VOL. XL.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 14, 1876.

In Advance.

Banner Contents. FIRST PAGE .- "Light in the Valley," by George Far-Travels in the Lands of the Aztecs and Tol

tecs," by J. M. Peebles. SECOND PAGE. - Banner Correspondence; Poom-"The Secret of the Mere," by Robert Buchanan; "Thoughts Concerning the Doctrine of Evolution, " by R. T. Hallock; Children's Department.

THIRD PAGE. - "Concerning So-Called Spiritual Mani

festations, "by Thomas R. Hazard; "Spiritual Manifestations in the Light," by Abbot Walker; "The Morning Cometh Soon;" "Spiritualism and Athelsm," by W. F. Jamleson; "Dr. Main and the New Move-

FOURTH PAGE. - Editorial articles: "The American Press on Slade, ""Assassination by Slander," "The N. Y. Times on the Slade Affair," "Conway on Spiritualism," "Mr. E. Ray Lankester a Fast Witness," "Spirit-Communion-Verification of Spirit Messages," Firrit Page, "Short Editorials, New Advertisements, etc.

etc.

BIXTH PAGE. — Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin.

BEVENTH PAGE. — "Mediums in Boston," Book and other Advertisements.

EIGHTH PAGE. — "(New)-York against Lankester," by H. P. Blavatsky: "Justice to Slade," by Henry S. Olcott; "The British Association on Spiritualism:" Brief Paragraphs, etc.

### Literary Department.

Written for the Banner of Light.

#### LIGHT IN THE VALLEY.

BY GEORGE FARMER.

It was evening-a soft, balmy evening toward the close of a hot and sultry summer in one of presence! our southern counties. The golden harvest moon was rising, pouring its bright beams with lavish effulgence on the world, softening some glowed with a radiance of indescribable beauty objects into rare beauty, while it touched others with an almost unearthly pallor.

dale, was spread out in all its picturesque beauty. enveloped with a halo of suffused light. Rich meadows, skirting a narrow winding river, basked in the moon's bright beams, while on the opposite bank stood golden fields of waving grain all ripe for the reaper's sickle. In the distance could be discerned the village green, and groups of cottages with red-tiled roofs nestling amidst the trees—an unmistakably English landscape, the deepening tints of which told but too surely of the fading, dying year.

Yet none of this rural and sylvan beauty was seen by the beholder and possessor of all the fair prospect before him. John Hemsleigh had sought that deep bay-window recess as a shelter in which the hopeless grief of his despair could be relieved in a flood of blinding tears. His sorrow was no common one. He was not a man to lightly give way to excessive expression of grief. But now his short married life—it had lasted but two years-was being severed by the most inexorable of all causes-his wife, Muriel Hems-

leigh, was dying. The apartment was one of moderate size, paneled in oak to the ceiling, and decidedly what may be called snug. The rich Turkey carpet, the carved, antique furniture, the heavy velvet hangings, massive mirrors, and rare porcelainall spoke of the wealth of the owner-a wealth | me. They want me to go to them, and oh! they which but mocked his present misery, for all his all seem so glad and happy. Upon the forehead possessions availed him nothing in his sorrow.

Upon a couch facing the window lav a sleeping woman, upon whose face of rare leveliness, Death had plainly set its mark. The features, though somewhat emaclated with sickness, were faultless, and the large, violet eyes, when opened, might be seen to gleam with an unearthly brightness. Her hair, a rich chestnut brown, had been loosened from its bindings, and hung luxuriantly over her shoulders.

The slight stir which she made in waking recalled her husband to her side.

"Can I do anything for you, darling?" he said, bending over the couch, and taking her

hands in his own. Looking at him, her face lit up with a smile

bearing the impress of intense and fervent love, she replied, "No, dearest, nothing;" and then noticing his grief, she continued in a somewhat sad and weary tone, "but I wish you would not grieve so much." At this all his pent up sorrow burst forth in a

wailing cry:

"Muriel, if you die, you take my life with you. Try to live. Oh! Muriel, my darling wife, try to live!"

There was a thrill of fear and agony in the speaker's voice, a passionate anguish in his face. It seemed as if the awful bitterness of his despair was fiercely racking him. He was just realizing how near his sick wife was to the coming change -a change which is the inevitable fate of all kinds and conditions of men. Friends pass from our midst and disappear in the gloom and darkness of the grave. The voice is hushed in death, and not one word or look of love comes in response to the passionate, yet vain and hopeless longings inherent to the human breast, which is ever seeking, yet ever failing, to lift the Veil of Isis and penetrate the sacred mysteries of the Holy of Holies beyond, where alone can the universal problem of Life be solved in 'actual knowledge. At least, such were the thoughts which were passing through John Hemsleigh's mind as he had spoken.

His anguish was mirrored in Muriel's face. For a few moments she did not speak. She was possessed with a longing for a renewed term of life for her husband's sake.

"I would live if I could," she said; "for your sake I would live, but it is not to be. I feel I am dying. Oh! my husband, it is hard to part, for I love you, and my love is but intensified by the nearness of the Shadow of Death."

In his agony he bowed his head, hiding his face in the folds of her dress, and smothering his sobs

there. Too exhausted to speak again immediately she

and she said : "I have something to say, John," and on his

looking up she made a sign for him, to take her in his arms. When he had done so, she closed ner eyes, and remained for a brief space as if in thought. Then she murmured:

Yes! I am sure it must be so!"

"What is so, my darling?"

"Why, I have been thinking, John, that God s too good to keep us apart from each other. I am sure he would in his infinite goodness permit me to be near you, to guard and watch over you. Do not grieve, my husband; I will come back to

"Would that it were possible," he groaned.

"It is possible," she cried, eagerly, as if she would if she could close the flood-gates of his heart. Indeed, in her face could be read her full conviction of the power of her spirit. It seemed as if the very intensity of her desire rendered it

"Listen, darling," she said; " we know that the spirits of the dead are sometimes allowed to come back to those they have loved. If others have done this, why should not I? Do not fear but that my love for you will conquer all difficulties, and by some means I will return to you, and make you aware of my presence.'

I will return to you, and make you aware of my

Such was her promise. All the shadows had disappeared from Muriel's face; her countenance -the dawning upon her of the sunlight of that other and brighter life. Upon her lips played a A fair prospect of wood and water, hill and smile of perfect peace; her whole being seemed

> She had sunk back exhausted into her husband's arms, her head resting on his breast. Every now and then a convulsive twitching shook her frame. Thinking she might be in pain, he

> "No; it is all gone. The pain is past," and she again relapsed into silence. Muriel's face bore no trace of suffering now. Death had wiped it away.

After a while she said:

"I have come to feel that death is no real separation, John; it is but a thin veil that will di-

"My darling wife, do not talk of dying. You must not go-you shall not go!" he exclaimed, kissing her passionately the while.

No answer was made to his appeal. She was apparently unconscious for the nonce to things immediately around her. She was gazing vacantly

"What is that light, John?"

He looked in the direction she pointed to, but could see nothing.

"I can see no light, darling."

"But it is there. It is getting brighter. Ah! I see some people now. Some one is beckening of each shines a star. The stars are of different colors, and some are brighter than others. Oh, John, it is heaven that I see."

"I see nothing, Muriel. Oh my love, look at me, and tell me you are not going to die!"

"I must go, John." Then looking round again, "John! there is mother and sister Mary. Yes, I'm coming, I'm coming," and she stretched out her hands toward her unseen visitors. The next moment she was senseless.

John Hemsleigh thought his wife was dead. and called for help. It was, however, but a swoon, from which she soon recovered. She lingered on for several days, and Mr. Hemsleigh was cherishing a hope that she would recover. His hopes were but vain and delusive. On the fourth day, just as the evening was setting in, Muriel Hemsleigh called her husband to her side.

"It would be cruel not to tell you, John: mother and Mary are coming for me to-night. I will remember my promise.'

Ah! that promise. I will return to you, and make you aware of my presence. He could say nothing. He simply clasped her in his arms.

Muriel was playing weakly with her wedding ing, which hung very loosely on her worn finger. "Take the ring, darling. You put it on my finger, and now I am going, you must wear it. I

wish that---" The sentence was unfinished, for her attention

was again arrested. "They 've come, John. My mother and Mary." He bent his face close to her own. He was weeping.

"Good-bye! my dearest husband. Good-bye! But not for long. I will return to you, and make you aware of my presence."

"Muriel! Muriel!" gasped he, holding her tightly to his breast. She did not answer save by a smile. Her spirit had flown.

\* \* \* \* \*

Three months have passed away, and the snow lies thickly upon the ground. John Hemsleigh is sitting in the same room where we last saw him. He is thinking—thinking of his dead wife and her promise.

Good-bye! but not for long. I will return to you, and make you aware of my presence.

Such were her last words, and he was thinking of them. Was she near him then? It seemed at times as if he could pierce the shadows surrounding him, and could see Muriel's fair form by his side, and hear her gentle voice as in the days of old.

For some weeks after Muriel Hemsleigh had passed away, he had been thoroughly overcome. His hopes appeared just then all wrecked around him. Before his mental vision there ever apsuffered cruelly in this his suffering. Presently | peared the impress of his wife's fair face as he

some thought seemed to flash across her mind, | had last seen it. All the old love and tenderness | ing him not to stir. She went and knelt down | nered natives that I have yet seen. There is were still there, and the thought that all his hopes and joys had vanished drove him almost to the verge of despair. He felt that unseen powers were wrestling within him-the powers of Evil and the powers of Good-each struggling for the mastery. Oftentimes a black, overshadowing presence would haunt him for days, mocking his misery with derisive jeers, tempting him to end all the turmoil within. But in his darkest hour of gloom and desolation, there came a small still whisper-the voice strangely familiar-and bright gleams of hope pierced his weary and agonized soul. This soft and gentle influence invariably chased away the dark shadows of evil.

Strange things had happened to him during the three months which had elapsed since Muriel's death. At times he thought he felt a hand upon his head. It was a woman's hand, soft, and warm, and gentle. It trifled with his hair in a fashion which thrilled him with memories of the past.

These things perplexed him. He had asked once whether Muriel was with him. No answer had come.

One morning, when the light was streaming into his-chamber, he was awakened by a hand being drawn across his brow, and starting up he saw Muriel standing by the side of the bed, as distinctly as he had ever seen her when alive.

He rubbed his eyes to reassure himself that he was awake. He spoke. "Muriel!" Directly the apparition vanished, and since then he had not again seen her. Had it not been that other and stranger things were daily occurring in his presence, he would have persuaded himself that it was a trick his eyes had played him. No. The proofs he daily received of the presence of some invisible being could not but convince him his vision had been a reality.

Flowers had been brought to him by an invisible hand. These flowers he noticed were always those which had been favorites with Muriel. Then came soft caresses, a kiss, and a touch of a hand upon his cheek. He was no longer unhappy, for he felt that the hand which was thus ministering to him was Muriel's.

It was these things John Hemsleigh was thinking of as he sat gazing into the blazing fire which threw fantastic dancing shadows on the wall. For a whole week he had had no intimation of the unseen presence. Had he been deceived? Where were the hands which were usually hovering about him? He began to fear that he had driven the ministering spirit from him. As the shadows deepened he grew more and more restless, fear and hope alternately taking possession

Presently he became conscious of a woman's cheek against his own, and a hand was laid upon his. His longing for an audible sound became intense.

Would his wish be gratified? He waited. Suddenly a nervous trembling took possession of him. An irresistible influence drew him to the writing-table. It seemed as if some powerful but gentle hand was guiding him. He seized a piece of paper and a pencil. His hand wrote the following words:

"I am Muriel. I have returned to you as I promised. I still love you and am ever near you." He felt that it was not himself who had written the message. Each stroke of the pencil was made by some unseen person who used his hand as an unconscious, passive instrument.

He looked at the paper. What was it? As the probable truth flashed on his mind, he started and trembled. Should be proceed or not? He could not bear to be trifled with: While he hesitated the message was again repeated:

"I am your wife, Muriel. My/love has brought me back to you."

"Muriel! my loved wife! is it indeed you? Let me again feel the touch of your hand! Immediately his wish was gratified. He felt

a hand and arm thrown around his neck. Again his hand was controlled to write:

"John! husband! I have come back to you to take away the sting of death! I still live and love you.'

Can you show yourself to me?" he asked. "Yes; at times I may be able," was the answer written by his hand.

"Can you do so now, darling?" "Wait! I will try!" was written. The pencil dropped from his hand. John Hemsleigh return-

ed, he knew not why, to the chair in front of the fire. The consciousness of the unseen presence had departed. Yet he seemed only half himself. He could almost have wept for joy! He was to see Muriel again—the Muriel whom he had so loved! At last he had found the bridge over the yawning gulf of death! Henceforth the union

of the spheres would be complete, and the pang

of death would be lost in the joys of life. Soon a strange faintness seized him. He struggled for a moment, and then his head dropped back. John Hemsleigh was now completely unconscious to anything in the room. He could see far away into space; no object obstructed his

Presently he heard a sound as of music. A light began to fill the room. A halo of mist, soft and radiant, appeared over and around the couch, which he now saw plainly. A picture began to form, at first dim, but growing clearer and clearer. A figure was lying on the couch, and another form was standing by it. As the picture became perfect, he saw that the prostrate form was an exact representation of Muriel as he had seen her last, when the spirit had deserted its earthly tenement. The figure standing by him was-yes, it was Muriel herself! Muriel as he had known her in all her loveliness!

He could feel the beating of her heart against his | Their movements are graceful, and their features own, and he murmured :

"Muriel! my own, my loved wife!"

Strange as it may seem to you, my friend, the them dress in white. things which I have written are true. I know them to be absolute and demonstrable facts. Yet otherwise than mad, until you have had like experience yourself. These appearances, at first subjective, gradually grew objective, and now I to me, takes part in my joys and shares my sorlost its sting, and the grave its victory. I have a joy and happiness that cannot be taken from me. I am gradually becoming conscious of living in two worlds at the same time, knowing and feeling the nearness of both. Thus, hand-in-hand with my angel-wife, we travel along life's path together—separated yet united, dead yet alive. Thus am I content to wait the coming of that time when I, too, shall cross the narrow boundary separating the two worlds, and when Muriel and I shall clasp hands in that brighter and better life to come.

### Foreign Correspondence.

Travels in the Lands of the Aztecs and Toltees.

BY J. M. PEEBLES. NUMBER FIVE.

To the Editor of the Banner of Light:

"Look ye! master traveler, unless ye note something worth the seeing, and come home wiser than ye went, I would not give a stag's born for all your travels."-Old

If the Caliph Omar and the orthodox Theodosius purchased each an infamous immortality by destroying the Alexandrian library; if Abdallah disgraced himself and country by issuing a proclamation for the destruction of the works of Nashirwan and most of the oldest Persian manuscripts; if the Iranian conquerors dishonored their ancestors by ruthlessly destroying the sacred rolls and time-honored documents relating to the history and religions of the Egyptians and Phonicians; if Pope Gregory VII. revealed a of the "Palentine Apollo," a vast treasury of sovereign Yizcoatl defaced, buried and burned their wigwam homes. vast tomes of old Toltec books, scrolls and paint-Cortez? These Christian zealots, not content to press a murderous conquest for Aztec gold-not to destroy images, relics and sacred templesactually made great bonfires of Aztec manuscripts, pictures and hieroglyphical paintings. This famous book-burning scene, inspired by demoniac fanaticism, and ordered by the Catholic Bishop Zumarraga, has been denominated in history the "great conflagration," because upon this altar of destruction there forever perished in ashes, piles and windrows, and immense masses

of Aztec rolls, writings and paintings. The Roman Catholic Clavigero says "that everything in this country had been paintedpainters corresponding to the scribes of Europe, . . "and the first missionaries collecting a little mountain of these historical paintings and sacred records, fired and reduced them to the ashes of forgetfulness." And when at Marrie, southward from Merida, an antiquarian pointed me to the place where most of the ancient records and writings of the native Mayas were destroyed by that fiery Franciscan monk, Landa. A history of the Máyas by this Diego de Landa, first bishop of Yucatan, is extant in manuscript form in Madrid. That brilliant writer, Brasseur de Bourbourq, making great use of this history, says, "the alphabet and signs explained by Landa have been to me a Rosetta Stone."

FROM MERIDA TO THE UNMAL RUINS. It is the custom in Yucatan, as in the tropical and torrid latitudes of Asia, to travel by night. Thus doing, one is saved from the fiery rays of a vertical sun.

Awakened in the morning at one o'clock, by request, I was speedily out of my sleeping apartment, and in the office of my hotel. The basket of provisions well filled, the hempen hammock secured, the odd-shaped vehicle in readiness, the three donkeys harnessed abreast, the Indian guide dressed in his best attire, a crack of the whip, and we are away from Merida, to Uxmal and other cities in ruins.

Soon after leaving the city limits the road became rough and winding. Such jolting tried the patience. And then it would be dark too as Erebus, were it not for the million stars that filled and flecked the inter-steller spaces. Now light dawns in the East-but who are those in the distance? and why are they bearing flambeaux? They are Maya Indians on their way to market. They bound hurriedly by us, swinging torches and firebrands to light their paths. Now their comes a drove of dogs, seemingly piloting a party of Indian hunters. What strange costumes. They are well armed, but have no game. They pass us without speaking.

APPEARANCE OF THE INDIANS. Ethnology is a most exciting study. These

by his side, placing her head upon his breast. I nothing of roughness and fierceness about them. symmetrical. They remind me, both in the contour of the countenance and complexion, of the second caste Hindoos in India. The majority of

As the morning sunbeams broke in more fully from the East, gilding rock and tree, I got a fine I do not hope or expect that you will deem me | view of the country. Level, stony, light-solled, and rather unproductive, it rests upon a limestone foundation. The forests are neither dense nor grand. The under shrubbery is small and see them while I am conscious and in my natural | tangled; but the plumage of the birds is beautistate. Each evening, when alone, Muriel comes | ful, and their music in early morning absolutely enchanting. The soil is better further south, and rows. Love's desire has been granted; death has sugar-plantations dot the country. On the way passed vast fields of hemp, called hennekin. The plants bear some resemblance to the alor, or maguey plant of Mexico. Patches of malze are quite numerous. Maize is the Maya Indian's staff of life.

Now we reach an Indian settlement. Groups gather around me; among them are a few Spanlards, and many half-castes. On a little eminence near this unique Maya village there stands a dreary, dilapidated-looking Catholic church. Everything looks primitive. There are a few igly stone houses, occupied by Spaniards and Mestizos; but most of the buildings are constructed of poles and mud, and thatched with leaves and straw.

The Indian women are really handsome, their faces having a mild, contented, and amiable expression. Their dresses are neat, and flowing, and their hair full of wild flowers. My Indian guide does not speak a word of English, nor I a word of the Maya language. We can converse only in signs.

YUCATAN HACIENDAS. Along at considerable distances in this coun-

try are vast landed estates, or immense plantations, often ten, twenty, and even fifty miles square. These are generally owned by wealthy Spaniards, who are really feudal lords. They employ each an overseer, called the major-domo, who does the trading, looks after the Indian workmen, and attends to all the details of managing the estate. This whole country, so far as I traversed it, seemed exceedingly destitute of lakes and rivers. A spring, or stream of fresh water, is seldom seen. Accordingly each Hacienda has 'connected with it large tanks and reservoirs, which become filled during the rainy season, commencing usually in April, and ending in October. Just at sundown, Indian women most shameless bigotry when ordering the library | flock to these wells and reservoirs to fill their earthen jars, which they toss upon the left hip, literature, committed to the flames; if the proud throwing their arm around it, and bearing it to

These Indians on the Haciendas all speak the ings in Anahuac, what shall we say of those Maya, and they cannot be hired, or driven, to Spanish monks and missionaries, professing the speak any other dialect. Spaniards expecting to peaceful religion of Jesus, that accompanied do business with them are necessitated to learn the Maya language. Though nominally Catholies, they hold to many of the religious conceptions of their ancestors, who were evidently sunworshipers.

The Hacienda of Uxmal is said to be about thirty miles square, only a small portion of which is cultivated. Over this vast land-tract herds of cattle roam by day, and beasts of prey prowl by night. Reaching the residence of the major-domo (who manages this Hacienda) the second day about sundown, after leaving Merida, I was cordially received into a rather grand and imposing stone building in process of reconstruction. It really saddened me to see the Indian workmen ruthlessly break and put into the walls such finely carved stones and images from the Uxmal ruins, as would enrich and add to the interest of our museums. This gentleman's residence is surrounded by scattering trees. Indian huts, sugar-cane works, and cattle-yards. He was very polite, putting before me at once wine, rum, cigars, lemonade and coffee. Just outside the walls was a steam-engine used in the transformation of sugar cane into sugar. The boiling, skimming and refining, was all done by Indians. The water was drawn from a deep well by oxpower, using windlass and revolving buckets, as they do in portions of Syria and Egypt. Weary and worn, I retire to my hammock, to dream of

the Uxmai ruins, only two miles distant. THE RUINS-THE RUINS OF UXMAL!

Out of my hammock before sunrise-taking a cup of cocoa and a sort of a Máya Spanish breakfast not easily described, I was soon off, and away upon the summit of an eminence that, partially overlooking, revealed to some degree the grim and grayed glöries of Uxmal. The term Uxmal signifies ""times past." But see! see what a sublime spectacle! a vast amphitheatre of ruins; of irregular masses of fallen walls; richly ornamented houses; extensive terraces crowned with old buildings; and one pyramidal structure towers above all the rest! Evidently here was once a large, flourishing and highlycivilized city. The works of art, the unique carvings and the exquisitely, wrought decorations, demonstrate this beyond cavil. How still-how deathly the silence! Though the private dwellings of these ancient inhabitants long since crumbled away before the devastating ravages of time, some of the larger public buildings continue to stand like those time-defying monuments of Thebes and Sarnath. Who built them ? Who were the founders of this and the sixty other ruined or buried cities that once dotted Yucatan and Central America? Why was ancient Uxmal, covering a plateau, possibly five miles in length and two miles in width, located so far away from river or lake, and the other Maya Indians of Yucatan, utterly unlike the natural advantages that generally fix the sites of She approached him, at the same time motion. Aztecs, are the finest-looking and mildest-man. cities? And why were its streets, halls and palatial residences, abandoned to neglect and ut-

What people built Uxmal and the still older cities of Chi-Chen, Copan and Palenque? Pyramids and spacious palaces point back to kingly thrones and strong centralized governments; massive fortifications, as with our mound-builders, to contests between disciplined armies; great public works and towers tell of the slavelabor of aristocratic masters; while elaborate sculpture, temples, idols, ornaments and altars, speak of gods and priests, of faith, sacrifice and worship! Among the religious symbols of this ancient people were the sun, the serpent, the phallus and the cross. Their architecture proves this beyond disputation.

WANDERING AMONG THE RUINS.

Experienced travelers soon learn, when reaching a ruin or famous city, to seek at once the highest eminence, to the end of taking in a general bird's eye view of the situation and more distant scenery. Accordingly I was soon climbing up the eastern side of the Pyramid, by a flight of a hundred or more stone steps. I found the ascent much less difficult than that of Cheops in Egypt. The structure is stone. It has a broad base, and is over a hundred feet from the foundation stones to the platform upon the summit. The sides are steep, precipitous, and dotted with clumps of trees. These people evidently kept fires burning upon the summits of their pyramids. Upon the top of this pyramid there stands a small stone edifice, having several rooms, terribly defaced and dilapidated. The eastern front, facing the sunrise, has two doorways, and pavillons projecting from the facade, supported by symmetrical pilasters. The western front is ornamented with finely sculptured human figures. The head-gearings, plaited girdles and ear ornaments of these images, present a striking resemblance to those worn by the ancient Egyptians. But what a grand prospect! Turn my eye as I will there are mounds, lofty structures, and piles of gigantic buildings, some of which time seems to have touched but lightly.

The building material here used was rubblestones, mortar and cement, faced with blocks of -hewn stone. Some of the blocks are plain; on others there are exquisitely chiseled devices, symbols, serpents, geometrical figures and hieroglyphical characters. The floors are usually of a hard cement. The ceilings are generally formed of over-lapping blocks, and beyeled so as to produce a smooth surface. This is most generally plastered, and sometimes painted. I did not see an arch nor a key stone in any of the Uxmal edifices. And these buildings, by the way, were often so arranged as to enclose square or rectangular courts. These, fortified by gateways and guarded by sentinels, would afford a strong defence by night. The Mayas have a weird superstitious reverence for these ruins. And further they have a tradition that there are immense treasures buried among them.

Among the more prominent of these splendid ruins, is the Governor's House; but why so named I cannot tell. It is located upon three ranges of terraces, the largest of which is over five hundred feet long and four hundred and twenty feet in width. It is surrounded by a wall of finely-cut stone. The angles are rounded and polished. In the centre is a limestone shaft, carvings of animals, and reservoirs that might have been used for eisterns or granaries. This magnificent, structure is loaded from base to moldings with ornaments and elaborate sculpiture-squares, stars, turtles and other unreadable symbols.

Near the pyramid is a grand structure called by the Spaniards Casa de las Monjas-House of the Nuns. Possibly the name may have referred originally to the vestals, whose office work it was to keep the sacred fire burning. This is the suggestion of others, rather than my own opinion. The way of entrance into this building is through an acute-angled doorway. There is a spacious court within. It is difficult to walk all around it. because of the fallen masses of stone. No part of this edifice is perfect. Scarcely one-third of the ornaments that originally decorated the imposing facades remain. They have either fallen or been torn down by vandal hands. On one of the fronts I noticed two huge intertwining serpents, with extended mouths and tasselled heads. These, with lotus leaves, triangles and other symbols, woven into a chaste groundwork, reminded me of Egypt and Phonicia. In these ranges of buildings that enclose the court, are a very large number of rooms. One of these measured thirty feet by twelve. They average about eighteen by twelve, and have ante-rooms. The cellings are uniform, the roofed angles sharp, and the walls are neatly finished with a white, hard substance. There are ornaments on some of the walls and a sort of fresco-painting, like those we saw in the ruins of Pompeii. "This architecture," says Mr. Norman, "is not excelled in point of workmanship by the work of any artisans of the present day. The skill manifest is almost incredible." While cornice and molding, while the corridors and exquisitely-wrought ornaments, surprised me, still I cannot conscientiously say that they excel the artisans of the present time.

Mr. Stephens, who traveled extensively in Yucatan and Central America, makes this observation:

"There is no rudeness or barbarity in the designs or proportions of these massive structures on the contrary, the whole wears an air of archion the contrary, the whole wears an air of architectural symmetry and grandeur; and as a stranger ascends the steps and casts a bewildered eye along open and desolate doors, it is hard to believe that he sees before him the work of a race in whose epitaph, as written by historians, they are called ignorant of art, and said to have perished in the rudeness of savage life. If the Casa del Gobernady stood at this dear on the grand del Gobernador stood at this day on its grand artificial terrace, in Hyde Park or the Garden of the Tuileries, it would form a new order, I do not say equaling, but not unworthy to stand side by side with the remains of Egyptian, Grecian, and Roman art."—Stephens's Travels, Vol.

HOW ANCIENT ARE THESE RUINS?

This inquiry, so natural, tests the mettle of archæologists. Influenced by early theological notions, Mr. Stephens ascribed to these ruinsthe few that he saw-no very great antiquity. In the expression of this opinion, he certainly committed a more serious blunder than did the celebrated Dupaix, who gave to them an antediluvian origin.

In the absence of direct history, the better way to decide upon the age of ruins is to compare them with the remnants of old cities of whose age we have knowledge. "Measuring their age by such," says Norman, "the mind is startled at their probable antiquity. The pryamids and temples of Yucatan seem to have been old in the days of Pharaoh." . . . "Let the reader compare these ruins, in their present condition, with the Cloaca Maxima of Rome, constructed more than twenty-five hundred years ago, and there it | Seeker.

stands to this day, without a stone displaced. Compare with the ruins of Yucatan and Central America the conspicuous remains of Babeck, of Antioch, of Carthage-shall I not add, of Tadmor, Thebes and Memphis? It is not for any man to place a limit to the age of the American ruins. And further, it is evident to every one who looks at the more ancient of those in Yucatan, that they belong to the remotest antiquity, and are to be measured by thousands of years."-Norman's Rambles in Yucatan, p. 178.

Prof. Melgar, of Vera Cruz, showed me an exquisitely sculptured negrodug up from the depths of an old Mexican mound in Tuxtlas. This gigantic head presents the appearance of one of the higher classes of Ethiopians. But how came it upon this continent, so long before it was discovered by Columbus? This Mexican archeologist, known to the learned societies of Europe, says, "In my study on the head of Hueyapam, I affirmed that in this part of our country there were communications with the Phonicians who come across the Atlantic; and that they brought with them the negroes and founded Palenque, in Yucatan, whose true name was Nuscham - a house of snakes!

"Chi-chen, Copan and Palenque are older than Uxmal. That the Phœnicians founded Palenque is proved by the medals there found by Dupaix. The Alpha and Omega of said peoples appear in the first volume of Kingsborough's work in the Oxford manuscripts, as well as the types, idols and relics that I added to it. . . . At the base of the pyramid Xochicalco, we clearly see the large serpent. On the top we find the four cardinal points, the three circles symbolizing the Trinity, the plant representing spring, and the three mystic characters resembling O9U, which are unmistakably Phonician; and to be read backwards, making URO, the name of the sun. In this eastern language, Uranus, father of the sun, means brilliant, luminous. The root is UR, fire. These people were fire worshipers." — Melgar's Pre-Historic Races of America, p. 24.

Luckily becoming acquainted with the secretary of a late corps of explorers from Mexico, who had recently traversed. Yucatan, he gave me not only valuable thoughts, but the rough sketch of a forthcoming essay or report. After speaking of the crosses engraved upon these temples, he says, "At the termination of two days after our departure from Merida we reached the ruins. There were several well-known antiquarians among us, men who had studied the ruins which strew the banks of the Nile, who had wandered over the plains of Asia, and stood on the snot where it is said the prophet Jonah uttered his fearful imprecations against the city of Nineveh. These gentlemen unanimously disagreed with the deductions of Stephens, and pronounced the ruins of Uxmal to be contemporaneous with many of those of Egypt."

### Banner Correspondence.

Pennsylvania.

PHILADELPHIA.-J. H. Rhodes, M. D., 918 Spring Garden street, writes : A most wonderful manifestation of spirit-power, as well as a proof of Mrs. Thayer's peculiar gifts as a spirit medium, occurred at Lincoln Hall, Sunday, October 1st, at twelve o'clock, near the close of the morning services of the Spiritualist Society. Mrs.
Thayer was present in the audience, and as she Thayer was present in the audience, and as she frequently is, was in the clairvoyant state, and saw the spirit of a soldier present, and while describing it to Mrs. Beal, and also saying to her that the spirit held in his hand a white dove with a black ring around its neck, at the same moment the very identical dove dropped into Mrs. Beal's lap. But the suddenness of itstartled her so it frightened the bird, and it flew down the length of the hall and rested on the back of the length of the hall and rested on the back of one of the seats, where Mrs. B. soon had the satone of the sears, where airs, b. soon may me su-isfaction of securing it. Some three months since Mrs. B. was at Mrs. Thayer's scance, and two doves of the same kind came to her. She carried them-home, and about three weeks ago a strange cat got into the house and killed one of them. Mrs. B. lamented very much the loss, but now it seems a kind spirit friend has partly made the loss good—in the broad light of noonday, in a public hall, well filled with a mixed audience.

As it has been generally known that I have been very ill during the summer, and not able to attend to the sick and needy, I will take this opportunity to inform my friends and patients that by the aid of the angel world I am again/restored, and am ready to treat all who may need my services, either by magnetism, electricity or medical remedies. The Banner of Light and all spiritual books and papers may be found on sale at my office.

#### Nebraska.

ASHLAND.-D. Dayton writes: Pursuant to the call, the Spiritualists of Nebraska met at Lincoln, Sept. 26th and 27th, and organized a soclety by electing E. Estabrook, of Omaha, President, D. Dayton, of Ashland, Secretary, and Dr. Maxwell, of Lincoln, Treasurer. The following preamble and resolutions were adopted:

We, the Spiritualists of Nabraska, in conference assembled, conscious of a deep social nature existing in man, with its wants, its moral duties, and its sacred obligations, and conscious of a future existence made more clear and tangible by the present ministry of angels and spirits, do hereby organize ourselves into a State Society; therefore, Resolved, That each Spiritualist in the State is appointed a committee of one to solicit material aid to carry forward the objects of this organization.

Resolved, That we recommend the organization of local societies, where, practicable, to forward the objects of this organization.

sociaties, where, practicable, to forward the objects of this organization.

Resolved, That a copy of these resolutions be sent to the Religio-Philosophical Journal, the Banner of Light and the Radical Leaves for publication.

The meeting was adjourned to meet at Ashland on the 11th and 12th of November next, to complete the organization.

#### New York.

ONEIDA.-Mrs. P. W. Stephens (of California) writes: I left California and arrived at Chicago in season to attend the Rockford Convention in June; since then I have been speaking and holding scances for physical manifestations in various places, and everywhere found a general interest in spiritual matters. I shall go to Binghamton and assist my brother (E. V. Wilson), who is to hold a three days' meeting there Oct. 13, 14 and 15. After that I shall be pleased to receive calls for work wherever friends need me. I expect to remain East for a year.

#### Connecticut.

MADISON.-Mrs. L. Emeline Wilcox writes that Mrs. C. A. Delafolie, of Hartford, Ct., is doing much work for the cause of human enlightenment and betterment through her mediumistic unfoldment as a test and healing in-strumentality—our correspondent speaking of her excellence from personal experience.

THE CONFLICT BETWEEN DARWINISM AND SPIR-ITUALISM: or, Do all Tribes and Races Constitute One Human Species? Did Man Originate from Ascidians, Apes and Gorillas? Are Animals Immortal? By J. M. Peebles. Colby & Rich, Publishers, Boston.

A pamphlet of thirty-four pages, entering fully into the merits of the Darwinian theory and the examination of numerous authorities. If Mr. Peebles fails to arrive at positive decisions, he presents sufficient data to awaken much thought upon this interesting subject. He is an interesting, pleasing writer. Price, 25 cents.—Truth

THE SECRET OF THE MERE.

I built a hut beside the Mere, A lowly but of turf and stone;
Therein I thought from year to year
To dwell in silence and alone,
Watching the lights of heaven chase
The plantoms on the water's face.

The world of men was far away;
There was no sound, no speech, no cry;
All desolate the dark Mere lay
Under the mountains and the sky—
A sullen Mere where sadly brood Dark shadows of the solitude.

It is an evil world," I said;
"There is no hope, my doom is dark."
And in despair of soul I fled Where not another eye might mark My silent pain, my heart's distress, And all my spirit's weariness.

And when I came unto the Mere,
It lay and gleam'd through days of gloom.
The livid mountains gather'd drear
All round like stones upon a tomb— Around its margin rusted red The dark earth crumbled 'neath my tread...

I said, "It is a godless place-Dark, desolate, and cursed like me. Here, through all seasons, shall my face Behold its image silently." And from that hour I linger'd there In protestation and despair.

For mark, the hills were stone and sand, Not strewn with scented red or green, All empty as a dead man's hand, And empty lay the Mere between. No flocks fed there, no shepherd's cry Awoke the echoes of the sky.

And through a sullen mist I came, And beast-like crept unto my lair; And many days I crouched in shame Out of the sunshine and sweet air. I heard the passing wind and rain, Like weary waves within the brain.

But when I rose and glimmer'd forth,
. Ghost wise across my threshold cold,
The clouds had lifted west and north,
. And all the peaks were touch'd with gold. I smiled in scorn; far down beneath, The waters lay, as dark as death.

I said, "Go by, oh goddess bright!
Thou canst not scatter darkness here. In two sad bosoms there is night,
In mine and in the lonely Mere. Light thou thy lamps and go thy way."
It went, and all the heavens grew gray.

And when the lamps of heaven were lit I did not raise mine eyes to see,
But watch'd the ghostly glimmers flit
On the black waters silently.
I hid my face from heaven, and kept
Dark vigil while the bright sun slept.

And ever when the daylight grew
I saw with joy the hills were high;
From dawn to dark the live day through,
Not lighting as the sun went by; Only at noon one finger-ray Touch'd us, and was withdrawn away.

'I cried, "God cannot find me now; Done now am I with praise or pain."
Beside the Mere, with darken'd brow,
I walk'd as desolate as Cain.
I cried, "Not even God could rear
One seed of love or blessing here!"

'T was spring that day the air was chill;
Above the heights white clouds were roll'd The Mere below was blue as steel,
And all the air was chill and cold,
When suddenly from air and sky, I heard a solitary cry.

Ah me! it was the same sweet sound That I had heard afar away; Sad echoes waken'd all around, Out of the rocks and caverns gray, And looking upward, weary-eyed, I saw the gentle bird that cried.

Upon a rock sat that sweet bird, As he had sat on pale or tree, And while the hills and waters heard, He named his name to them and me. I thought, "God sends the spring again, But here at least it comes in vain!"

From rock to rock I saw him fly, Silent in flight, but loud at rest, And ever at his summer cry The mountains gladden'd and seem'd bless'd. And in the hollows of them all Faint flames of grass began to crawl. Some secret hand I could not see

Was busy where I dwelt alone; Has dusy where I dwert alone; It touched with tender tracery, Faint as a breath, the cliffs of stone; Out of the earth it drew soft moss, nd lichens shapen like the cross.

And lo! at every step I took
Some faint life lived, some sweetness stirr'd
While loosen'd torrents leapt and shook
'Their silvern hair to hear the bird, And white clouds ran across the blue And sweet sights rose, and sweet sounds grew. I hated every sight and sound;

I hated most that happy cry.
I saw the mountains glory-crown'd,
And the bright heavens drifting by; I felt the earth beneath my tread Now kindling quick, that late was dead! Then down I stole unto the Mere, And black as ever was its sleep.

ose to its margin all was drear; I heard the weary waters creep. laugh'd aloud, '' Though all grow light, We twain keep dark, in God's despite! We will not smile nor utter praise;

He made us dark, and dark we brood. Sun-hating, desolate of days, We dwell apart in solitude. Let Him light lamps for all the land; We darken and elude His hand."

Scarce had I spoken in such wise, When once again I heard the bird, And lo! the Mere beneath mine eyes Was deeply, mystically stirr'd: sunbeam broke its gloom apart, And heaven trembled in its heart!

There, trembling in that under-gloom, Like rising stars that open dim; Innumerable, leaf and bloom, I saw the water-lilles swim, Still 'neath the surface dim to sight, But creeping upward to the light!

As countless as the stars above, Stirring and glimmering below, They gather'd and I watch'd them move, Till on the surface, white as snow, One came, grew glad, and opened up A pinch of gold in its white cup.

Then suddenly within my breast Some life of rapture open'd too,
And I forgot my bitter quest,
Watching that glory as it grew;
For, leaf by leaf and flower by flower,
The lilies open'd from that hour.

And soon the gloomy Mere was sown With oiled leaves and stars of white; The trumpet of the Spring was blown, Far overhead, from height to height, And lo! the Mere from day to day Grew starry as the Milky Way.

I could not bear to dwell apart With so divine and bright a thing: I felt the dark depths of my heart Were stirring, trembling, wakening. I watch'd the Mere, and saw it shine, E'en as the eye of God on mine.

As one that riseth in his tomb, I rose and wept in soul's distress; I had not feared His wrath and gloom But now I feared His loveliness. craved for peace from God, and then Crept back and made my peace with men!

ROBERT BUCHANAN.

Original Essay.

#### THOUGHTS CONCERNING THE DOC-E OF EVOLUTION.

Y R. T. HALLOCK.

To the Editor of the Banner of Light: Two rather exciting events have transpired here during the week commencing the 17th of September-two storms, the one sweeping over the surface of matter, the other causing no little commotion in the ocean of mind. Both were heralded by the public press, and appropriate "danger signals" were duly given in advance of the expected mischief. The physical disturbance

began in the neighborhood of the West Indies; the mental tornado took its rise in Chickering Hall in this much berated city.

The magician who raised these waters was Professor Huxley, and the wand he waved over them was the "Hypothesis of Evolution." Not of any predetermined intention did he do it. On the contrary, he labored at the outset with mar-velous skill to keep them down. He poured the oil of the most delicate sarcasm upon them to keep them from bursting their bounds; for that portion of the daily press of this most Christian city which is wont to refresh us every Monday morning with savory extracts from the Orthodox sermons of the day before, besought him a priori, with tears of ink, not to wreck the ship of faith (with so many of their patrons on board) if he gould possibly avoid it. And he did try to avoid

(with so many of their patrons on board) if he could possibly avoid it. And he did try to avoid it, apparently, and he set about it with a degree of ingenuity which borders on the sublime.

In speaking of the second of the only three hypotheses deemed possible with regard to the origin of organic life, he calls it "The Miltonic hypothesis." He directed his attack against the seventh book of Paradise Lost, instead of the first chapters of Genesis, his reason being that, while theologians, as a body, are not agreed as while theologians, as a body, are not agreed as to what Moses really taught, (and some of the more learned go to the extent of denying the ex-istence of evidence that he taught anything whatever,) there is no-mistaking what Milton means by what he says. Moreover the hypothesis of evolution goes back only to a "gelatinous mass" (without in the least troubling itself with how it came to be), and traces it onward and upward, until there arises out of it, as we see in that "semi fluid, homogeneous substance which we call an egg, the complicated organization of one of the higher animals."

of the higher animals."

This, in brief, he tells us, is what is meant by the hypothesis of evolution; that is to say, this "gelatinous mass" is the basis or "common foundation of all life," and by virtue of its own inherent energy is differentiated into all the forms and all the functions of all the life existing upon the globe to-day. Now if this can be well substantiated it will be accepted, Moses or Milton to the contrary notwithstanding. How far the professor has succeeded in accomplishing that, let every man judge for himself. It will be futile for the reputed Christian to quote his safutile for the reputed Christian to quote his sacred book as against that hypothesis, for enough has been revealed in the rock-reading to show demonstrably that, whatever else may be true with respect to this matter, his faith concerning with respect to this infect, his father concerning it, which all his life long he has held, in common with the millions who have gone before him, as the very truth of truth, is not true.

Doubtless it hurts, this thrust of the intellect

against tradition, and there is rebellion both open and secret. But the dissatisfied ones will have to learn that to refute this hypothesis (if it be refutable) recourse must be had to the same volume whence it assumes to have been taken, and the endeavor must be to show that the teacher has blundered in his reading. If their troubled souls are to conquer a peace in this furious on-slaught, they will find it necessary to lay Moses aside for a little season, and apply themselves to the book of life, which is as open to them as it is to the evolutionists, who thrust their tongues in their cheeks when they condescend to notice them. It depends on the correctness of that reading to determine whether man is "born of the spirit," (in no figurative sense,) or is the outbirth of a "gelatinous mass," manipulated by mollusks, fish, reptiles, and four-footed mammals, and four-guiter and the state of the state of the spirit of the state of the and finally gifted with his stupendous powers of body and mind through the involuntary ingenui-ty of the illustrious head of that numerous fami-

ly—the anthropold apes! It may be as this hypothesis postulates; but it seems to me that its very foundation is an assumption. That is to say, it is against evidence that life originates in matter, as is assumed by it. In other words, there is nothing in the nature ( matter (gelatinous or otherwise) as defined by science, that will rationally account for the varied phenomena which life presents. Life in the evolution scheme is a function merely, and not a fact; whereas, it creates organization, and therefore is not an evolution from it. It is a noun-the name of a thing. What it may be in essence no man can say. I would prefer to name it spirit, because it always appears as an individualized entity; but as that term has a hateful sound in ears polite, let it go. No matter for the name; that it is a thing we know, because it does an infinite variety of things, and it is a necessity of the reason that that which does things must itself be something. It is the formative power acting in matter which determines in every case the shape and character of organization à priori. The gela-tinous mass which is said to be the matter out tinous mass which is said to be the matter out of which life was primarily evolved, was itself, by authority of like masses (of which there is a plentiful supply open to observation), a creation of life—an organization, which life, the builder, constructed for its own purposes out of the surrounding material—that is to say, it had a determining cause which antedated its form.

The same is true of every form of life known to us. In fact, we only see the form, or manifestation: but we are assured that the formative

tation; but we are assured that the formative power resides in something other than the mate-rial of which the form is composed, because material of like chemical value, so far as science can tell, appears in an infinite variety of forms. That "semi-fluid homogenous substance" which we call a hen's egg, for example, is a potential chicken. To become an active one, it is obliged to await conditions. And the same is true of every other egg or germ. What chemistry manipulates is simply the food it lives upon; and as, unfortunately, the instruments of the manipulator (and he will use no other means of knowledge) are powerless to discriminate the animal from the food, he had no her the thing effect for each food, he begins by mistaking effect for cause, and so naturally ends with being an evolutionist of the most pronounced and aggressive type. It being, as I conceive, a necessity of the reason to place the cause of organic manifestation antece dent to the form, and in substance, quite other than the matter used in its construction, I am forced to the conclusion that the hypothesis has no bottom in pure science, and with that gone all

But the means by which it proceeds to evolve humanity out of its gelatinous mass are directly opposed to the manner by which progress is evolved in modern times. Instead of a perpetual push, as the doctrine of evolution virtually aspush, as the doctrine of evolution virtually asserts, the power of progress as applied under present observation is a perpetual pull; that is to say, it is man—it is the power of his mind working upon these lower forms of life, that produces or evolves the improved character in animal and vegetable, and the law appears to hold all the way down the scale. The animal organism life the vegetable into itself, the vegetable into itself, the vegetable. ganism lifts the vegetable into itself; the vegeta-ble kingdom reaches down for the mineral and improves it by this incorporation. Now, in the light of this well known order of progress it would seem as if nothing but the wildest imagi-nation could conceive of a jelly-fish wriggling through all the infinite forms of infinite time to become at length, by virtue of its own primary impulse, a human being!

True, the disciple of evolution may object to this statement of the doctrine; but if it does not mean this, or as much as this, it has no practical meaning whatever, and can lay no claim to be an explanation of the genesis of man. Its affected novelty would be commonplace; for everybody

knows what it makes such a parade of proving, namely, that within certain limits species may be greatly varied and vastly improved; but we do not know that the evolution of form and attributes extends to the possibility of transforming an owl into a turkey, which this doctrine virtually asserts. To my understanding, the evidence introduced by Prof. Huxley as demonstrative of the hypothesis, upsets it. He shows us that a tribe of quadrupeds comprehended by the general term equus, struggling upward through eocene, miocene and pliocene time and conditions, has culminated through the force of modern time and conditions in—I cannot but smile as I state it—IN BETTER HORSES. Most lame and impotent demonstration of the hypothesis as claimed; but valuable as showing that the limit knows what it makes such a parade of proving, claimed; but valuable as showing that the limit of the evolution of form and characteristics which we find in the present time has prevailed through-

out all times.

With these demonstrative horses the argument closed. It was not shown through what channel the evolutionary force proceeded which produced man. The argument reached the horse; proved him to be a permanent fixture in nature, and there it ended.

New York, Sept. 23d, 1876.

### Children's Department.

MOTHER GOOSE.

When nursery lamps are vailed, and nurse is singing In accents low,
Timing her music to the cradle's swinging,
Now fast, now slow—

Singing of Baby Bunting, soft and furry, In rabbit cloak, Or rock-a-byed and the toss and furry Of wind-swept oak;

Of Boy-Blue sleeping with his horn beside him; Who went to bed (let all good boys deride him)
With stockings on;

Of sweet Bo-Peep, following her lambkins straying; Of Dames in shoes; Of cows, considerate, 'mid the Piper's playing, Which tune to choose,

Of Gotham's wise men, bowling o'er the billow, Of him, less wise, Who chose rough bramble-bushes for a pillow, And scratched his eyes— It may be, while she sings, that through the portal Soft footsteps glide, And, all invisible to grown-up mortal, At cradie side

Sits Mother Goose herself, the dear old mother, And rocks and croons, In tones which Baby hearkens, but no other, Her old new tunes i

I think it must be so, else why, years after, 100 we retrace And ring with shadowy, recollected laughter Thoughts of that face:

Seen, yet unseen, beaming across the ages, lirimful of fun, And wit, and wisdom, balling all the sages Under the sun,

A grown-up child has place still, which no other May dare refuse: I, grown-up, bring this offering to our Mother, To Mother Goose;

And, standing with the bables at that olden, Immortal knee,
I seem to feel her smile, benign and golden,
Falling on me.
From "Kine Little Goslings," by Susan Coolidge.

#### JACK-AN ALLEGORY.

Jack was a dog. I knew him well. He was like other dogs in all those things that go to make a dog a dog; but in many things he was not like other dogs at all.

He was not a large dog nor a small one; but of fair size, and well content to be as he was. His color was of many shades, and so mixed that you could hardly tell what to call it. You might think him black, and he was black, as well as several other colors, though not spotted at all.

He was of middle age, and so happy in his make-up that though at times he appeared as old as dog nature itself, he was generally as full of ...

play as any puppy.

In his person there was nothing striking, and when you looked at him as he trotted along the street you would n't think him much of a pup anyhow, but the dog that was in him made everybody like him.

For convenience he was called Jack, because

every dog must have his name, you know; but he did not make much fuss about a name; if others liked to be called Bose or Tige, he did n't mind; "dog" was name enough for him, for that was just what he was striving to be; and it was of much more importance to be than to seem to

Men often asked whose dog he was. Some aid he belonged to this one, others to that; but Jack, by his consistent, every-day life, said: "I belong to the Canis familiaris, and seek to be a true dog among dogs, and a worthy friend of

Like other dogs he had his own favorite bones to pick, but he never liked to go strolling about his neighbors' yards to hunt up bones of conten-tion. On his part he was in full fellowship with all the dogs of character in the village, and had all the dogs of character in the vinage, and make a way, and a pleasant way, for all. He saw that there were good dogs of every name. While he preferred his own kind, he could walk with Mastiffs, Hounds, or even Curs, if they were true dogs, or he could do them any good. "For," said he, "we are all dogs, all have the same dog nature to elevate and perfect, and why should we be dogmatic and dogged?"

So Jack had his home here and there, and all

around, and was dog to all the town. Some would not fellowship him at all; others who would go with him growled and snarled at each other. Certain high-bred parties did question his birth; a hound accused him of not following well; a cur thought he ought to bark in some particular yard; and now and then a mastiff particular yard; and now and then a mastiff who could invite him home would not eat and

These things worried Jack at times, and he was tempted to define his pedigree and publish it to all the village; to organize his forces for a special effort to build up a reputation among dogs, and to limit himself to a particular field of action and influence. In short more than once action and influence. In short, more than once he proposed to himself to do as other dogs do. He was inclined to say, "let every dog shake his own paw." But when he reflected upon it he was made to feel that the favor of man was rather to be sought than the favor of dogs, and he thought he had better suffer wrong than do wrong. He knew that his blood was mixed; that he was part hound, part mastiff and perhaps a little cur; but so much the better; he could sympathize with them all; and who could say that he had not qualities from each. These thoughts increased his faith in the nature of dogs, as domesticated and improved by man, and he renewed his determination to show himself a true dog among dogs and in the sight of man.

He hoped that by being true to his instinct he

might be the means of promoting fellowship and good will among all the dogs in the place, and so perhaps he might.—O. O. Wright in the Living Christian.

#### COUNTING IN THE KORAK LANGUAGE.

The Koraks are natives of Siberia. Their language is not the most beautiful or the easiest in the world, and their method of counting would seem very difficult to even the best of our little arithmetic scholars. Thus the Koraks count from one—innen—to five—milligen—in simple numbers; then they say five-one—innen-milligen bers; then they say five-one—innen-milligen—five-two, and so on to ten, which is meenye-geet k'hin. After ten they count ten-one, ten-two, etc., up to fifteen, and then ten-five-one and so on. But when they get above twenty, says Mr. Kennan, who has written a very interesting book called "Tent-Life in Siberia," their numerals become so hopelessly complicated that it would be easier to carry about a pocketful of stones and count them than to pronounce the Korak words. Fifty-six, for instance, is Nee-akh-khleep-kin-meenye-geet-k'hin-par-ol-innen milligen. And it is only fifty-six after it is all pro-And it is only fifty-six after it is all pro-nounced. Fancy how long a time and how many syllables would be necessary to enable a Korak boy or girl to "say his table," or recite "twelve-times twelve."

Peace, assured and permanent, is the great want of the world; and war a chief foe to its progress, prosperity and salvation.

### Spiritual Phenomena.

From the Providence Journal. CONCERNING SO-CALLED SPIRITUAL MANIFESTATIONS.

Thos. R. Hazard's Reply to Geo. Wm. Curtis.

To the Editor of the Journal:

To the Editor of the Journal:

The following article speaks for itself. The editors of the periodical to whom it is addressed decline accepting it for publication. If you can make room for it in your columns you will confer a favor on the subscriber, and as I confidently believe on many other readers of the Journal. All the statements contained therein are substantially true, as I am willing to testify.

T. R. II.

To the Editors of Harper's Magazine:

Your August number contains an article by Mr. George W. Curtis that I think is alike calculated to throw discredit on the true character of much of the phenomena of "Modern Spiritualism," and underrate the critical acumen of its disciples, of whom, whether the distinction be honorable or otherwise, the writer acknowledges himself to be one himself to be one.

For these reasons I thought you might deem it fair and just to publish, as an offset to Mr. Curtis's damaging article, a very few specimens of the phenomena that have occurred in my presence during the last twenty years, and which with countless others of similar import have led me and many other careful investigators to different conclusions from those entertained by him. From the diversity of their character; the alleged occult manifestations that occur in the presence of me-diums may be properly classified under very many heads. I will, however, confine myself to a tithe of the different kinds of phenomena, and narrate these few cases as bright as possible and narrate these few cases as briefly as possible, leaving readers to judge of their merits and significance without comments.

SLATE-WRITING.

I was seated alone with Dr. Henry Slade at noon-day in a well-lighted room in New York, near a small slab table. The Doctor bit from a pencil a piece as large as a grain of rye, and laid it on a slate, which I had just examined, and found it clean. By my request his feet were both drawn back, and placed on the rounds of his chair, where they remained constantly in my sight. I held the medium's left hand in my own and remarke centre of the table, whilst with his and near the centre of the table, whilst with his right he pressed the framed slate against the under side of the table, the hand holding it being in my sight. Soon I heard a scratching sound, and on the slate being removed, I read a legible sentance of several lines that mea written upon it on the state being removed, I read a legible sentence of several lines that was written upon it. This was wiped off with a wet sponge, and the Doctor held the slate on the top of my head in such a rosition that I could see his hand. Scratching was again heard, and on inspecting the slate, I read a short sentence that had been written mon it.

upon it.

Subsequently I visited Dr. Slade in company with a lady friend. It was in the evening, and we sat at a table on which stood an ordinary lighted kerosene lamp. As on the occasion before mentioned, the medium bit a tiny piece from a pencil and put it upon the table immediately before me. After we had carefully inspected a clean slate, he laid that also on the table, my hand leaving its hold on the slate simultaneously with its being placed over the piece of pencil. diwith its being placed over the piece of pencil, directly before my eyes, in full-light of the lamp. The lady had been for some time holding the medium's left hand in her right, near the centre of the table. I now took his right hand in mine, and held it in a like position. Soon a prolonged scratching was heard, followed by a signal rap. I turned the slate over in the full light of the lamp—as it always had been—and found it fully written over in a fine female hand, in lines as straight as they could have been ruled. The slate was within twelve or fifteen inches of my eyes, and I know that no mortal hand touched it from the moment it was laid down until the writing

I once attended an amateur circle at Mrs. John Hardy's, 4 Concord square, Boston. Mr. Robert Dale Owen (one of the invited guests) offered to the company for inspection two slates connected with hinges and furnished with a lock. The double slate was new and clean throughout, havdouble slate was new and clean throughout, having just been prepared, as he said, under his own supervision, expressly for the occasion. We arranged ourselves around an oblong table. Mrs. Hardy, the medium, sat on one side about midway from the ends. Mr. Owen took a key from his pocket and locked the slate, which he then handed to Mrs. Hardy, who put a pencil on top the slate and held it with one hand under the table. The light was now turned down quite low, but not so low but that the company could distinguish the exact position of all present and see the other hand of the medium resting on the table. A scratching was soon heard, and on the customary signal rap being given, Mrs. Hardy handed Mr. Owen the slate. The light was turned up, and we all read The light was turned up, and we all read sate. The light was turned up, and we are read a sentence, that was plainly written on the upper surface of the slate, of this purport, "We have written on the inside." In the presence of all the company, Mr. Owen then unturned the lock and read on the inside a well-written communication of covered lines which the company in cation of several lines, which the company in-spected apparently to the full satisfaction of each

MUSICAL MANIFESTATIONS.

While I was sitting at noon-day with Dr. Henry Slade, as before described, he grasped an ac-cordion by one handle or side and held it under the table, just beneath where his other hand, held in mine, was resting on the surface. Quite lond sounds soon came from that direction, which grew less as he gradually drew the instrument toward the outer edge of the table near where I was seated. The sounds continued, though fainter, after the accordion was projected quite outside the shade of the table, when I could dis-tinctly see its beliews-like apparatus moving back and forth until the hand that held it reached the full light of the room, when both the motion and the sound of the bellows ceased. On the movement of the medium's hand being reversed, the sounds increased in loudness as the instru-ment again approached the centre of the table, and vice versa as often as the experiment was re

At a musical séance held near Boston, I sat on the left of Mrs. Cushman, (the medium) whose right hand rested on a table on which stood a good sized lamp, the full light of which was reflected downward by a shade directly on the table and on a guitar that rested on my knee. Mrs. Cushman supported the extrems small end of the instrument in her left hand, so as to keen it in the shadow of the table, but still in a posi-tion where the hand was plainly visible. The guitar remained in my lap for quite a length of time, during which, at my own and others' re-quest, quite a number of tunes were performed upon it. I could very plainly see the vibrations of the strings or cords, though I am sure no mortal fingers touched them.

PHYSICAL MANIFESTATIONS.

Myself and sister were sitting at a table with Mr. L., a medium in Newport, R. I. There had been a slight fall of snow the previous night, and the morning air was bright, clear and elec-Each leg of the table was placed in a glass tumbler, for the ostensible purpose of preventing the escape of the electricity with which it is alleged tables and other flat surfaces are charged on such occasions by the unseen operators. A familiar Indian spirit (as claimed) controlled the hand of the medium, and playfully said, in writing, that he would break one of these tumblers. Soon we heard a crack, and looking down saw that one was broken in two parts. I suggested that the glass just broken might have been cracked before. The answer came that he would "break another." My sister objected to the spoiling of another glass, but said if the Indian wished to show his power, he might sliver some pieces off the edges of another of the tumblers. Soon we heard a worker of short clicks Soon we heard a succession of sharp clicks, and on a customary signal being given, we looked beneath the table, and there saw lying in the beneath the table, and there saw lying in the full light of the sun that shone obliquely into the room quite a number of thin slivers of glass around one of the tumblers, from which they had evidently been, by some invisible process, destached. During the whole time the medium sat with both his hands pressing flat on the top of the table.

Inet, which is linet, wh

As my daughter and self were sitting in my own house in Newport, R. I., Mr. I. (just mentioned) entered the room by appointment and seated himself by the door of entrance. He manifested the usual signs of what is called spirit control, and I handed him some paper and a lead pencil. He immediately requested (in writing) control, and I handed him some paper and a lead pencil. He immediately requested (in writing) that I and my daughter should place our hands flat on the top of a quite, heavy workstand that stood between two windows on the south side of the room, through which the rays of the sun were then streaming. We accordingly did so, and the stand almost instantly arose and floated for some time in the air a foot or more from the for some time in the air a foot or more from the floor. The medium was seated all this time ten or twelve feet from the stand, and I know that at one scance only.

neither myself nor daughter knowingly assisted The face and hand of what appeared to be an in the phenomena.

FRIVOLOUS MANIFESTATIONS.

Being alone in my corn crib, upon suddenly stooping I struck my head quite a sharp blow against the smooth handle of a plow. My hat broke the force of the blow, so that it left no mark. I am entirely sure that no living person witnessed the accident but myself, and that I had not alluded to it at all in any way until after the following occurrence took place: In the afternoon of the same day I went to Newport, six miles away, to fulfill an engagement with Mr. L., the medium. We had scarcely seated our-selves at the table when the alleged Indian spirit before spoken of wrote, seemingly in great glea "War'nt you mad when you hit your head so?' Said I, "How do you know that I hit my head?' The response came on the instant, "I seed you!

Some years ago, being in Boston, I called on a Some years ago, using in bosion, cance on a Mrs. Gay, a medium, whom I had never seen before nor until just before known of, nor have I, to my knowledge, ever seen or heard of her since then. It was in cold weather, and my family were not occupying our house (seventy miles away) in the country, which I had left in charge of our farmer's family. An old lady was also in the house who occupied a little suite of rooms by herself. Whilst the medium was in the customary unconscious state called tranca, without givent the least always are considered. ing the least clue, I asked an Indian spirit (as was alleged) to go to my homestead and report what ha saw there. The medium thereupon correctly described several members of the farmer's family, and said also that she saw an old woman there who was in great trouble on account of her stove, which smoked badly. The medium said that she could not hear the old woman's words, but could see the motion of her lips, and understood what she was saying, and repeated a phrase which I recognized as being characteristic of her. A few days after I went to the premises described, and found things very much as had been told me, some soot having fallen from the chimney so as to obstruct the end of the smoke pipe, which I had removed, much to the satisfaction of the old

CLAIRVOYANCE AND MIND-READING. CIAIRYOYANCE AND MIND-READING.

Sitting one evening with a few personal friends in my own house in Newport, R. I., with Mr. I., the medium before mentioned, an influence, purporting to be a friend in spirit-life, cautioned me against placing too much reliance on an individual I had conversed with during the day. On the medium's refusal to name the person indicated in presence of the company, I asked him if he would assent to the correct name if I wrote it on. in presence of the company, I asked him it he would assent to the correct name, if I wrote it on a piece of paper and placed it under the hand of the medium so folded that it could not be read by any person present. This was assented to, and, beginning with a strongly suspected person, I named in this way every individual I remembered having conversed with on that day, of whose longer intentions I could have the remetwhose honest intentions I could have the remotest suspicions. To all of these, however, an emphatic negative rap was given, and I finally gave up the fruitless pursuit. Whist the medium was some time afterward engaged in writing an answer to a question proposed by a gentleman present, I recollected having conversed with a person during the day that I had not mentioned. I am sure that I manifested no perceivable emo-tion, but simultaneous with my thoughts the medium's hand flew from the unfinished sentence he was inditing, and struck my forehead, and then instantly wrote, "That is it," adding a more lengthy communication, in which the surname of the person I had indicated in thought only was ingeniously introduced as a part of speech in such a connection that I am sure no one present but myself detected its significance.

PRE-VISION. Some years ago part of my family, including myself, were staying at a relation's in South myself, were staying at a relation's in South Brooklyn. A daughter, advanced in her teens, was suddenly stricken, down with scarlet fever. The day after she sickened I enclosed a lock of her hair in a blank piece of paper, and handed it to Mr. Charles H. Foster, the medium, at his rooms in Bond street, New York, and asked him for a clairvoyant examination of the person from whose head the hair was taken. I had never seen Mr. Foster, but once before and he could

whose head the nair was tracen. I had never seen Mr. Foster but once before, and he could have known nothing whatever of my family af-fairs. He pressed the folded paper for a mo-ment to his forehead, and then hastily wrote: "The sphere of a female, her name is Annie! [Anna was her real name.] Her friends will communicate." What claimed to be my spiritmother then announced itself, and the medium "Thomas, my son, Anna has an attack of scarlet fever; give yourself no uneasiness on her account; you are doing all that is necessary, and she will recover." Up to this point I had given no hint or indication of my daughter's illness, but now quite a lengthy colloquy transpired with what purported to be my deceased mother and wife, mostly in relation to the mode of treatment

to be pursued. The next day the patient was very much worse, and we all doubted whether she would live twenty-four hours. The disease was very prevalent and malignant in Brooklyn at that time, and many were dying. A young lady then lay a corpse in a near neighbor's house, who died under medical treatment, on the third day of her sickness. I was greatly alarmed, and in despair called again on Mr. Foster. The alleged spirits of my mother and wife were present and again told me not to be alarmed, and that my daughter model and the state of the second second and the second second second strong daughter. would surely recover. I expressed strong doubts of such a result, when it was written, "To-morrow morning at two o'clock she will be better." Still incredulous, this assurance was emphatically re-peated. When Ireturned, I was met at the front door by the lady of the house, who, with much trepidation, begged me to send immediately for a doctor, as Anna was much worse. I, however, heeded not the advice, but hastened to my daughter, whose throat was now so nearly closed that she could no longer swallow even liquid. Mr. she could no longer swallow even liquid. Mr. Foster, when under the strange influence, had for some time held my hand in his, for the purpose, as he said, of assisting my spirit friends in charging my organism with healing virtue, through his mediumship, that I might in turn impart the same to my sick child, and requested me on my return to hold her hand in mine for this purpose as much as I could make it convenient. Although I had but little faith and scarce a hope that the sufferer would live through the night, I never-theless complied with the medium's advice, and striving to hope against hope, sat by the bedside holding my daughter's hand in mine, and nerrously counting the strokes of the clock as the time slowly passed, until within a very few minutes of the ominous hour of two, when, to my astonishment, the patient suddenly revived, and asked me for something to gargie her throat with.

so nearly closed my daughter's throat broke, or was dissipated, and with careful nursing she was restored to health in a few weeks. MATERIALIZATION.

Just at that moment the ulcer or tumor that had

I have attended several scances held in the presence of Mrs. Seaver, at 34 Bromley Park, Boston. The scance-room is in the second story of a small new brick tenement, having but one door of entrance, which is at all times within view of the company. It is lighted by windows look-ing on the street at the end furthest from the cab-inet, which is made by a curtain loosely hung around a space in one corner about seven feet by

the full width of the room, which is lighted by a veiled lamp in the evening, and by a modified light from the windows by day. The room is never so dark but that the index of an ordinary every one present. Before closing my narrative. I will rehearse but the part of what I witnessed

aged woman were presented, and beckoned me to come to the aperture in the cabinet. The apparition, which claimed to represent a deceased grandmother, permitted me to feel the flesh of her face, which was of natural temperature, texture and elasticity. I also examined her hand minutely, together with the hand of a little child, that showed its face and bust distinctly, at the same time. They were both as natural and life-like in all respects as the hands of living mortals, including the finger nalls, which I inspected very minutely. I placed the child's hand on top of the larger one, and know they could not have been attached to the same body, as the one was

several times the size of the other.

My alleged grandmother took my hand in hers, and carried it to her head, and with it raised an old-fashioned thin cambric cap, indicating a wish that I should take note of her hair, which I pulled and found to be firm in the scalp. She finally succeeded, by pantomine, in making me understand that she wished me to take a lock from her head; accordingly, with a pair of scissors that are kept in the scance room for such purposes, I clipped from thence a good sized lock, which I now have in my possession. It is fine and curled, and of a silver-grey, which, as well as the light complexion of the apparition, together with the thin, plain cap, were all charwas in earth-life. Notwithstanding the inside of the cabinet is quite dark, the features of the ap-paritions that are presented within it are made quite distinct through the presence of an unradiating light that seems to permeate them without communicating a ray to the surrounding atmo-

Again a sylph-like female, form, tastefully dressed, and wearing a wide-brimmed jaunty chip hat that looked as smooth and fresh as if it been taken new from the bandbox, after opening the curtain and surveying the company a few moments, stepped gracefully forth and seated herself in a chair. She, too, beckened me to come to her. I did so, and on taking her hand in mine and feeling the flesh of her face, I-could perceive no difference between it and real, living mortal mold. This apparation, also indicated a mortal moid. This apparition also indicated a desire that I should possess myself of some of

her hair. I accordingly, after testing its firm-ness in the scalp, clipped a lock from her head, which I have in my possession.

During all my visits at Mrs. Seaver's, I had never seen a materialized spirit form and the entire form of the medium distinctly at the same entire form of the medium distinctly at the same moment, for lack of which I had often expressed regret. But at this séance my wish in that respect was to be fully gratified. Matooka, a female Indian spirit, as it was claimed, clothed in parti colored costume, walked boldly from the cabinet, and, after saluting the company all round with kisses and shaking of hands, seated berself in a chair, outside the cabinet and bookherself in a chair outside the cabinet and beckoned me to come to her. I approached, and fully assured myself of the natural texture and temperature of her face and hands, and also that her long, luxuriant hair was firmly rooted in the scalp. With her consent I clipped a lock, which I have now. Unlike other specimens of materialized hair I have obtained at different times from alleged Indian spirits, it is wavy and soft, and of a glossy black. Near the crown of her head was what looked like some precious stone of dazzling brightness, about as large in circumference as a silver dollar. As if to gratify my particular wish, Matooka arose from the chair, and with her hands put back the curtain of the cabinet to its extreme limit and fastened it there, disclosing the full form of the medium sitting in a chair directly in front of the circle. Matooka remained by me a short time, and then went to the apparently exhausted medium, over whose face and head she commenced making (as al-leged magnetic) passes, which she continued to do for a few moments, and then put the curtain back to its usual position.

mens that were clipped in the same room from the heads of alleged materialized spirits in my presence on that and on previous occasions.

Unlike what I have witnessed before some other mediums, all the apparitions I saw at Mrs. Seaver's room were mute, and although their free and easy movements indicated that they must have an exact knowledge of the positions of persons and things near them, their eyelids were always closed.\* The thought had occurred to memore than once whether there was really any ball or pupil formed in the socket. But I was not long left in doubt on this point. As if divinnot long left in doubt on this point. As it divin-ing my thoughts, the apparition of a wonderfully active, mercurial boy, tastefully draped in mid-shipman's blue uniform, who frequently walks out of the cabinet and greets the company in gleeful sallor fashlon, slapping each individual's hand with his until it really *stings*, as I have myself experienced more than once, on one occasion took my hand in his and assisted me in opening his eyelids, when I plainly saw the pupil, and felt that the under side of the lids were of the natural moisture. I also rubbed the ball of the eye to and fro with my finger end quite hard, without its causing any apparent annoyance to

the apparition.

So far as I have observed, from ten to twenty of these apparitions present themselves at each scance, generally single, but occasionally two and three at once, varying in sex, age, and size, from the infant of a few months to the man or woman of eighty, and in apparent weight from ten to two hundred and fifty pounds. I have test-ed the flesh of the hands and face of all classes, including infants, and could perceive no difference in the quality and temperature of the alleged materialized flesh and that of persons in the form. These apparitions always come dressed in appro-priate and ever-varying costume, amounting at ach scance in the aggregate to a volume of clothing that it would be seemingly impossible to compress in a compass small enough to be secreted bout the medium's slender person.

It would seem, too, that these garments are made new on each and every appearance of the apparition. On one occasion I cut with my own and a piece from the shoulder of the sailor boy's olue jacket or blouse as large as a child's hand but the next time he appeared not a vestige of the rent was to be seen, the whole dress looking as if it had just come new from the tailor's shop.
I have several specimens in my possession of flannel, silk, gauze, lace, braid, &c., that I cut from the clothing and head-dresses of different apparitions. Some of these I have submitted for examination and analysis to a skillful expert and chemist, who finds that both the material and the coloring matter conform to the real mundane manufactured article itself. This circumstance, so well calculated to excite suspicion, is yet in conformity with the *spiritual* theory, it being alleged by the entranced medium that, whilst the gossamer-like and sceming semi-spiritual enamel substance with which the apparition coats or clothes its living form, so as to make itself visible and palpable to human senses, is derived most-

"Some years ago I passed eleven days at Moravia, in Cayuga County in the state of New York—when I attended some twenty or more of Mrs. Mary Andrews's materializing réances—and raw two hundred or more apparitions of human faces and busts, in the light of a kerosene lamp, from the window of the cabinet. Many of these spoke audibly, and in some instances for several consecutive minuter, and most or all appeared with their eyes open. Among others, what purported to be the face of my decreased wife was presented, partly out of the window, koking as life-like and natural as when in earth in the form, and I plainly aw her lips more as she addressed me in whisper-tones audible to all present.

tenance of any kind that could suggest the idea of fraud. The company sit in a semi-circle between the windows and the cabinet, and occupy enter into their habiliments and other mechanisms. mosphere, and articles of furniture and personal clothing in the room, to which they are by some occult law returned upon the de-materializing of the apparition, with the exception of the parts that have been abstracted by visitors during the scance, as I have before indicated. Thear it said that the medium complains that her own gar-monts are so drawn into from the ments are so drawn upon from this or some other cause, that they become, prematurely, thin and sleazy in texture. Thomas R. Hazard. Vauctuse, Rhode Island.

### SPIRITUAL MANIFESTATIONS IN THE

To the Editor of the Banner of Light.

As many skeptical persons are not satisfied with physical manifestations that take place in the dark, however otherwise convincing, I thought it might interest some of your readers to relate a few manifestations which I have witnessed in the light, through the mediumship of Charles II. Foster. These marvels took place from time to time when I visited Mr. Foster, and without remuneration. This medium seldom sits now for physical phenomena, as it uses so much of his vitality that he is not in condition to give mental tests for some time afterward.

The following manifestations took place in the light. One morning I called on Mr. Foster, and found him at the piano playing a favorite air. Soon after drawing a chair near the plano and seating myself, one end of the instrument was raised a foot or more from the floor, the medium continuing to play till it was placed in position. Shortly a rocking chair in the rear of us commenced to rock, and rocked long enough for us to see that some invisible power caused its mo-tion. An opera glass was then taken from the

mantel-piece and placed on the floor.

I met an old investigator of Spiritualism at Mr.
Foster's, and after a chat Mr. F. said that he felt
in good condition, and thought if we sat up to the table we should get some good things. The light was turned partly down, to relieve the glare, and we took hold of hands around the table. Soon the piano was rolled out into the middle of the room, and the keys were played upon. The table with the lamp was raised nearly a foot from the floor. The sofa was rolled up behind the gentle-man's chair, a chair placed on each side of him, and his hat, coat and cane were thrown into his lap. We were told, by writing, to place our handkerchiefs by our sides, on the floor. In a few moments after doing as requested, we took our handkerchiefs up and found an artificial rosebud tied in one end of each. These were probably taken from a side-table, on which was a bas ket of artificial flowers.

On another evening I met a skeptical gentle-

man at Mr. Foster's, and soon after we had taken our seats at the table, on which a light burned brightly, my umbrella was brought from a corner of the room and opened over the table, knocking off the chimney of the lamp. The medium had occasion to leave the room, when the skeptic placed his handkerchief under the table, to see what would be done with it. After Mr. Foster returned and was seated, he was drawn upon so powerfully as to make him actually suffer; dipowerfully as to make him actuary surer, are rectly he was influenced to write: "Take up your handkerchief; it is seented with the spirit of the flowers." It was taken up and found to be beau-tifully perfumed. I was told to place my handkerchief by my side if I wished the same favor. I did so, and it was not only sweetly scented, but

the room was filled with fragrance.

Mr. Foster and myself were visiting Mrs. P.,
of Peabody; in course of conversation the lady
incidentally remarked that she had lost her eyes mendentary remarked that she had lost her eyes, —meaning her glasses. Mr. F. said: "A spirit tells me if we go into the parlor and sit they will be brought to you." We took our seats at a table. In a few minutes the lady was told to look behind her; she did as requested, and saw her spectacles on the floor. A dinner-bell placed in the centre of the room, five or six feet from the table, was rung loudly. The table was lifted and made to dance in a lively manner; after which a palm leaf fan was raised from the floor and placed in my hand. While taking tea at a friend's house with Mr. Foster, the tea-table suddenly ascended into the air, to the astonishment of the hostess.

do for a few moments, and then put the curtain back to its usual position.

Previous to entering the circle-room, I had, with Mrs. Seaver's cheerful consent, clipped a lock of hair from her head, which I still have. It is of a dark grey, and does not at all compare in texture and color with any of the samples I have mentioned, nor with either of four other specimens that were clipped in the same room from constitution of the same room from the medium's arm. Mr. Foster and myself sat a little back from a table on which loudraps sounded. I have the purpose of the time of which I rough the cause in whose service I am enlisted to be, if she would tell me when a certain event took place, of the time of which I rough the cause in whose service I am enlist even took place, of the time of which I rough the cause in stakes and mission explicit individuality, received, through the raps, and by imprinting on the medium's arm. Mr. Foster and myself sat a little back from a table on which loudraps sounded. I think eyen my triend may find how to thank me. Since his—mistakes and mission explicit mental the notions. positively ignorant, as well as the medium. I held up an alphabetical card and pointed to the letters, when Tuesday, August 15th, was spelled out; which I afterward found on inquiry to be the correct answer. One forenoon while sitting on the sofa with Mr. F., he said: "A friend of yours," giving the name, "is present." I asked if she would tell me the month she was born. The medium took part of a sheet of note paper and wrapped it round a pencil, then held his arm over the arm of the sofa, and said: "She says she will extract lead from the pencil and write the name of the month on the paper." In a moment he withdrew his hand, and on the paper was found the word, October. "She says she will give the date on my arm, in red letters." Mr. F. rolled up his shirt-sleeve, and on his arm I saw slowly de velop the figures twenty, thus making the test complete→October 20th being the date of the material birth of the spirit. This was unknown to the medium. I know there is no deception about this imprinting, for I have seen test names devel-oping on his arm while the old ones were fading ABBOT WALKER.

Salem, Mass., Sept., 1876.

Written for the Banner of Light. THE MORNING COMETH SOON. BY JANET.

Our ears have caught the coming Of the mighty hosts afar, Our lifted eves the gleaming Of the rising morning star, And waiting hearts are gladdened By the day-dawn's rising car-The morning cometh soon! Chorus-Glory, glory, halleluiah, etc.

The east shall blush in glory As the shadows flee away, The far-off hills of beauty Shall catch the dazzling ray; And sombre clouds be lifted From the splendor of the day-The day that hasteth on.

And while we list the coming

Of the great and mighty throng. Our hearts shall swell with praises, And our lips break forth in song, The grave shall lose its terrors As they swiftly pass along-Heaven's hosts are marching on. The darts of Death are broken, And their sting is felt no more, The dim beyond grows brighter . As we near the "Shining Shore," Where welcomes glad await us From the loved ones gone before-As we shall gain our home.

Penn Yan, N. Y. Mathematically considered, the man who comes home from a day's fishing without any fish may be put down as an obtuse angier. —Portland Advertiser.

A quarter of a million of emigrants are said to have returned to Europe within the last three years from this country.

### free Chonght.

SPIRITUALISM AND ATHEISM.

To the Editor of the Banner of Light;

A queer "spirit" seems, of late, to be "manifesting" itself in the persons of leading Spiritualists. I do not think it is a good spirit. It is petulent and dictatorial. If any brother or sister thinks there are good reasons why he or she should accept the dogma of a Supreme Governor should accept the dogma of a Supreme Governor of the Universe, it is proper that such avowal should be made. But why should such believers in God manifest impatience with those who cannot think as they do? Does it not indicate a lack of that charity which God-believers so generally and loudly profess? Why should a very religious Spiritualist characterize the infidelity of his non religious spiritual brothers, "old irroligious babblings"? How would be like to have his discourses called babblings? It might be as difficult to prove the accusation in one case as difficult to prove the accusation in one case as the other.

I discover another writer employs the "good old puritanical" phrase, "Atheistic caviling." Now, because I am an Atheist, should I revile you because you believe in God? I may freely discuss your opinions, as I have a right to do; but I have no right to sink any one in public section. esteem by hurling epithets at the person. It savors not only of coarseness, but of conscious weakness of argument. It is the method that Christianity always loved during its darkest

I am as proud of my Atheism as any religious person-can be of his religion. To me it stands for a radiant truth. Would the believer in God deprive me of the right of expressing Atheism? Would be disfellowship me? Would be ostracise me? The reasons for my accepting Athelsm are overwhelmingly convincing. I could not be true to my own convictions and suppress the avowal of it. Are Spiritualists, who for twentyfive years taught mankind to live up to their highest convictions, among the first-to repudiate their own principles because they may dislike the conclusions? Freedom of thought and expression is far more important than what you, or I may think about God, or religion. The practi-cal effect of scientific thought, and all modern research, is toward a greater diversity of thinking. The law of evolution, well studied, will teach our religious friends that uniformity of thought on God, any more than on religion, or polities, is an impossibility.

Brethren, we cannot agree upon God, Jesus,

Religion, Spiritualism, nor even about the Universe. Will we "slay and eat" each other because each man thinks his neighbor is wrongcause each man thinks his neighbor is wrong-headed, or, mayhap, bad-hearted? Shall we get up a branch establishment of a sectarian heaven, and exclude all who cannot fall down and wor-ship the God we (you) worship? Shall we have societies springing up all over the land exclud-ing all who are not "sound"? "orthodox"? Have we not about as many institutions of that kind already as are needed? kind already as are needed? My mind runs back over the many futile at-

tempts to manufacture Spiritualism over into Christian cloth. T. L. Harris, Joel Tiffany, and many others, tried it only to be sorely disappointed.

Yours faternally,

Mazeppa, Minn. W. F. JAMIESON.

DR. MAIN AND THE NEW MOVEMENT. To the Editor of the Banner of Light:

En route to a lecture engagement, a copy of your paper of Sept. 30th has been handed me, containing an article by Dr. Charles Main, which, as secretary of the Philadelphia Conference, and chairman of lifs Business Committee, it becomes my duty to notice. My personal acquaintance with this good brother is very slight, but, so far as I know him, I have esteemed him a gentle-man of the kindest heart and the very best of intentions. And I will not doubt he had the good of the New Movement at heart, when he published the extraordinary statement already alluded

Thave only time now to say there is not a paragraph, scarcely a line, in Dr. Main's whole article, which does not contain a mistake or a misconception. The animus of the piece, and what in it is personal to myself, it is no part of my of-ficial business to notice here. I am a soldier in the field, marching to battle, and, as a man, I feel the hurt of builets as other people do. But as a soldier on duty, it is not for me to stop to inquire

seem to have led him to the verge even of deciding to go out of the New Movement, I will call his attention to the printed minutes of the Philadelphia Conference, in the Banner of Light for July 29th, where he will find that through inadvertence he has mistaken himself for a member of the New England Branch Committee, when In reality his official connection with the Conference is that of one of its honored Vice-Presidents, but he has no place on the Business Committee in may of its branches. This fort will decourse in any of its branches. This fact will of course make it plain to my friend why he has received no notice of committee meetings, and I feel also that the fact that Dr. Main has allowed himself to go into print-with a mistake about so simple a matter as to whether he was or was not a member of the Committee, will excuse me before the pub-lic if I decline the distasteful task of replying in detail to the mistakes and misconceptions which make up the remainder of his article. J. E. Bruce.

Convention in New Hampshire.

The Spiritualists of New Hampshire win assemble in Annual Convention at Washington, N. H., Friday, Saturday and Sunday, Oct. 20th, 21st and 224. We, after a careful consideration of the present condition of Spiritualism within the State of New Hampshire, are convinced that the time has arrived for a New Departure in Spiritualism, such as would amore fully set forth a code of moral laws suited to the demands and requirements of this age, usher in a purer and nobler inspiration, which would lift the trembling curtain between the two words, revealing the spiritual as the Himminator of matter, even as It was revealed in the burning bush of old; and aid in the curanization of societies and associations for work and the promulgation of Spiritualism, and the advancement of physical, moral and Intellectual culture, rather than for the discussion of untenable, licentions, vague and unsclentific docurings.

sion of untenable, licentions, vague and unscientific doctrines.

We feel that in unity alone strength can be found, therefore we would organize our forces for the purpose of tearing from Spiritualism all fungus and parasitical doctrines which have attached themselves thereto, destroying its vitality, and tainting its life-blood with the purson of dissimulation.

We invite all those who are in sympathy with this call to assemble at the place named on the days herein mentioned. The Spiritualists of Washington are noted for their hospitality, and will provide for the enterfainment of as many as possible. Good hotel accommodations can be obtained at the Lovewell House at reasonable rates.

The services of Rev. J. E. Bruce, M. D., of Newbury-port, Mass., and Geo. A. Fuller, of Sherborn, Mass., have been secured for the entire Convention. Also a good test medium is expected. Come one, come all who are interested in this new movement. of in this new movement, GEO. A. FULLER, Sec.

DR. SYLVESTER WOOD, GEO. S. MORGAN, A. LANDSAY, M. D. J. W. COOK, &c., &c.

#### Passed to Spirit-Life:

From his residence, in La Harpe, 10., Sept. 17th, Dr. Noah B. Butler, after a short lliness of congestion of the

Noah B. Butler, after a short lliness of congestion of the lungs and brain, aged 51 years 6 months.

The La Harper says: "The funeral on Tuesday, at the First Methodist church, was attended by an immense concourse of people, comprised of a majority of the Masons of this and surrounding towns, and the citizens generally, numbering nearly two thousand, Rev. W. H. Jondan, assisted by Revs, Waskefledt, of this city, Watker, of Foundan Green, and Taylor, of Terre Haule, all bearing witness to the many virtues of the deceased, conducted the services."

Dr. Butler has taken the Banner of Light for a dozen years, and enjoyed its perusal.

From West Burke, Vt., Willie C., youngest child of E. From West Burke, Vt., Willie C., youngest child of E. D. and A. L. Burns, aged 8 months and 20 days.

The angels called for and took him to their bright home. Only a day or two before he passed on, as the graudinother sat beside the cradle three distinct raps were made upon it, and we knew they had come for him. Willie C. Johnson, of Barton Landing, Vt., attended the funeral, and the beautiful words spoken through his lips were a consolation to the friends and instructive to all.

J. S. KIMBALL.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again 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 Piace, corner of Province street, Boston, Mass.

Having recently purchased the stock in trade at Andrew Jackson Davis's Progressive one of the city pulpits some Sundays ago, and BOOKSTORE, New York City, we are now prepared to till orders for such books, pamphlets, return to it again in order to add some fresh 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.

Содиу & Втей.

In quoting from the BANSER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (rondensed or otherwise) of correspondents. Our columns are open for the expression of impersional free thought; but we cannot undertake to endorse the warled shades of opinion to which our correspondents give

# Banner of Pight.

BOSTON, SATURDAY, OCTOBER 14, 1876.

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

GENTS FOR THE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAUST.

> COLBY & BICH. PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the ditorial Department of this paper should be addressed to UTHER COLBY; and all HUSINESS LETTRIS to ISAAC , RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-

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

#### The American Press on Slade.

The eagerness of the newspaper and religious press of America in Jumping to the conclusion that Dr. Slade has been detected in a fraud, on the ignorant, prejudiced and conflicting testimony of Messrs. Lankester and Donkin, shows how deep down is the hatred of Spiritualism; shows that, hereafter as before, truth will have to win its way slowly step, by step, against, the banded opposition of all the forces of bigotry, materialism, conservatism, false science and false religion. There is a hearty exultation in the tone adopted by our assailants, as if many nervous fears had been dispelled, and many serious misgivings annihilated.

Even Brother Beecher howls with the rest of the pack. Here is what he says in his Christian

"But in an evil hour Mr. Slade received to his scance a scientific skeptic. Dr. Lankester had seance a scientific second of the power of sleight-of-hand, not in 'spiritual power.' He observed that after the clean slate was shown, and before the written message was exhibited, a brief period intervened. During this time Mr. Slade waited for the influence. The slate, meanwhile, rested on his knees underneath the table. The suspicious doctor formed the hypothesis that at this time the message was written. He resolved and before the spirits had begun their work, he dexterously seized the slate. The message was found in full upon it. He has written a letter to the London 'Times' exposing the fraud, and Mr. Slade has probably by this time taken himself and his slate to other and less skeptical com-

And the simple public are expected to believe all these exaggerations and misrepresentations!to suppose that "the slate rested on Slade's knees underneath the table" long enough for a in earth-life and spirit-life. It knows that the message to be written, and that the hundreds of shrewd investigators, who have been mystified by the phenomena, never once thought of satisfying themselves that the slate was devoid of writing before it was put in position for the very thing in question-and that for some ten years this stupid and obvious "sleight-of-hand" has been practiced, until at last the quick-witted and quickwitnessing Mr. Lankester discovers the trick and proclaims it to a duped and humiliated world! The quiet contempt with which Alfred Russell Wallace dismisses the absurd pretence is as apt as it is refreshing. He evidently has not been shaken one jot in his knowledge of what his senses had reported to him. Serjeant Cox, too, and all the other English investigators stand by their first reports, and repudiate the hypothesis and the assertions of Mr. Lankester as throwing no light on what they themselves have witnessed. Mr. Lankester, as we have shown elsewhere, has proved himself an unscrupulous witness; and if, as the papers state, he declared before the Court that he had seen Slade write the neither he nor his friend. Donkin venture on in their published statements), then we have new evidence that he is not to be believed on his oath.

But the eager, blind-going rabble of uninvestigating persons who pass judgment on our phenomena in stolid ignorance of the mass of tested facts by which they are established and held, will not take the trouble to read both sides of the question. They will receive what Conway, Beecher, and the rest of the "leaders of public opinion," spoon out to them, taking it for granted that Spiritualism has "gone up" once more, since one of its most eminent mediums has been exposed by the clever Mr. Lankester.

No matter. There is a silver lining to the passing cloud. Probably the very sifting and questioning, caused by this affair, will establish more unquestionably than ever the reality of the phenomena got through Slade and other wellknown mediums. The elated gentlemen, who now look down with a self-exalting pity on our "amiable credulity," as if their plane of common sense were infinitely higher than our own, will find that they have reckoned without their host in supposing that the great impregnable truths of Spiritualism are affected in the least by these transient misrepresentations and false "exposures." Repeatedly we have had just such outcries before, but they excite more at-

tention now because Spiritualists are more numerous, and the testimony to our amazing facts is getting to be overwhelmingly strong. In England this is known especially to be the case, as the discussion before the men of science at Glasgow fairly shows. When such men as Barrett, Cox, Butlerof, Wagner, Fichte, Wallace, Barkas, Crookes, Varley, and hundreds of

possession of our facts, we need not fear that they will ever let them go. Truly has Mr. Wallace remarked that there are no apostates among intelligent Spiritualists, since our facts belong to the realm of science.

#### Assassination by Slander.

This was the theme of a sermon preached in to which we made reference at the time. We illustrations to what were furnished before. The preacher alluded to took his text from the Psalms-"I have heard the slander of many fear was on every side; while they took counsel together against me they devised to take away my life." A lie and a malicious motive, he said, determined a slander. Slander in every sense originated in selfishness, and was practiced for purposes of envy, of plunder, or of pure maticlousness. It therefore involved premeditation, and added degrees of guilt to the uttering of falsehood. It might possibly be repeated from mouth to mouth without an intent to injure. Slanderous speech is first<sub>l</sub>spoken in the heart.

It might be to gratify an envy that would dethrone superior powers and virtues; it might be a selfish aspiration that would slander strong men for their strength, rich men for their wealth. brave men for their valor and spirits, and wise men for their position and knowledge; or it might be that sordid satisfaction of the nature that delighted in extravagance and mischief without so much as an apparent motive, but it was premeditated injury, conceived in the heart and born in the soul. It was evidence of de pravity. We owed it to the community to forbid the voice of the slanderer to be heard. Slander in business life is becoming alarmingly common, and the injury wrought in commercial circles is incalculable. In every branch of business the habit of defaming one's neighbors is gaining ground. In every walk of life the voice of the base slanderer is heard.

The proverbs of Solomon say that "He that covereth a transgression seeketh love, but he that repeateth a matter separateth many friends. It is easy, therefore, to understand what a person means and intends when he makes an occupation of repeating matters. We have before us a message on this subject of slander, given through a medium in Philadelphia. The spirit says that he wears the title of "Black Tongue," until he has earned a better one by his works. Confessing that his were slandering lips while in the form, he says that the evil of slander is one of mammoth proportions. Church, State and communities are poisoned with the miasma. He states that in earth-life he was what may be called a perfect buzzard"; everything that was evil oward his neighbor his nature "craved, deyoured and disgorged." For that reason he was welcomed in the circles where his work was so

He passed from earth with slander on his tongue, and the evil clung to him afterwards. When he came back he knew just where to go to find kindred spirits. Acting upon and through them, they became greater adepts for the power with which he reinforced them. He spared no pains in blackening those to whom he took a dislike. He reëntered the company of his former comrades, and was shocked to hear his name spoken of there in the most virulent terms. Then for the first time he saw, the blackness of such a practice. The reflected slander was felt with a greatly increased intensity. He heard a voice above him and behind him saying, "too true, too true; " and looking up he beheld a gentle, loving one whom he had wickedly slandered on earth. This only intensified his anguish. The voice assured him that there was help, if he would consent to accept it; that help was through good work for the future, to atone for the past. That work could be done only through earthly agencies, and it would secure the spirit's salvation.

Therefore the spirit came first to make confession; to begin to undo its errors of the past, both  $\mid$  nored, left, to rust, unused, as profitless, barren, road is a long and hard one, but a beginning has been made. In all earnestness it says to others: "Guard your words, from the white lie to the damning falsehood." When he was shown the sorrow he had caused, the hearts he had crushed, and the blasted lives of those far whiter than himself. his anguish became a literal hell. But he hopes in the future to do as much in the reformatory way as he has hitherto done in the opposite one He says that while on earth he had wealth and position, and others were consequently all the more in fear of him. What he would especially impress on others is, that we are really recomnensed according to our deeds.

To denounce the slanderer is by no means the way to remedy his evil. Perhaps it only makes it the worse. Of course there is nothing but patience to meet him with. As the world still goes, untruth will travel many leagues while truth is getting on its boots. But to turn and accuse or even to castigate the slanderer, will do no good. the assistance of pure and truth-loving spirits pretended spirit message (an assumption which | that his malignity can be blunted and his evil speech become of no effect.

#### "The West End Medium."

There now seems to be abundant and conclusive evidence that Mrs. Bennett, known as "the West End Medium," has succeeded in her operations in the materializing line through the aid of trapdoors and skillful accomplices. The exposure and the proof, according to a further report in the Boston Herald of Oct. 11th, are complete and final. Powers of clairvoyance and some genuine reference to the most sacred of subjects, should medial gifts were undoubtedly mixed up in the business, and had a natural effect in inspiring confidence in the minds of her patrons.

We have never personally, or through any representative, been present at any of Mrs. Bennett's séances; but we have listened to the testimony of both sides, doubters and believers, well assured that if the case were the result of deception, it must be so through the agency of confederates, and that time would soon disclose how this might be. Mr. Charles H. Foster, the medium, who was present at one of Mrs. Bennett's séances, unhesitatingly declared to us long ago, that he witnessed nothing in the manifestations

he could accept as genuine. Let it be remembered that without the genuine. the counterfeit, would have no chance of even a momentary existence. The fact of materialization being granted, the success of temporary deceptions is easily explained. The exposure in this case has been made throughout by earnest Spiritualists, who have thus shown their determination to get at the simple truth.

A new Liberal League has been recently formed in Houston, Texas, Mr. M. O'Regan beother scientifically trained minds have got full I ing Corresponding Secretary.

The New York Times, putting on an air of superlative wisdom, and assuming the usual do haut en bas attitude of pitying superiority which anti-Spiritualists, profoundly ignorant of the whole subject, usually affect toward believers, remarks: "No one can have argued against a superstition without noticing an entire insensibility to the plainest evidence when it opposes a conviction."

What this writer calls a "superstition" is, when we look into the real facts, simply a belief in certain tested phenomena that have forced themselves by repetition, under circumstances the most convincing, upon the senses and the common sense of an investigator. Now it is very true that it is not "argument" that can affect our knowledge of facts; but if the writer means to assert that our reliance upon certain facts would make us insensible to certain "evidences" invalidating or disproving those facts, then nothing can be more opposed to the truth than this affirmation.

So far is it from being true-so strictly do we demand verifiable facts—that we are justified in proclaiming it as notorious that there is no class of scientific investigators more zealous in sifting, re-testing and probing their facts than those who have satisfied themselves of the so-called spiritual phenomena. Almost all the frauds in mediumship have been first detected and exposed by Spiritualists themselves; and they have repeatedly found that in their zeal they have suspected imposture where further experience has led them greatly to modify their opinions.

The Times, like many other of our daily newspapers, will soon find that it has been rather too swift in assuming that "Dr. Slade has been exposed in a transparent trick." There is nothing in the written statements of Messrs. Lankester and Donkin to justify such a conclusion, however ignorantly they may have misconstrued the occurrences of 'their scance, and made their mere guesses the ground of a serious accusation. There is no confidence like that of ignorance; and these two savants seem to have been densely ignorant

of the well-established facts in Spiritualism. The Times advises the poor deluded Spiritualists to learn what has been done in "legerdemain, ventriloquism, and kindred arts." But is not the writer aware that it is just the most skillful and intelligent of the jugglers who confess that the marvels of Spiritualism are beyond their art? How often shall we have to repeat that Houdin, the most celebrated of the French prestidigitateurs, has declared that "nothing in the magic art could account for the so-called spiritual phenomena which he had witnessed;" that Hamilton, another celebrated French juggler, declared that the phenomena through the Dayenport Brothers are "inexplicable"; that Rhys, another famous juggler, said of them, "no one has ever yet produced anything similar to the phenomena I witnessed"; and that Professor Barrett, in his recent discourse before the Glasgow assemblage of men of science (Sept. 1876) informed his hearers that Maskelyne, the celebrated English juggler, who has been so often quoted as demonstrating the absurdity of the spiritual phenomena, admits that there is that in Spiritualism which no jugglery can touch. To send us to the jugglers, then, to be cured of our belief in supersensual facts is committing us to the very jaws of danger, and confirming us in

our "pestilent superstition." "Even if true, Spiritualism has demonstrated its theoretical barrenness, while practically it has been the most demoralizing belief ever spread in the community." So says the Times. Oh, thou of little faith! There may be, then, according to your way of thinking, a law of nature which may be "barren and demoralizing!" If it be a fact that man is an immortal soul, and that it is his visible body only which is dissolved, but that he himself may manifest in various then a stupendous fact like this ought to be ig- of his purposes! demoralizing! Not so do we construe one of God's truths. We are not quite so faithless in the moral order of things and in that power in the Universe that makes for righteousness, as to accept a creed so infernal as this.

#### Conway on Spiritualism.

Moncure D. Conway is a fair type of a class of writers who, in their assaults on Spiritualism, do not scruple to pervert the truth in order to make it fit their own hostile preconceptions. Dr. Slade, it will be remembered, at the time of the seizure of the slate by his would-be exposer, Mr. Lankester, was holding the slate under the table; but this fact is too directly in harmony with the medium's innocence, and so Conway alters it and charges that Dr. Slade "was about to lay the wiped and presumably clean slate flat on the table." The point will be seen when we state that the writing ought "presumably" to be on the slate as soon as it was put in position under It is only by leaving things to time and invoking | the table, but not when the medium "was about to lay it" on the table. What can be said of Conway's honesty in thus altering the record as given in the letters of the only persons present?

Conway writes: "The Slade tricks are so obvious, so penetrable by the most ordinary tests, that these gentlemen (Messrs. Wallace and Crookes) stand convicted of either culpable negligence or connivance, and in a man of science one sin is as bad as the other."

Now will this reverend person explain to us why it is that in a man of science, any more than in any other man, connivance in swindling, in be no worse than an act of inattention or culpable negligence? We do not quite see the point. And what can we say of the sincerity of the miserable maligner who could venture to insinuate that Messrs. Crookes and Wallace could, in the narrow alternative which he supposes, be guilty of "conniving" at fraud?

This is of a piece with his intimation that Mr. Wallace's "character for integrity" had indeed previously been tarnished": which is simply a cowardly stab in the dark.

Throughout his letter on the Slade affair Conway seems to revel in his misrepresentations. He has the audacity to tell us that "the majority of scientific men have repeatedly witnessed the performances of eminent mediums"; and that 'Prof. Tyndall has been especially careful in his investigations." Nothing can be more notoriously untrue than all this. Mr. Huxley has never made an attempt to witness phenomena in the presence of any: "eminent medium"; and as for Mr. Tyndall, he admits that his experiences and his efforts in investigation have been of the briefest and most trivial kind.

The simple fact is, that for years Conway, in his letters to the Cincinnati Commercial, has been in the habit of willfully misrepresenting the | pleasing character.

The N. Y. Times on the Slade Affair. | state of Spiritualism in England. He has repeatedly asserted that there was not a medium in England the phenomena through whom were not fraudulent; that the whole subject was dying out in England, &c.

To have the lie given to these and other mendacious declarations, by the introduction of the subject of Spiritualism before the great gathering of men of science, at Glasgow, in September, 1876, by Prof. Barrett and others, was, to the dismayed and enraged Conway, an unpardonable offence, and his only course was to rave at Messrs. Barrett, Crookes, Wallace and others, as having fallen "into a disgrace from which they can never recover."

Is it not laughable to see this manipulator of facts gauging the "disgrace" of distinguished men of science like those named above—a "disgrace" which is their honor, and incurred solely by their courageous defiance of popular and scientific prejudice, and by their daring to look facts in the face and to speak their mind about them? 🥕

#### Mr. E. Ray Lankester a Fast Witness.

In the following paragraph from his letter of Sept. 30th to the London Times, Mr. Lankester states as facts' what are obviously mere assumptions on his part:

"It is perhaps hardly necessary that I should point out to your readers the utility of Slade's agent, Simmons, who sits in the ante-room with visitors who are waiting for an interview, and listens to their conversation. In this way he picked up the somewhat unusual name of a deceased relative of a friend of mine, who was a first staggered by the appearance of this name on the slate, but immediately remembered that she had mentioned this name in the presence of Simmons in the ante-room, and that Slade had subsequently, before the scance commenced, conversed with Simmons."

Here Mr. Lankester asserts that Simmons listens to the conversation of visitors. How does he know that? Obviously it is a mere surmise, and yet with the same glib unscrupulousness which he confesses to when he speaks of "simulating considerable agitation," he converts his mere guess into a positive accusation.

Again, he says that "in this way" (namely, by listening,) Mr. Simmons "picked up the somewhat unusual name of a deceased relative" of a friend of his. And how does Mr. Lankester know this for a fact? Why, because his friend remembered that she had mentioned this name in the presence of Simmons in the ante-room, and that Slade had subsequently, before the seance commenced, conversed with Simmons!"

What a smile of contempt must here come over the faces of the thousands of readers who have tested Slade's clairvoyance, where no name was mentioned in his or Simmons's presence, and who know that he need not have communicated with Mr. Simmons in order to have the "somewhat unusual name" given to him! And what can we think, we will not say of the fairness, but of the honesty, of Mr. Lankester, in thus converting what is obviously, by the fair construction of his own language, a mere flimsy guess on the part of himself and his feminine friend, into a serious charge of criminal collusion? By his own showing he does not scruple to make his own fallible conjectures the ground of a direct, unqualified charge of dishonesty against Mr. Simmons.

And yet this swift and reckless calumniator is the man who has tried to disgrace Slade, first by an absurd, unproved charge of trickery, and then by compelling him to answer before the policecourt on his (Lankester's) charges of "vagrancy" and "conspiracy to defraud"! Out upon the "science" which leaves a man's moral nature so hollow and corrupt, so full of arrogance and selfassurance! What shall we think of the "simulated" zeal for truth which, out of a shallow and ignorant investigator, makes a fast, unscrupulous witness, ready to wrong a fellow being in the face of the most overwhelming testimony as ways his survival to friends yet in the flesh, to the genuineness of his claims and therectitude

> Mr. Lankester is in favor of treating Slade and other mediums as he would an "elusive wild beast." Let not this man, with his confessed "simulation of agitation," dare to use the word elusive again toward another, until he can show his own innocence of an obvious attempt to elude the strict truth and to give the force of a positive assertion to a mere surmise, according to his own

> During our recent trip to Philadelphia we called on Bro. Rhodes, who keeps the Banner for sale, and had a pleasant interview with him. We found him to be an earnest Spiritualist, and a very pleasant gentleman. As most of our limited time was devoted to witnessing the magnificent works of art from all parts of the world on the grounds set apart for the Grand Exposition. it was impossible for us to see all our Spiritualist friends in the city of Brotherly Love. In the Agricultural Department we had the gratification of beholding "Old Abe," the live Wisconsin war eagle, of whom an account appeared some time since in the Banner. Here we met our spiritualistic friend and co-worker, Bro. J. O. Barrett, who is selling photographs of "Old Abe," and a book containing his war history, the proceeds to go toward the support of the Wisconsin 'Old Abe Museum of Ornithology." Bro. Barrett is a sincere Spiritualist and a good man, as well as a ready writer. He sadly deprecates, as thousands of other sincere Spiritualists do, the inharmony that exists in our ranks, and earnestly prays, as we do, that the time may speedily come when Spiritualists will live more in accordance with the cardinal teachings of their beautiful philosophy. At the home of Judge Kase, we met Mrs. Thayer, and were informed by Mrs. Kase that the flower medium was giving the most satisfactory proofs of her peculiar development. Jesse Sheppard is also at Judge Kase's, and is giving musical soirées there.

A woman suffrage meeting was held in Brookline, Mass., Saturday evening, Oct. 7th, at the Town Hall. Hon. William I. Bowditch presided and made the opening speech. Miss Matilda Hindman also made a very pleasing and convincing address. At its close a number of her auditors enrolled their names as members of the Brookline Woman Suffrage Club.

A. S. Hayward writes from Philadelphia, Oct. 9th, that for the past two Sundays the Lincoln Hall Society has been entertained by Dr. Maxwell, formerly of Chicago, now of that city. Lyman C. Howe speaks next Sunday. Maud E. Lord has returned to Philadelphia, and will resume her séances.

Miss Ida Henry and Mr. George Broom were united in marriage by Dr. E. C. Dunn, at Lyceum Hall, Baltimore, Wednesday evening, Sept. 27th—the ceremonies being of a unique and

#### Spirit Communion-Verification of Spirit Messages.

Herewith we present another installment of the many commendations of the contents of our Message Department which it has been our happiness to receive of late. The communications recognized below were all given at our Public Free Circles through the lips of Mrs. Jennie S. Rudd. Next week we shall print an equal number which have reached us in verification of messages given through the organism of Mrs. Sarah A. Danskin, of Baltimore, and regularly printed on the sixth page of the Banner of Light. We desire to return our grateful acknowledg. ments to those of the friends who have felt to allow their names to publicly appear in connection with these testimonials to the truthfulness and value of this important and useful department, to the approximate perfection of which the energies of the Banner of Light have been

for many years directed.

It is not and never has been claimed that the avenues opened for returning spirits at the Banner of Light Circle Room, and the home of Mrs. Danskin, are patronized only by the perfected, or that all which finds expression on the page of the Message Department from week to week is to be held as the very acme of revelation. The matter is given by us to the world as we receive it through the lips of these mediums-Mrs. Rudd and Mrs. Danskin-and the world of readers must for itself judge of the merits and character of the supply. It is but our wish to demonstrate the fact of spirit return-not of a spirit, but of all spirits, of whatsoever race, belief, or order of development, who will labor to learn the law of control; not of a certain class of invisible intelligence, but of each and every order of disembodied mind. Consequently manifestors, grave or its opposite, learned or unpolished, pathetic or humorous of utterance, jostle together in the columns devoted to our Message Department, with no apparent aim, but there is still through all a fixed purpose: to embody the one great fact of the possibility of individualized, recognizable return to earthly scenes, for the human spirit after the supervening of the physical change called death.

To those of our new patrons who may be perusing the pages of the Banner of Light for the first time, we would say this enterprise is no untried experiment on our part, but is in harmony with a policy we have pursued ever since the paper was founded; and during its past history hundreds of the messages given through the lips of the now translated Mrs. J. H. Conant have been recognized by relatives and friends yet in mortal life-proof of which can be found in the glad letters avouching the same, which are scattered at intervals along the entire field of the Banner files.

Having boldly confronted the skeptic and doubter, and published, mostly without question, messages of every grade of characteristic—certain that all came in obedience to the law of good -sometimes in the face of sneers from certain quarters whence a better return was merited for our self-devotion and pecuniary outlay, it gives us great pleasure to lay before the reader additional proofs of the utility and reliability of this our special department. Each Spiritualist who reads the letters below ought to feel even more assured of the firmness of the rock whereon hehas founded his faith, and upon which he has been enabled to mount to a higher and broader view of life and human conditions, which has at last culminated in a knowledge of continued spiritual franchise in the world to be; and every skeptic perusing them should pause and inquire whether, in view of all this testimony, he be not haply found fighting against reason and the

highest intuitions of his inner nature: RUSSELL KNOX. To the Editor of the Banner of Light:

I notice in the Banner of April 15th a message from Russell Knox, of Russell, N. Y. I can only say that I fully recognize my father in every line of the message. He lost his mind some four years before he crossed the river. He is also recognized the river. ized by many, very many of hi awrence County. VINCEY C Plainville, Ct., June 19th, 1876. VINCEY C. GOODRICH.

ADDIE.

To the Editor of the Banner of Light:

I find in the Banner of Light of June 17th a communication from my wife, Addie, who passed over the river in the spring of 1839. In this message. I fully recognize my beloved companion. Well do I remember the rap that came on our door early one morning—that she speaks of—as we lay in our bed. I got up, but found no one there. She said that I would not, as that rap was for her, and it proved so, for she passed on in about two months. With respect, in about two months.

JOHN GOODRICH. VINCEY C. GOODRICH.

Plainville, Ct., June 19th, 1876.

SARAH B. REMICK, AND OTHERS.

To the Editor of the Banner of Light: As it is your request to be informed from time

to time of the truth and verity of spirit messages coming to us through the department of the Bancoming to us through the department of the ban-ner, I will here state that in your issue of June 10th is a communication from Sarah B. Remick, of South Easton, Mass., who was a near and dear friend of ours, and resided in this place. Her message is fully recognized by her husband and friends, as characteristic of her, and the "cross she bore before her" is fully understood by her many friends, and is a good test of her identity.
In the issue of June 17th is one from Harriet N. Holbrook to her son Asa. Mrs. Holbrook was a neighbor and friend that we very much respected. She was a medium, as is also her husband, Dr. Asa Holbrook, of Stoughton. Names, &c., are given correctly, and the message is unquestionably from her.

In the issue of Aug. 19th is a message from Cyrus L—p, his place of residence not being mentioned, and his full name untold, but every thing therein is so exactly and so accurately stated, that it leaves not a particle of doubt that it is from Cyrus Lathrop, Esq., a prominent lawyer of this town, who passed away some twenty-five or thirty years ago. I was a neighbor to him many years, and know his history well, and so does nearly every resident of the town who lived in those days. I have read the message to sev-eral persons who knew him in earth-life, who read ily recognized it as coming from him, every state-

ment made being true to the letter. In your issue of Sept. 23d is a message from Rev. Arthur Caverno, of Dover, N. H. My wife was somewhat acquainted with this gentleman. many years ago, and although we have never heard of his having crossed over the river, we

doubt not the message is from him.

Respectfully yours, N. W. Perry.

South Easton, Mass., Oct. 2d, 1876.

JUDSON HUTCHINSON.

To the Editor of the Banner of Light:

There is a message to corroborate in the Banner of Light, June 10th, 1876—Judson Hutchinson's. I knew him and the family by reputation, but my brother knew him years ago—says he knew he was bitterly opposed to rum drinking and tobacco; had a large talent for music. He was one of the old Hutchinson family of thirteen and tobacco; had a large talent for music. He was one of the old Hutchinson family of thirteen children. They were all gifted with the power of song. No doubt they were all mediums; and no doubt also he was tired of the inharmonies he speaks of, and took his life by hanging.

The characteristics he speaks of belong to him. His widow resides in Milford—now married to

Dr. Stickney; one brother still resides there-Joshua Hutchinson.

Joshua Hutchinson.

I had hoped some of the family or friends would verify it, and write you, but I felt if no one else did I would.

Please receive \$2 for your Free Circles. My

sympathy and prayers go with you.
Yours truly, NANCY R. BATCHELDER.
Mt. Vernon, N. II., Sept. 17th, 1876.

#### HANNAH JOHNSON.

To the Editor of the Banner of Light: I see in the Banner of Light for May 27, 1876, a message, through the mediumship of Mrs. J. S. Rudd, from the spirit of an old lady giving the name of Hannah Johnson, of this place. She says she joined the Orthodox Church late in life, and that her mother lived to be over one hundred years old, and that she herself died a number of years ago. I have made inquiries, and find the message is true in every particular. I am glad to verify this communication, for it is the first one

I have seen in the paper from here.
Yours truly, J. Snow.
North Brookfield, Mass., June 11th, 1876.

#### ANNIE GIBSON.

To the Editor of the Banner of Light:
I read in the Banner of June 24th the communication of Annie Gibson, from Fort Wadsworth, Staten Island, N. Y. She wished to communicate with her parents; she said that she was the daughter of Colonel Gibson and Harriet L. Gibson; that she was Annie Gibson, twelve years old

I have been a resident of New York City over twenty-five years, but had no recollection of ever having heard the name of said fort, or the names of Annie or her parents. I felt inclined to look up this case; went to Staten Island, with the Banner in hand, and found the fort and the names all correct. She died last August. I feel satisfied that the communication was from the spirit daughter of Colonel and Harriet L. Gibson.

JAMES FLAGLER.
160 Broadway, New York City, June 27th, 1876.

#### WILLIAM THOMPSON. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I have by experiment proved a spirit-test given by Mrs. Jennie S. Rudd, in the Banner of Light of July 29th, 1876, concerning the boy by the name of William Thompson, who was killed at the Dunnell Print Works, Pawtucket, R. I. I' went to Pawtucket, Saturday, Sept. 9th, 1876, where I have relatives and friends. I called on my friend, Mr. Wm. King, and procured his paper containing the message. It being Saturday, I knew the print works closed up at four o'clock, so I went down and made inquiries about the boy. Some of the workmen did not know such a person; but at last I asked a boy drawing water at a well, and he told me he knew him, and said he was killed in the print works. I then exhibited the paper with the message; he read it aloud so that others gathered about could hear it. After that others gathered about could hear it. After he read it he informed me that Thompson's brother worked in Central Falls, on Mill street, at Moran's confectionery store. It is over a mile from the print works. I went there and inquired for him, and was informed that he was in the stable; I found him and asked if he knew a boy by the name of William Thompson. He said, "Yes, sir; he was my brother; he was killed by an accident." I said to him, "I have got something for you to read; will you acknowledge it if it is true?" He read it with much surprise, and said. "It is true! that is my brother."

at is true?" He read it with much surprise, and said, "It is true! that is my brother."

Providence, R. I.

In the Banner of July 29th there is a communication from William Thompson, who said he was killed at the Dunnell Print Works in Pawtucket-This has been fully verified, and is correct in all its details. Fraternally, WM. FOSTER, JR. Providence, R. I.

#### JOHN E. HENRY. To the Editor of the Banner of Light:

In the Banner of July 29th you published a communication from John E. Henry, of San José, Cal., after reading which I sent the paper (with the communication marked) to a friend living in the aforesaid place, and in due time got the fol-

"Friend Osgood, I received from you the Banner of Light. I see you had marked a piece headed John E. Henry. He was an Irishman, a professional gambler; he went by the name of Irish Hank. Mike Cowell was a police officer; he died suddenly in a saloon. I saw him only a few minutes after he died; Irish Hank was there when he died. He then went to a saloon kept by Mary Farran, and shot himself through the head; no one was in the room but those two. Some thought she shot him, but I think not. I saw him in a few minutes after he was dead, and

this confirmation of said message, but am ready to give it in a private way to any one who may feel particularly interested. WM. OSGOOD.

Yours truly, Abington, Ct., Sept. 1st, 1876.

The San José Weekly Mercury copies Henry's communication entire, under the head of "Irish Hank Heard From," and asks certain prominent gentlemen the following question concern-

"The message appears in the Banner of Light of July 29th. It purports to have been given at a 'Banner of Light Circle-Room Meeting, through the mediumship of Mrs. Jennie S. Rudd, and reported verbatim for publication.' The facts are all there; but how they got there perhaps Bishop or Baldwin can explain."

#### REBECCA COOK.

To the Editor of the Banner of Light: I write to testify to the truth and correctness of a communication from the spirit of Rebecca Cook in your, last Banner. Thanks to the Great Spirit of Love and his instruments, for enabling her to manifest. Most respectfully yours,
MARY A. BLODGETT.

East Lexington, Mass., Oct. 3d, 1876.

#### Will Prof. Lankester Explain?

"Upon three separate occasions," says Dr. Crowell, "I have known him (Slade) to take a double slate, or two slates united by hinges, and after I had inspected their surfaces, and rubbed them with my moistened fingers, he has placed a mite of pencil upon one of them, then closed them, and placed the slates thus folded upon the table near its centre, a foot or more from our united hands, and in each instance both of the inner surfaces were covered with writing, and signed with the name of a friend in spirit-life. All these things took place in daylight, in a room thoroughly well lighted, the rays of the sun streaming upon the floor."

"As I have now shown," says Mr. A. R. Wallace, "that Prof. Lankester commerced his letter with an erroneous statement of fact, it is not to be wondered at that I find the rest of his communication equally unsatisfactory." Prof. Lankester is evidently an unreliable witness. He has shown it in more instances than one; and his pretended exposure is an admitted failure in spite of the Io Paans of the newspaper press, jubilant at the report that Slade has been caught. Wait awhile, gentlemen! He laughs best who laughs last.

We received during his recent visit East, a pleasant call from Col. Bundy, of the Religio-Philosophical Journal's staff, Chicago, Ill. He was looking well and hearty, and seemed to be alive with business tact and energy.

There is a lesson of true philosophy in O. O. Wright's allegory, on our second page, to which the attention of the adult reader (as well as the more youthful) is called.

#### A Voice from Thomas R. Hazard.

On our third page the reader will find an exceedingly valuable array of classified phonomena which the fearless and unflinching Spiritualist whose name heads this paragraph has met with in the presence of various mediums. The Provin the presence of various mediums. The Providence Journal has shown an extremely liberal feeling by allowing space in its columns to give to the world the testimony which the Harpers have refused—while they have endorsed the course of G. W. Curtis in endeavoring to heap disfavor and ridicule on the mental and physical manifestations which form the ladder vouchsafed to the present age whereby all honest seekers after light may climb up, if they will, out of the ditch of distrust into which the blind guides of a blind-suit by bis genuine abilities and faithful disof distrust into which the blind guides of a blinder faith have precipitated them. Those who are wont to cavil at the frank and kind-hearted way in which Mr. Hazard is accustomed to treat the media into whose presence he comes, will do well to remember that he is a keen observer of facts, and that the precaution of the silk cord, spoken of in his article on Mrs. Hull's mediumship sometime since, was as perfect a test condition as any more labored and complicated arrangement could possibly have been. One of the chief points of value connected with these phenomena recorded by him, is the fact that they came incidentally, and were received without the recipient's seeking especially for any manifestation whatever. The article deserves a wide reading.

#### Again Postponed.

Dr. Slade was brought before the Bow-street police court, London, on Tuesday, Oct. 10th, on a charge of vagrancy or conspiring to defraud, the complaint coming from the astute Prof. E. Ray Lankester and his worthy assistant, Dr. Donkin. This was the second appearance of Dr. S. on this same complaint, but, as before, the consideration of the matter was at once postponed-this time till Oct. 20th. It looks as if the principals, who swore out the complaint, are afraid to push the matter to settlement. Is it then proposed to keep Dr. Slade in England, by the strong hand of law, on bail and without trial, in order that his engagements in Germany and Russia may be forced to go by default?

#### Removed to New York.

PROF. S. B. BRITTAN, M. D., has removed both his Office Practice and his family to No. 232 West 11th street, where he should be addressed hereafter; and where also he may be consulted by all who require his professional services. Patients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agreeable and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices.

#### The Spiritualists of Tennessee

Meet in a three days' convention in Memphis, Tenn., the 27th, 28th and 29th of Oct., for furthering the interest of Spiritualism. Dr. S. Watson, Hon. J. M. Peebles, Dr. McFall, of Nashville, and others, will be present.

These are halcyon days in Jewry. The children of Israel are finding a land of promise in England. Never has their new year opened more auspiciously for them. They are at the top of the tree in most things. The Prime Minister, Lord Beaconsfield, was born a Jew, and is proud of his ancient Hebrew lineage. A Jew holds the high office of Master of the Rolls. Another one, well known here as a secessionist, is among the leaders of the bar. Jews are at the head of the world of finance. Among those prominent in London social life whose forefathers hailed from Judea, are Frances, Countess Waldgrave, a brilliant leader in the politicofashionable world, her father's name was originally Abraham-he was the famous singer Braham-and Mr. Hayward, the critic of the Quarwas on the coroner's jury."

I will only add that I have no authority to publish the name of the friend who furnishes Jewish descent, being daughter of Mr. Bernal Jewish descent, being daughter of Mr. Bernal Osborne, whose name was originally Bernal, and so is the future Duchess of Richmond. Marriage with Christians is now permitted. A brother of Lord Hardwicke is married to a Rothschild, and another of that family married a Fitzroy. What have Christians to say to

> William Wade, stationer and general agent for newspapers, periodicals and magazines, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, keeps for sale the Banner of Light, where our down-town friends can procure it every Saturday, the day of its issue.

Mr. Hazard desires the reader who may peruse his article on our third page, to add the words "it is fine in quality and of a bright auburn color," at the end of, the paragraph under the head "Materializations," closing with the words "have in my possession."

J. William Fletcher—as will be seen by a card in another column—will begin a series of public scances at his pariors, 7 Montgomery Place, Sunday evening, Oct. 15th. Mr. Fletcher is well known as a trance medium, and no doubt the séances will be of interest.

Dr. Witheford, the de-materializing medium, we are informed, leaves Chicago the 11th proximo to fill an engagement with the Spiritual Scientific Association, New York, under whose auspices he will give parlor scances to the public of physical manifestations and materializations.

S. S. Marsh writes from Limestone, N. Y. "The Banner of Light is the best paper in America, and ought to have half a million subscribers. No Spiritualist or liberalist can afford to do witheut it.'

Mrs. Weston, after an absence of three years in California, has returned to this city and taken house 86 Dover street, for the accommodation of boarders. See advertisement.

Lottie Fowler writes us that she is to visit Chicago first, and then come to Boston. She is probably ere this well on her way from Europe.

The Centennial Commission has voted to close the Exhibition on the 10th of November. Dr. J. R. Newton will be at Walnut street

House, Cincinnati, until further notice.

AMERICAN MANUFACTURERS ABROAD.—The Japanese Government, intending to introduce music in its European Schools, their foreign experts have selected Geo. Woods & Co.'s Boston made Parlor Organs, over all American and European instruments, as most thoroughly con-structed and likely to withstand the climate.

To the Editor of the Banner of Light:

I see by your advertising column that Dr. Cornell Smith wishes to dispose of his establishment here. This may be very well for him, for his health requires a change; out those of us who know him intimately, and who have been benefited by his curative powers, very earnestly protest against his leaving us.

suit by his genuine abilities and faithful dis-charge of his duties, is no exaggeration.

I am very glad to know from him personally, however, (and this is in keeping with his every exhibition of honesty of intent in all his dealings,) that he will not dispose of his place and business except to some one who has not only healing powers, but a character absolutely above reproach. He has one of the finest houses in the whole city, and when he considers how that by long years of labor he has brought about the many favorable results which now honorably surround him, he naturally looks upon them as his own petted child, which he could not bear to see maltreated. When, however, the right per-son comes, he will find everything in the most perfect order, in the way of bathing and other rooms, and patronage at once highly respectable as well as remunerative. Such a person would be warmly welcomed (provided of course Dr.' Smith persists in his present design,) by all Dr. S.'s friends. The Dr. further informed me last evening, that to any purchaser of his place he would give a month or two of gratuitous service, so that his method of doing business could be fully acquired.

G. L. DITSON, M. D. fully acquired. G. L. I Albany, N. Y., Oct. 5th, 1876.

To the Editor of the Banner of Light:

George W. Curtis, on Spiritualism, in his first article, and his rejoinder to your reviewal, reminds me of the Irishman's cellar window. Patrick was a mason, and was building his cellar wall, and had left an opening for a window. His carpenter, passing by, says, "Pat, why do you make such a little window? it will let in no light of any use." Says Pat, "Arrah, sir, be jabers! ye do n'tunderstand me plan at all, at all! I do n't make that place to let in light, sir, not a blither on it, sir! I put that hole there to let out the darkness, sir! Can ye see now, sir?" So of the window of Mr. Curtis's intelligence upon Spiritualism: it let out the darkness within. A Scripture text reads thus: "If therefore the light that is in thee be darkness, how great is that darkness!" Matt., vi : 23. If Patrick was as successful in letting the darkness out of his cellar as Mr. Curtis was in letting it out of his prejudices, he made a good hit.

TEMPLARS' HALL, 488 Washington street. —Spiritual meetings every Sunday at 10% A. M. and 2% P. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman. Spiritualist Meetings in Boston.

Rochester Hall .- A large and attentive audience greeted the Lyceum, on Sunday, Oct. 8th. One of the pleasantest features of the occasion was a harmonica solo rendered by Mr. Dearborn. It was beautifully executed and elicited an enthusiastic encore. Readings and recitations were given by Miss Lizzle Thompson, Mrs. M. W. Whittier, Helen M. Dill, Jessie Kimball, Wille Phillips, Clara Rosenfelt, Lizzle Bond, Ella Carr, Etta Parr, Martina Cross, and May Potter. A song by Nellie Thomas and brief addresses by C. Fannic Allyn and Prof. Carpenter added to the interest of the entertainment.

JULIA M. CARPENTER, Cor. Sec'y.

#### Movements of Lecturers and Mediums.

Geo. A. Fuller, after a short vacation, has again entered the lecture field, and will speak at Sherborn, Mass., in the Town Hall, Sunday evening, Oct. 15th, and at the Convention at Washington, N. H., Oct. 20th, 21st and 22d. Would like to make further engagements.

Mrs. Dr. Clara A. Field would be glad to make engage ments to lecture. She may be addressed at No. 55 Lagrange street, Boston. The address of W. F. Jamieson will be, till further no-

tice, Mazeppa, Minn. The noted medium and healer, Dumont C. Dake, M. D.,

is now in New Haven, Ct.

ticulars.

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

#### Spiritual and Miscellaneous Periodi-cals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 conts. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 conts. 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 9 cents. THE LITTLE HOUQUET. Published in Chicago, Ill. Price 10 cents. Price 10 cents.

THE CHUCHLE. Published in Boston. Price 6 cents.

THE HEALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in
Memphis, Tonn. S. Watson. Editor. Price 20 cents; by
mail 25 cents.

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

#### RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. — Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

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

#### SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOY ANT!—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 12w\*.Au.19.

From the Station Agent at South Royalston, Mass. Gentlemen - Although unsolicited by you, I cannot refrain from adding my testimony to the many already given in favor of your Wistar's Balsam of Wild Cherry.

In the spring of 1858 I was most severely af-flicted with a hard, dry cough, with its usual ac-companiment of night sweats, completely proscompaniment or night: sweats, completely pros-trating my nervous system, and producing such a debilitated state of health that after trying medical aid to no purpose, I had given up all hopes of ever recovering, as had also my friends. At this stage of matters I was prevailed upon, through the influence of a neighbor, to try Wis-tar's Balsam, though with no belief whatever in its truly wonderful curative properties, and before using two bottles the effect was almost magical. My cough entirely left me, the night sweats deserted me, hope once more elated my depressed spirits, and soon I had attained my

wonted strength and vigor.

Thus has this Balsam, as has often been remarked by persons conversant with the above facts in this vicinity, literally snatched me from the yawning grave. You are at liberty to use this for the benefit of the afflicted.

Very respectfully yours, BENJ. WHEELER.
50 cents and \$1 a bottle. Sold by all druggists.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

THE SOCIETY OF SPIRITUAL SCI-ENCES have engaged the services of a remarkable Medium to answer SEALED LETTERS for the public. Enclose \$2. Repeated \$1. Address Society, P. O. Box 2872, New York, or 40 Broadway. O.7. Broadway.

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.

SPERMATORRHOEA permanently cured by anaexternal application. Each case warranted. Address Dr. R. P. Fellows, Vineland, N. J. S.9.—7w\*

Mus. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O.7.4w\*

Mr. and Mrs. Holmes, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

THE MAGNETIC HEALER, DR. J. E. BRIGOS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

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

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

Public Reception Room for Spiritu-alists.—The Publishers of the Banner of Light have assigned a suitable Room in their Establish ment 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 Head-quarters. Room open from 7 A. M. till 6 P. M.

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. Molts E., the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London. Eng.

oon, Eng.

PHILABELPHIA ROOK DEPOT.

DR. J. H. RHODES, 918 Spring darden street, Philadelphia, Pa., has been appointed agent for the Hanner of Light, and will take orders for all of Colby & Rich's Publications. Sprittual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Costes stream, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR, RHODES.

ROCHESTER (N. Y.) HOOK DEPOT.
WILLIAMSON & HIGBEE, Rooksellers, 62 West Main street, Rochester, N. Y., Reop for sale the Npiritinal and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., HOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Nepritural and Reform Works published by Colby & Rich. Give him a call.

NAN FRANCINCO, CAL., BOOK DEPOT, NAN PHANCINCO, CAL., ROOM, DEPOT.
At No. 319 Kearney street (up stairs) may be found on
sale the BANNER OF LIGHT, and a general variety of Apiritualist and Reform Books, at Eastern prices. Also
Adams & Co., 's Golden Pens., Planchettes, Spence's
Positive and Negative Powdors. Orton's AntiTobacco Preparations. Dr. Morer's Nutritive
Compound, etc. Catalogues and Circulars mailed free,
Mr. Romittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P.O. box 117,
San Francisco, Cal.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for sale.

WANHENGTON BOOK DEPOT.

RICHARD ROBERTS, Booksoller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Applitual and Reform Works published by Colby & Rich.

HARTFORD, CONN., HOOK DEPOT,
A. ROSE, 56 Trumbull street, Hartford, Conn., keeps
constantly forsale the Banner of Light and a full supply
of the Npiritual and Reform Works published by
Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. T. C. MORGAN, 2 South Jefferson ave., St. Mo., keeps constantly for sale the Banner of Light and a supply of Liberal and Reformatory Works.

MRS. M. J. REGAN. 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

LONDON, ENG., BOOK DEPOT.
J. BURNS, Progressive Library, No. 15 Southampton
Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT, And Agoney for the RANNER OF LIGHT. W. H. TERRY, No. 81 Russell street, Molhon-ne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich. Boston, U. S., may at all times be found there.

#### ADVERTISEMENTS.

#### COLBY & RICH, **Publishers and Booksellers** No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform, AND

#### MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

M Catalogues of Books Published and For Sale by Colby & Rich sent free. TAKE NOTICE.

# W E have the largest and bost selling Stationery Package in the World. It contains 18 sheets of paper, 18 envelopes, pencil, penholder, golden pen, and a piece of valuable dewerry. Complete sample package, with elegant gold-plated sleeve buttons, and ables fashionable fancy gold-plated sleeve buttons, and ables fashionable fancy gold-plated sleeve buttons, and ables fashionable fancy gold-plated sleeve buttons, and plates fashionable fancy gold-plated sleeve buttons, and plates fashionable fancy gold-plated sleeve buttons, and plates fashionable fancy fort, plates and drops, bostpaid. Science and plates fashionable fancy fort, 14.—13w.

SPIRITUALISTS' HOME. MRS. WESTON has returned from California and hoston, and is prepared to accommodate the traveling pub-lic with rooms by the day, week or mouth. 4w\*-Oct. 14. DR. J. R. NEWTON

ILL be at WALNUT STREET HOUSE, Cincinnati Ohlo, until further notice. Oct. 14. MRS. J. M. CARPENTER, 31 Indiana Place M continues her successful practice as a Clairvoyant Physician. Examines and prescribes for persons at a dis-tance by lock of hair. Terms \$2. N. B. - Pleas send P. Q. order to insure safety.

MEDICAL, Business and Test Medium. Scaled letters
answered. 366 Parker street, near Day's Ropewalk,
Boston Highlands. MRS. CHAS. H. WILDES, No. 8 Eaton street, Boston, Mondays, Tuosdays, Wednesdays and Thursdays, Hours 9 to 4.

PHYMO-ECLECTIC MEDICAL COLLEGE (IVES full instructions by corresponding and Diplomas Jiegal everywhere for \$25. Address Prof. W. NICE-17, M. D., Springfield, O., 99 W. Main street.

MRS. A. L. LAMBERT, Clairvoyant and Test Medium. Magnetic Healing a speciality. No. 20 diana Piace, Boston. Hours from 9 to 9. 2w -Oct. 14.

W. L. JACK, M. D., Clairvoyant Physician of and Trance Test Medlum, for three weeks only at 24 Green street, Philadelphia. Disgnoses and treats Discusses. Hours 9 to 12 and 1 to 6 P. A. Except Thursdays, Free Reception days. MISS H. A. POLLARD, Healing and Writing Medium, 20 Dover street, Boston. 4w\*-Oct, 14. ELIZABETH DAWKINS, Magnetic Physician, 38 Dover street. Office hours from 1 till 5 P. M.

#### TRACTS.

Şę.	1, The Arraignment of Priestersft 8 c	eni
	2, Oration on the Gods	٠,
••	4. Attalgument of the Church 5	::
••	5, Heretics and Heresies 5	
••	6, Oration on Humboldt 5	
٠.	7, Jesus Not a Perfect Character	• •
••	** The Story of Creation 5	••
• •	5, Prophectes	• •
• •	** The Snake Story	• •
٠.	9, Bible Prophecies regarding Baby.on, 2	• •
	The Stery of the Flood,	٠.
• •	to, Ezeklel's Prophery Concerning Tyre 2	
• •	" The Piagues of Lgypt 2	• •
• •	II, History of the Devil, 5	••
٠.	12, The Jews and their God	
	" Koralf, Datham and Abfram 2	٠.
	13. The Devil's Date Bills	• •
٠.	11. Old Abe and Little Ike 3	
	15. Come to Dinner	
	16, Fog-Born Documents 2	
	17. The Devil Still Ahead	
	18, Slipped Up Again 2	٠.
	19, Joshua's Stopping the Sun and Moon 2	
	20. Samson and 111s Expfolts	
	20, Samson and Tris requoits	
::	21. The Great Wrestling Match 2	
::	22. A Discussion upon So de's Frood 10	
::	23. Address at Paine Hall Dedication 5	
	25. Bible Contradjetions 4	::
••	26, Underwood's Prayer,	::
••	27, Honest Questions and Honest Answers 5	
••	28. Alessandro di Cagliostro	••

SCIENTIFIC SERIES.

Hereditary Transmission...... 

CHEAP EDITION ---- ONLY \$1,00.

#### **MENTAL DISORDERS;**

Diseases of the Brain and Nerves,

DEVELOPING THE ORIGIN AND PRILOSOPRY OF Mania, Insanity and Crime,

#### WITH PULL DIRECTIONS FOR THEIR TREATMENT AND CURE.

BY ANDREW JACKNON DAVIN. in this volume the peader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and philosophy of Mania. Insaulty and Crime, and presents full directions for their treatment anglesis with more vivid force to the general attention, as there certainty is none from which the public might expect more satisfactory treatment from a chirvoyant like Mr. Davis.

The book contains 400 pages, is beautifully printed, and bound In colors, and therefore not uniform with Mr. Davis's other volumes, it is offered at the extremely low price of \$1.00, postage 10 cents.

S1.00, postings 10 cents.

For sale wholesale and retail by COLBY & RICH, at Np. 9 Montgomery Place, corner of Province street (lower floar), Boston, Mass.

#### ADDRESSES ON THE PRESENT CRISIS, By the Futher of his Country, CEORCE WASHINGTON.

TO THE PEOPLE OF THE UNITED STATES OF NORTH AMERICA. The Impending dangers threatening the Nation, and ADVICE AND REMEDIES how the GOVERNMENT CAN BE RELIEVED, REVIVE THE DEAD INDUSTRIES, and RECONSTRUCT THE GOVERNMENT ON the PRINCIPLES OF THE PALLADIUM OF OUR LIBERTIES,

THE CONSTITUTION OF THE UNITED NTATES OF NORTH AMERICA.

ELLIOTT ROBBINS, America,
ELLIOTT ROBBINS, Americants,
This work contains elegant steel-place engravings of
MARTHA WASHINGTON, GEN. GEORGE WASHINGTON,
and MONUMENT OF JOAN OF ARCA ROUEN,
Paper covers, 108 pp. Price 50 cents.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province Street (lower,
floor), Hoston, Mass.

The Reciprocal Universe, Spiritual Rock and River of Life.

BY A. B. CHASE. A lithograph engraving 22 by 28 inches, a beautiful work of Inspiration. Postrating Nature's diving truth, and as given intrough Join the revelator; something never before given to the world; accompanied with a viry near 12-page pamphet of explanations and new reversitions, with the obrenological character of the Troper Child, the Christ. The whole design and tracing of the soul's intuitive development and progressive attainment unto the New Jerusalem, and the subilime mansions in the Father's house is perfect. Commencing with the embryo, it establishes and secures perfect freed-in, eternal life and salvation to zerry human soul in the truth and the hour that now is. It should be in every house.

Price \$2.66, postage free.
For sale wholesde and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### THREE BOOKS IN ONE. Liver Complaint, Mental

Dyspepsia, and Headache.

BY M. L. HOLBROOK, M. D. This book aims to condense and put into practical form the very best knowledgo current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every person who would matotain these organs in health, and restore them when diseased. It will save many times its cost in doctors' bitls. Price 41.00, postage free.

For sale wholesa'e and retail by CALMY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THREE NEW TRACTS BY M. B. CRAVEN. Origin of the Christian Trinity. This little tract proves that antiquity furnishes evidence that the present Trinitarian Creed is a tenet of belief that was incorporated with Christian theology at a time subsequent to the Apostles.

Paper, 3 cents; postage 2 cents.

The Deligo Reviewed.

cheapiled the logical cities maintain that the story of
the Delige originated in India, and came into the hands of
the Jews after having been revised. In Chaldea and Persia,
Paper, 3 cents; postage 2 cents.

Where was Jesus Baptized?

was nesus nantized?
Paper, 3 cents; postage 2 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. The Scientific Wonder!

### THE PLANCHETTE.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

OCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no donestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from decrased relatives or triends.

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

PSYCHOPATHY.

Or the Art of Spiritual Healing,

PRACTICED BY DR. T. ORMSBEE, CLAIRVOYANT Exam inations and advice to parties at a distance, when desired.
Letters of inquiry covering two 3-cent stamps replied to in the order of receipt. PAMPHLETS FIRE.

Sept. 16.—3mis\*

ROOMS TO LET. SPACIOUS ROOMS in the BANNER OF LIGHT Building, 9 Montgomery Place, corner of Province street, newly fitted up, heated by steam, set bowls, finely ventiated, &c. Apply at the Bookstore of COLBY & RICH, on first floor.

"THE MILLER STRICKLAND DEFENCE," A by Leo Miller, Mailed free for 20 cents. Address MATTLE STRICKLAND, St. Johns, Mich.
Oct. 7.—13wis

PROF. LISTER, ASTROLOGER, 319 Sixth avenue. 44 years practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4523, New York. July 15.—18

PRIVATE BOARDING-HOUSE for Centennial visitors, Location convenient and desirable, Terms moderate. Miss. C. BARRY. 236 Mount Vernon street, Philadelphia, Pa. 236 Mount Vernon 2w\*-Oct. 14.

The Spirit Messages given at the Banner of Light Public Free-trade Meetings, through the mediumship of Mrs. JENSTA S. Rusio, are reported vertating, and published each work in trus Departmeffet.

We also pair ish on this page reports of Spirit Messages given such week in Fairmer's Md., through the medium

MISS SARVIEN A. DANSKIN. These moving and heate that spirit, every with them the characteristics of the clearth-life to that beyond, whether for good or evil consequently the cache pass from the earth-sphere in an under doped state, eventually progress

to a higher condition.

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

The Banner of Light Prec-Circle Meetings The Harmer of Light Free-Circle Meetings Are held at No. 9 Monty near, Plane, (second story,) corners of Province street, every Trestovy, Till RSDAY AND FRIDAY AFFERNORS. The Harwith be open at 20 belock, and settless commerce at 30 belock spreeded, at which time the doors will be closed, neither allowing entrance nor acress until the conclusion of the closed proving entrance nor acressing the necessity. The public are conductly united, 25 Operators in whether these Sciences are often proportion of the controlling intelligence by the Chaliman, are sent in 9 correspondents.

respondents.

Donations of flowers solicited,

Lewis B. Willson, Chairman.

#### REPORTS OF SPIRIT MESSAGES GOGIVES THEOREM THE MIDIUMSHIP OF MRS. JENNIE S. RUDD.

#### Invocation.

Oh Thou who smilest on all the earth, who givest of thy light and love, we come into thy sence, not with shrinking and fear, but reach ont our spiritual hands, feeling that thou art our wather and our Mother. We know thou art Father and our Mother. We know thou art everywhere, and feel sure of thy love and of thy goodness. Oh, aid us to touch some sweet, dear chord of love in each and every heart present; that they may go forth stronger, better and purer for their communion with the angels.

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have any questions, Mr. Chairman, we will now consider them.

Ques - [From the audience.] Do departed splrits know our thoughts?

Ass.—Yes; in many respects we know the thoughts of mortals. When we are in our summer-land home, we cannot always see the thoughts of those that walk the earth, but when we come to the earth-plane and walk along the streets, or visit you in your homes, we often read the thoughts of mortals in the form. We know what our loved ones are thinking of; they tele-graph their thought to us. It comes, as it were, on a breath of air, and we know of what they are musing. It comes to us sometimes with joy and sometimes with sorrow; and oftentimes these questions come to use "If spirits know what is questions come to us: "If spirits know what is going on on the earth-plane, how is it possible that they can be happy while their friends are miserable? Howais it possible for a mother to see her darling children abused or suffering and not suffer with them?" We answer, that we in spirit life look not on earth as you look at it; we look not upon your sorrows as you look at them for oftentions we see the ned from the best form. them, for oftentimes we see the end from the be-ginning, and know that although this life may giming, and know that although this life may be passed in sadness and sorrow, yet there cometh a morning in the summer-land. We know that for each day of sorrow there is a day of joy awaiting those that mourn. When we gaze into the hearts and minds of mortals and see the coming thoughts, we know what they will bring in the future. When we stand in the counting-room cometimes and see some triand when him to that sometimes and see some friend planning that which to us seems robbery, we know that unless we can telegraph a thought or word to him which will stay his hand, there will come to him days of darkness. Yea, mortals, did you know that even your thoughts were telegraphed to the summer-land; that the God of the past that has been preached to you so constantly is standing beside you, or may be personated by angels from the land beyond, would it not stay your hand some-times? Think you if the boy whose hand is just raising the intoxicating glass to his lips, knew the dear, good mother who watched over him in childhood was standing in spirit by his side, whispering, "touch not that cup," the glass would not drop from his hand? Or that the darling daughter, who has been taught the way of purity and life, would not stand aside, when some tempter whispered the words of liquid fire into her ear, if she knew that a father's strong hand was reached out to save her? Would not you all, who sit before us to-day, shrink from uncovering your very souls to the angel-world? Not there is not one of you but has got a record.

Robert Tallmadge ing angel by your side; not one of you but has got some loved one watching o'er you, touching you with the touch of love, and ofttimes bending down to give you the spirit kiss. Then we begand entreat you to look well to the actions of life; look well to each thought; let it not come like a shadow o'er the soull or be reflected back to the angel-world, but rather let each thought be pure and bright, like the pages of an unlettered book.

#### Isie Isaacs.

Isie Isaacs.

I am Isie. I am a little girl. Can't you see my hair is black? I am a little Jewish girl. You don't like the Jews, do you? [Yes, we like everybody—especially little girls.] Do n't you care where they come from? Do n't you care what they believe? [No.] What do you do here? [Give departed spirits an opportunity to come and say what they wish to, and then we send it to their friends.] They'd be scared. They do n't believe in ghosts, nor hobgoblins. I aint a ghost, am I? nor a hobgoblin? Do you think I am? [No indeed.] My father and my mother live in New York City; they have a shop there. My father's name is Isaacs, both his names are Isaac; one is Isaac, and the other is Isaacs. My mother's name is Sarah; my name Isaacs. My mother's name is Sarah; my name is Isle. I'd like to tell 'em I can't find their God; nor Abraham, nor Isaac, nor Jacob-but I found my grandma, and my brother Jacob, and my sister Rebecca, and my Aunt Rebecca too. Tell mother and father that they say up here that the Jew and the Gentile are all alike, but that there was a big medium, and his name was Jesus They do n't understand it. They must read their Bible a little straighter, and then we can tell them all about it. Ask mother if she can tell them all about it. Ask mother if she won't go to one of these folks [meaning a medium]. Tell her they aint "witches"; they are only good people, and real clever. Oh! I'd like to go home and talk to 'em. Why don't they talk to us, sir, when we go home? [They can't see nor hear you.] Why don't they hear us? [Because they are not mediumistic enough.] But we speck real louder then I do rew. But we speak real loud, louder than I do now If your mother was clairaudient she could hear you.] Will she hear this? [She cam read it if you will tell me where to send it.] Oh! there 's? an old man will carry it to her.

#### John C. Calhoun.

Life, with all its sunshine, beamed on me when I lived on earth. Power was a sceptre in my hand, and I wielded it for good or evil. I asked not whether the angels approved of my course or not; I only asked that my own ambi tion might be satisfied, that the party to which I belonged might become powerful—might become the ruling power of the land; and yet, with it all, there was a feeling that freedom of thought and action was one of the chief motives that sent me forth to speak my word, and to give my vote and countenance to that part of the country with which I was in sympathy. I early took the part of the South, feeling that they had a right to hold the black man in bondage, feeling that the Northern element had no right whatever to interfere with our domestic arrangements; and then I had a feeling that I would like to do something for my countries. like to do something for my country that would send my name down to posterity, honored and

Mass giving the bloody battle field. He also showed me where it was going to end, and said to me, "Add the halls of legislation, or when I stood before the people, has the warning of that champion of freedom lingered on my ears like a death-knell. Yet there was another power that seemed to be urging me onward and sending me forth to do the work of my life. I know now that I was one of the instruments in the hands of the spiritworld to bring about the eternal freedom of your world to bring about the eternal freedom of your country, the freedom of the colored race. Just as much did my work and my voice do to bring about the breaking of the chains of slavery, as did the voice of many of your Northerners who proclaimed freedom so loudly. But when I entered spirit-life, I saw that ambition did not bring a beautiful crown. I saw that love of self brought no grand reward, but saw, rather, that he who worked from the purer motives of that he who worked from the purer motives of his soul, even if he was a beggar in the street, was higher than he who worked from impure motives, "sold his birthright for a mess of pot-tage." To day, as I stand before you, in this garb, and using the organs of the medium as best I may, I probably will not be recognized by my friends, and they may say I would not care to control at this Banner of Light; but remem-ber that "he who would be first shall be last." The largest oak may not do its work until it has dropped its smallest acorns in the ground to bring forth seed for coming years; so, maybe, I shall not have done my work until I have dropped some small thoughts, some little words, for humanity's sake, then I may take a higher place in spirit-life. It may be that my mission is to be humble to be lower yet if it he so. Learn not

spiritifie. It may be that my mission is to be humble, to be lowly, yet if it be so, I care not.

Though I have a spirit-home, I am with those I loved. I still clasp the bands of the old chieftains of the past, and I love the institutions of my native land. I would like to send forth some magnetic power by which the rivers of the political medians between partial. I would like to magnetic power by which the fivers of the political world may become purified. I would like to send forth some thought, ay, I would strive to move mountains, if I could but bring humanity to understand that it stands upon the verge of a precipice—on the very edge. Men should look well, for the next few months, to see where they want the could be seen that the could be seen to be seen that the could be seen to be seen that the could be seen to be seen that the could be seen that are standing, and where they are going. should try and discern the spiritual as much as possible. I would have them be true to their own souls: I would have them look at the bailot, not as a piece of blank paper, but as the living em-bodiment of the soul. The voter carries with him a power which he wields through the ballotbox, and he who guides him or corrupts him, will find his award in spirit-life. No matter whether he be rich or poor, if he sends out a magnetic force for good with his ballot, he is doing his work. Then I say to the people of earth, stand up in your manhood—and in your womanhood, if man will let you—and work from the purer motives of the soul until America shall become purified, and slavery shall no longer exist, either in the white or the black race. See to it that in the crown of your life, when you enter the spiritworld, there is no black rose with its piercing thorns. Each of you has a work to do; then see to it that you do it, and well, too. Every voice that is sent forth carries a magnetic thrill with it; every thought that goes out carries a tangible form. Then let your efforts be for purity and wisdom; for liberty of conscience and freedom of speech.

I may astonish some when I announce my name; yet I am proud to give it, although I may be censured for doing it. John C. Calhoun.

I came a long time ago, sir, to this room, and you asked me to come again. I came because mamma wanted me to come, and now she wants me to come again and tell what I think of the baby. I think it's a real cunning, good, nice baby. I hope she'll take good care of it, and try to keep it here—only it's so hard. I want her to think it's me as much as she can. Do n't put my name down—only a great big Z. She'll know when she gets it who it is that came. Say grand-pa helped me to come. Good bye. [Come again.] Yes, when mamma sends for me. She has the Banner, but she don't hear from me when she wants to. Shall I come too often? [No; always come when you can.] I wish I could take her these (some flowers on the table). She likes

#### Robert Tallmadge.

Mr. Chairman, I believe this is the general Post-Office? I have only a sentence to say, or maybe two. I would like to say to my friends that I, Robert Tallmadge, would ask them to think no more of the dark past. Blame no one for my death. It was in order. I was not to blame; others were not to blame, for they were guided by spirits, Mr. Chairman, not in the form, but rather that which looks nice when bottled up, or in the glass. Tell them that I still live. I know not how to reach them in any other way, but if they will visit me in New Haven, I will meet them there. Tell them to go to the medium Ewell, and I will meet them there and tell them week which they meet them there and tell them much which they will be glad to hear. I was about twenty-five years old. I passed away suddenly.

#### Amiston Yale.

It was said I passed away, or died, with a kind of pneumonia. I do n't regret the past. I am going to make sure of the future. Do with my going to make sure of the future. Do with my affairs as seemeth best to you. Do n't worry over them, but settle them as you feel it 's best. I shall no longer take an interest in them, although I am interested that my loved ones, my dear ones, are provided for. Say to my friends that I find this spirit-life a pleasant life, that it is much like earth; that it is only—well! I do n't know which is the miniature, Mr. Chairman, whether your earth is the miniature of this, or whether our earth is the miniature of this. or whether our earth is the miniature of yours, only I realize this—that your world is the coarser, and ours is the most refined. I find here that all grades of society are represented. True, we do not buy nor sell. There seems to be all the pro-ducing, however, that is necessary, and I almost feel as if I could enter my old business, were not all well supplied; for whatever we need and truly desire, seems to come to us without an effort. The very desire, the very prayer, seems to bring what we need, and I find no occasion for greenbacks, no necessity for gold, but all seems like one grand exchange. If I have aught seems like one grand exchange. If I have aught which my brother needs, I give it him; if he has aught which is necessary to me, he gives it me; and for each loving act, for each kind deed, there seems to be a blossoming out of the flowers around each home. I have met many dear ones here, many old friends, many of the old merchants, and I have been surprised to find that those who had the most of this world's goods while here have the lassf, pleasant home in the while here, have the least pleasant home in the spirit-life. I would not exchange my home with the Astors. I would not swap my home, humble though it be, for the home of any of the princes of trade, for I feel that I enjoy it as much as they. Amiston Yale, Mont Clair, New Jersey.

#### Daniel Charles Griffin.

I died a good long time ago. I should think about the year 1842. You see, sir, I was out hunting, and I made a grand mistake; instead of shooting a fox, I shot myself. I aint to blame for that neither; am 1?

Well, sir, I don't know but everybody I ever knowed has gone, and I don't care if they have. I was standing round liere, sir, and I thought I'd try it, and you may believe I never will try it agin! Now, the idea of me—here I am a decent sized man, and weigh a hundred and seventy-five who loved humanity better than I was capable of doing, came to my room, and taking me by the hand bade me read the story of the sacrifice that was yet to come from the very theories I pounds—the idea of crowding me into such a box

was giving forth to the world. He showed me the bloody battle field. He also showed me where it was going to end, and said to me, "Add not one straw to the camel's burden, add not one drop to the ocean which is surging the shores of liberty!". Well do I remember the grasp of that hand. Since that time years have gone by, and we have clasped lands in spirit-life; but ever in earth life could I feel the clasp of that hand as he gave me these spiritual words. So real, so that the old feller is alive. I aint had any peace he gave me these spiritual words. So real, so that the old feller is alive. I aint had any peace tangible, was that visión, that through my whole since I've been up here. I've been rushed up earth-life I never forgot it; and many a time in and down everywhere, and I aint had an abidand down everywhere, and I aint had an abiding-place. They told me I must come and con--that 's what they call it, I guess-tell about myself, and that would give me relief. If this is relief I never shall be relieved agin.

#### 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 Forty-One.]

BY WASH. A. DANSKIN.

A very remarkable manifestation of spiritpower has recently occurred in Mrs. Danskin's medical practice. On the 26th of March last, Mr. W. C. Cronk wrote to Mrs. Danskin from Detroit, asking that Dr. Rush might become in-terested in the case of his daughter, Anna E. Cronk, who, with her mother, was in Auburn, New York.

Dr. Rush gave a diagnosis of the case, but, instead of sending, as usual, the magnetized medicines, he directed that mother and daughter should sit together in the twilight, and he would

I had lost sight of the case, until last week a letter was received from the father, expressing his gratitude in the warmest terms for the recov-ery of his child, thanking God and Dr. Rush and Mrs. Danskin that his daughter's health had been restored through the wonderful instrumentality of spirit-power, after the case had been pronounced hopeless and helpless by her earthly

Yesterday we received the following letter

AUDUEN, NEW YORK, Sept. 27th, 1876.

MRS. DANSKIN — Dear Madom: I last spring was thought to have consumption; both by friends and physicians. There was no one who saw me that thought I would live longer than Juno. I coughed and ralsed, in fact I could not stay in bed at all. All the way I could sleep was to sit in a large easy chair. The moment that I laid my head on a pillow I seemed as though I should choke. I had doctored until the sight of medicine was dispasting to me. I made up my mind if I had to go to the other world any way, I would not again take any more drugs; beside, they seemed not to do me any gord at all.

My father was in Detroit, and in one of my letters to him I told him how weak and bad I was feeling. He immediately answered my letter, saying he would send to you if I would send my name. written in ink, and a lock of my hair. I did as he requested, and I began right off to get stronger. You sent me no medicine, but said I was to sit with my mother in the quiet of the evening, and Dr. Rush would act for my benefit. I did as requested, and I can safely say that I am better now than I have been for six years. Oh, you can hardly think how grateful I am to you and Dr. Rush! I thought that perhaps It would be a pleasure to you to know how much had been done for me through your healing powers.

You can publish this in the Banner of Light If you wish. I remain yours very gratefully.

ANNA E, CRONK.

Mrs. Danskin is in receipt almost daily of letters expressing grateful feelings for benefits ren-dered, but this is the first one that suggested publication in the Banner, and I would not, of course, use the names of any of her patients without expressed permission.

#### Joseph Downing.

In view of this being a matter that many persons take an interest in, I'll make the trial, and see if I can be understood in my own unpolished language. It is n't supposable that I'd ever be traversing this little earth again, but I am, and out of pure, idle curiosity. It's laughable, but I'll do it according to the letter of the law.

First, I'll introduce myself. My name is Joseph Downing. Now the next thing is to tell where I lived. Well, I lived in Franklin street, New York. The next thing is, How did you die? I died with the kidney disease—Bright's. I kept on being sick from March. I was unconscious for the few days before I died—just being suspended between this world and the other. At last the string was cut; down went the body, and

around about, some place, went the spirit.

An old adage says, "Confession is good for the soul." Well, you see, I was about ten years old when I came from Waterford, Ireland, to New York. After that I was a newsboy. Then some time after. ward, going up and coming down, and searching here and there, I got placed upon the police force. And this is, in brief, part of the history of a man whom the world calls "dead." Con-suming, but never consumed, for the vital spark of the Divine Author of my being lives, and, in consequence thereof, I have life; but where that life will tend or end is more than my dull, inack ive mind can understand.

Every atom that's invested in the composition of man is responsible for his acts. No man or woman can be weighed by your scale of meas-urement. This new country where I am stands palpable in all its realities. There is a loss of pulpation in an its realities. There is a loss of the work: man with man, for the coin; man with man, for position—this I have not seen, and God forbid that I should. Who stands one's friend on earth? No one

when he is asked a favor; but when the pocket is lined, then there are friends at every hand. But not so here. The measurement of money is

neither known nor felt.

The comprehensive beauties of this life have not, as yet, come under my knowledge. I, like many others, must shake off the grosser particles of materiality; must make confession for doing that which I knew was evil. Men and brothers, you who hold position like myself, let the talis man with you ever be: honesty, integrity, duty to yourselves and duty to your brethren. I was a self-made man, with very little advantages in my younger days. Association will stain the soul, but God has power to cleanse it.

#### Mary Burdock.

· I died at Forrestburgh, Sullivan Co., N. Y. Mary Burdock, widow of the late William Bur , and daughter of the late Andrew Garrison. was buried from St. Paul's Episcopal Church.

My heart was ever warm to the cries of woe and suffering. A beggar never tapped at my door and went away empty. If there was not much within, from it something was given; and oh! what a boon it is to read one's earthly life over and over, for in the spirit world it wheels before you in a panoramic view; and if a blemish be there the spirit receives the scar, and you are compelled, by action of good purpose, to wipe it out before you can enter into that eternal kingdom that gives light and wisdom.

My home is kindred to those who have gone before, and I am their pupil to do this work, by which the laws of the spirit-world may be under-

Reproaches, doubts and fears, may be with those whom I have left behind concerning this philosophy; but doubt it not, I am sincere. It is truthful and beautiful to know that the body is all that mingles with earth, and the spirit has that life which is perpetual, with all the finer attributes unfolded whereby to receive and to know that God is good, that wisdom reigns supreme throughout his temple.

#### Priscilla Spencer.

Germantown, Penn. Priscilla, the wife of Wil-In Spencer. I was buried from the church in Germantown. It was on a Monday.

Oh! this coming back after death is not believed by everybody, and it was strange, and looked unwise, but I thought if the pure, white-clad angels told me to do this there must be a modified and I with others have come to make the tive, and I, with others, have come to make the trial. 'Tis by experience we learn the truth of trial. everything. Accept not alone by faith, but weigh, measure and question the spirit; it it is

honest and true, then it lives in light; if you cannot test it, then it is one of the fallen ones, living in darkness, wandering here and there, trying to see whom they may deceive. Still, learn the lesson; they are God's children, wanderers just above you; having no stationary home; uneducated and dissatisfied—but all in good time the Father will bring them into the fold of per-petual light and pleasure. This is my experi-ence since the grave took the body and the spirit went hence for its accountability. Onward and upward I go, leaving doubt and fear behind me.

#### Eliza Taylor.

It was at my residence, Rutherford Park, New Jersey, that I died. Eliza Wharman, the wife of Robert Taylor. Sixty-seven years old. I was buried from St. Ann's Church, Eighteenth street. When the evidences are presented to the mind

and it is clear, having had material obstructions taken away, we must accept the knowledge and the truth of life beyond the grave. Not having been taught it, I had to learn it. The ways and means seem hard to me. Still there is a novelty with it that gives me some pleasure.

This home is one in which, if depressed or broken down, you are built up and made to know your own capabilities. There is no one here who finds fault with you for your deficiencies. That which you lack in development, they will unfold to you.

Now the question arises with myself, if this is of such vital importance, why keep it from the masses? Why not have it spread, so that the multitude may know of their birthright in the skies? Not only of their birthright, but of their capabilities and their power to chiarge them and grow them into perfection as far as the finite spirit can go toward the infinite spirit.

There is not a break, not a ridge, not a cloud that is perceptible to my spirit eye, and I am more happy, more content than words written

Oh, friends whom I have left behind, that awful judgment day, of which we have heard so much, is only in the imagination of the human; implanted there by those who knew better; but kept forever in front of the ignorant to scare them and make them a fail of their Cod instead them and make them afraid of their God, instead of teaching them to love him. He is God, he is Father, he is King, he is wise, he is loving, and he biddeth none depart, but all to enter in.

Oh, how calm and how serene I feel, for I have

been about my Father's work, and it has quick-ened the living spark of divinity that belongs to

#### - McGinniss.

Contaminated to the core. A vile deceiver, and deceived by others. Down, down to a watery grave until hell has caught me. Life ites coiled up in the dead matter of the man, for he give forth his speech in agony—agony of heart and

Heathenish world ! contemptible man! miserable woman! to lead a man away, then leave him alone. No accident—premeditated. Life was a burden to me. The vilest thoughts came and

went, just like the mists of the morning.

Is there any redemption for a lost soul where
the heart is black and the mind seared with vice? Who made the vice? He that made it laid tempt ation in the way for the weak, and I was one of that class. I drank most too heavily on that day, and then my soul went down into utter darkness. I would not do the act again if I could undo it;

but I cannot.

What is this new-fangled business that I am engaged in? What is it, this talking to one person through the mouth of another? It takes strength of mind and nerve to meet

that monster, death. I tell you when he grips you once he never lets go.

I have a mother somewhere in this place, and

I'm sure she has not forgotten me, and if she has the fault is hers, not mine. They formed the matter out of crude elements and ushered it into life with ten thousand hells around it! Then, how could I escape falling into the pit that had been dug for me?

My name is McGinniss. There's no use going round "Robin Hood's barn" to tell the story—

Ghosts, fiends or devils shall not frighten me, for I am what I am, and can be nothing else.

#### Caroline Thomson.

At Phelps, Ontario County, New York, I died—Caroline, the wife of Doctor Albert Thomson, and sister of the late Robert Denismore, in the seventy-third year of my age. I was buried at Washingtonville, Orange County.

I have met those on the other shore who knew

me and bore me welcome, who taught me the ways to gather light and wisdom; and when first the precious news was given: "Caroline, you can return to earth, not with your weight of years, but with youth and elasticity of mind that was yours in days gone by," I was thrilled with

My friends, acquaintances and kindred, will doubt the possibility of return in identity of spirit; but why doubt, when I, in truthfulness and honesty of purpose, return in your midst to bear you the glad tidings of the resurrection of the spirit, with its power to see, to feel, and to know every thought and every feeling of your interior winds? This reverse is the second of the spirit. interior minds? This power is not my own, but given to me through the creative power of an eternal life which stealeth upon me so softly, silently and gently. At first the thought comes, Who am I? what am I, and what is my purpose? When the faculties become settled harmoniously in the spirit-brain, then you understand God's ways. All the mystery is wiped away, and you are bid to depart and do your work among the children of earth.

Here I am, believe it or disbelieve it. To disbelieve, is your loss; believing is my gain. And these soft and gentle words come stealing over me: "Rest, rest for the spirit; rest in labor for she who doeth her work well." And oh! how sweet to see the angels coming and going with freedom and power! Good-night.

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

Nancy Anna, to Mr. and Mrs. Rufus Clapp; Dr. Kendall; Harry Stevens; Frank —
Caroline M. Bulcock: Daniel Pluney; Elias F. Wilmarth; James Flsk; William Fitzpatrick; Lizzie —;
Lizzie P., to George Perry.
Edward Haynes: Mr. Morely, an Englishman; Stephen Girard; Mary A. Doane; Baylis S. Sanford.
Maurico Leigh Duncan; Thomas Palmer; James Green Harris; John Mayo; Julius.
Henry Bove: Josephine Thompson; Harriet A. Ellis: Violet, to William F. stor; Victoria G. Faulkner; Alfred Clapp; Mary, to Edwin and Julia Wentworth; Anonymous, to Rev. Charles While.
Charlotte P. Hawes: William T. Briggs; Capt. Conklin; Aunt Sally; Mary E. Glover, Hen. Be Wolf.
Fersis E. Andrews; Barah B. Higgins; Calvin C. Balley; Lycander Smith; Daniel; Aunt Nancy.
William G. Boerman; Sylvanus Cobb; Deacon William II. Kent; George A. Crucker; George W. Hurd; George Hill; Herman, to his friend Rhiernan.
Cynthla P. Dodge; Benjamin Dealing; Fanny Williams; Edh Stoddart.
Charles E. Plaisted; Mary A. Bennet; Mary Ann Kent; William Edson; Joseph C. Manson; Luther, to Elizabeth Cazenau; Frank.

SARAH A. DANSKIN.

SARAH A. DANSKIN.

Mary Kendali; Eliza Clagett; Peter O'Conner; Alexander Ely; Almira Street; Mamie Sargent Day; Jonathan Allen; Mary Drake; Frank Whitson; Daniel Horton and Dr. John Lovejoy; Sarah Delson Bleinards; George Walsh. Thomas Wells; Mary Rutledge McKinley; John Leupp; Elizabeth Stark Newell; John Norris; Sarah Jane Beebe; Kitty Belknap Wheeler; Ada Phetps; Leonard Atwater; Hiram Wright. GIVEN THROUGH THE MEDIUMSHIP OF MRS.

### The Gadarene;

#### Spirits in Prison.

BY J. O. BARRETT AND J. M. PEEBLES. The motto of this critical work indicates its general drift— TRY THE SPIRITS!

Bound in cloth, 232 pages, \$1,25; postage 14 cents.
For sale wholesale and retail by the publishers, COLBY
& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass.

### The Complete Works

#### ANDREW JACKSON DAVIS

### Comprising Twenty-Nine Uniform Volumes, all Neatly Bound in Cloth,

Having been purchased by COLBY & RICH,

lowing list of prices:

Are now offered to the public in accordance with the fol-

Postage 10 cents.

Magic Staff: An Autobiography of Andrew Inckson Davis.—This is a well-authenticated history of the domestic, social, physical and literary career of the author, with his remarkable experiences as a clairwoyant and seer. This work, very attractive to children and young minds, is respectfully recommended to the consideration of the officers of the Progressive Lyceums as a book eminently fitted to do good work in the libraries of their respective institutions, 1,75 Postage 14 cents.

Postage 14 cents.

Arabula; or, The Divine Guest.—This book, while to some extent a continuation of the author's biography, is also a record of deeply interesting experiences, and gives a collection of Living Gospeis from Ancient and Modern Saints.

Postage 10 cents.

Approaching Crisist or, Truth vs. Theology, -Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepitelsan and the Supernatural, here find a keen and searching critic, the errors of the church dogmas upheld by the clergy being clearly proven. This review also contains a convincing essay on the "Origin of Evil." New cdition, from new stereotype pictors. 

Postage 8 cents.

A Stellar Hey jo the Summer-Land.—This remarkable book—which is illustrated with diagrams of celestial scenery—aims to direct the mind and thoughts into channels bitherto wholly unexplored, and to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the sums and planets of space. Revised edition, uniform with the companion volume, "Death and the After-Life." Cloth binding.

Postage 8 cents.

Paper covers.

Philosophy of Special Providences. — In this work the author finistrates by a series of clatroyant visions, and lastly by an "Argament," the whole chain of special providences which mankind attribute to the direct acts of the Deity. Paper...... Cloth......Postage 6 cents.

Morning Lectures.—Twenty-four discourses on a wide range of subjects are here given, and many anxions minds will find therein the consolation and instruction so carnestly sought for from day to day, but which is unattainable in more superficial works. Several of the last lectures are of peculiar interest to Spiritualists, Cloth.

1,50

Paper Postage 10 cents.
75

The Dinkko, and their Earthly Victims. Being an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, who has been for the past twenty-five years a resident of the Summer-Land. Cloth

Postage free. 

Postage free.

Children's Progressive Lyceum.— This manual, containing directions regarding the formation and management of a system of Sunday schools for the young, which shall be best adapted to both the bodies and minds of the pupils in attendance, bas accomplished a great work among the members of our Spiritualist societies. To the end that Children's Progressive Lyceums may multiply all over the land, we offer the latest editions at the following reduced prices: Tenth unabridged edition, single copy.

Twolve copies.

One hundred copies.

Itarbinger of Health.—From these pages is sought to be evolved a plain and simple guide to health; and the knowledge is imparted whereby the individual availing himself of it may be greatly assisted in resisting and overcoming the assaults of disease. More than three hundred prescriptions, for the cure of overone hundred forms of disease, are given. As a book of family reference, it is adapted to universal use. The three volumes, "PHYSICIAN," "HARMINGER," and "MENTAL DISORDERS," by Mr. Davis, would make a reliable medical library for a family, or for a student of whitesophy and the sclence

Postage 10 cents.

Penth and the Afre-Life,—The following table of contents presented by this book will serve to give the reader some insight as to why so many editions of it have been sold. Its patrons are not confined to Spiritualists, but it has obtained a strong hold upon the liberal thinking public outside as well: 1—Death and the After-Life; 2—Seenes in the Summer-Land; 3—Society in the Summer-Land; 4—Social Centres in the Summer-Land; 5—Winter-Land and Summer-Land; 6—Language and Life in Summer-Land; 7—Material Work for Spiritual Workers; 8—Ultimates in the Summer-Land; 9—Voice from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, Husstrating the "Formation of the Spiritual Body." Paper.

Postage 2 cents.

Postage 4 cents.

History and Philosophy of Evil.—This volume has been recently re-stereotyped, new matter introduced, and is now uniform with the Harmonia. It discusses the whole question of evil, and makes suggestions for more emobiling institutions and philosophical systems of education. Paper...

Postage 3 cents.

Cloth, firmly bound.

Postage 0 cents.

Postage 10 cents.

Free Thoughts Concerning Religion.—This sterling work, which has just been re-storeotyped, and enlarged by the addition of many most telling facts and arguments against the absurdities of the popular church doctrines, aims to present the most radical-thoughts, etitical and explanatory, concerning popular religious ideas, their origin, imperfections, and the changes that must come. Paper.

Cloth.

Cloth. Postage 6 cents. Postage 6 cents.

Penetralia, Containing Harmonial Answers.—This work, which at the time was styled by the author "the wisest book" from his pen, has been long prominently before the American public. While some of the chapters are overflowing with rare and glorious revelations of the realities of the world beyond the grave, others are devoted to many questions, theological and spiritual.

Postage 12 cents.

This

Postage 12 cents.

Philosophy of Spiritual Intercourse.—This volume is the first from the author directly on the subject of "Spiritualism," and its positions and principles and good counsels have stood the test of twenty years of the most varied and scarching experiences by thousands of mediums and investigators. It is now offered in a new and beautiful form, with only a slight advance upon the price of the old editions. Cloth.... Postage 10 cents.

The Inner Life: or. Spirit Mysteries Ex-

Postage 5 cents.

The Fountain: With Jets of New Meanings.—This is the book whose two chapters (viz.: XIII and XIV) brought down upon Mr. Davis the clarming charge of "Recantation." But while the criticisms on the errors and extremes of many in the ranks of Epiritualism are conceded to be just and timely, the charge that the author had "gone back" on the spiritual facts and principles is seen to be without

Postage 6 cents.

Tale of a Physician; or, The Seeds and Fruits of Crime. —In Three Parts, complete in one volume. Part 1—Planting the Seeds of Crime; Part III—Trees of Crime in Full Bloom; Part III—Reaping the Fruits of Crime. A wonderfully interesting book, in which seelety is unveiled, and individual miseries and the great crimes caused by circumstances brought to light. Cloth

Page Postage 8 cents.

Postage 6 cents,

The Genesis and Ethics of Conjugal Love. This new book is of peculiar interest to all men and women. It treats of all the delicate and important questions involved in Conjugal Love; is straightforward, unmistakably emphatic, and perfectly explicit and plain in every vital particular. Paper. 50 (Toth. 75)

Full glit, extra binding. 1,00

Price of Complete Works of A. J. Davis, Bound in Cloth, \$29,00.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BALTIMORE ADVERTISEMENT.

### SARAH A. DANSKIN.

Physician of the "New School," WIFE OF WASH, A. DANSKIN, OF BALTIMORE, MD.,

Pupil of Dr. Benjamin Rush.

DURING fifteen years past MRS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is clairandient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00, will receive prompt attention. Medicines, magnetically prepared, sent at moderate prices.

NEURALAHA.—A positive cure for this painful disease sent by mail on receipt of \$1,00 and two postage stamps,

Direct WASIL, A. DANSKIN, Battimore, Md.

July 22.—3m

New Life for the Old Blood!

### **INCREASE YOUR VITALITY** "The Blood is the Life." DR. STORER'S Great Vitalizer,

### Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-colls and blood-globules ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its natritive power, the worst forms of disease yield to its power.

Bend for it to DR. H. B. STORER, No. 41 Dover street, Boston, Mass.

Boston, Mass.

Price 81.00: Six Packages, 85.00.

For sale wholesate and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.
Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.

### Dr. Fred. L. H. Willis

Mny be Addressed till further notice: Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References.

Sept. 30.

#### SOUL READING, .. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture He; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be what business they are best adapted to pursue in order tobe successful; the physical and menutal adaptation of those intending marriago; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps, Address, MRS. A. B. SEVERANCE, Centro street, between Church and Prairie streets, Sept. 30. White Water, Walworth Co., Wir.

GENUINE CRAB ORCHARD SALTS.

THE MILDEST AND REST GENERAL PUR-GATIVE IN USE. Endorsed by the highest medical men in the United States. Persons suffering with costiveness of the bowels or torpid liver, will find ready relief by the use of these Salts. None genuine except those put up in bottles with the label of the Crab Orchard Springs Salts Company. J. B. WILDER & CO., Agents, 181 Main st., 8w\*-Sept. 16.

Healing Treatment at a Distance. A Good Opportunity for All.

DR. G. AMOS PEIRCE, (P. O. Box 87, Auburn, Me.,) CLAIRVOYANT, Healing and Trance Medium, has been engaged in this work for many years. Remarkable success has attended his treatment, most every case leing either essentially benefited, progressively restored to health, or immediately and permanently cured. The same powerful forces and virtues are exercised upon the patient at a distance by healing spirits of his bind as when applied by him personally. For either a clairwoyant or healing treatment, send from \$1.25 to \$5.00, or for both at one time by one person, send from \$2.25 to \$10.00, as convenient, with stamps included always to pay return postage, a lock of the patient's hair or recent hand-writing, name, age, sex, description of disorder, and post-office address plainly written.

# The Home Battery.

R. WILLIAM BRITTEN'S colobrated Electro-Magnetic Medical "Home Battery." The best, cheapest, most effective and durable electric machine ever constructed. Cures every form of disease, rapidly and painlessly, restores wasted vitality and develops mediumship. WILLIAM BRITTEN, sole manufacturer, 118 West Chester Park, Hoston, Mass.

American Health College, Incorporated by State of Ohlo,
CRANTING Legal Diploma to Physicians, Healers
Mediums and Ministers. Send stamp for Free Book,
reference and explanations, (also for advice in all diseases
to Prof. J. B. CAMPBELL, M. D., V. D., 136 Longwortt
street, Cincinnati, Ohlo.

Bw\*-Sept. 16.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of thissort will please send me their handwriting, tate age and sex, and enclose \$1,00, with stamped and addressed envelone.

sed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. HE PSYCHIC STAND AND DETECTOR.

'HE PSYCHIC STAND AND DETECTOR, invented by Francis J. Lippitt. The object of the sychic Stand is simply to refute the popular belief that e communications spelled out through the movements tables and other objects always emanate from the mind the medium. This object is accomplished by the use of alphabet which the medium cannot see, and the location which may be changed at the pleasure of the observer, he medium places his hand on the top of the Stand, din a shorter or longer time, according to the degree of ediumistic development, the observer sees a letter shown rough a small metallic window out of the medium's sight, he Stand will operate through tipping mediums with a greess corresponding to their mediumistic power.

a Stand will operate the construction of their mediumistic power.

Price 83.54, postinge free.

For sale, wholesale and retail, by COLBY & RICH, conts, at No. 9 Montgomery Place, corner of Province eet (lower floor), Bosion, Mass.

HE well-known Healer, DUMONT C. DAKE, M. D. can be consulted at the Matteson House, Chi. M. C. Chi. M M. D., can be consulted at the Matteson House, Chio, Ill., 1st, 8th, 17th and 24th of each month; Joliet, Ill., and 6th; Rockford, Ill., 12th, 13th and 14th; Beloit, 8., 15th. Patients also successfully treated at a distance.

S. HAYWARD, Magnetic Physician, of Boston, 523 No. 11th st., Philadelphia, Pa. Magnetized
per sent by mail, 50c. Consultations free. Sept. 30.

Philip double their money solling "Dr. Chase's ImJunio proved (\$2) Receipt Book," Address Dr.
Chase's Printing House, Ann Arbor, Mich.

Mediums in Boston.

#### DR. H. B. STORER'S MEDICAL OFFICE

HAS BEEN REMOVED

From No. 9 Montgomery Place, Boston, to

NO. 41 DOVER STREET.

APP MRS. M. J. FOLNOM will continue as heretofore to examine patients clairvoyantly, either when present, or by name, age and lock of hair, sent by mail. Terms, when present, 41: by letter, 42...
All letters should be addressed to DR. H. B. STORER,
Aprils.

41 Dover street, Boston.

### Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, with directions for treatment, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Mrs. S. E. Crossman, M. D. CLARROGYANT AND MAGNETIC PHYSICIAN, Calso Trance Medium. Speciality: Curing Cancers, Tumors and Female Complaints. Examines at any distance, Terms \$2.00. Also Midwife. Magnetic Paper \$1.00, 57 Tremont street, Boston, Sulto 12. 2w\*-Oct. 7.

### J. WM. FLETCHER

SUSIE WILLIS FLETCHER.

7 MONTGOMERY PLACE, Boston, Mass. Scances Sunday evenings at 72.
MR. HENRY C. LULL, Business and Medical Claryovant. Rooms 1995 Watchings. 1914. Chairvoyant. Rooms 1225 Washington street, (near Dover). Hours from 9 A. F. 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, Oct. 7.—26w\*

MRS. JENNETT J. CLARK, MEDICAL CLAIRVOYANT. Sittings, \$1,00. Exam Inations, \$1,00. 18 E. Springfield st., Roston, Sept. 30.-8w\*

MRS. JENNIE POTTER TRANCE MEDIUM. Tests, Medical and Business Sit tings. 11 Oak street, 3 doors from 872 Washington st Hours 9 to 9. Sundays 2 to 9. 4w\*-Oct. 7.

MRS. CARNES, Trance Medium, Test, Business and Developing, Test Circles every Thursday afternoon, Sittings \$1, Hours 11 till 5, 29 Northamptolired, near Tremont, Boston, 4\*-Sept. 23, MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sta., Boston, (entrance on Ash st.) Hours 10 to 5, Sept. 30.

A UGUSTIA DWINELLS, Clairvoyant, Trance and Test Medlum, Nassau Hall, cor. of Washington and Common streets, Boston. Up one Hight. Terms 1. Sept. 23.—6m

Susie Nickerson-White, TRANCE MEDIUM, 130 West Brookline street, 81 Elmo, Sulte 1, Boston, Hours 9 to 4. Sept. 23. MRS. N. J. MORSE,

ECTRO-MAGNETIC PHYSICIAN, 7 Montgomer Place, Boston. Oct. 14. TULIA E. WRIGHT, Trance Medium, 33 Kirk-

Jand st. Will answer calls for Lectures and Test Circles, Sept. 23, -4w\*

MRS. HARDY.

TRANCE MEDIUM, No. 4 Concord Square, Boston, Office hours from 9 to 1 and 2 to 3. 13w\*— Sept. 23. MRS. FRANK CAMPBELL, Physician and Medium, No. 14 Indiana street, suite 5, leading from Washington street to Harrisonav., Boston. Sept. 23. MRS. JENNIE CROSSE, Test Clairvoyant. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00. 75 Dover street, Boston. 184-Oct. 14. SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested, Sept. 2.

Tranco Medium, 362 Tremont street, Boston.

A H. RICHARDSON, Psychopathic Physician, 8 Monument avenue, Charlestown District.

CLARA A. FIELD, Clairvoyant and Business Medium, 55 La Grange street, Boston. 4w\*-Sept. 30.

Preserve your Teeth! Preserve your Health! One of the Grandest Discoveries of the Age by a Practical Dentist of 20 years Experience is DENNIS'S ARCENTINA.

A GENUINE Clairvoyant Remedy for the preservation of the Teeth in health, and the restoration of Decaying or Sensitive Teeth and Gums, Foul Breath, Canker, Sore Mouth, Foul Coating of the Tongue, and many other disorders affecting the Mouth and upper perition of the Throat. Address, with stamp for Circular, J. W. DENNIS, Practical Dentist, Court street, Pekin, Taxewell Co., Illinols.

### Mrs. Jennie S. Rudd.

PINE Protographs of this well-known worker—now MEDIUM AT THE BANNER OF LIGHT PUBLIC FREE CHICLES—have been secured from the studio of Warren, 465 Washington street, Boston.

The pictures are in two sizes—the prices 50 cents and 25 cents. cents.
For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

DR. J. R. NEWTON

WILL be at Crawfordsville, Ind., on the 6th Oct. Dr. NEWTON has returned from California with new developments in the cure of disease by touch and will-power. Patients visiting him can have board in the bonse, if desired. Dr. Nowton also heals the sick at a distance, by magnetized letters. Fee, from \$5 to \$10. No letters answered except those that contain money and stamps. Oct. 7.

AGENTS! GREATEST OFFER of the season. with Home Guest, including Hoover's Peerless American Fruit, 2½ feet long, Lake Lucerne, Vergin Vesta. &c. Mounted outfit, four Chromos, \$3,00; 8 Chromos, \$5,50. J. LATHAM & CO., 419 Washington street, Boston.

PROF. C. C. BENNETT, M. D.,

I's Lecturing upon "What are vet?" "Where are vet?"
"What can vee know?" the three great unanswered questions of the ages. Associations, etc., desiring his services, address 10 Insurance Building, New Haven, Conn. Oct. 7.—5w

MINERAL RODS.

TMPORTANT to treasure seekers and miners. For valuable information, price, &c., address E. A. COFFIN.

5 Bristol street, Boston, Mass. 45 Bristol street, Boston, Mass.

CEND TEN CENTS to L. A. ELLIOT & Co., Fine
Dart Dealers, 594 Washington st., Boston, for "The
Beautiful Home," (Art Hints, and List of more than 2400
Engravings, &c.)

3w-Oct. 7.

#### Various Revelations;

WITH 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; with a Confirmation of his Crucifixion and Resurrection, as related by Pilate and the different Aposties. 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 Apostices, 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 strained to Honorable Position in the Annals of American History.

Cloth, 391 pp. Price \$2.00, postage free.

For sale wholessie and retail by CULBY & RICH, at No., Montgomery Place, corner of Province street (lower finor), Boston, Mass.

\*\*SAXTH EDITION—With about One-Fourth Additional Matter. A New Nitippled Nicel-Plate Engraving of the Author from

### THE VOICES.

By Warren Sumner Barlow.

The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigates on," of vicarious atonement, &c., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and giorious attributes.

M. D., can be consulted at the Matteson House, Chiso, Ill., 1st. 8th, 17th and 24th of each month; Jollet, Ill., and 6th; Rockford, Ill., 12th-13th and 14th; Beloit, Is., 18th. Patients also successfully treated at a distance.

S. HAYWARD, Magnetic Physician, of Boston, 623 No. 11th st., Philadelphita, Pa. Magnetized per sent by mail, 60c. Consultations free. Sept. 30.

Thim double their money selling "Dr. Chase's Implication of Eden to Mount Calvary!

THIN Droved (\$22\$) Receipt Book." Address 1r. alignment of Eden to Mount Calvary!

Alignment of Eden to Mount Calvary!

The Voice of Phayre enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Printed in large, clear type, on beautiful tinted paper, bound in beveled boards, nearly 250 pages.

Price \$1.25; full glit \$1.60; postage idents.

For sale at this office. Price \$1.25.

Sept. 30.

Sept. 30.

R. STONE'S "NEW GOSPEL OF HEALTH,"

For sale at this office. Price \$1.25.

Sept. 30.

New Books.

#### Life--Health--Happiness. Mental Medicine: A THEORETICAL AND PRACTICAL TREATISE

MEDICAL PSYCHOLOGY. BY REV. W. F. EVANS, Author of "The Mental Cure,"

Author of "The Mental Cure."

One of the best, chearest and most practical treatises upon the application of psychie or mental force to the cure of the sick. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so illiminiates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing art, enabling parents to be their own family physician. And to those who desire to lift the heavy burden of sickness and debility from their suffering fellow-beings, this book is as a light shiring in a dark place, and a guide to usefulness, The nature of the force employed—the qualifications of the practitioner—the methods of applying the force—and the results to be obtained under varied conditions—are clearly stated, and in a manner that renders this ficatise a standard work of study and reference by students of practical psychology. chology. Price \$1,25, postage 16 cents.

#### The Mental Cure.

THE ARCHART CARE.

BY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. 364 pp. The work has received the encombums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine. It contains more sound philosophy in regard to the laws of life and health than all the medical works in the libraries.

Price \$1,50, postage 20 cents.

The Vital Magnetic Cure.

BY A MAGNETIC PHYSICIAN. BY A MAGNETIC PRISOCIAN.

The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both healer and patient as far as is practical, and must become a standard work, as these natural forces are eternal soid uniforceal. nd universal. Price \$1,50, postage 20 cents.

#### Nature's Laws in Human Life.

The Philosophy of Happiness; or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D. g. and others in opposition to its trailifulness; Normal, Inspirational and Trance Speakers and Writers in favor. 308 pp. 18 Immortality Universal? Knowledge of Nature's laws and the destiny of the human race result in happiness, also proves an antidote to "Free Love" tem. The treatise is destined to do a great work, inasmuch as it deals with principles and laws that relate to the material and spirit-life, (ilving different persons' views as no other work has, the subject should interest humanity more than all others.

The above books are for sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### Christian Spiritualism THE IDENTITY

### Primitive Christianity

MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. In two octavo volumes. Price \$5,00; single volumes \$2,50, postage free.

CONTENTS OF VOL. I.

CONTENTS OF VOL. I.

1.—Spiritual Gifts.
11.—Inspiration and Mediumship.
111.—Faith.
1V.—Gift of Healing.
V.—Working of Miracles,
VI.—Prophery.
VII.—Discerning of Spirits,
IX.—A pparitions.
X.—Divers kinds of Tongues,
X.—Divers kinds of Tongues,
XI.—Try the Spirits.
XI.—Conditions must be regarded.
XIII.—The use of humble means,
XV.—Angels were once mortals,
XV.—Spirits in Prison.
XVI.—Uposession and Obsession,
XVI.—Witcheraft and Soreery.
XVII.—Hebrow Prophots and Mediums.
XIX.—Natural and Spiritual Body.
XX.—Materialization of Spirit forms,
XXI.—Table-Rappings and Tippings.
XXI.—Table-Rappings and Tippings.

CONTENTS OF VOL. II.

I.—Spirit Writing.

1.—Levitation and Convoyance by Spirit-Power.

11.—Insensibility to Fire.

IV.—Clairvoyance and Somnambulism.

V.—Clairvoyance and Visions.

VI.—Trance and Ecstasy.

VII.—Holy Ghost.

IX.—Herestes and Contentions.

X.—Prayer.

X.—Prayer.
X.—Prayer.
XI.—The Ministry of Angels,
XII.—Death,
XIII.—The Spirit, World,
XIV.—Spiritualism and the Church,
XV.—Spiritualism and Science.
XVI.—Conclusion.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. PRICE REDUCED-FOURTH EDITION.

#### THE SPIRITUAL TEACHER

AND SONGSTER.

DESIGNED FOR Congregational Singing.

BY J. M. PEEBLES. The author says in his preface: "These readings, responses, and collections of hymns and songs are offered to meet, temporarily, a want left by circles and societies of Spiritualists in their social and religious gatherings," Price 15 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Roston, Mass.

Jesus Christ, the Real Manner of his Death.

Important Concealed Information, OBTAINED FROM AN Old Manuscript found in Alexandria,

### JESUS

In a trance was taken down from the cross, brought to life again, and in reality died six months after within a secret religious society called "Essee Brethren," of which he was a member. THE ESSEER BRETHREN AMONG THE JEWS:

A MANUSCRIPT FOR FREE MASONS.

This work contains a lithograph likeness of Josus Christ, which is the oldest known, having been found on a tomb in the cataoombs.

Flexible cloth covers, 119 pages, 50 cents, postage free, For sale wholesale and retail by CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

#### The Bible in the Balance A TEXT BOOK FOR INVESTIGATORS. The Bible weighed in the Balance with History, Chronology, Science, Literature and itself. With Illustrations.

BY REV. J. G. FISH.

An able work, so arranged in its several departments and index as to form a most perfect, desirable and useful handbook for the investigator, and its material, drawn from the highest living and past historical and scientific authorities, is most reliable.

Cloth, 312 pages, 41,50, postage 16 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### NOTHING LIKE IT;

Steps to the Kingdom. BY LOIS WAISBROOKER, Author of "Helen Harlow's Voic," "Alice Vale," "May-weed Blossoms," "Sufrage for Women," ctc., etc., etc.

Christians pray, "Thy kingdom come, thy will be done on earth as it is in heaven," but they know not what they ask. Christians, read "Nothing Like It," and see if you can afford to have your prayers answered; and, it not, make preparation, for the answer is sure to come in its own proper time.

Bound in cloth, 12mo, 336 pages, \$1.50; postage 18 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

- New Books.

Fourth Edition --- Revised and Corrected.

THE WORLD'S Sixteen Crucified Saviors;

## CHRISTIANITY BEFORE CHRIST.

CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the

Christian New Testament, and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES, or of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles,)

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and ardness indeed, and now that it is in such convenient shape the student of free thought will not willingly aflow it to go out of print. But the book is by no means a mere collation of views or statistics: throughout its entire course the author as will be seen by his title-page and chapter heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark.

Printed on fine white paper, large 12mo, 390 pages, 82,00; postage 20 cents.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower flear), Juston, Mays.

#### Works of J. M. Peebles.

THE SEERS OF THE AGES. Sixth Edition. This work, treating of anchent Seers and Sages; of Spiritualism in India, Egypt, China, Perisa, Syria, Greece and Rome; of the modern manifestations, with the doctrines of Spiritualists concerning God, Jesus, Inspiration, Fatth, Judgment, Heaven, Itel, Evil Spirits, Love, the Resurrection and Immortality, has become a standard work in this and other countries. Prica \$2,00, postage 2 cents.

JESUS-MYTH, MAN, OR GOD? Did Jesus Christ exist? What are the proofs? Was he man, begot-ten like other men? What Julian and Celsus said of him. The Moral Influence of Christianity and Heathenism compared. These and other subjects are critically dis-cussed. Price 50 cents, postage 10 cents.

WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Davil, reviewed. This is one of the most severe and caustic things published against the orthodox system of religion. Price 35 cents, postage 5 cents. SPIRITUAL HARP. A fine collection of vocal muste for the choir, congregation and social circles is especially adapted for use at Grove Meetings, Plenies, etc. Edited by J. M. Pechies and J. O. Barrett, E. H. Bailey, Musical Editor, Cloth, \$2,00. Full gilt, \$3,00, postage 26 cents. Abridged edition \$1,00; postage 8 cents.

TRAVELS AROUND THE WORLD; or, What 1 Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (r) Countries. This volume, while vividly picturing the scenery, the manners, laws and customs of the Oriental people, defines the religious of the Brahmans, the Confucians, the Buddists and the Parsees, making liberal extracts from their sacred Bibles. Price \$2,00, postage 32 cents. SPIRUTUALISM DEFINED AND DEFEND-ED; Belng an Introductory Lecture delivered in Tem-perance Itali, Melbourne, Australia. Price 15 cents, postage free,

THE SPIRITUAL TEACHER AND SONG-STER, designed for Congregational Singing. Price 15 cents, postage free.

DARWINISM vs. SPIRITUALISM; or, The 19 A RW 11815 M. VS. SPIROTTUATION ; OC. THE Conflict between Daiwnius and Spiritualsm. Treat-ing of The Five Forces: The Genesis of Man; The Ear-ty Appearance of the Forus: The Unity of the Human Species: Sexual Selection; The Line of Demarcation be-tween Plants and Animals, and between Animals and Men; Have Insects and Animals Immortal Souls? The Growth and Destiny of Man. Price 29 cents, postage free.

free.

Street, at No. 9 Monigomery Place, corner of Province street (lower floor), Roston, Mass.

NEW CLOTH EDITION, REVISED AND CORRECTED.

#### The Proof Palpable of Immortality: Being an Account of the Materialization Phenomena

of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion. BY EPES SARGENT,

Author of "Planchette, a History of Modern Spiritualism," &c. Now ready, forming a volume of 240 pages; with a Table ness of the spirit Katle King, never before published in this country.

Price, in paper covers, 75 cents; bound in cloth, \$1,00, Sent by mail at these prices.

From European and American Spiritualists the warmest commendations of this remarkable work have been re-

#### ceived. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THE FUTURE LIFE: As Described and Portrayed by Spirits,

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS

Scenes and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both instructed and harmonized by the perusal of this agreeable volume.

Price &L(G; postage 18 cents, S; For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. EIGHTH EDITION.

### The Unwelcome Child:

The Crime of an Undesired Maternity. BY HENRY C. WRIGHT.

No intelligent and pure-minded man or woman need to misunderstand or misconstruct the author's meaning, or be offended by his words and modes of expression, as he treats upon "The Laws of Nature designed to Govern Parentage; the Mother's Power over her Chid; Undestred Maternity a Crime against the Mother and a Crime against the Child; a Protest of Humanity against Legalized Senswallsm," etc. Cloth, 60 cents, postage 8 cents; paper, 35 cents, postage 5 cents. 5 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### POEMS OF PROGRESS.

BY MISS LIZZIE DOTEN, Author of "Poems from the Inner Life." In this book will be found all the beautiful

Inspirational Poems Given by Miss Doten since the publication of her first volume of "Poems." Illustrated with a Fine Steel Engraving of the

Talented Authoress. Price \$1,50, postage 16 cents; full gilt, \$2,00, postage 16 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower (loor), Reston, Mass. PRICE REDUCED.

#### Religion and Democracy.

A lecture delivered before the Society of Spiritualists, assembled at Robinson Hall, New York, October 19th, 1873. by S. B. Brittan, M. D. Mr. Brittan has donated the receipts arising from the sales of the above pamphlet to the Banner of Light "God's Poor Fund."

Price 20 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### Read Both Sides.

After reading Prof. Brittan's "Religion and Democracy," please read Jamieson's Reply, "Was Jesus Christ a Democraty" Price 25 cents.

For sale wholesale and retail by COLBY & RICH, at No 9 Montgomery Place, corner of Provinco street (lower floor), Boston, Mass.

### New York Adbertisements.

The magic control of SPENCE'S POSITIVE AND NEGATIVE POWDERS over diseases of all kinds is wonderful

POWDERS over diseases of all kinds is wonderful beyond all procedent.

Buy the POSITIVES for any and all manner of diseases, except Paratysts, or Paisy, Bilindiness, Deafness, Typinis and Typhold Faver.

Typinis and Typhold Faver.

Buy the NEGATIVES for Paratysts, or Paisy, Bilindiness, Deafness, Fradius and Lyphold Fever.

Buy a Boy of HALF POSITIVES AND HALF NEGATIVES for Childs and Fever.

PAMPHLIFTS with full explanations mailed from AGENTS wanted everywhere.

Mattel, postpaid, for \$1.00 per Box, or 6 Boxes for \$5.00. Send money at our risk and expense by Registered Letter, or by Post office Money Order made payable at Station D. New York City.

Address, PROF. FAYTON SPENCE, 138 E. 16th street, New York City.

Sold also at the Banner of Light Office, No. 9 Monigomery Place, Boston, Mass.

Sept. 30.

Monigomery Pince, Roston, Mass. Sept. 39.

ELASTIC TRUNS.

Tulls new Truss is worn with perfect comfort night and day. Adapts liself to every motion of the body, retaining Enquine under the hardest exercise or several strain until permanently cured. Sold cheap by the ELASTIC TRUNS CO.,

No. 683 Brandwny. N. Y. City, and sent by mail. Branch office No. 120 Tremontal, corner of Winterst., Boston, Calor send for Circular, and be cured.

MRS. JEANNIE W. DANFORTH, ChAIRYOYANT and Magnethe Physician. Magnetizes and cares all Chronic Diseases in the trancestate, Will examine by lock of hab or visit persons at their reddences. No. 10) West 55th st., cor. 6th avenue, New York City.

MRS. A. G. WOOD. CLAMPYOYANT and Magnetic Physician, cures Rhen-matism and all nervous and paintful diseases in a trance state. Diagnosts by lock of hair, or will visit patients at their residence. Examination made Thursday afternoons free. 74 Lexington avenue, New York.

Charles H. Foster. Medium.

No. 9 West Twenty-Ninth street, New York. Sept. 9.

MRS. E. H. BENNETT reads the Planets and Crystal. Let ers or calls, 11,00, 2st Sixth avenue, New York, Age required.

Mrs. Jennje Lord Webb, Medium, 18 West 21st street, New York, Oct. 7, 2m DR. CORNELL SMITH'S MAGNETIC CURE, 711 Broadway, Albuny, N. Y.

TME best of accommedations given to patients at the Docton's residence. Turkish, Russian, Electricand Medicated Vapor Baths. Terms reasonable. For particulars and references, address DR. SMITH, 5w°—sept. 16.

A WONDERFUL Diagnosis of Disease given at the wish of my Medical Band for Steentstand stamp. Send lock of half, state age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Catarrh Smill (a spirit prescription), Steents and stamp. MISS ELLA BRADNER, Richardson Block, East 2d st., Oswego, N.Y.

A LARGE four-story and basement brick house A in a city of eighty thousand inhabitants, furnished and fitted up as a Magnetic Cure, with baths of all kinds, for sale, with the business and good will. Good reasons for seiling. A rare chance for a Magnetic Physician. For particulars, & c., abdress DR. CORNELL SMITH, 716 Buoadway, Albany, N. Y.

THE MAGNETIC TREATMENT.

CEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

Sept. 9. 25 FANCY CARDS All styles, with name, lo cents, Oct. 7 - 8w

### SOUL AND BODY;

The Spiritual Science of Health and Disease.

BY W. F. EVANS, Author of "Mental Cure," and "Mental Medicine," It is a Book of deep and genuine Inspiration. Disease traced to its Seminal Spiritual Principle.

Spiritual Influences and Forces the Appropriate Remody, The Fundamental Principle of the Cures wrought by Jesus, and how we can do the

samo. The Influence of the Spiritual World on Health and Discase. The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and

Angols. The Psychology of Patth and Prayer.

This work is a reproduction in a scientific form of the Phrosopothic Method of Cure practiced by Jesus eighteen central tessage, and sustained by the highest medical authorities. It is scientifically religious, but not theological. It is clear in thought, cloquent in style, and the profoundest problems of philosophy and medical science are solved. The work camed tail to make a deep and lasting impression upon the relig ous and scientific world. The previous volumes of the author, "Mental Cure" and "Mental Medicine," have received the highest commencations from every part of the country and the civilized world. The present work is on the boundary line where a genuine Christianity and a genuine Spiritualism merge in to one. It is the result of years of thought and invest gation. In it the principle of Psychometry, or the sympathetic Sense, finds its highest fluistrations and applications. The last chapter contains a full exposition of the system of egges long and so successfully practiced by the author, and should be in the hands of every one who is engaged in the art of heating. One of the marked characteristics of the author is his perfect command of language, so that the profoundest local of science and philosophy line at the only and spiritual spiritual spiritual spiritual spiritual science and philosophy. As a work worthy of this centenary year of our national history, let it be spread broadcast over the land. Cloth, 44.00, postage 12 cents.

For sale whole ale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. The Psychology of Faith and Prayer.

PLAIN HOME TALK About the Human System; The Habits of Men and Women; The Causes and Prevention of Disease; Our Sexual

#### EMBRACING

Relations and Social Natures.

Medical Common Sense

Causes, Prevention, and Cure of Chronic Diseases; The Natural Relations of Men and Women to each other; Society; Love; Marriage;

 $\it Parentage, etc., etc.$ BY EDWARD B. FOOTE, M. D.

The author, in his preface, says: "This work is written for the amelioration of human suffering, not for personal popularity—to oproof error and do good should be the first and paramount aspiration of every intelligent being. He who labors to promote the physical perfection of his race; he who strives to make mankind intelligent, healthful and happy, cannot fall to have reflected on his own soul the benign smiles of shose whom he has been the instrument of benefiting."

The work contains a fine steel engraved likeness of the author, is nearly bound in muslin, 900 pages, 12mo, Price \$3,25, postage 25 cents.

For sale wholesale and retail by COLBY& RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

#### Eating for Strength. A New Health Cookery Book,

BY M. L. HOLBROOK, M. D., which should be in the bands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of cating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeling babes and delicate children so as to get the best bodily development. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Price 44.00, bustage free

Price \$1000, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,

Gathering Crumbs: A LECTURE BY SARAH J. PENOYER, OF SAGINAW, MICH.

The proceeds from the sale of this pamphlet are to be do-nated to Mrs. E. J. Compton, Havana, N. Y. Price 15 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

50 . 75

1,50

50

by mas lic. are orld lesthis the rinrinriny
s by
rinow
ight
1,25

in-lin-lingh ns of tyle,

Ex•

ede-ede-enity is for ative Chil-

# Banner of Light.

BOSTON, SATURDAY, OCTOBER 14, 1876.

(New)-York against Lankester.

A NEW WAR OF THE ROSES-DEGENERATION Species - A Theosophist comes to the DEFENCE OF A MEDIUM. To the Editor of the Banner of Light;

Sin-Despite the constant recurrence of new discoveries by modern men of science, an exaggerated respect for authority and an established routine among the educated class retards the progress of true knowledge. Facts, which if observed, tested, classified and appreciated would be of inestimable importance to science, are summarily east into the despised limbo of supernaturalism. To these conservatives the experience of detect, was seen by the eagle eyes of the Lanthe past serves neither as an example or a warning. The overturning of a thousand cherished has been nothing like it since Beard, of electrotheories finds our modern philosopher as unpre- hay-fever and Eddy fame, denounced the faculty pared for each new scientific revelation as though | of Yale for a set of asses, because they would not

remember that his past is one vast cemetery of his own two months' observation of the Eddy dead theories; a desolate Potter's Field wherein phenomena in preférence to the electric doctor's exploded hypotheses lie in ignoble oblivion like so many executed malefactors, whose names cannot be pronounced by the next of kin without | itor, and I cannot hope that the English magisa blush.

many revolutionary discoveries, and claims to have immortalized the epoch by forcing from " will-o'-the-wisps."

word has become so unpopular prefer it, the universe of spirit-is left to fight out its battle with the world of matter, and the crisis is at hand.

Half-thinkers, and aping would-be philosophers. in short, that class which is unable to penetrate events any deeper than their crust, and which measures every day's occurrence by its present aspect, unmindful of the past and careless of the kin offensive and defensive alliance, and the be made in English heraldic crests. The Lancasters were always given to creating dissensions and provoking strife among peaceable folk. From ancient York the war of roses is now transferred to Middlesex; and Lankester (whose name is a corruption) instead of uniting himself with the hereditary foe, has joined his idols with CANDID WORDS FROM AN IMPORTANT WITNESS those of Donkin, (whose name is evidently also a corruption.) As the hero of the hour is not a knight, but a zoölögist, deeply versed in the seience to which he devotes his talents, why not compliment his ally by quartering the red rose of Langaster with the downy thistle so delicately appreciated by a certain prophetic quadruped who seeks for it by the wayside? Really, Mr. Editor, when Mr. Lankester tells that all those who believe in Dr. Slade's phenomena "are lost to reason," we must accord to biblical animals a decided precedence over modern ones. The ass session. Sad degeneration of species:

of necessity pull down in his fall an unscientific warrant our neglecting any precautions. hypothetical "unseen universe," as the tumbling against the "craze" of such phenomenalists as Wallace, Crookes, Wagner and Thury, they only help the spread of true Spiritualism. We millions of lunatics really ought to address a vote of thanks to the "disheveled" Beards who make supererogatory efforts to appear as stupid clodlating "astonishment and intense interest" the better to cheat Dr. Slade. More than any advocates of phenomenalism, they bring its marvels into public notice by their pyrotechnic exposures.

with the delicate task of selecting a medium for . the coming St. Petersburg experiments, and as an officer of the Theosophical Society, which put Dr. Slade's powers to the test in a long series of [ mediums ever developed. From personal experience I can not only testify to the genuineness of his slate-writing, but also to that of the mate- into sight and disappear; felt touches where shawl thrown over a chair (which I was invited which we regarded as the most interesting feaexacts, and his apparitions immediately appear, and that in gas-light.

No one will charge me with a superfluous confidence in the personality of materializing appa- attention of one of the committee-a regular ritions, or superabundance of love for them; but physician in large practice in New York, and honor and truth compel me to affirm that those who appeared to me in Slade's presence were real pliantoms, and not "made up" confederates or dolls. They were evanescent and filmy, and the only ones I have seen in America which have reminded me of those which the adepts of India evoke. Like the latter, they formed and dissolved before my eyes, their substance rising mist-like from the floor, and gradually condensing. Their eyes moved and their lips smiled; but as they stood near me their forms were so transparent that I could see through them the objects in the room. These I call genuine spirit-· ual substances, whereas the opaque ones that I have seen elsewhere were nothing but animated forms of matter-whatever they be-with sweating hands and a peculiar odor which I am not

called upon to define at this time. Every one knows that Dr. Slade is not acquainted with foreign languages, and yet at our first scance, three years ago, on the day after my arrival in New York, where no one knew me, I received upon his slate a long communication in Russian. I had purposely avoided giving either to Dr. Slade, or his partner Mr. Simmons, any clue to my nationality, and while, from my accent, they would of course have detected that I was nothing but assertions. But this gentleman's honor,"

Dr. Lankester had allowed Slade to write on both knees and both elbows successively or simultaneously, the poor man would not have been able to turn out a Russian message by trick and device.

In reading the accounts in the London papers it has struck me as very remarkable that this vagrant" medium, after baffling such a host of sarants, should have fallen so easy a victim to the zoologico-ostcological brace of scientific detectives. Fraud, that neither the "psychic" Serjeant Cox; nor the "unconsciously cerebrating" Carpenter; nor the wise Wallace; nor the experienced M. A. (Oxon.); nor the cautious Lord Rayleigh, who, mistrusting his own acuteness, employed a professional juggler to attend the séance with him; nor Professor Carter-Blake; nor a host of other competent observers could kester-Donkin gemini at a single glance. There his predecessors had been infallible from time accept his divinely inspired revelation of the secret of mind-reading, and pitied the imbecility of The Protoplasmist should at least, in modesty, that "amiable idiot," Colonel Olcott, for trusting single séance of an hour.

I am an American citizen in embryo, Mr. Edtrates of Bow street will listen to a voice that The inneteenth century is essentially the age | comes from a city proverbially held in small of demolition. True, science takes just pride in esteem by British scientists. When Professor Tyndall asks Professor Youmans if the New York carpenters could make him a screen ten Dame Nature some of her most important secrets, ' feet long for his Cooper Institute lectures, and But for every linch she illumines of the narrow, whether it would be necessary to send to Boston and circular path within whose limits she has for a cake of ice that he wished to use in the exhitherto trodden, what boundless stretches have periments; and when Huxley evinces grateful been left behind unexplored? Worst is that sel- | surprise that a "foreigner could express himself ence has not simply withheld her light from these in your (our) language, in such a way as to be regions that seem dark (but are not), but her vo- so readily intelligible, to all appearance," by a taries try their best to quench the lights of other | New York audience, and that those clever chaps people under the pretext that they are not au. - the New York reporters-could report him dethorities, and their friendly beacons are but spite his accent, neither New York witnesses nor New York "spooks" can hope for a stand-Prejudice and preconceived ideas have entered ling in a London court, when the defendant is the public brain, and, cancer-like, are eating it to prosecuted by English scientists. But fortuthe core. Spiritualism-or if some for whom the nately for Dr. Slade, British tribunals are not inspired by the Jesuits, and so Slade may escape the fate of Leymarie. He certainly will, if he is allowed to summon to the witness-stand his Owasso and other devoted "controls," to write their testimony inside a double slate, furnished and held by the magistrate himself. This is Dr. Slade's golden hour: he will never have so good a chance to demonstrate the reality of phenomefuture, heartily rejoice over the latest rebuff nal manifestations and make Spiritualism trigiven to phenomenalism in the Lankester Don- umph over skepticism; and we who know the doctor's wonderful powers, are confident that he pretended exposure of Slade. In this hour of can do it, if he is assisted by those who in the would be Lancastrian triumph, a change should | past have accomplished so much through his in-H. P. BLAVATSKY, strumentality.

Corresponding Secretary of the Theosophical Society.

New York, Oct. 8th, 1876.

#### Justice to Slade.

-Slade's Mediumship Tested and Proved BY THE THEOSOPHISTS.

To the Editor of the Banner of Light:

Friendship is best shown by helping a man when in trouble: I, who have so often been wrongly suspected of being the enemy of mediums, wish to show mine for this class by saying a few words at this juncture for Dr. Slade.

This medium was selected by Mme. Blavatsky and myself out of all others for the proposed experiments of the St. Petersburg University. We chose him because his phenomena occurred wholly aroused. Indeed, nothing is so probable, on the of Balanm had at least the faculty of perceiving in the light, and were of a character to be easily spirits, while some of those who bray in our acad-studied and tested. Our contract with him on emies and hospitals show no evidence of its pos- behalf of the Russian Committee was made conditional upon his submitting to a thorough test Such persons as these bound all spiritual phe- ing by the Theosophical Society. This was the nomena in nature by the fortunes and mishans desire of M. Aksakof, and would have been exof mediums—each new favorite, they think, must acted by us anyhow, as too much was at stake to

As President of the Society, I appointed a comred Dragon of the Apocalypse drew with his tail | mittee of examiners, none of whom were Spirit the third part of the stars of heaven. Poor blind ualists, but some were the very opposite, and molés! They perceive not that by inveighing one a skilled amateur juggler. Exoflicio I was a member of the committee. We divided ourselves into sub-committees, and tested Slade separately, holding our séances by daylight and gaslight. Then we sat with him in full committee, to verify the observations of the separate sections. Finally, three members, more skeptical than the rest, had poles to deceive the Eddys, and Lankesters simu- private sittings after their associates had, with a single exception, become thoroughly satisfied.

In the course of this investigation we had slate writing under every imaginable condition-on the table: under the table; inside double slates As one entrusted by the Russian Committee of our own bringing, screwed together and unscrewed; on single and double slates furnished by Slade; on slates held alone by the medium, slates held alone by ourselves, slates held jointly by Slade and one of us; or slates upon which one séances, I pronounce him not only a genuine me- of us sat; on slates laid upon our heads or upon dium, but one of the best and least fraudulent our shoulders. We saw chairs lifted without apparent contact; the table lifted without hands: things thrown about; saw detached hands flutter rializations which occur in his presence. A Slade could not have touched us; and-a fact to place wherever I chose) is all the cabinet he ture of the phenomena-noticed the continuation and instantaneous cessation of the sound of slatewriting when the medium's hands touched or broke contact with the chain of our hands. The breviously a thorough skeptic-was particularly drawn to the mysterious and phenomenal change of Slade's bodily temperature when the writing or other physical manifestations were about to begin or cease. His hands would turn as cold, as those of a corpse laid upon ice. Finally, a Fellow of the Society not upon the committee, at a private scance, saw apparitions form themselves and dissolve in a lighted room, with the aid of no better "cabinet" than a shawl thrown over the back of a common chair.

The upshot of this investigation was that every one of the committee, except one person, frankly and freely certified to the reality of Slade's independent slate-writing. As to his other phenomena we made no report, since we regarded them as of minor importance, and had not observed any one of them with sufficient care to warrant us in expressing an opinion. The dissatisfied gentleman was of some such disposition, I fancy, as Prof. Lankester and Dr. Donkin: He began with a theory, and coaxed his senses into believing the facts supported it. His associates heard his views; were offered proof that he could do all that Slade did, under the same conditions; asked for the demonstration; and-got

not an American, they could not possibly have suspicious and plausible theories led the medical known from what country I came. I fancy that if | man above alluded to and one other, particularly cautious, member to demand private séances, and redouble their precautions. The result being as above stated.

The disagreeing gentleman made a minority report, which found its way into print, was sent to Serjeant Cox, of London, as a supposed sympathizer, and by that candid and fearless student of science dissected piecemeal in the London Spiritualist.

From what precedes, it will be inferred that the Committee of the Theosophical Society left no opportunity for fraud to be practiced upon them. They were not predisposed in Slade's favor; they accepted none of his statements; they would have preferred to discredit his mediumship, rather than the opposite; they held numerous séances; they constantly compared notes, and exchanged theories. Being all gentlemen, and members of a scientific society which asks no notoriety, but at the same time shrinks from no responsibility, they dealt honorably by this medium; and when satisfied of the genuineness of his mediumship, so certified to our correspondents in St. Petersburg, who have made and will make public use of the Report.

This, sir, is the truth about Slade, and this is the way in which we Theosophists treat mediums. We study mediumship not for the sake of its phenomena; not that we may sit agape at miracles; not to fortify a preconception that there are no real phenomena; not in the hope that we may receive messages from dead friends (although we would of course do so most thankfully, should they come); but we study it as one branch of the mighty and misunderstood subject of Psychology. For mediums, as individuals, we have neither aversion nor affection; as human phenomena, we aim to observe, test and endorse them with the passionless impartiality of Justice herself. HENRY S. OLCOTT,

President of the Theosophical Society. No. 71 Broadway, New York, Oct. 7th, 1876.

#### The British Association on Spirit-

ualism. The excited discussion on Spiritualism in the British Association is a remarkable evidence both that there is a yearly increasing number of persons who have really proof, or what they think proof, of the existence of very curious and unexplained phenomena seeming to indicate the action of unseen intelligence, and also that there is something in these phenomena of a troublesome and ambiguous character, often connected with fraud, and still oftener, perhaps, with uncon-scious self-deception. We are quite sure of one hing-that the investigation into phenomena of this kind has hardly over been attempted with-out disclosing a number of very bewildering conditions, and that the greater number of thoroughgoing Spiritualists are far too easily convinced of, the reality of so called facts, which might just as easily be produced by fraud as by unknown causes. Whether there be not a residuum of real fact which, as Mr. Maskelyne appeared to admit, in the letter which Professor Barrett received from him and communicated to the British Association on Tuesday, is really beyond explanation by any causes at present admitted by scientific nien, is another question. And so far as we are able to judge the matter, we are strongly inclined to believe that there is. Almost all educated men who have looked into the subject have come across phenomena in the circles of their own friends, without going to professional mediums at all, which cannot be explained by the hypothesis of either fraud or self-delusion. Such, per-haps, was the case of the young girl mentioned by Professor Barrett as within his own experience, in whose presence, even when in the open air, raps occurred, capable of answering any question within the child's own knowledge, but no others apparently, and this " when every possible source of deception was removed." And it is only the more probable that this case was genaine, that, according to Professor Barrett, ground of general presumptions, as that the disappointment which the failure to produce these abnormal phenomena when they are most desired produces, has often led to the frauds by unquestionably very often acco panied. Lord Rayleigh and others described the very curious phenomena witnessed in the presence of Dr. Slade, an American gentleman, who is at present in this country, and of whom the present writer may say that the phenomena which occurred in Dr. Slade's room in broad daylight seemed to him wholly inexplicable on any recognized principle of modern science. A crumb of slate-pencil, confined between a common schoolslate and the table, writes, or appears to write, long messages on the under surface of the slate when held down to the table by the sitter's hands, as well as the medium's. The writing is indeed throughout distinctly heard, as well as afterward read. At the same time, it is only fair to say that there are certain "test-conditions," as they are called, of which Dr. Slade openly declares that they are fatal to the phenomena. For instance, on one occasion the present writer took a double slate, fitted with a patent spring lock, and proposed to Dr. Slade to place the crumb of slate-pencil with which the messages are written inside this slate, and then close the spring-lock. To this Dr. Slade made no objection, but said at once that he did not believe the writing would appear—that he regarded the conditions of the ordinary scance as quite sufficient, and that the intelligences which governed him would have nothing to do with locked, or chemically-prepared, or otherwise doctored slates, such as had been often brought to him in America—not with-

out obtaining the results, but without in the least atisfying the bringers that there was no trick in the matter. Nor, as a matter of fact, did any writing at all take place in the locked slate. Now, if tests of so very simple a kind are objected to, it is quite certain that the doubts of the public will continue. As far as the present writer could judge, there was no room for fraud about the mode in which the writing on the other slates was produced. And no man's manner could be simpler or less open to criticism than Dr. Slade's. Still, why should either visible or invisible agencies object to a simple test, if truth be the only object? Dr. Slade does not object to his visitors looking under his table, holding the slate for themselves, holding his own hands, or touching his own feet so as to be sure that he is not using them. He does not object to his sitters taking their own slates. The present writer got two messages on a double slate bought on his way to the scance. Why should Dr. Slade—or the invisible agencies by which he believes himself to be directed—object to the very simple additional guarantee of a lock on the slate, to preclude altogether that happening which he invites all his visitors to satisfy themselves does not happen? We agree entirely with Mr. Crookes that if the test conditions are really satisfied, it is pure superstition to reject the results just be-cause they do not hang together with the princi-ples of modern science. But is not the locking of a double slate a fair and reasonable test of such phenomena as those which occur with Dr. Slade?  $\cdot London$  Spectator.

From this distance it would appear that Lankester is not extremely fair, [in his action concerning Dr. Slade,] and evinces more enmity and bigotry than a true scientist ought to be guilty of.—Truth Seeker.

As a judge was delivering his decision in a case the other day, he was interrupted by the vociferous braying of a donkey under one of the windows of the court room "What is that?" testily asked the Judge; whereupon the lawyer, against whom he was deciding the case, arose and remarked: "It is merely the echo of the court, your

#### BRIEF PARAGRAPHS.

Windsor Castle was struck, on Thursday, Sept. 6th, by a meteoric stone, between Henry the Eighth's Gateway and the Garter Tower, and a portion of the stone parapet was knocked off. The stone is said to have been the size of a small cannon ball, and to have exploded, on striking the castle, with a noise like that of a shell and a shower of

The Turko-Servian conflict seems unabated in its ferocicalamity, but it is almost a certainty that a general war is -some bold ones prophesying a religious cataclasm which shall lead the barbarous hordes of Asia, inflamed with zeal for "the prophet," to thunder perhaps success fully at the gates of European civilization itself. At last accounts Montenegrin victories over the Turks were reported, Trebigne and Ljubinje having been recently occu pied, thereby cutting off all Turkish reinforcements. On Saturday, Oct. 7th, Mukhtar Pasha was compelled to retreat to the frontier with the loss of eight hundred in killed. It is also reported that all the villages in the Toplitza valley are in possession of the Servians. As we go to press it s rumored that the powers are trying to arrange for a six months' armistice between Servia and the Porte.

A soldier on trial for habitual drunkenness was addressed by the President of the court martial: "Prisoner, you have heard the prosecution for habitual drunkenness; what have you to say in your defence?" "Nothing, please your honor, but habitual thirst."

Ole Bull, the renowned violinist, will winter in Boston.

Major W. W. Lander, formerly private secretary to Senator Charles Sumner, died suddenly, Oct. 9th, at Den-

A clever Englishman has discovered a new remedy for ea sickness. It consists simply in making one's respira-'coincide punctually with the heave and fall of the vessel," that is to say, when the vessel rises one must inspire slowly, when she falls, ex-pire slowly. If the performance is kept up sea sickness will not trouble the performer-at least so says the discoverer.

The inhabitants of Montenegro say that when God was distributing stones over the earth, the bag that held them

Mr. John F. Cleveland, financial editor of the Tribune, died in New York City, Oct. 9th.

The Singales language stands in the front rank of all spoken tongues—so far as names of places are concerned. In the Vayaloowa district there is a village termed " Gal-Happoconduracirrhacoomhera, '' Another hamlet close by is styled "Keenloolagagollepoodama," A few more are sekilapoodamakanda, \*\* \*\* Boodoogeykondegamowa, \*\* Kittoolanebaderangalle, " "Poodemartournecapella," ···Ginnegattoocapellaamblam, '' ··Poolgahagedeagamwa, '' ··· Candettemankaddegamowa, '' ··· Galonrodacapellarkoooowecoole, '' "Gallapudichellacawdawatte, " and so on !

Fires in Cleveland, Ohio, in the early morning of Oct. oth, destroyed upward of \$200,000 worth of property. Three blocks were burned in Pine Bluff, Arkansas, on Sunday night (8th), occasioning a loss of \$125,000.

Our brief earthly day is full of care at best, and merges at last into solemn shadows, and it is for us to carry with us into that twilight the golden lamps of knowledge that shall last us through the brief night of death to the glorious dawning.—Nettie C. Maynard.

The single letter rate of postage between this country and Newfoundland has been reduced from six to five cents, prepayment being made compulsory.

On the morning of Oct. 9th, while three loaded cars were being hoisted from the slope of the middle Lehigh colliery, at New Boston, Pa., the rope broke, and the cars ran rapidly to the bottom. Four miners, named William Backus, Joe Becker, Thomas Jones and Edward Nauss, were killed.

Yeilow fever still continues its work at Savannali, Ga. Among the recent victims was Ira W. Burt, U. S. signal officer, who passed safely through the epidemic at Mem-

A little later in the season cardinal red noses will be much

TRUTH.

Coyly, with gradual apocalypse,
Truth for the multitude her veil withdraws,
Dispelling Superstition's dire eclipse
And spectral gloom slowly, with many a pause
While she unmuffles. Well the goddess knows
Her full effulgence would their vision daze,
Purblind and used to Error's darkness gross,
Or mythic Fancy's glimmering, twilight rays.
But unto souls elect in every time
Has she her sun-bright form and features shown
Without disguise, as wrapped in thought sublime
In cloistered silence sat they mushing lone.
With sudden step then on them would she steal,
Full-orbed her countrinace august rayeal.

—[B. W. B. in Sunday Courter. TRUTIL.

Houston, Texas, had a \$350,000 fire on Saturday night, Oct. 7th.

"What alls dis beoples of America," says an old travel-er from Germany, "is dot dey walks mit der legs too much in der sthreet gars out, und do n't got some muscles some

more." "My son," said an old man, "beware of prejudices. They are like rats, and men's minds are like traps; prejuces get in easily, but it is doubtful if they ever get

.Hon. Francis B. Fay, whilom a prominent politician, and member of Congress from Massachusetts, passed on recently; his remains were interred at Woodlawn Ceme tory, Monday, Oct. 9th.

Up to the present date nearly \$11,000 has been received a the First National Bank of St. Paul, in response to a circular to the banks asking donations to the fund for the benefit of Mrs. Heywood, widow of the brave bank cashler killed by the robbers at Northfield, Minn., and so far re sponses have been received from but one-tenth of the banks of the country. The other members of that frater nity should contribute at once to this worthy object,

Mary Ash, of New York, celebrated her own "centen nial," a few days ago, by dying on her 100th birthday.

Were born a lily, and by force of heart
And eagerness for light, grew tall and fair,
'T were a true type of the first flery soul
That makes a low name honorable. They
Who take it by inheritance alone—
Adding no brightness to it—are like stars
Seen in the ocean, that were never there
But for the bright originals in Heaven!'

According to last reports, General Martines Campos is to go out from Spain as commander-in-chief of the forces— Jovellar continuing to be Captain-General of Cuba. The new troops (40,000 men) who are about to populate their awaiting graves in Cuba libre, are said to be chosen by lot from the army - volunteering to go having become strangely distasteful and out of vogue among the haughty Castillans. The patriot General Vincente Garcia captured and burned Las Tunas, lately; heavy descrtions from the Spanish troops are mentioned, and the insurgents are reported in force in the jurisdiction of Colon. the eighth anniversary of the declaration of Cuban inde-

The cotton crop of the South-particularly in Louisiana, Mississippi, Arkansas and North Carolina—is reported to be much less in quantity this year, owing to rot, rust, worms and drought. The crop in Arkansas will fall twenty-five

FREEDOM.

The star-democracy that sprinkles space,
The airy reaches of untutored seas,
The leaping seasons' unconstrained race—
Thou art the breath and sinewy soul of these,
The burden of their myriad harmonics,
Rehearsed in whisper soft or thunder bass:
Oh, in the rounds of thy untiring flight,
Cleave the cold walk of iron-footed night,
And deeply search the leaden hearts of men,
That they from stars, seas, seasons learn their Right,
Lest drooping, faitering hope expire, and then
Exultant chains may mock the might bave been.
[From A Song Of America and Minon Lyrics, by
V. Voldo.

S. M. PETTENGILL & Co., newspaperadvertising agents by they are enabled to give their patrons at a greatly reduced rate the advantage of over one million copies circu lation weekly. This firm has had an experience of nearly thirty years in the advertising business, and merits the attention of the public.

Illinois must acknowledge the corn. Her crop this year ls 270,000,000 bushels. Cupid always was an exacting little rogue. He never lends his quiver without expecting an e-quiver-lent.—Com. Adv. That 's taking an arrow view of love.

Don Carlos credits New Orleans with pretty women and the best cooking in America.

Man is said to be the only animal that blows his nose, but we have seen a horse do it. As a man is sometimes a little noarse, perhaps the statement is not altogether invalidated.

A celebration of the eighty-sixth anniversary of the birth of Father Mathew by the Irish Temperance Societies took place in Boston, Oct. 10th, and was a well-managed affair.

John D. Lee, convicted of participation in the Meuntain Meadow massacre, has been sentenced to be shot to death on the 28th of next January.

### SPIRIT INVOCATIONS:

PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN

ONE HUNDRED DIFFERENT SPIRITS, OF VA-RIOUS NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THE

LATE MRS. J. H. CONANT. COMPILED BY

ALLEN PUTNAM, A.M.,

Author of "Bible Marvel-Workers," "Natty, a Spirit,"
"Spirit Works Real, but not Miraculous," etc.

Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living gems of thought, which are clothed in elequence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubters of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejoice; and the desolate mourier can compass, through its unvailment of the certainty of retinion with the departed, a consolation which nething earthy can take away. The persistent existence of the fundam soul, the ennobling power of the future state, the gradual bettering of even mortal conditions, the glorious culmination of progression under the great law of the Infinite, and the sure presence over all and in all of the eternal spirit of Truth, are here acknowledged and set forth in carnest, fearless and yet reverent guise by many leading minds in their day and generation, the walls of whose widely differing earth conditions have failen at the touch of the great Angel of Change, and who have become blended by after development into a band of brothers in the pursuit of Truth—a glorious prophecy of what manking shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens! Mr. Putnam has with skillful hand arranged in this vol-

LIST OF SUPPLICANTS.

Parker, Theodore. Antonelli, Father.

Antonelli, Father,
Aryan,
Ballou, Hosea, Rev.
Bell, Luther V., M. D.
Berl, Joshua, Rabbi.
Brandt, Josena, Rabbi.
Brandt, Josena,
Burroughs, Charles, Rev.
Bust, Prof.
Bytes, Mather, Rev.
Campbell, Alexander, Rev.
Campbell, Alexander, Rev.
Channing, W. E.
Cheverus, Cardina.
Cleveland, Charles, Rev.
Cobb. Sylvanus, Rev.
Crowell, Thurston, Rev.
Cyrus, of Persla.
Darboy, Archbishop.
Davy, Sir Humphry,
Dayton, Edgar C., Prof.
De Smet, Father.
Dlek, Thomas,
Dow, Loronzo,
Eastburn, Bishop of Mass,
Fairchild, Joy II., Rev.
Fenwick, Bishop.
Ferguson, J. B., Rev.
Fisher, Alexander M., Prof.
Fister, Alexander M., Prof.
Fitzjames, Henry,
Fitzpatrick, Bishop.
Foster, Adoniram, Rev.

Fitzpatrick, Bishop.

'Follo,')
Foster, Adoniram, Rev.
Fox, George, Rev.
Fuller, Arthur B.
Ganze, Prof.
Gargegargarbah, Indian.
Gray, F. T., Rev.
Gregory VIII., Pope.
Hadia, Abdal.
Hetherington, Prof.
Hiskenian.
Hopper, Isaac T.
Horax, German astronomer.
Hubbard, John, Prof.
Hughes, Archbishop.
Humboldt, Baron von.
Ingraham, John.
Jackson, Gen. T. J.
Judson, Dr.
Keda, Ishmud.
Kedar, Abdal.
King, T. Starr, Rev.
Kneeland, Abnor.
Lee, Ann.
Leba, of ancient days.

Lowenthall, Gideon, Rabbi.
Lowenthall, Joseph, Rabbi.
Maffitt, John N., Rev.
Marks, Dr.
Miller, William, Rev.
Mowatt, Anna Cora.
Murray, John, Rev.
Napthalon,
Naryado Newando, Indian,
Obrander,
Olmstead, Prof.
Omablaska. Obrander, Obrasider, Obrasted, Prof. Obrasted, Prof. Obrasted, Prof. Obrasted, Prof. Oscil, Margaret F. Owen, Robert. Pathe, Thomas. Pardee, L. Judd. Philips, Anderson. Pierpont, John. Powers, Jared, Rev. Rahmolan Roy, Rajah of Bengal. Reddington, E. A. Reichenberger, Rabbi, Richter, Joan Paul. Sagoyewatha, or Red Jacket, Indian Chief. Saleebey, of Mount Lebanon, See, Whan. 'Sharda,' Shaw, Father. Shaw, Robert G. Shieder, Rabbi, Smith, John Pye. Stanhope, Lady Hoster. Stormberger, Rabbi. Stowe, Philipsas, Rev. Stromburg, Rabbi. Stromburg, Rabbi. Stromburg, Rabbi. Stromburg, Rabbi. Stromburg, Rabbi. Stromburg, Rabbi. Swedenborg, Emanuel. Taylor, Father. ''The Unknown.''
Thomas, Isaiah. Wainwright, Col. 'Wanandago, Indian Chief, Ware, Henry, Rev. Watsib, Dr. Wesley, John, Roy, Whatsib Archilishop. Warts, Dr. Wesley, John, Rev. Whately, Archdishop, White, Francis. Whitofield, George, Rev. Whitney, Dr. S. S., of Ded-ham.

Leha, of ancient days. Cloth, tinted paper, 250 pp. Price \$1,25, postage

wright, Henry C.

For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Darwinism vs. Spiritualism;

The Conflict between Darwinism and

Spiritualism.

BY J. M. PEEBLES.

A PAMPHLET OF NEARLY FORTY PAGES.

Treating of The Five Force The Genesis of Man.

The Early Appearance of the Fætús. The Unity of the Human Species. Sexual Selection. The Line of Demarcation between Plants and Animals, and between Animals and Men

The Growth and Destiny of Man.

In this valuable and pungent pan phlot the author treats of the origin of primal man; of the unity of the human species; of the gradations of human progress; of sexual selections, etc., etc. Admitting evolution, he denies the Darwin doctrine that man descended from animals. He draws very pointedly the line of demarcation between an and animals, and between animals and plants. While allowing that insects and animals of earth think and reason, he denies their individualized immortality, taking the ground that those seen by clairvoyants were the outbirths of the spirit spheres.

The work is written in a pointed, vigorous and fearless manner, and must necessarily elicit considerable criticism. Price 20 conts, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. The Growth and Destiny of Man.

THE WORLD'S SAGES, Infidels, and Thinkers.

BY D. M. BENNETT. Editor of The Truth Seeker.

With a Steel-Plate Engraving of the Author.

With a Steel-Plate Engraving of the Author.

Being the biographies and important destrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbellevers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down, through the following three thousand years, to our own time.

It is believed that this work fills a want long felt, and adds materially to the general information touching the characters treated, affording a succinct and correct account of the best and truest persons who have lived in the world, and concerning whom large numbers of volumes would have to be consuited to derive this information; and all in a convenient and economical form. It is divided into four parts. Part I, from Menu to Christ. Part II, from Geo. Sand. Part IV, Living Characters. To all of whom the world owes much for the progress it has made in the evo ution of Thought. Truth and Reason.

Crown octavo, i.cop. P. Printed on new type and good paper, and bound in good style. Price, in cloth, \$3,00, postage 20 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BANNER OF LIGHT: The Oldest Journal devoted to the SPIRITUAL PHILOSOPHY

In the World! ISSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & RICH Publishers and Proprietors. ISAAC B. RICH......BUSINESS MANAGEL, LUTHER COLBY.....EDITOE,

Aided by a large corps of able writers.

THE BANNER IS A first-class, eight-page Family Newspaper, containing Forty Columns Of Interesting and Instructive Reading, embracing A LITERARY DEPARTMENT; REPORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

paid for.

### Specimen copies sent free.

ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line; for each subsequent insertion.