of Spiritualism, is less seized upon, less explored, and consequently less known. Besides, the works of the master (Kardec) have hardly as yet made their appearance in the United States. Colonel Olcott, an ance in the United States. Colonel Olcott, an honorable Spiritualistic writer, confiding in his own forces, essays with a benevolent spirit to rearrange from its foundation the spiritual doctrine. He pretends that all can be reduced to a kind of play of elementary forces, utilizable but untrustworthy (or non-conscientious) and little endowed with individuality; and which he calls Occulting. This is he consider description. Occultism. This is, he considers, demonstrable everywhere, in this age as in times past. Behold the authorities: Des Mousseaux (several works in French); Travels in Thibet of Pere Huc and of Schlageutweit; Memoirs of Simon the Ma-gician (mentioned by St. Luke); Apollonious, etc.

—(many other authors are named). . . But adds the Colonel, 'This philosophy is not in contradiction to the discoveries of modern science : it rather completes the demonstration of the law of evolution.'' . . . The Colonel's own expla-

nations, however, which he has from time to time given to the public, are much more graphic, and far better illustrate his tenable position than anything 1 may render in a translation. The writer, however, above quoted from, seems to think as regards the existence, the sensations, dynamic elements, &c., of the "elementaries," it is yet a field for study which may some day be received with precise results. crowned with precise results.

A new work on animal magnetism, by M. de A new work on animal magnetism, by M. de Fleurville, has just appeared in Paris, and is highly spoken of by the Revue. Though of only one hundred and seventy pages, it is important, is full of gathered "interesting facts, useful, and

The little Ley de Amor, of Merida, Yucatan (Aug. 1st), very appropriately opens its fair pages with "Spiritualism." "Languidly runs our life through the course of time," says the writer, "when engulfed in the ocean of material affairs, and it has no other view, no other thoughts or actions than those which contribute to the formation of a capital for our future of rest and felicity. Sad and heartless pass our hours, because the potencies of the spirit as well first article, "That conscience is eternally pro- as of the body are absorbed in the idea of making the mass of the people lead; struggling with perilous energy to obtain that which escapes our grasp (by age or death) at the very time when the goal of our earthly ambition has been really attained, leaving us with an undying spirit that has been obscured, tarnished, made a nonentity

of, and which finds itself, as it passes into the spirit-world, like the unbidden guest at a feast.

The article on "Apparitions," by the Cuban poet, Don J. M. Heredia, reminds one very much of what Washington Irving wrote upon the natural season of the article of the spirit.

the writer, quoting from his Dictionary do la lengua Castellana, is a virtue by which man regulates his thoughts and actions, supported by what sound reason and healthful morality dictate.

Several communications from media, a very interesting article—Victor Hugo's views on the immortality of the soul—written by that master of from the argument of Land Research (July 15th, and Aug. 1—15th) of Liege are at hand. The first and second give particular notice of the Rederation Spirite Belge, of the general assembly that is to take place on the 17th of this month; and from the programme printed in the Messenger the Conference will evidently be one of much moment. Considerable attention is given to several scances held at Dr. Dupuis's, in Ostend, where the subject of magnetism in connection with Spiritualism was especially considered. Dr. D. affirms that it is impossible to separate the two: that one produces the other: and asks "Without Spiritualism, how are we to explain these maryelous phenomena?" He also says: "One should be moral above all things, and have recourse to the intercession of good spirits, to obtain from God the desired efficacy."... "There are some men," he continues, "who think that morality comes not but after (qu' think that morality comes not but after (qu' apres) or in the train of Science; but, according to my views, they profess a dangerous doctrine."

. He also "affirms that it is vanity alone which makes one deny divinity. Without doubt, says M. Dupuls, it is more easy to be or to become a swant than to be moral."

The "Divinatory Rod" is the subject of a could of warming the manufacture of warming the manufacture.

couple of very interesting communications, touching first upon its ancient usage, then as it was employed in the Middle Ages, and finally, in more recent times. The Jesuit father Menextrier, who lived in the seventeenth century, expresses in his *Philosophie des images enigmatique*, a religious horror of the feelings which the divining rod imparted to him—feelings which arose from the conviction that Satan was in it. It was used many times for the same purpose as our tables are now. I will quote one passage "I asked if the rod was a natural gift. It turned.
If the devil (demon or spirit) had no part in it.
It turned not. If this talent is given at birth.
It turned. If by the rod one could do bad things. It turned. If one could make a compact with the demons, It turned. If it could be used to make clear some doubtful matters in the school of theology. It turned. . . . It is, in fact, infallible concerning things past and present; but as regards the future, more of lies than of the truth."... In the time of Louis XIV. it was used with great effect by one Jacques Aymar. When, goods had been stolen it followed the thief from place to place, and pointed him out in the midst of others. When a murder had been committed it found the body, if concealed, and the murderer, if among the living.

Concerning the above subject, a valuable work was published at Chambery in 1849 under the title of *Histoire do l'Hydroscopie*. The author is a scientific gentleman by the name of M. Gabriel Mortillet.

A singular conference anti-spirite has been held at Brussels, the subject discussed being: "The Phenomena and the Philosophy of Spirittatism Considered in its relation to Christianity." The principal feature of the gathering, so far as announced, was the confession of a young gentleman by the name of Czernicheff. He stated that he had witnessed many of the spiritual phenomena, and knew them to be genuine that he had obtained at Buguet's the photograph of the spirit of a person whom he had known in Finland, and that it was recognized by all the family—that he had seen also at Buguet's repolish countess who was equally successful The portrait of a child which she had lost in her native country appeared on the plate at her side. Why, then, should he renounce Spiritualism? it will be asked. "Because," he says, "the propagators of Spiritualism are the children of darkness, the envoys of Satan,"... and "The Spiritualists deny the dogma of the Holy Trinity taught by Christ and established also by the authority of the church." Who have become the children of darkness? we may well ask.

The imposing quarto, La Ilustracion Espirita (of Mexico), August number, comes again with The portrait of a child which she had lost in he

(of Mexico), August number, comes again with (of Mexico), August number, comes again with its full complement of good things. Its leading articles are, "The Spiritual Creed, God and the Modern Philosophy;" "Introduction to the Study of the History of Dogmas;" "The Fakirs of India;" "Studies on Sir W. Scott," on "Orientalisms," on "India," on "Brahmanism," on the "Protection of Animals," and "Spiritualism in Russia judged by its Scientific Commission.

"A little science alienates one from God, much science approximates to him," is the saying of a celebrated philosopher. Thus the learned Don Santigo Sierra opens the first of the communica-Santigo Sierra opens the first of the communica-tions above referred to; and with an examina-tion of nearly all the leading philosophers of modern times, from Hobbes, Diderot, Voltaire, Hume; Fichte, Hegel, etc., in Germany; Col-lard, Cousin, Rémusat, etc., in France—compar-ing them with the teachings of Aristotle, Plato, etc.—he enters upon an examination of his sub-ject with wide-spread philosophic wings, des-tined, in subsequent articles, to embrace a world of learning with acute scientific deductions that of learning with acute scientific deductions that will inevitably bear masterly fruitage.

"The Fakirs of India" is from the pen of M.

Jacolliot himself, and is, of course, graphic and interesting, as it is doubtless truthful and decurate. In the fourth section of his article he states that these able jugglers (or Spiritualists, as you please,) use no mysterious utensils, no enchanted sacks, no cabinets with double bottoms; no prepared chambers, nor any one of the thousand and one objects required by our European ezcamoteadores. What they accomplish has already been given in the Banner.

Under the head of "Oriental Studies" the dis-tinguished writer, Sr. Don Viscount Solanot enriches the pages of the *llustracion*—beginning with India. "India! There is in this word," he says, "something grand and venerable, vague and mysterious, ay, even for many ages! India! the most ancient civilized portion of the ancient world, cradie of religious faith, which, in its unity, its simplicity and primitive grandeur, seems to have embraced, as in one vast formula, all those cultos which the world has since professed." Thus he enters on the februaries of the chain by which he hangs the pearls of his crudi-tion, as step by step he unfolds the philosophic, the religious, and the psychologic or mythologic systems embraced in India's teachings and litera-ture. "Brahmanism and the Castes of India" is a portion of the same study for which the Vis count has nibbed his pen. "The Vedas, the sa

epoch of ardent faith, marvelously preparing the way for the Brahmanic domination, or its priestway for the Brahmanic domination, or its priest-hood; a dominance established since the time of the "redemption" of Criztna (or Chrishna), who came to fulfill the word of God and rescue humanity from the errors committed by its antecesores." But the grand sentences of our author, relative to the philosophic wisdom and the literary eminence of the Brahmins, shining lustrously in their elegant language, I have no further space to comment upon.

to comment upon.

Two numbers of the Psychische Studien (July and Aug.), of Leipsic and New York, are also at and Aug.), of Leipsic and New 1 ork, are also at hand. Two of its articles are from the pen of Dr. Bloede, a hasty synopsis of which has been given me by a friend. A noble tribute is paid to A. J. Davis; but this, occupying considerable space, is taken from "Art Magic," where several pages are given by its author to expressions of profound admiration of the Poughkeepsie seer and his wonderful productions. Of "Art Magic" itself, however, and all connected with it, Dr. itself, however, and all connected with it, Dr. Bloede seems to have no very high opinion. But of much greater interest to Spiritualists

are the articles in the Psychische Studien by Profs. Perty and Wittig, A. G. Poniuski, C. Relmers, Dr. Hoffman; also the lengthy notice of Hudson Tuttle's able philosophical writings, which will doubtless be read at some future day, like those of A. J. Davis, with a zest that would astonish one at the present period of time. Of minor items there are many, including accounts of Dr. Slade in England; of Leverrier; of O. Flügel ("Problems"); M. G. de Bozzi ("Pneumatology"); Dr. Fr. Zärncke ("Dutch Literature"),

and of Dr. L. Weis.

Another neat brochure of thirty-two pages in the German language has been received—the Geistige Wanderungen of the American seer, A.

Several numbers—up to Sept. 7th—of the Ar beideren, published at Chicago for the small sum of \$1,50 per year, are also at hand. It is princi-pally devoted to the "labor question" and "so-

The Chicago Dagslyset, No. 8, leads off with "Grantism;" then follow articles on "Catholicism," "Moody and Sankey," and extracts from the Social Democrat, Tribune, etc.

Mrs. Hull and Portland Reporters.

To the Editor of the Banner of Light:

In your issue of Sept. 2d, under the heading "Matters in Portland," you say that allegation has been made "by various members of the secular press" that Mrs. Robert I. Hull, of Portland. "has been detected in deceptive practices at one of her materialization circles," and that "words put into her mouth by the reporters . .

would seem to indicate that sho may have yielded, . . . through the avenue of pecuniary . . . but we have had the strongest need, reasons for believing in her genuineness in the

Now what is the proper position for Spiritual ists to take and maintain, for viewing and judging a case in which any one known to possess high mediumistic susceptibilities is charged with and seems to be confessor of fraudulent perform-

Spiritualists generally maintain that the physical systems of many mediums, while being used by spirits, are not at all under control of the mind and will of the person to whom the system belongs; and they also maintain that in very many cases none of the doings come into the conscious ness of the legitimate owners of the organs used. Therefore, some mediums, while their forms are in use by an outside intelligence, may be no more responsible for nor conscious of what their forms are made to say or to do, than they would be for and of what flexible statue-likenesses of themselves, stuffed with straw and moved by machinery, should be made to manifest.

The above convictions—well founded upon extensive observation and experiences—seem to be lost sight of by Spiritualists almost as extensively as by others, whenever a seeming fraud is observed by themselves or their neighbors. This oversight lets them become too extensively unjust suspecters and accusers of many an innocent medium.

In your columns, July 1st, we said, "The use of a medium's physical organs in the performance of what is claimed to be a spirit-manifestation, though it may engender suspicion of fraud, does not, of itself, prove the medium fraudulent, nor does it exclude admission that some spirit produces the witnessed result. . . . The only conclusive proof that a medium has perpetrated fraud is proof that the physical organs of the me dium acted in obedience to his or her own will and purposes at the time when the seemingly fraudulent acts were performed." We hold the same opinion now, and maintain, now as then, that when a medium's form is controllingly possessed by a spirit, the medium is no more author of, or responsible for, what is being either said or done through that form, it being then another's instrument, than is any looker-on at the performances. That position is scientifically sound; and if it were practically taken and adhered to, as their faith logically requires it to be by Spiritualists, they would at once and everywhere demand substantiation of a charge of fraud against any medium in good repute, and that the substantiation be made by proving that the medium's own mind and will actuated the physical limbs and organs which manifested the things, whether actions or words, that indicated fraud. A difficult task, you say. So it is; but, in many cases, it is the only thing that can save the charge from acting a cruel injustice-from being an unrefuted accusation of the innocent. Proof of such a fact can be furnished only by those possessing the gift of spiritual discernment, and who, in any specified case, actually discern whose spiritform, the medium's or that of some other intelligence, actuates the physical form which is seen to act or heard to speak. Mr. Alexander S. Davis, whose able address in New York you published Sept. 2d, says in it, that "you can measure" (and, we will add, assign to their actual authors)-"you can measure spiritual phenomena only by use of spiritual discernment." In genuinely spiritual matters, "reason and science" can be only auxiliaries to spiritual perception, in obtaining facts on which to base relevant and

competent testimony. Now if in the case of Mrs. Hull there came explicit confession of fraud from her mouth, and if she be a genuine medium, the confession may not have been hers, and cannot prove her fraudulent till proof is furnished that she, to the exclusion of all others, prompted what then came forth from those frequently loaned lips. If my loaned pistol were the instrument with which its borrower committed murder, proof that the pistol was mine would not prove that I was the

murderer. The case is plain. Our standpoint-which is the only proper and just one for any person to occupy who believes that either an embodied or a disembodied mesmerist can govern the organs of a physical body not his own-lets us see how Mrs. Stewart, Mrs. Hardy, Mrs. Seaver, the Eddys, and many others, may have had their limbs and their tongues used without their intention, will, or count has nibbed his pen. "The Vedas, the sa- tongues used without their intention, will, or ishment. During the evening Mr. B. requested cred books" (of the people he is considering), knowledge, for performance or utterance of one of the committee to enter the cabinet with

"are regarded as a divine revelation, creating an | things which on common sensuous grounds of inference would prove them impostors or fraudulent actors, while yet they personally may have had no mental or emotional connection with them, and are innocent of what they have been charged with, even though proved guilty in a court lacking competency to administer justice in cases requiring use of spiritual evidence for their just elucidation.

Grades of character among spirits are as many and diverse as among mortals; and disposition and abilities of some grades to thwart the tion and abilities of some grades to thwat the purposes of their betters, are as common with them as with us. Spiritualism has opponents in spirit-land, active and powerful, too. When benevolent ones get such control as to hold a medium, in all ordinary circumstances, to service of their class who design to gratify both themselves and surviving friends, while at the specific of their class the straight of themselves. same time proving a future life and spirits' power to return for the benefit of dwellers in mortal forms, they must do thus in the midst of other spirits, earth-bound by their inherent grossness, who delight in thwarting any and all philanthropic works when they can, and whose best opportunities for intrusion and mischief ocbest opportunities for intrusion and mischief oc-cur when a medium is surrounded by mortals who would be glad to do the like. We know nothing of the general character of Portland re-porters, nor of the special purposes which took them to Mrs. Hull, but if they went desiring to find her fraudulent, the spirits attracted to themselves by such mental moods would be strengthened by emanations from them, and would be able, and pleased, to break the hold of their betters upon the medium-control her themselves, as they could while sustained by helpful forces from such visitors, and act and speak through her as pleased them—they putting through her lips seeming confessions, which were mallelously fabricated by themselves, either for injuring her or humbugging reporters into belief that they obtained confession from her when sho in fact made none—said nothing at all. ALLEN PUTNAM.

426 Dudley street, Boston.

To the Editor of the Banner of Light:

A Non-Spiritualist vs. the "B.s."

Having witnessed the various manifestations occurring in the presence of the Eddys at Chittenden, Vt., as well as in the presence of many others elsewhere, and having been unable to detect any trickery or fraud, or to account for such manifestations by any known physical law, I have availed myself of every opportunity that has offered to ferret out the cause, and learn how the thing was done.

To this end I have witnessed the so-called exposures by Baldwin and Bishop, and feel in duty bound to declare that the mystery remains as great as ever.

Some time ago Baldwin gave two performances in this city, and advertised to duplicate any of the manifestations occurring in the presence of the Eddys, Foster, and in fact any of the so called mediums. At the first performance I was chosen

as one of the committee, thus affording me a good opportunity of observing all that occurred. The performance commenced by Baldwin's an-nouncing in his usual bombastic style his ability to duplicate any of the so called spiritual manifestations, and that he would demonstrate to the audience how the tricks were performed.

He produced several short, hard ropes, well soaped, with which he requested to be tied in the cabinet. Having seen the trick of tying and un-tying performed with facility by amateurs, I proposed to the Mr. Baldwin with common cotton thread, which I knew he could not untie or release himself from without breaking the thread. This proposition was at once indignantly rejected by Baldwin, who nevertheless declared that it made no difference with what material or in what manner he was tied, but that for the first night he should insist upon his own conditions; that he would give a duplicate of a genuine scance, and the following evening he would consent to be tied with thread, waxed ends or anything else, and then he would explain to the audience how each feat was performed. Of course I was compelled to submit. Some of his tricks were very cleverly performed, while others were the merest sham. His attempt at materialization through his wife was the most bungling botch I ever saw. She was tied in the cabinet in such a way as to easily free herself, and when a face was shown at the aperture in the cabinet, Mrs. Baldwin was plainly recognized, with a red wig on her head. Phave seen boyssucceed much better, with rag bables, in playing the "Babes in the Wood" in a country barn. Her clairvoyant trick was equally absurd, and although the professor pretended to, he failed to give a truthful explanation about it. I plainly saw the book which he handed about upon which various parties were requested to write questions, and saw him turn down the leaves after receiving the impression of the questions that had been written, and saw him pass the same to his wife to read, and heard him prompt his wife in making her replies while as pretending to magnetize her.

At the second night's performance I was not permitted to go upon the platform, and Baldwin positively refused to allow himself to be tied with thread or in any other manner than he dictated, and he also refused to submit to any practical test whatever.

On the 13th and 14th of this month, W. Irving Bishop gave two entertainments at Martin Hall, in this city, to small audiences, including, however, some of the most prominent clergymen in the city. His coming was heralded by circulars, distributed broadcast about the city, containing extravagant newspaper notices of his wonderful performances and the endorsement of the leading doctors and divines in New York and Brooklyn. At the first performance the committee consisted of Rev. Dr. Clark, Rev. J. Livingston Reese,

Rev. Samuel E. Smith and the writer Before beginning the experiments Mr. B. dis-claimed all pretensions to being a medium, and declared that all the feats he should accomplish would be the result of entirely mundane influences, as, in fact, were all tricks of the kind by whomsoever performed. He said that the Ban-ner of Light claimed that he was a medium, and tried to make him out one without regard to his assertion to the contrary; but he would show the audience, before the evening was over, just how much and just how little spirits had to do with the matter.

He then requested that a strip of cotton cloth be tied around each of his wrists, and the ends tied into a ring secured to a post behind his back, in the cabinet. At this point I stated that in his advertisements he proposed to prove that in his advertisements he proposed to prove that all the so-called spiritual manifestations were mere tricks, and that as I had witnessed many manifestations that were claimed to be genuine, and had been permitted to apply such tests as I thought would detectrickery or fraud, it would be much more satisfactory to myself, and no doubt to a majority of the audience, if he would submit to the same tests that so-called mediums had submitted to and the called, mediums had submitted to, and if he produced the same results and would then show the audience it was a trick, he would merit and receive the thanks of all those who had been deluded by so-called mediums. And for the purpose of testing the matter satisfactorily, I proposed to tie him with thread.

Mr. B. promptly refused to submit to this test, but like Baldwin, stated that if a medium was produced upon the platform, he would duplicate any of his or her manifestations. To my suggestion that a person who had never seen a genuine dollar was incompetent to prove one counterfelt, and that unless he would submit to the same tests and that unless he would submit to the same tests that I had applied to so called genuine mediums his performance would be entirely unsatisfactory, he replied that he would not take the word of any persons as to what they had witnessed. By the aid of two assistants Mr. B. went through with half a dozen common tricks, which, assuming that he was securely tied, so that he could not use his hands, would naturally excite astonishment. During the evening Mr. B. requested

him and be blindfolded, for the purpose of seeing what took place.

what took place.

I proposed to go in if he would allow me to sit on his lap and hold his hands. He refused to allow this, and I yielded to one of the committee more submissive than myself.

At the close of the performance, I offered to give Mr. B. five hundred dollars if he would perform one of his tricks after being tied by me with thread. This offer he refused. I then asked him to have the manliness to admit that if he was thus tied he could accomplish nothing. He refused to admit that. Being satisfied that the

pretended exposure was a sham, and that Bishop was on a par with Baldwin, I did not attend the next evening.
Only those who have never witnessed the manifestations of the so-called mediums, can be deceived by these pretended exposures of Baldwin or of Bishop. If the distinguished gentlemen whose names appear on Mr. Bishop's circular endorsing his performances, had had the courage and manliness to test the so-called genuine mani-festations, I am confident they never would have suffered their names to be appended to an endorsement of such an arrant simulator as Bishop.
While I am not prepared to say that the manifestatations that I have witnessed and tested in

the presence of so-called mediums are produced by departed spirits, I do most unequivocally assert that I have the evidence of all my senses that they have not been the result of trickery, telescope never the sense of the sens delusion or fraud. A. B. PRATT. Albany, N. Y., Sept. 18th, 1876.

More "Truth Spoken in Love." To the Editor of the Banner of Light:

An article in last week's Banner from Prof. S. B. Brittan, deprecating the alleged indisposition among Spiritualists to second the efforts made by himself and others in the laudable undertaking of supporting and endowing Liberal institutions of learning; alluding more particularly to the Belvidere Seminary, and the feeble response to a call for aid at the late gathering in "Massachusetts," seems well calculated to mislead the pub-

lic with reference to the mission and character of the Lake Pleasant Camp Meeting Association.

The article in question—if it does not manifest contempt for the meagre sum contributed—shows a lack of the usual comprehensive and just persuance of the supplementary of the results of the resul ception of the whole truth of that worthy and eloquent teacher of practical and pure Spiritual-

The allusion to the recent meeting in Western Massachusetts as an illustration of the meanness of Spiritualists, is not only unfortunate for his case, but an unjust criticism of the ability and willingness of that meeting to aid in every good

While I have always been able to substantially agree with whatever Prof. Brittan has given to the world, through his able pen and eloquent tongue, whether it be in the exposition of our beau-tiful philosophy, or criticism and rebuke of its be-lievers, and while I can heartly endorse the spirit of these last "words of truth spoken in love," I cannot help thinking that in this case our friend has failed to grasp the whole truth with reference to the "serious work" required to draw this large concourse of people together. He also appears to greatly misapprehend the character—as well as the ability to aid financially needy institutions—of these popular gatherings of the people. He should understand that the wealthy Spiritualists, the millionaires, neither labor to give support, or contribute either their means or presence in this direction any more than they do in the

in this direction, any more than they do in the direction so often pointed out by our friend, namely, found and endow liberal institutions of learning, etc., consequently they (the rich) were not present at the late camp-meeting; if they had been the result might have been different, and our friend, might have lest this consistent. castigate them at our expense.

Our friend should remember that, of the several thousand people who attend these popular gatherings, a very large proportion are there for the express purpose of enjoying something like a holiday entertainment, and have no special interest in the institutions or truths that lie near the heart of every earnest Spiritualist. They are, at the best, only casual investigators of the entrituel photography. of the spiritual phenomena, or perhaps mere seekers of pleasure, recreation, amusement; while the burden of labor and expense necessary to make the meetings successful falls upon a few faithful workers, who, like Prof. Brittan, toll early and late in that unprofitable (pecuniarily) early and late in that unprofitable (pecuniarly) calling of serving an unpopular truth—rather than themselves—consequently have not been able to lay up "treasures on earth" with which to endow institutions of learning, but like him have, perhaps, laid up "treasures in heaven."

This same faithful few, the world over, have many calls of charity for their small savings, and their very inability to "close their palm" and turn a deaf ear to the many demands upon them, makes it necessary that their subscriptions should

makes it necessary that their subscriptions should resemble the "widow's mite," and will ever prevent the raising of large sums in their gatherings, no matter how great their desire or how

Of the thousands at Lake Pleasant but very few probably ever heard of Belvidere Seminary previous to the able presentation of the subject by Prof. Denton, and but a small portion of those who heard his eloquent appeal had any interest in the matter, or the cause perhaps, beyond a mere idle curiosity to see the wonderful phe-nomena, or to hear something of this glorious

point of view may not sink into utter insignifi-In view of the facts and all the circumstances, I see no reason for the New England Spiritualist Camp-Meeting Association to be ashamed of their contribution to the Belvidere Seminary, nor can I believe that the recipients of the amount will despise the day of small things.

If our friend—who thinks that the "figures,"

gospel of glad tidings to all men; hence the

small amount raised when viewed from another

which have a reputation for veracity, express "unpleasant truths"—would, in the light of all

the facts, cast the accounts correctly, the truth might not appear quite so "unpleasant."

In conclusion, permit me to respectfully suggest to the solicitous agents of the Belvidere Seminary, that if they have met with such unsatisfactory results among the poor Spiritualists, who live in camp, perhaps they had better knock at the massive doors of the brown stone fronts where the occupants revel in luxury, and are clothed in purple and fine linen, and perhaps (?) the results will be more satisfactory.

Boston, Sept. 25th, 1876. H. S. WILLIAMS.

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