VOL. XL.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 28, 1876.

\$3,00 Per Annum, In Advance.

NO. 5.

Banner Contents.

PIRST PAGE. - "Huxley and Slade: Who is more Gullty of 'Fa'se Pretences'?" by H. P. Blavatsky; "Review of the Foreign Spiritualistic Exchanges of the Banner of Light, " by G. L. Ditson, M. D.

BECOND PAGE. - Poem -- Weary Not," by J. William Van Namee, M.D.; "Letter from S. B. Brittan;" "Dr. Slade and the London Press," by Chas. Case; "Materializations," by G. Adams; "Organization," by F. V. Powers; "Incantation;" "Wallace's 'Defence of Modern Spiritualism';" "Wisconsin Spiritual Conference."

THIRD PAGE. - Poem-"The Sadness of Life's Changes," by William Brunton; Interesting Banner Correspond-ence; Children's Department; "The Metric Tables;" "Items by the Way," by J. M. Allen; "Striking Ex-perience with Dr. Slade; "Minnesota Convention." FOURTH PAGE, —Editorial articles: "To Whom it May Concern," "In 19 Baldwin," "A European War," "The Harmonial View of Death," "Legal Proceed-ings Against Spiritualism," etc.

FIFTH PAGE.—Short Editorials, New Advertisements,

SIXTH PAGE. - Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin.
BEVENTII PAGE.—"Mediums in Boston," Book and other Advertisements.

Eightii Page.—"Watchman, What of the Night?" by

J. M. Roberts; "New Publications;" Brief Para-

Free Thought.

HUXLEY AND SLADE: WHO IS MORE GUILTY OF "FALSE PRETENCES"?

To the Editor of the Banner of Light:

SIR-As I see the issue that has been raised by Dr. Hallock with Mr. Huxley, it suggests to me the comparison of two men looking at the same distant object through a telescope. The Doctor, having taken the usual precautions, brings the object within close range where it can be studied at one's leisure; but the naturalist, having forgotten to remove the cap, sees only the reflection of his own image.

Though the materialists may find it hard to answer even the brief criticisms of the Doctor, vet it appears that Mr. Huxley's New York lectures—as they present themselves to me in their naked desolation-suggest one paramountidea which Dr. Hallock has not touched upon. I need scarcely say to you, who must have read the re--port of these would-be iconoclastic lectures, that this idea is one of the "false pretences" of modern science. After all the flourish which attended his coming, all the expectations that had been aroused, all the secret apprehensions of the church and the anticipated triumph of the materialists, what did he teach us that was really new or so extremely suggestive? Nothing, positively nothing. Exclude a sight of his personality, the sound of his well-trained voice, the reflection of his scientific glory, and the result may be summed up thus: "Cr.: Thomas II. Huxley £1000.

Of him it may be said, as it has of other teachers before, that what he said that was new was not true; and that which was true was not new. Without going into details, for the moment it suffices to say that the materialistic theory of evolution is far from being demonstrated, while the thought that Mr. Huxley does not graspi. e., the double evolution of spirit and matter-is imparted under the form of various legends in the oldest parts of the Rigvedas (the Aitareya Brahmanam). Only these benighted Hindoos, it seems, made the trifling improvement over modern science, of hooking a First Cause on the further end of the chain of evolution.

In the Chaturhôtri Mantra (Book V. of the Altareya Brahmanam) the goddess Earth (Iyam), who is termed the Queen of the Serpents (Sarpa), for she is the mother of everything that moves (Sârpat), was in the beginning of time completely bald. She was nothing but one round head, which was soft to the touch (i. e., a "gelatinous mass"). Being distressed at her baldness, she called for help to the great Vayû, the Lord of the airy regions: she prayed him to teach her the Mantra (invocation or sacrificial prayer, a certain part of the Veda) which would confer on her the magical power of creating things (generation). He complied, and then as soon as the Mantra was pronounced by her "in the proper metre" she found herself covered with hair (vegetation). She was now hard to the touch, for the Lord of the air had breathed upon her-(the globe had cooled). She had become of a variegated or motley appearance, and suddenly acquired the power to produce out of herself every animate and inanimate form, and to change one form to another. "Therefore in like manner," says the sacred book," the man who has such a knowledge (of the Mantras) obtains the faculty of assuming any shape or form he likes."

It will scarcely be said that this allegory is capable of more than one interpretation, viz: that the ancient Hindoos many centuries before the Christian era taught the doctrine of evolution. Martin Hauge, the Sanscrit scholar, asserts that the Vedas were already in existence from 2000 to 2200 B. C.

Thus, while the theory of evolution is nothing new, and may be considered a proven fact, the new ideas forced upon the public by Mr. Huxley are only undemonstrated hypotheses; and as such, liable to be exploded the first fine day upon the discovery of some new fact. We find no admission of this, however, in Mr. Huxley's communications to the public, but the unproved theories are enunciated with as much boldness as though they were established scientific facts corroborated by unerring laws of nature. Notwithstanding that, the world is asked to revere the great Evolutionist only because he stands under the shadow of a great name.

What is this but one of the many false pretences of the Sciolists? And yet Huxley and his | darkshadows of the cabinet, and often in full light; admirers charge the believers in the evolution of a phenomenon which has been recognized and spirit with the same crime of false pretences, be- attested by numberless generations of wise men

strated. Those who believe in Slade's spirits are "lost to reason," while those who can see embryonic man in Huxley's "gelatinous mass," are accepted as the progressive minds of the age. Slade is arraigned before the magistrate for taking \$5 from Lankester, while fluxley triumphantly walks away with \$5000 of American gold in his pockets, which was paid him for imparting to us the mirific fact that man evolved from the hind toe of a pedactyl horse!

Now, arguing from the standpoint of strict justice, in what respect is a Materialistic theorist any better than a Spiritualistic one? And in what degree is the evolution of man-independent of Divine and Spiritual interference-better proven by the toe-bone of an extinct horse, than the evolution and survival of human spirit by the writing upon a screwed-up slate by some unseen power or powers? And yet again, the soulless Huxley sails away laden with flowers like a fashionable corpse, conquering and to conquer in fresh fields of glory, while the poor medium is haled before a police magistrate as a "vagrant and a swindler," without proof enough to sustain the charge before an unprejudiced tribunal.

There is good authority for the statement that psychological science is a debatable land upon which the modern physiologist hardly dares to venture. I deeply sympathize with the embarrassed student of the physical side of nature. We all can readily understand how disagreeable it must be to a learned theorist ever aspiring for the elevation of his hobby to the dignity of an accepted scientific truth, constantly to receive the lie direct from his remorseless and untiring antagonist-psychology. To see his cherished materialistic theories become every day more untenable, until they are reduced to the condition of mummies swathed in shrouds, self-woven and inscribed with the farrage of pet sophistries, is indeed—hard.

And yet in their self-satisfying logic these Sons of Matter reject every testimony but their own: the divine entity of the Socratic daimonion, the ghost of Casar, and Clcero's Divinum Quiddam, they explain by epilepsy; and the recollectic oracles of the Jewish Bath-Kol are set down as hereditary hysteria !

And now supposing the great protoplasmist to have proved to the general satisfaction that the present horse is an effect of a gradual development from the Orohippus, or four-toed horse of the Eccene formation, which, passing further through the Miocene and Pliocene periods, has become the modern honest Equus, does Huxley thereby prove that man has also developed from a one-toed human being? For nothing short of that could demonstrate his theory. To be consistent he must show that while the horse na. losing at each successive period a toe, man has in reversed order acquired an additional one at each new formation; and, unless we are shown the fossilized remains of man in a series of one, two, three, and four-toed anthropoid ape-like beings antecedent to the present per fected *Homo*, what does Huxley's theory amount to? Nobody doubts that everything has evolved out of something prior to itself. But, as it is, he leaves us hopelessly in doubt whether it is man who is a hipparionic or equine evolution, or the antediluvian Equus that evolved from the prim itive genus *Homo!*

Thus, to apply the argument to Slade's case, we may say that, whether the messages on his slate indicate an authorship among the returning spirits of antediluvian monkeys, or the Bravos and Lankestrian ancestors of our day, he is no more guilty of false pretences than the \$5000 Evo-Intionist. Hypothesis, whether of scientist or medium, is no false pretence; but unsupported assertion is, when people are charged money for

If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit? That there are two sides to the question, no one but an utter Psychophobist will deny It may be argued that even if the Spiritualists have demonstrated their bare facts, their philosophy is incomplete, since it has missing links. But no more have the Evolutionists. They have fossil remains which prove that once upon a time the ancestors of the modern horse were blessed with three and even four toes and fingers, the fourth answering "to the little finger of the human hand," and that the protohippus rejoiced in "a fore arm." Spiritualists in their turn exhibit entire hands, arms, and even bodies in support of their theory that the dead still live and revisit us. For my part I cannot see that the osteologists have the better of them. Both follow the inductive or purely scientific method, proceeding from particulars to universals; thus Cuvier, upon finding a small bone, traced around it imaginary lines until he had built up from his prolific fancy a whole mammoth. The data of scientists are no more certain than those of Spiritualists: and while the former have but their modern discoveries upon which to build their theories, Spiritualists may cite the evidence of a succession of ages, which began long prior to the advent of modern science.

An inductive hypothesis, we are told, is de monstrated when the facts are shown to be in an entire accordance with it. Thus, if Huxley possesses conclusive evidence of evolution of man in the genealogy of the horse, Spiritualists can equally claim that proof of the evolution of spirit out of the body is furnished in the materialized, more or less substantial, limbs that float in the

cause, forsooth, our theories are as yet undemon- | of every country. As to the pretended superiority of modern over ancient science, we have only the word of the former for it. This is also a hypothesis; better evidence is required to prove the fact. We have but to turn to Wendell Phillips's lecture on the Lost Arts to have a certain right to doubt the assurance of modern science.

Speaking of evidence, it is strange what different and arbitrary values may be placed upon the | To the Editor of the Banner of Light: testimony of different men equally trustworthy and well-meaning. Says the parent of protoplasm, "It is impossible that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is human testimony in its various shapes-all testimony of eye witnesses, traditional testimony from the lips of those who have been eye-witnesses, and the testimony of those who have put their impressions into writing or into print."

On just such testimony, amply furnished in the Bible (evidence which Mr. Huxley rejects), and in many other less problematical authors than Moses, among whom may be reckoned generations of great philosophers, theurgists, and laymen, Spiritualists have a right to base their fundamental doctrines. Speaking further of the broad distinction to be drawn between the different kinds of evidence, some being more valuable than others, because given upon grounds not clear, upon grounds illogically stated, and upon such as do not bear thorough and careful inspection, the same gelatinist remarks: "For example, if I read in your history of Tennessee (Ramsay's), that one hundred years ago this country was peopled by wandering savages, my belief in this statement rests upon the conviction that Mr. Ramsay was actuated by the same sort of motives, that men are now; . . . that he himself was, like ourselves, not inclined to make false statements. . . . If you read Casar's Commentaries, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. You feel that Casar would not have made these statements unless

he had believed them to be of us. Profound philosophy! precious thoughts! gems of condensed, gelatinous truth! long may it stick to the American mind. Mr. Huxley ought to devote the rest of his days to writing primers for the feeble-minded adults of the United States. But why select Cæsar as the type of the trustworthy witness of ancient times? And, if we must implicitly credit his reports of battles, why not his profession of faith in augurs, diviners and apparitions? for, in common with his wife, Calphurnia, he believed in them as firmly as any Modern Spiritualist in his mediums and phenome-

such men as Cicero and Herodotus and Livy and a host/of others "have made these false statements" or reported such things "unless they believed them to be true.'

It has already been shown that the doctrine of evolution, as a whole, was taught in the Rig-Vedas, and I may also add that it can be found in the most ancient of the Books of Hermes. This is bad enough for the claim' to originality set up by our modern scientists; but what shall be said when we recall the fact that the very pedactyl horse, the finding of whose foot-prints has so overloyed Mr. Huxley, was mentioned by ancient writers (Herodotus and Pliny, if I mistake not), and was once outrageously laughed at by the French academicians? Let those who wish to verify the fact read Salverte's "Philosophy of Occult Science," translated by Todd Thompson.

Some day, proofs as conclusive will be discovered of the reliability of the ancient writers as to their evidence on psychological matters. What Niebuhr, the German materialist, did with Livy's History, from which he eliminated every one of the multitude of facts there given of phenomenal Supernaturalism," scientists now seem to have tacitly agreed to do with all the ancient, medicval and modern authors. What they narrate that can be used to bolster up the physical part of science, scientists accept, and sometimes coolly appropriate without credit; what supports the spiritualistic philosophy, they incontinently reject as mythical and contrary to the order of nature In such cases "evidence" and the testimony of "eye-witnesses" count for nothing. They adopt the contrary course to Lord Verulam, who, arkuing on the properties of amulets and charms, remarks that, "we should not reject all this kind, because it is not known how far those contributing to superstition depend on natural causes."

There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of spirit is recognized, and the double evolution accepted as a fact. Until then, false theories will always find favor with those who, having forsaken "the God of their fathers," vainly strive to find substitutes, in nucleated masses of matter. And of all the sad things to be seen in this era of "shams," none is more deplorable-though its futility is often ludicrous—than the conspiracy of certain scientists to stamp out spirit by their one sided theory of evolution, and destroy Spiritualism by arraigning its mediums upon the charge of "false pre-II. P. BLAVATSKY. tences."

The Rev. O. B. Frothingham in the course of a recent sermon on "The New Faith," gave as his view of it that "it rests frankly, composedly, on the doctrine of evolution. It discards miracles. It rejects everything like supernatural interposition. It has no inspired book separate from the world's literature. It believes that from he veriest beginning things have been working themselves gradually out into intelligent forms, into use, and loveliness, and power.'

Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

Three of the ablest writers that honor the cause of Spiritualism, lending their learning to an elucidation of its invaluable truths, and showing a fearlessness of popular opinion that might be very creditably imitated by many of our countrymen, grace the first fifteen pages of the September number of Psychische Studien. This popular German periodical is published both at Liepsic and New York. It is printed with the Roman type, and hence, to our eye at least, has a much fairer typographical aspect than those works which appear in the German-text or old blackletter. The eminent Chancellor Aksakof leads off with a review of the proceedings of the St. Petersburg "Commission," with which we are somewhat familiar. Prof. Butlerof follows, upon the same subject. Prof. N. Wagner contributes his short "Protest." Most certainly the St. Petersburg "Commission" must by this time be heartily ashamed of its unjustifiable, meanness -an obfuscation that seems by some natural law to envelope the loftiest intellects occasionally, as clouds gather about the summits of the loftlest mountains. "The American Medium, Dr. Henry Slade," is the next article, in which there is a lengthy extract from the popular work of Dr. Spiritualism." Prof. Wittig communicates to this number of the Studien several of his able reviews and criticisms, including one on Dr. Herman Utricl's "God and Nature," and another on "Morez Carrière's Views upon Magic," There is also a further notice of a famous work on Demonality," etc., by the Father L. M. Sinistrari d'Ameno, translated from the Latin by I. Lizeux, and published in Paris and London last year. Among the minor items are a notice of the Hon. Robert Dale Owen's marriage: Mrs. Britten s urucle in the rondon predium and Day break, and "Studies of Karl Frenzel," in which are brought under review St. Germain, Balsamo-Cagliostro, Mesmer and Swedenborg; but I fear that our eminently worthy co-religionists, the Swedenborgians, will not be at all gratified at seeing the name of their distinguished seer mixed up with that of the Sicilian occultist, of whom Carlyle with more severity than justice writes: 'Brass-faced, vociferous, voracious." But this by the Swedenborgians.

La Rustracion Espirita, of Mexico, (Sept. 1876,) comes in all its elegant proportions, handsome type, and rich freightage of literary gents. Don-Santiago Sierra opens the present number with a continuation of his "God and Modern Philosophy," in which he brings in review Herbert Spencer (La Science Sociale); Auguste Comte (Politique Positive); Alexander Bain (Mend and Body); Thomas Young; Littré; Mill; Lewes, and Taine. "All the sciences contain their mysteries," says the writer: "that which characterizes (or la habilidad of) the positivist philosophers of the narrow school of Comte, is the negation of all authority of propositions whose claims lie solely in a consideration rational of phenomena; experiment only is valid, not comprehending that to ignore problems is not to extirpate them. In the foundation of all the phenomena, physical, chemical, biological and moral, there is a quid ignotum upon which they have constructed a multitude of hypotheses more or less justifiable; and thus as the scholiast permits the establishing of certain provisional doctrines, so the philosopher can march from induction to induction metafisica till he attains to the discovery of a positive truth." But this is only a barren stone from a wall of beauty, and can really give no good idea of Don Sierra's method of handling his subject.

No less interesting is Don Cordero's "Historical Studies." His present article in the Ilustracion is more particularly devoted to the "Trinity," and an explanation of the A. U. M.:

Creation.

M. Transformation." Conservation.

This triangle of letters represents three in one. There is explained, the sublime monosyllable. It is the image of the ancient of days. The emblem A. U. M. embraces the Trimourte,

and was to the vulgar an inexplicable mystery. . The civilization of India traversing the Indus, invaded Persia, Arabia, Egypt, Greece, and later, Italy. . . . Manes, Lycurgus, Solon, Zoroaster, Minos and Pythagoras, the master of the gymnosophists, drank at no other fountain during their voyages of study. .

I abandon with regret these valuable studies, even though further on I come to the "Discourse of Don J. Calero, pronounced at the fourth auniversary of the installation of the Sociedad Es pirita Central, of the Republic": "The general indifference," says Mr. Calero, for all things which have no direct relation with pecuniary interests, with selfishness, seems to guide terrestrial humanity to an asylum of corruption and anarchy." This is the opening sentence, and it is painfully too palpably true. . . . "In Spiritualism," he continues, "is found the proof of the existence and the immortality of the spirit; and its popularization will give the death-blow to metaphysical and theological disputes, which for so long a time have occupied able minds, useless alike to society and to science. . . Spiritualism accomplishes the requirements of a freed it still, I think, cludes our grasp. . . . "In ex-

and liberal religion. . . . The disenthrallment of society from sacerdotal influence has had already its effects, as seen in the emancipation of science from religious dogmatism," etc. . "The difference which there is between Spiritu-

alism and other religions, which are now losing their prestige, is radical and profound. . .

The death of the body cannot change the laws of Providence. . . . Comparing these characteristics (of other teachings) with what the moral law sanctions, we see the great reformatory in-

do to the several writers from whom these brief extracts are made, I am under the necessity of continuing the same unsatisfactory rôle. Under the head of "Phenomenal," the Hustracion gives an account of the apparition, in the seventeenth century, of Sr. Bishop Palafox praying before the high altar in the cathedral of Puebla, New Spain. This is followed by a full description, as It has appeared in the Banner, of Dr. Crowell's use of silk on the head in cases of insanity; also the experiments of Dr. Kenney with the same. Mp Jacolliot has a further contribution in the Rustracion, concerning the wonderful doings of the Fakirs of India; while under a "Review of the Foreign Spiritualistic Press" occur those brief notices of the psychological literature of other regions which have been for several years a peculiar (and I trust a not unimportant and interesting) feature of the Banner of Light. In this summary two columns are given, and with high commendation, to the contents of the last named paper - specifying particularly Mrs. Tappan's Crowell: "Primitive Christianity and Modern | lectures, as rendered in the Banner, and Mr. Pecbles's travels in Yucatan.

In a recent number of El Criterio Espiritista, of Madrid, is a forcible article on "Union among Spiritualists." A year ago this Spanish periodical advocated an international congress of Spiritualists, and the Barcelona Revista entered warmly into the subject. It refers to the action taken to these United States to that "the idea, without doubt, is premature." It quotes, however, from the London Spiritualist in support of the value of relations that should be established among the Spiritualists of all nations-relations that can hardly be effective without organization. What indeed could be accomplished in the way of education were it not for our well-organ-

ized "Boards" who have this matter in charge? Under the head of the "Social Revolution." the Critic has a powerful appeal for harmony and brotherly love. . . . "Social Revolution," says the writer, "means progress and the betterwas when Cagliostro was a boy, and not when he ling of all humanity. . . . On the other hand became a courtier. It is said, however, that is ignorance, retrogression, evil. . . . This when in England in 1784, he was well received | pedestal (love) is the corner-stone which Christ igned to the New Jerusalem : the work of his word: the ample exercise of charity: the Indi-VIDUAL REFORMATION.

"Collective well being is not possible without individual well being (la salud).

" Social progress depends upon personal pro-

"The harmony of a body is the harmony of its parts.

" How can exil elements produce good effects?" Under Revista Bibliografica, the Critic names two works for sale by Colby & Rich: "Sojourner Truth's Narrative," and "Babbitt's Health Guide." It also gives the verification of a communication through the tripode, (planchette?) at a private circle-the intelligence using the instrument stating that he was a Polander and from the East, and that a sanguinary contest was then raging in the Orient.

Some brethren ask us, says the editor of the Criterio, why we are silent on the Turco-Servian war: "War with all of us," he replies, "is always' censurable; the end does not justify the means: an inhuman war is doubly painful to us."

By the minor items in the above named period-Ical I discover that it has an active correspondent in New York named D. Jose Agramonte. This name is certainly famous in Spanish annals, and particularly noticeable in recent events in the Island of Cuba. . . . Messrs, Menelao Pasquale of Corfu, and the Count Carlo Freschi of Cordovado (Friuli on the Adriatic), have been named corresponding members of the "Academia Pneumatologica" of Florence. With no little interest I await this society's publication cientifica, promised, under the title, Pittagora de Nupoles. . . . The little girl Maxima Pancolini has produced in Florence very remarkable physical phenomena.

La Ley De Amor (Law of Love), of Merida, has a long article on "Woman." But can a man write justly about woman? and would a woman write unselfishly and unbiased about herself?

"If Spiritualism has the virtue to transfigure man, heretofore a hardened renegade, engulfed in vices," says the writer, "what magical influence may not this exert upon the tender heart of woman, focus of love, of abnegation, of holy and pure affections!" and certainly such sentiments could not be exceeded in worth and beauty by the most fastidious of the gentler sex. The "Importance of Education," continued in many numbers of The Law, is through the medium Don Canton, and is of no inconsiderable

In the little town of Ismael, in the Republic of Mexico, there is published La Infancia, whose primary object is "Instruction." La Ley com-

mends it highly. Two numbers of Le Messager, of Liege, (Aug. 1st and Sept 15th) are at hand. In each is a continuation of a consideration of that substance fluidique called by the French the peresprit. Though the subject is handled with much ability,

amining more profoundly the question of the influence of the soul over the body, we discover that its role is not limited by its presidency over movements that may be apparent or may be concealed which are produced in the domain corporel; it perceives still, always by the intermediaire of its fluid perisprital, sensations agreeable or otherwise, derived they may be from the organs, or from the exterior world." . But space forbids my following out the theory of the author, which he considers "applies equally to the phenomenon of sensation and the transmissions of impressions which reach the soul through the mediation (intermediairs) of the senses."

"Miracles," which follows the above, is, I fancy, from an officer of the French army stationed at Sétif, Algiers. His tone is that of a commander, and he uses the word "Halt." When the Katie King materialization is under consideration he seems to think that if this phenomenon could be produced indefinitely and at will, it would be useless to engender infants. Its other articles are: "Spiritualism in Scotland" (in) which Mr. Duguid's "Hafed" is brought in review); "Statistics" (where priests and people are compared, relatively, in different countriesin England, for instance, 1 to 718 inhabitants, in Spain 1 to every 51): "Catholicism before the Time of Christ" (a comparison of the religion and sacred books of the Brahmins and Buddhists with the Christian); "Re-incarnation" (in which, in a friendly way, notice is taken of some strictures in the Psychische Studien); and "Spiritualism and the Press" (comments upon the stupid-Ities of the Paris Figuro-its fun, its false statements, or its withholding what it might have known regarding M. Leymarie).

La Opinione of Rome has published the report of the committee of St. Petersburg, but it is doubtful if it will pay any attention to the protests that have been made against it.

The Revue Spirite, Parls (September number), is also before me. "Re-incarnation" is the first article it presents for our consideration. The writer of it is evidently in earnest-considering his opponents in a formidable mist that will surely by and by clear away. . . . "These transitions are necessary," says he, "not being ignorant of the observation of Linneus, that nature makes no leaps. Only after having recognized the fact that nature proceeds by fixed laws (or, arec menagements,) I am to day forced to admit that, to operate on the brains of certain sons of John Bull and of Brother Jonathan, this good mother is not anxious, but bides her time." But it is evident by the reply given to a passage quoted from Baron de Holmfeld's pen, that re-incarnation, as advocated by Allan Kardec and some Theosophists, Is not at all understood. The Baron says: "Admit, with Allan Kardee, re-incarnation, it is implicitly to deprive the soul of its individuality, idest, of its immortality; for it is clear that a be-Ing which has lost that which constitutes the basis itself of his nature, la principe, which individualizes him, is no longer the same; his identity vanishes, he is thoroughly dead."

The Revue gives a translation (by Miss Henebry) of that very touching account of the death, and return to her mother, of a daughter, as recorded by the celebrated Dr. Edwards, of Ana distinguished elergyman in the north of Germany, in 1759. The Banner, I believe, has already published this narrative. Goodness, virtue, humanity, at a discount in the Department Midi, France, according to the Bon seus de Carcassonne! It seems that a worthy gardener at Coursan had the ability to heal by the laying on of hands, by prayer and other methods. His name is Geoffre. As he declined to heal (possibly could not, like the Zouave Jacob,) every one, those whom he rejected probably took offence and cited him before the tribunal. The defence said: "To heal as Geoffre does is not to exercise an art nor a science, but it is to do an act Into the domain use a gift of God accorded to those whom he deems worthy, and withheld from others. With this view, and in consideration of the absolute equality of all French persons before the law, a condemnation of Geoffre would be a precedent exceedingly dangerous, since it would expose to legal punishment all those who, inflamed by an ardent love of God, were enabled, or thought themselves to be so, by prayer, by the imposition of hands or the employment of consecrated water. to make cures-to heal in a way science has falled to explain. . . ." He was condemned to pay a fine and the costs of the suit. Could Jesus himself have avoided such a decision?

Written for the Banner of Light. WEARY NOT.

BY J. WILLIAM VAN NAMEE, M. D.

Oh, weary not in doing well, While journeying along; "I'll ever strive for truth and right," Be thy heart's constant song. Though feet and brain may weary grow With earth-life's storms and strife,-The spirit still is pressing on To the eternal life.

Then, weary not in doing well, Amid the scenes of earth, For when the soul has passed beyond, And known the second birth, 'T will oft look back upon the past, The life it led below, Where storm clouds darken sunbeams bright, And thorns with roses grow.

Oh, weary not in doing well; The time is passing on, Bear bravely now the heavy cross-The crown will soon be won; The feet shall tread the flowery way Of spirit-life above-Reward for every care and pain, Gained from the God of love.

THE HEATHENS OF THE HEATH. By William Macdonnell, author of "Exerce Hall," Ac.
This is another entition of a work which has had a very rapid sale, owing to the reputation acquired by the author's previous work, "Exerce Hall," no less than its own intrinsic merits. It is one of the class of novels with a purpose, and ably se's forth the degraded position of a large portion of the industrial classes in England, and the neglected condition in which they are allowed to remain by the State church, which is sustained by the people's money to look after their religious and moral welfare. Recent official reports as to the terribity depraved state of the masses of the population in the "Black Country" show that the picture cannot fairly be considered overdrawn in this respect, though exception may be taken with regard to the colors in which some of the clergy are depleted. The description of the rampant bigory and sectarian prejudice of the Orange and Cathole factions in Ireland is unfortunately in strict accord with facts. The author is a keer, vigorous writer, and his exposure of time-honored abuses and wrongs is able, and calculated to have a good effect. The polemical portion of the work is a mine of srgments for those of his school of thought. Whether the reader is disposed to agree with the views advanced or not, he cannot peruse his book without finding abundant material for serious reflection. Mr. Macdonnell is a Canadian, and all who take an interest in the growth of our native illerable or noteworthy of those of recent years, although for obvious reasons a large portion of the press have seen fit to Ispore or disparage them.—Toronto (Canada) Kattoonal.

For sale at the Banner of Light Bookstore, No. 9 Mont gomery Place, Boston,

free Thought.

LETTER FROM S. B. BRITTAN. To the Editor of the Banner of Light:

That the Truth Spoken in Love should have awakened a feeling akin to displeasure, in the minds of people who are prone to mistake their thatterers for their friends, should not occasion the least surprise. But I had no reason to antici-pate the strictures in your issue of the thirtieth ultimo, over the signature of our mutual friend, H. S. Williams. It gives me pleasure to say that my critic was an early, self-sacrificing and efficient friend of Spiritualism. I well remember when he enlisted; it was long ago; and, during all the intervening period of more than twenty years, he has never wearied in well doing; nor has the zeal inspired by the first love of this faithful in the last the foregone of this faithful in the last the foregone spirit or the ful disciple either lost its fervent spirit or the power for energetic action. While I am assured that his own ready hand often finds its way to the pocket, in the interest of a good work, I also know that his heart is always right. Nevertheless it is just possible that, under some momentary impulse of personal pride—wounded in the absence of any intention and without a real cause—he may err in his judgment of the essen-tial character and true spirit of my article. It seems to me that, here and there, we may discover the evidence of a general misapprehension of the subject in his letter; and that carries along with it a spirit of mischief to me. At the same time I know my friend of long ago too well to ascribe any unworthy motive as the possible incentive to his criticism. It may be proper to mention the fact, in this

onnection, that, by the action of the Trustees of the Belvidere Seminary, I was made its general agent for soliciting contributions to a fund for the permanent endowment of the same, and also subscriptions for stock to be issued with a view to the immediate enlargement of its present accommodations, by the erection of new buildings. In this capacity I was expected to address the liberal classes generally, through the medium of the press or otherwise, at my discretion; to make personal appeals to individuals, as my udement might dictate; and also to report, from time to time, the measure of success that might attend these efforts. A period of not less than fitteen months had clapsed since my appointment to this hitherto unprofitable service; and still, for a very obvious reason, I had not been able to report progress. The public inference might be that I was neglecting the duty assigned Under these circumstances it seemed to be eminently proper that I should make some pub-lic mention of the results of my labors. I was not, therefore, traveling out of the straight line of my duty in making the brief statement contained in my former communication. It never once occurred to me that I should be adjudged guilty of going out of my way to treat any one with indignity, or to assail any class of persons. And now, after a careful and most dispassionate analysis of what I did write, I really do not see that my former article should necessarily have summoned any one to the defence of anybody else. If in a single expression I cast an unjust reflection on the assembly at Lake Pleasant, I would recall that as freely as it was expressed. I am sure the main drift of my remarks was in the proper direction, and demanded by the circumstances of the case. I should most certainly have acknowledged the receipt of several large bequests, and many liberal contributions to a worthy object, had any such been received; but the truth is. I was unfortunately under the stringent meessity of making my report conform to the actual state of the case. While the figures of rhetoric are easily warped, and admit of almost unlimited inflation, in the minds of many who are "a law unto themselves," it is quite otherwise with the figures in mathematics. These have an unyielding character, and—as intimated in my original paper—often express unwelcome truths it may be wise for us to consider. If the truth is a sword, must I cover it with a velvet wrapper? If it hurts whom it bits, how shall I need to? I am not responsible for the facts, and can only be held accountable for the substantial

accuracy of my statement.

But I regret to find that personally I am made to figure at a disadvantage before the spiritual public in the light of the critical glossary good friend, at whose hands I am sure I shall not ultimately suffer by any intentional injustice. I do not see how my article could possibly "mislead the public with reference to the mission and character of the Lake Pleasant Camp Meeting Association" or any other people. 1 made a brief reference-contained in ten lines-to a mass meeting in Massachusetts; (there have been several such recently;) I gave it neither a name, a particular location, nor so much as a general characterization. I did not refer to Bro. Williams or any other person at that meeting—except in respectful terms to Professor Dentonand could not therefore have been instrumental in misleading the public in respect to either the peculiar mission or the organic existence of that Association. I applied no opprobrious epithet to any one: (it was my friend who used the word meanness" in speaking of Spiritualists;) nor did I call in question the moral status of a single person at that meeting. My offence consists in my having incidentally stated a fact—the amount received from several thousand persons in a public collection—nothing more, save a single sentence implying that the amount was small compared with the number of the assembly. I did not discount the intelligence of the people by presuming that the majority had never before heard of the object for which the collection was taken; and I certainly could not have underrated the interest they manifested in the cause of educa-tion by correctly stating the sum they contributed to that object. How, then, have I misled the pub-lic mind, or otherwise wronged any one, by a

word unfitly spoken?

But my good friend imagines I have unjustly assailed a large number of people, and he ostensibly comes to their defence. His method is somewhat peculiar, and he will pardon me for say ing that it does not carry with it the evidence of mature thought and long digestion. One would hardly infer, from reading his letter, that any formal and deliberate appeal had been made to the great body of American Spiritualists; whereas the fact is, that appeal has been before them more than two years, not only in the Banner of Light, and the Quarterly Journal formerly published by the present writer, but in the other spiritual papers of this country. It has also been otherwise put on record in many secular journals, and by the more important portion of the English spiritual press. And yet strange as the lish spiritual press. And yet, strange as the statement may appear, Bro. Williams thinks that "Of the thousands at Lake Pleasant, but very few probably ever heard of Belvidere Semi-nary"! Can this be possible? Are the men and women who attend the public gatherings of Spir-itualists a reading people? Are they awake, and have they "ears to hear"? How could they be ignorant of the existence of such an institution, when for years the Banner has been accustomed to notice its claims at length and most favorably, to say nothing of the numerous communications that have appeared in its columns from the pen of Miss Belie Bush, the writer of this, and several other contributors? Is not my reviewer's low estimate of the intelligence of the spiritual public a judgment far less fair and compliment-ary than anything I have ever expressed or im-plied? So at least it appears to me. And as a further illustration of the singular method of his defence, and while engaged in calling me to account for my real or imaginary injustice (which the reader will judge), he indulges in the use of the following language:

the following language:

"Of the several thousand people who attend these popular gatherings, a very large proportion are there for the express purpose of enjoying something like a holiday entertainment, and have no special interest in the institutions or truths that lie near the heart of every earnest spiritualist. They are at best only casual investigators of the spiritual phenomena, or perhaps mere seekers of pleasure, recreation, amusement; while the burden of labor and expense necessary to make the meetings successful falls upon a few faithful workers."

It is a strong indictment that thus specifies that so many of our people have no special inter-

this from the friend who champions their cause, they will scare ly find just cause to complain of the severity of my speech. Under the lenient law that justifier my old and true friend, I may

also hope to be forgiven.

Friend Williams "respectfully suggests that the solicitous agents of the Belvidere Seminary had better knock at the massive doors of the brown stone fronts" if they want the means to carry forward their enterprise. I have to say that I have been there, and that the rappings have been frequent and loud. But thus far I might as well have knocked at the portals of so many Egyptian sepulchers. I have discovered but few and uncertain signs of life. I have vis ited a number of wealthy persons, and have writ-ten earnest letters to several millionaires who are known to be believers in the facts of Spiritual ism; but, with rare exceptions, I have found them cold and insensible. They can squander many thousands annually in the various forms of selfish extravagance that at once corrupt the body, enfeeble the mind and demoralize the to wealthy and popular institutions, and princely fortunes to ruln their children. All this is done while enterprises of great moment are neglected, and humanity prays for deliverance from accumulated and discretification. mulated and gigantic evils.

And now, oh Lord, how long shall these things continue? How long shall Spiritualism be chiefly employed either to feed a morbid curlosity or to furnish a holiday entertainment? Has it no nobler mission in the world? and when shall we begin the serious work that God and Humanity require at our hands? Shall we never witness practical triumph of its great principles, and the divine incarnation of its holy spirit, in better institutions, and the improved generation, edu-cation and life of the people? We certainly never shall behold this consummation so long as we close our eyes to all unpleasant truths, feed on complimentary speeches, and only aim at recognition in our own mutual admiration society S. B. BRITTAN.

DR. SLADE AND THE LONDON PRESS.

To the Editor of the Hanner of Light:

Of course I have read what some prominent city papers have to say of the recent pretended expose of Dr. Slade in London, and say too with an apparent relish and heartiness which may well make one, disposed to be reasonably charitable and moderately humane, feel sad for his kind. I say 'prelended,' because I have not the least idea that there has been an actual exposure. The ten, twenty, or it may be thirty thousand, or more, adult citizens of this country who have witnessed the slate-writings and other manifestations in Dr. Slade's presence, a large percentum of whom are, and were, as competent to see, hear and feel, as are the two eminent M. D.s who evi dently visited him determined to see fraud, will never believe that what they saw, heard and felt in his presence was trickery, or that he has at last been so easily unmasked. For myself, as one of them, I know I was not deceived, and that the manifestations, as stated in my letter published in the Banner of May 6th last, did occur as therein stated. I know that the slate was wiped, until there was not a pencil mark on either side of it that this was done on the table right before me in the bright noonday light; that I was specially asked to note that the slate was clear of marks both sides being shown for that purpose; that then, a bit of pencil being placed upon it, the slate was raised directly from the table in front of me, without being for one moment out of my sight, to the top of my head, there held by one corner of the frame, between the thumb and fore-finger of Dr. Slade's hand, as I could and did see while his other hand was under both of mine upon the table; that under these circumstances distinctly heard the pencil writing, evidently on the slate, judging by the sound; that when the sound of writing ceased the slate was brought immediately from my head to the table before me, and that then and there I saw and read upon the slate the message, signed with the initials of my our father's mail, as published in that communication. There was certainly no tampering with the slate on that occasion, no attempt at

any, no opportunity for any,
Thus much I saw, heard, and know. Yet my
experience with him was undoubtedly tame compared with that of hundreds who have visited
him, and who, so far from being the blind dupes of superstition, as intimated in the New York Times of the 3d inst., were, as a rule, earnest, careful, strictly critical seekers after truth, willing to be convinced, perhaps in some instances anxious (as I admit I was for reasons stated at the time), but thoroughly determined and as thoroughly watchful, not to be deluded. These considerations, and many others that might be named, satisfy me that Dr. Slade is no fraud, and has attempted none, without reference to the fact that the theory of the two furious doctors who claim to have detected him, as I have seen it stated, is of itself too shallow to bear

scrutiny Speaking of what prominent city papers have said, I refer to the secular press; and that is the mortifying feature of it. From the Protestant religious press, as well as from papers advocating pure Materialism and annihilation, at death (if such there are), garbled or exaggerated representations of what had transpired, and jubilant exultations over the supposed fall of a fellowman, might have been anticipated; for the phe-nomena of Spiritualism are so many testimonials against the theories and in condemnation of the prejudices of each. The Protestant religionist says, "The age of miracles is past; therefore I cannot accept so called spiritual manifestations because, if genuine, they are miraculous." The Materialist says, "There is no soul independent of living brain. Death kills both soul and body, therefore these alleged phonomena are frauds." Even the Romanist might be expected to join the Protestant and Materialist in the 'hue and cry,' for, while he concedes the occurrence of the su pernatural, so called, he insists that the Devil engineers all that transpires outside of his church. But that the secular press, devoted to no particular religious "Ism," wedded to or advocating no special philosophical theory, should take up the cudgel with such alacrity, is humiliating.

One particularly aggravating feature of the matter as particularly aggravating feature of the

matter, as pertaining to this class of newspapers in the city of New York, is the fact that for many years (perhaps twenty or more) Dr. Slade has resided in their midst, a modest, unassuming man, as I am told and should judge, yet submit-ting daily to give these remarkable manifestations under all manner of test conditions at times, and in the presence of hundreds, yes thousands of persons, not ignorant, not supersti-tious, but generally intelligent, in many in-stances, of ripe education, almost unanimously, earnestly seeking the simple truth, but at all times sharply scrutinizing to guard against be-ing deceived; and all such have not only failed to discover the very weak, silly cheat which the London Doctors claim to have brought to lich London Doctors claim to have brought to light (which in fact any child should have observed years ago if practiced by the Doctor,) but they have gone away convinced that the manifestations were real and genuine, even if some of them doubted their spiritual origin. And yet, during all this time, with such astounding occur-rences transpiring within a stone's throw, as it were, of their own establishments, these newsthat has happened in his presence, until they find him accused, and, as they think, prostrated in a land of strangers, and then they are quick to join in and pummel him after he is down.

Surrounded with seen and mith such featilities.

such clouds of witnesses, and with such facilities for personal observation, would not such harsh treatment have a better look if these editors could say something from personal experience and knowledge of the man, rather than from

and knowledge of the man, rather than from what they hear has occurred in a strange land? But, Mr. Editor, my pen has run away with me. I did not sit down to write what I have at all, but rather to notice very briefly what is said of Dr. Slade by the press at home, and to suggest that as his integrity and the genuineness of his manifestations are now brought in question before a court, the doctor and his friends should inter the property investigation and make the est in the truth; that they are only in pursuit of pleasure; and that they neither labor nor otherwise incur any expense for the truth's sake. If the people at the late Camp-Meeting can bear all the people at the late Camp-Meeting can bear all the people at the late Camp-Meeting can bear all the people at the late Camp-Meeting can bear all the people at the late Camp-Meeting can bear all the people at the late Camp-Meeting can bear all the late Camp-Meeting can be all the late Ca

should be done. Long enough, it seems to me, because of here and there an impostor within our ranks, and because of not only the ignorance, but the superstition of outsiders—that very super-stition so sharply charged upon ourselves by some of these papers—have Spiritualists and spiritual phenomena been held legitimate subjects for the ridicule of the "Phunny-men" and the disgust of the wiseacres who write for the secular press, to say nothing of the persistent misrepresentations, scarcely unexpected perhaps, from papers devoted to theological issus.

I suppose Dr. Slade is able to bear the expenses of an exhaustive trial, though even if he is, perhaps Spiritualists who have means should aid him, as they can afford—certainly it is their duty to do so, unless his means are ample; and let his vindication be complete, for so shall they and ruth be vindicated as well.

Were it not for the length already attained by this letter, I should also be tempted to notice more fully, and as they deserve, so far as able, the instructions and intimations of The Times article, already referred to, as to the honesty-not of particular mediums, which might be justifiable, but of mediums generally
—the blind devotion of "thorough-going Spiritualists" to their superstition, and especially
the unqualified propositions that "the ordinary
investigator of spiritualistic phenomena is entirely wanting in the knowledge or dexterity to test the integrity of mediums," and that "practically Spiritualism has been the most demoralizing belief ever spread in the community!" Attempting the conscientious discharge of such a task, I might lose my temper, and certainly should tax too heavily your patience. Perhaps it is a duty from which some one of more ability and experience should not shrink. CHAS. CASE.

Sincerely, &c., Washington, D. C.

MATERIALIZATIONS.

To the Editor of the Banner of Light: Recent events show the necessity of greater precaution in holding public scances for spirit-materializations, in order to protect both the medium and those in attendance against imposition and fraud. The present situation demands that some effectual means should be taken to put a stop to practices which poison the public mind and hinder the progress of truth.

It must be understood that there is a responsibility resting upon investigators and others present, as well as the media, and they who attend scances held under conditions which permit possibility of deception are particeps criminis, without whose presence the fraud would not be per-petrated. Mediums who hold scances under such circumstances must encounter suspicion, which in a great measure neutralizes the effect which genuine phenomena would otherwise produce. Real manifestations must be free from just cause of suspicion, or the possibility of fraud, to be of value and carry conviction of their reality to dis-

cerning minds.

Disguise it as we may, honest mediums and their attendants have made themselves responsible in no small degree for the present disreputa-ble state of things by the loose manner in which they have held circles. Whenever mediums will confine their scances to absolute test conditions, and Spiritualists will refuse to attend wherever such conditions are not strictly complied with then, and not until then, will fraudulent manifes tations come to an end.

The medium should always be so guarded as to render it impossible for him or her to simulate spirit forms. This first condition has been generally disregarded. The cabinet or apartment occupied by the medium has been one and the same as that from which the spirit-forms were to appear, thus making it possible for one so disposed to carry on a successful deception, either alone or by the assistance of others.

To prevent this there should be a separation in the cabinet, or apartment, between the medium and the recess or space, allotted to the invisibles, which would prevent the medium's or any other mortal's expreach from within to the curtain or opening designed for the exhibition of spiritforms. A thin muslin gauze or netting—no matter how thin or frail, providing it prevents any passage into the room from which material-ized forms appear—will secure the desired end. The medium requires only room enough to sit, and may be so contiguous that such a screen need not interfere with magnetic conditions any more than bodily clothing. If forms appear under such conditions, it will be certain they are not cheats but genuine phenomena. There may be other modes of securing the same object, but this oc-

curs to me as both simple and effectual.

Let it be understood henceforth, that real meit to themselves, to the cause and all concerned, to sit under such conditions only as will prevent deception or even the suspicion of it, and at the same time protect themselves from pernicious influences while under control. All who neglect to furnish such test conditions will naturally be suspected and fail to demonstrate the great truths

involved in genuine spirit-materializations. Yours for the truth, Franklin, Mass., Oct. 15th, 1876. G. ADAMS.

ORGANIZATION.

To the Editor of the Banner of Light: You may not thank me for this communica-tion, but really I would like to say a few words upon the above subject, and then I shall have said all I wish to about it. To me it does not ap-pear strange that those Spiritualists who have just come from the churches, or those who are by nature superstitiously inclined, or those who possibly may have axes to grind, should desire organization. Organization for what? It must be for sibly may have anto be given, and it must be for ization. Organization for what? It must be for power of some kind. What is this power likely to be, when you get it? We are answered, for good to mankind—the concentration of religious forces where they will "do the most good." But unless I am mistaken, religious organization, so the pat heep an unmixed good. I can readifar, has not been an unmixed good. I can readly understand what organization might be made to do in a financial point of view, or for things purely material. But to organize on any extended scale for spiritual or religious benefit, I confess does not look quite so plain. Let us look at the matter a moment. It may be a droll sense I have, but it seems to me that true enlightenment never will organize for spiritual propagandism. We all know, so far as religious ideas are con-cerned, that the less enlightened a class of people are, the more powerful their organizations are. See, for instance, the power of the Romish church, and its almost perfect discipline. and discipline is such as enlightened men would use, not over the souls and consciences of their equals, but over their horses and cattle. The ignorant Catholic believes it a God-given blessing to be ruled religiously, and that it is justice and equity itself to be allowed to pay a religious tax. A shrewd man may dictate to, and, maybe, rule an ignorant one, but it is not as easy, nor always as safe, to try this proceeding upon those who know as much as he does. It is a fact, I believe, know as much as he does. It is a fact, I believe, that the less the enlightenment, the easier to raise money to support what some call "religious worship." It is far easier for the Methodists to raise money for religious purposes, than it is for the Unitarians or the Universalists. I hold that, as classes of thinkers, the latter are far more enlightened than the former. And it is harder today for the Spiritualists to raise a little money, or to rule "religiously." than for any other peoor to rule "religiously," than for any other peo-ple in the world. It is not because the Method-ists or the Catholics are so much more "freehearted" or liberal naturally, nor because the Universalists and Spiritualists are so much more hoggish and mean, but it is because the one readily yields to old teachings, whether they be right or wrong and without our wrong and or wrong, and without any questioning, while the other will not do it. Now you will never see the other will not do it. Now you will never see the day when a class as generally enlightened as the Spiritualists are, will ever maintain and support a distinct religious organization for any great length of time. A religious organization cannot exist, in the very nature of things, with the every large of a distatorial spirit from the

out the exercising of a dictatorial spirit from the

few to the many. Spiritualists are too enlight-ened ever to submit to this, and all I ask for my

bloods—it is the very thing that makes him a Yan-kee, and in many respects makes him so enter-prising, smart, independent and successful. The Spiritualists are offshoots of all religious creeds and organizations in creation, and this now vast body of free and independent thinkers will never organize for religious propagandism. Politically, the Yankee would die before he would allow another national power to govern him, because he feels perfectly able to manage his own business. And spiritually, all Liberals will prove to be just as independent—never allowing any man, nor class of men, to get them upon their backs, and then pour down their throats anything they may see fit. Organize, if you please, for bush ness purposes, but your attempts for anything further, in my humble opinion, will prove to be a mistake, participation in which everybody in time will seek to disown.

St. Johnsbury, Vt., Oct. 16th, 1876.

INCANTATION.

When the leaves, by thousands thinned, A thousand times have whirled in the wind, And the moon, with hollow cheek, Staring from her hollow height, Consolation seems to seek Consolation seems to seek From the dim, recchoing night; And the fog.streaks dead and white Lie the ghosts of lost delight O'er highest earth and lowest sky; Then, Autumn, work thy witchery Strew the ground with poppy-seeds,

And let my bed be hung with weeds, Growing gaunt and rank and tall,
Drooping o'er me like a pall.
Send thy stealthy, white-eyed mist,
Across my brow to turn and twist
Fold on fold, and leave me blind
To all save visions in the mind. Then, in the depths of rain-fed streams I shall slumber, and in dreams Slide through some long glen that burns With a crust of blood-red ferns And brown-withered wings of brake Like a burning lava-lake.

Then, urged to fearful, faster flow
By the awful gasp, "Hahk! habk!" of the crow, Shall pass by many a haunted rood Of the nutty, odorous wood, Or, where the hemlocks lean and loom, Shall fill my heart with bitter gloom; Till, lured by light, reflected cloud, I burst aloft my watery shroud, And upward through the ether sail Far above the shrill wind's wail, But, falling thence, my soul involve With the dust dead flowers dissolve; And, gliding out at last to sea, Lulled to a long tranquility, The perfect poise of seasons keep With the tides that rest at neap.

So must be fulfilled the rite That giveth me the dead year's might; And at dawn I shall arise A spirit, though with human eyes, A human form and human face,
And where'er I go or stay,
There the summer's perished grace
Shall be with me, night and day.

-G. P. Lathrop, in October Atlantic.

Wallace's "Defence of Modern Spiritualism."

Alfred Russell Wallace shares with Charles Darwin the honor of initiating the principle of "natural selection" in explanation of the variation of species; but he differs from Mr. Dar-win in his views of the origin of the human race. His "Explorations on the Amazon," his "Ma-lay Archipelago," and his "Theory of Natural Se-lection" are among his numerous contributions to science. Among students of anthropology few contemporaries stand so high; and the appear ance of his present work has naturally excited considerable commotion in the literary and selentific world. A neat and cheap edition, accompanied with a preface by Epes Sargent, author of "Planchette," is now in the bookstores, hav-ing been published by Messrs. Colby & Rich, No. 9 Montgomery Place, Boston.
Mr. Wallace accepts the extreme marvels ad-

mitted by Spiritualists, even to the full-form ma-terializations of spirits which, during the last few years, are said to have been common both in England and this country. He sees no escape from the spiritual theory in explanation of the phenomena. The following form the concluding passages of this remarkable and interesting work:

"The assertion so often made that Spiritualism is the survival or revival of old superstitions is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals

"The assertion so often made that Spiritualism is the survival or rovival of old superstitions is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment: which lakes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it slone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine.

'It will thus be seen that those who can form no higher conception of the uses of Spiritualism, 'even if true,' than to detect crime or to name in advance the winner of the Derby, not only prove their own ignorance of the whole subject, but exhibit, in a marked degree, that partial mental paralysis, the result of a century of malority, no mere indication of some hitherto unknown 'iswoity to conceive the possibility of a natural continuation of human life after the death of the body,' It will be seen, also, that spiritualism is no mere 'physiological' curlosity, no mere indication of some hitherto unknown 'iswoity to

Wisconsin Spiritual Conference.

Wisconsin Spiriual Conference.

To the Editor of the Banner of Light:

We have just held our Three Days' Quarterly Meeting, and I believe it is universally conceded that we never had a better or more harmonious and interesting one. In the absence of President Orvis, Dr. Severance was chosen to preside, and I assure you she was just the one to fill the position. The engaged speakers were Miss Susie M. Johnson, Capt. H. H. Brown, and Dr. J. H. Severance, The meetings, though small in attendance at first, constantly increased in numbers and interest till the close, Sunday night, when our large hall was well filled with an attentive audience to listen to the closing address, by Capt. Brown, on the subject of "Chemistry of Character." Capt. B. is a fine logician; modest yet radical. i. e., going to the root of everything he speaks upon. He was well liked by all. Susie M. Johnson's lectures were listened to with marked attention, being deep, logical and argumentaive. Dr. Severance outdid herself in her practical common sense lectures. To hear is to admire her. The meeting was a success beyond our most sanguine expectations. The following officers were elected for the ensuing year: Dr. J. H. Severance, of Milwankee, President: Dr. Jo. H. Severance, of Milwankee, President of Dr. Phillips. Omro. Secretary, and Jacob Woodruff, Ripon Treasurer, Resolutions of thanks were given to the speakers to Messrs. Bridge & Son, for use of organ: to the people of Omro for hospitality to the officers of convention: to Dr. Phillips and family for singing; when the convention adjourned, with the beet of feeling, to meet in Propage of Omro for hospitality to the officers of convention and come up to the work. Let each one come to copinion, and come up to the work Let each one come to copinion, and come up to the work. Let each one come of the burden fall on the few.

DR. J. C. PHILLIPS, Bee'y Northern Wisconsin Spiritual Conference.

Omro, Wis., Oct. 24, 1876.

L. garant at

Written for the Banner of Light. THE SADNESS OF LIFE'S CHANGES, BY WILLIAM BRUNTON.

My heart is sad to leave the faith-The faith and creed our fathers held; My spirit moans like some sad wraith,

As though from house and home expelled: For custom clings to all we know, To all our earlier years' delight, To all wherein our natures grew,

And fancy pictured fair and bright. We creatures are of time and place; Our wisdom is but for a day; With all our grace we 've little grace, And-grace or not-not long to stay.

I wage a war with creeds I held, Because of sight and knowledge clear; Because the fruit from rind is shelled; Because the better times are near.

I glory in the truth I gain, And knowledge has its lasting good; But oh, the change is full of pain, And works like poison in the blood!

I'd almost take the trash of time, And have the sympathies of men, Than all your knowledge, vast, sublime, That parts and parts again, again! To climb some height to see before,

Appears a work of great delight; But he that climbs can feel but poor, His fond companions hid from sight. And so I almost change my mind,

And cast aside the shells of truth.

That I again may sweetly find The fair affections of my youth. We cannot always live as boys, However glad the days may seem,

And 'mid the world's dull din and noise, When men, we live as in a dream. No more the man can be the child;

No more the sage the ignorant elf; Though each may weep with sorrow wild To lose his dear, departed self.

And thus 't is vain to ask a change, And vow to turn to earlier days From height to height we onward range, And after sorrow sing our praise:

For God is over all, we know, And birth may have its pangs and pain, But spring will follow winter snow, And summer flowers the April rain.

Banner Correspondence.

Another Link Added, with News from the Spirit-World. To the Editor of the Banner of Light:

About seven years ago, a lady stranger, Mrs. Sarah E. Dunbar, of East Boston, wrote me a let ter at the suggestion of a spirit influence through an esteemed medium friend of hers. It was so accurately descriptive of the events and associa-tions in my life, I answered it; this led to a long tions in my life, I answered it; this led to a long correspondence, kept up from year to year, having a spiritual drift of thought, mutually enlightening and cheering. This woman I never saw personally. She was instrumental in furnishing many of the interesting facts in my "Looking Beyond."—a book in which she took a peculiar interest. Take it all in all, it is indeed a sunbeam from heaven; and I want here to credit it to the dear friends of the spirit-life. In all my acquaintance, I cannot recall another instance so perfectly truthful, so completely environed with angel light; even when the very idols of her heart angel light; even when the very idols of her heart were taken from her by the hand of death, she could look up through her tears resignedly, as sured she would meet them there by and by.

Recently she sent me a letter of final adieu, stating she was soon to pass over the river, and averred that she saw "over there," that it was "all beautiful and real," that her knowledge of angel ministry was everything in her hour of need. From her husband I learn that her departure, on the 16th ult., was indeed the crowning of her bright expectations in the open vision of soul to the life in store for one so true and noble. Let no one say "Spiritualism is not fit to die by." What but this can rejoice the pilgrims that are daily traveling, as they are called,

"Come up hither?"
To day I saw J. V. Mansfield, who is giving unquestionable spirit testimonials to inquirers. Among the messages of love from the angels, so accurately identified, was one from that now happy spirit. Through Mr. Mansfield her name was spelled to me letter by letter backwards. The spirit spelled the name in full—Mrs. Sarah Elizabeth Dunbar. Now I do not know whether the E. in her name is the initial for Elizabeth or not. I wish her friends would inform me if this is correct. Her communication was characteristic of her, closing with "Keep up good heart, and know the angels are with you.

The near friends of our departed sister have also drank at this well-spring of soul-refreshment, and now, better than ever before, comprehend the amazing divinity of angel ministry.

J. O. BARRETT. Philadelphia, Oct. 15th, 1876.

Iowa.

ST. ANSGAR. - S. Bates writes: A few notes of our progress in the good cause of Spiritualism in this small town of four hundred inhabitants, may not be altogether displeasing to the readers of that very interesting and highly instructive paper, the Banner of Light. The outspoken and known Spiritualists of this place are few in number; but a wide-spread current of thought on the subject occasionally comes to the surface, showing unmistakably that the angeltruths are doing their work, and in time will manifest themselves in corresponding deeds. The 3d and 4th Oct., as per arrangement, brought to us A. J. Fishback, and "the boy Walker," a trance speaker. They were on their way to the Spiritual Convention at Minneapolis, Minn. Bio. Fishback gave the first lecture, to good acceptance by the sudlence indeing by the close and cornect the audience, judging by the close and earnest attention he received. He is at home on the rostrum, and richly deserves encouraging sympathy and pecuniary support for his able presentation of the subject. He was an entire stranger to us all, but you would have supposed he was thoroughly acquainted with all our needs, such was the adaptability of his subject.

As for Bro. Walker, he came here from Waverly,

Ia.; had been speaking there, and in the towns adjoining, and was completely tired out—yes, and jaded—by speaking and holding scances thirty one times in fifteen consecutive days. This is not referred to in any fault-finding spirit, but to urge the importance of caring for those instru-ments through which we receive the highest thoughts from the angels.

Pennsylvania.

PHILADELPHIA, -Dr. J. H. Rhodes writes: Meetings are continued in the Spiritualists' Hall, Sunday mornings and evenings. Dr. Maxwell, under spirit control, answers questions in rela-tion to spirit-life, in a manner that shows a thor-ough knowledge of the laws of the inner-life or

spiritual realm. Monday forenoon, the 16th, a very feeble elderly gentleman called at my office, and handed me a five dollar bill, remarking, "I have made out to get here once more, but I feel it will be the last time, as I am growing feeble; yet while I live I want to do what I can for the good of others, so here are five dollars for the Banner of Light Public

Free Circles—it may be my last contribution, as I am now eighty-six years old, and cannot remain in this life much longer." May his receding days be pleasant and happy, and his entrance

to the other life be joyful.
On Thursday evening Mrs. Suydam, the fire test medium, held a scance here which gave great satisfaction. I recently visited Mr. J. V. Mansfield, the writing test medium, who is now stopping at 932 Spring Garden street, this city. wrote a question and folded it several times, so I knew no one could read it without unfolding the paper. Immediately he wrote an answer, signing my mother's name in full and correctly. Those who desire communications from their spirit friends should visit or send to Mr. Mansfield.

Vermont.

BARNET .- James Edson writes: I think the Banner improves with age. It is becoming more and more interesting. I suppose the reason is, that the spread of Spiritualism in this and other countries gives you a greater range of correspondence from which to select matter for publication; and another reason may be, the higher phases of Spiritualism which have of late been developed. There has been a gradual rise higher and higher, from the tiny raps at Hydesville, to the materialization of spirits. But I am sick, tired, of "exposés"—the most truthful and trustworthy are not safe from such attacks. It will be the means of deterring many a timid one from publicly exercising the gift that they posses; yet I believe, in the long run, it will be the means of spreading the spiritual theory, instead of crushing it out. I like your moderation in your comments on these "exposés." Every new development of science or philosophy has to fight its way, until it becomes consolidated, and this that the spread of Spiritualism in this and other its way, until it becomes consolidated, and this can only be accomplished by organization.

There are some organizations now in several localities, which seem to work well; but why can't there be a hub to the wheel, to strengthen it? Why can't the local organizations be consolidated

into a national organization?

There is some prospect of an awakening in the town of Barnet. Orthodoxy is getting some hard shakes. There is much discussion on Spirtitualism; some shrewd individuals went down to Chittenden to see the Eddys, and came back converts of the new philosophy. It is shaking up the dry bones, and no doubt it will be the means of bringing many to lead a spiritual life. spiritual life

We are going to have a spiritual lecture, for the first time, in Barnet village, by Mrs. Brown, of East St. Johnsbury.

To the Editor of the Banner of Light:

I noticed a quotation in your paper taken from the Religio Philosophical Journal of Chicago, regarding myself, and I deem it a duty as well as a pleasure to write to you, and express to you my sincere thanks and appreciation for your kind interest in my welfare in placing Mrs. Hutchi-son's notice also in your paper and calling the attention of others to my circumstances and conditions. I have suffered the pangs of want, have often wished for something higher and nobler, but every wish and hope has withered before my gaze, till I have many times wished death would relieve me from the hard and toilsome life to which fate had consigned me. But through the which fate had consigned me. But through the kindness of Mrs. Hutchison of California, Bro. Jones and yourself have through your papers called the attention of other spiritual friends to the matter, and have been successful; and I now wish to express to all the kind friends who have so generously responded, to the many who have so generously responded, to the many who cheerfully aided me, my sincere thanks and appreciation of all that has been done for me. God, the Infinite Father, will reward you all in the end. As for myself I can but value and appreciate all that the base have done for the later. clate all that has been done for me. I have accepted a home with Mrs. S. F. Atwood of Temple Place, Bartonsville, Vt., and I hope to be happy.

Ever your thankful sister,

CORA V. RANDOLPH.

New York.

MORAVIA. - Abby N. Burnham, of Boston, has been delivering a course of lectures in this place, to large and interested audiences. Not place, to large and interested audiences. Not only Spiritualists, but persons of all classes and denominations, welcomed her, and manifested much interest in her discourses, which were grandly eloquent as well as logical, and filled with soul-power which seemed to leave its impress upon many hearts whether they would or no.

EMMA J. HUFF, WM. F. COOPER, S. B. TOUNG, J. T. COMSTOCK.

BROOKLYN .- Charles R. Miller, President of the Spiritualist Society in this city, writes: iere has been a change in our board of oflicers Dr. A. B. Smith having succeeded Mr. Geo. W. Young as treasurer. Mr. Young has heretofore filled the offices of secretary and treasurer, and having resigned from both, Mrs. A. B. Smith was appointed secretary pro tem. Mrs. Smith is one of the best workers in the Brooklyn Society, and it is to be hoped that she will consent to serve as the permanent secretary. During the last year the Brooklyn Society has sustained itself well, and has carried on a vigorous campaign for the truths of Spiritualism, and for untrammeled thought. We have had the services of Mrs. Emma Hardinge Britten, Mrs. C. Fannie Allyn, Mrs. Sarah A. Byrnes, Mrs. Cora L. V. Tappanand Mrs. Nellie J. T. Brigham. Not one Sunday service during the year has been missed. Even during the summer vacation, when the pastors of most of the Brooklyn churches had fled to the country, there was a well-sustained interest at our meetngs and good attendance.

Mrs. Tappan's labors in August, and Mrs. Brig-ham's in September and October, have given a fresh impulse to the cause of Spiritualism in Brooklyn. We do not doubt our society has obtained a permanent foothold in this "the city of churches," and that it will go on increasing in strength and usefulness.

New Jersey.

ANCORA.-A correspondent writes that Web ster Eddy and Frank T. Ripley (trance and test mediums) will start on a tour West (designation California), visiting Washington, D. C., Buffalo, N. Y., and other places during their journey. These mediums will give light and dark scances. Letters addressed to Ancora, Camden Co., N. J., till the 3d of November, will reach them. They leave that place the 5th of Novem-

Miss Ella E. Bradner, Medium.

To the Editor of the Banner of Light Please allow me, through the columns of the Banner, to call the attention of invalids, (and es-Banner, to call the attention of invalids, (and especially those who are suffering from chronic diseases) to the card of Miss Ella E. Bradner, Oswego, N. Y., in your advertising columns, whose remarkable ability to correctly diagnose disease I have successfully tested, both in my own case and that of my wife. I had for several years been afflicted with a disease of the kidneys and liver, from which I have suffered in spite of remdles taken. It looking over the medical adveredies taken. In looking over the medical advertisements in the Banner last spring, I noticed the card of Miss Bradner, and I at once wrote her, sending the lock of hair as directed, and resending the lock of hair as directed, and ceived from her a more perfect description of my symptoms than would have been possible for me to have given. Feeling encouraged she could help me, I sent for medicine, which I took, as directed, and am to-day comparatively a well man. My wife, who had been suffering for years with nervous derangement of the system, was induced to try the clairvoyant powers of this gifted young lady. She sent to her for medicine, which she has taken, and is now enjoying better health than for the past fifteen years.

J. JEROME GRAHAM. Hartford, Ct., Oct. 9th, 1876.

It is estimated that of those who go to church in New York 80 per cent, are Catholics.

A woman-Priscilla Wakefield-founded the first savings

Department. Children's

THE MOON AND THE HARE. A HOTTENTOT PABLE.

The moon, in pity to the race
Of man in his despair,
Sent to them from her shining place
Her messenger, the hare.

Go, nimble one, and say to men That as I fade and die, Then rise and brightlier shine again

Above them in the sky; So they must fall and fade away,

But only die to rise Where resurrection paves the way To fairer, friendlier skies." But out of duliness, trick, or feud

The message which was sent The reckless little hare construed With most malign intent. Oh race of men, the moon hath said "That as she lives and dies, So unto death shall you be led, And nevermore shall rise."

Now when the moon had heard the case, Her axe, with force and grip, She struck into the meek hare's face, Which caused the split hare lip.

The hare, incensed, with claws upborne, Scratched back with right good grace, And since that day the moon has worn A rough and ragged face.

-Joel Benton, in the Galaxy.

THE INVENTOR OF THE WHEELBAR-ROW.

It takes a great man to do a little thing some-

Who do you think invented that very simple thing called a wheelbarrow? Why, no less a

And who was he?

And who was he?
He was a musician, poet, painter, architect, sculptor, physiologist, engineer, natural historian, botanist and inventor, all in one. He was n't a "Jack at all trades and master of none," either. He was a real master of many arts, and a practical master by ithe. ıl worker besides. When did he live?

Somewhere about the time that Columbus discovered America.

covered America.

And where was he born?

In the beautiful city of Florence, in Italy.
Perhaps, some of, you may feel a little better
acquainted with him when 1 tell you that it was
Leonardo da Vinci who painted one of the grandest pictures in the world, "The Last Supper," a
picture that has been copied many times, and engraved in several styles, so that almost every one has an idea of the arrangement and position at the table of the figures of Jesus and his disciples; though I am told that, without seeing the painting itself, no one can form a notion of how grand and beautiful it is.

and beautiful it is.

And only to think of the thousands of poor, hard-working Americans who really own, in their wheelbarrow, an original "work" of Leonardo da Vinci!—St. Nicholas.

THE MAELSTROM AS IT IS.

Nearly midway Lofoden Strait a huge, naked Nearly midway Loloden Stratt a huge, naked rock, which might fairly be called an island, lifts itself above the waters, breasting the conflicting currents caused by the wind and tides. Between this rock and the cape on Muskeno is the famous maelstrom, which fertile imaginations have clothed with many terrors. Its geographical position is such as to expose it to flerce itidal currents, and when these are against deep tidal currents, and when these are assisted by high, westerly winds, they are no doubt terrific. The bottom of the Strait is strewed with im-mense boulders, which are so arranged as to give mense boulders, which are so arranged as to give the current a spiral motion directly toward the isolated rock from the northern side, which is much increased in times of high tides and storms, when it whirls quite around the island rock. Then it is that it is really difficult for boats and vessels, without steam power, to keep clear of the rocks against which the wayward currents would dash them. While there are at times vast and powerful eddles, which give objects floating upon them a fearful spiral motion, there is nothing like a vortex produced by a subterranean upon them a fearful spiral motion, there is nothing like a vortex produced by a subterranean
discharge of the water, although the tumbling
and boiling character of the spiral currents may
submerge temporarily objects drifting on the surface. No doubt the action of the water, in the
course of time, has tended to level down the bed
rocks, some of which, we may presume, showed
themselves above the surface. This may have
made the maelstrom much more terrific than it is
now; and, as it is, in ordinary times and in fanow: and, as it is, in ordinary times and in favorable weather, the fishermen do not hesitate to seek for fares throughout these waters, which to strangers are suggestive of the most terrible dangers.-E. D. Colton.

THE OWL THAT THOUGHT HE COULD SING.

"What can bring the people into the groves to hear those nightingales sing?" said an owlet to his mother. The old owl did n't know, and she did n't care-she was busy watching a bat.

"I am sure I have us fine a voice as any night-ingale, and far stronger."
"Stronger, certainly, my son," said the owl, with a blink, for the bat had escaped.

"I shall go into the grove to-night, and give them a song," said the owlet.

The owl opened her round eyes very wide, but sa d nothing.

Accordingly, when night came, and the hour for the sweet trilling of the singing birds drew near, he flew heavily along, and placed himself in a conspicuous part of the grove, that he might be seen and heard to a proper advantage.

Now the nightingales did not by any means admire the prospect either of his company or his

coöperation in their concert; so those who were bent on singing sought another grove, while those who were content to be quiet for the night kept snugly at roost.
"Where can the nightingales be?" said the

people who came to hear them.

Upon this the owlet set up a hoot so loud and so long that it nearly frightened them into fits. "That creature has terrified them, and scared them all away," said one; "I will soon dispatch him. Where's my gun?" But the disconcerted owlet took the hint, and

before the gun came he had got back to his mother.
"Your feathers are ruffled, my son. Have you been singing?''

The owlet reluctantly related his disgrace and narrow escape.

"It is just what I expected, and I am glad you are safe back."
"Then why did you suffer me to go?" said the

owlet, indignantly.
"Because I was sure it was a point on which

nothing but experience could convince you. I don't understand music, and cannot tell why people should take the trouble to go and hear nightingales sing, and at the same time shoot owls for hooting, but I know it to be a fact. There is much difference between our voices, which I am myself discontains the base of the same time. which, I can myself discern every time I hoot. Ours may be superior, for anything I know; but as the prejudice of the public mind is strong on the other side, I should n't think of disputing the point; and probably, now you have experienced the effect of your performance on their ears, you will be satisfied, with me. to leave them alone in their mistake."—Mrs. Prosser's Fubles.

GERMINATION FROM SEEDS TWO THOUSAND YEARS OLD.

A most interesting observation, referring to the power of germination in seed which is hundreds and even thousands of years old, is said to have been made by Prof. Hendreich in Greece. In the silver mines of Laurium, only the slags left by the ancient Greeks are at present worked off in order to gain, after an improved modern

method, silver still left in that dross. This refuse | directly behind the desk, he at first supposed some method, silver still left in that dross. This refuse ore is probably about two thousand years old. Among it the seed of a species of glaucium or poppy was found, which had slept in the darkness of the earth during all that time. After a little while, when the slags were brought up and worked off at the melting ovens, there suddenly arose a crop of glaucium plants, with a beautiful yellow flower, of a kind unknown in modern botany, but which is described by Pliny and others as a frequent flower in ancient Greece,—London Examiner.

The Metric Tables,

Which have been adopted in France, Germany, Austria, the Netherlands, Southern Europe and South America, and have been legalized in Great Britain and the United States, are decimal and simply related; for example: LENGTH.

10 milli-meters make I centi-meter $(\frac{1}{100}$ meter)

entl-meters	••	, 1 q	ect-me	ter	(10)	**)	
ect-motors	·;	1 meter			(1	••)	
neters	. ** :	i deka-meter		(10	. **)		
leka-meters	••	1 hecto-meter		(100	••).		
ecto-meters	**	1 kilo-meter			(1000	••)	l
llo-meters	••	1 myrta-meter			(10000	• •) [
1,000	10	1,000	169	10				
	:	:		cubi				
	dec		i - 1	Cen				١
•	High	:	:	E III		C		Ì
or I CUBIC METER "1 HILOLITEB (1,000 "	decimeters 1 dekaliter	or I CUBIC DECIMETER " I LITER	1 deciliter	10 cubic centimeters	1 CUBIC CENTIMETER or 1 MILLILITER (100) liter) of water weighs 1 GRAM	CUBIC MEASURE. CAPACITY.		
. 000	(10	7	10 1 10 1	m L	100		•	
: :	:	:	:	:	lter)			1
: :	•)	_	9			1
	:	:	•	:	water v			
: :	.:	:	:	:	reighe	-	'.	
1 quintal (100,000 " 1 TONNEAU (1,000,000 "	l myrlagram	1 KILOGRAM	1 hectogram	1 dekagram	11 GRAM	WEIGHT.		
(160,000	(10,00)	003'1)	(100	(10 grams	(1 gran			

Any one who will try to write down the common tables of long measure, cable measure, liquid measure, dry meas ure, avoirdupois weight, troy weight and apothecaries weight, also the cubical contents of the measures of capacity, and the weight of water each one holds, and the weight of a cubic inch, foot, etc., of wa'er, may learn why this Metric System is coming into universal favor.

ITEMS BY THE WAY. NUMBER THIRTEEN.

BY J. M. ALLEN. To the Editor of the Banner of Light:

It is now several years since the last installment of these "items" appeared, and it may not be altogether out of order for the itinerantic quill to be again dipped in ink for the edification (or otherwise) of the numerous family that forms the weekly "reading circle" for the grand old Banner—long may it (the Banner, not the quill!) continue to wave and shed its heavenly light over our benighted world!

So long silent regarding personal movements, and the historical horizon having been so very thickly studded with events interesting to ourselves at least, it is difficult to call out from the great mass of reminiscences those few which may be most appropriate to the present purpose.

Perhaps it were best to "begin at the end,"

and open with "A RELIC OF YE OLDEN TIME."

I have fallen in with in this town (Buffalo, Dal-I have fallen in with in this town (Buffalo, Dallas Co., Mo.,) a curiosity worth chronicling—a "Centennial offering" very literally. Let me give you some particulars: It is a man. His name, "Joseph F. Miles, His parentage, Irish. His birth-place, New York. Date of birth, Feb. 18, 1770. Age, 106 years 6 months and 24 days. Not a gray hair in his head (at least not noticeable). Reads and writes without glasses. Plays violin with ease and skill. One leg four and a half inches shorter than the other. Has had thigh-bone broken five times: piece of bone brothigh-bone broken five times; piece of bone broken off from inside of knee; right collar bone broken; three ribs broken on right side; skull bone broken close to temple and a 12% cent solver piece fitted in and scalp grown over it "all right"; big toe out of joint; knee ditto; left hip ditto; left shoulder ditto twice; right (or wrong) wrist ditto twice—all this, and "not dead yet," he says! Has never married. Lives alone here, and takes care of himself in "single bless-dance". Located this town in 1820 but the edness." Located this town in 1839, built the first house and lived in it ever since. Remembers distinctly hearing the news of the Declara-tion of Independence. His father enlisted and was killed. He saw Washington several times; saw also Lafayette. He told me had never in his life had the head-ache, tooth ache, ear-ache, backache, legs ache, bones-ache nor heart ache! He ache, legs ache, bones-ache nor heart-ache! He left off using tobacco the 9th day of June last. He said "he found it hurt him, and quit"! having used it just exactly ninety-three years to a day! He never drank a pint of liquor, though he sold it several years. Never allows himself to over-eat. His food cost him in one year that he kept account recently, the Dio-Lewisian total of fifteen dollars! (corn, twenty contes buched) version of a Soul to Gol., "It was every way worthy of day! He never drank a pint of liquor, though he sold it several years. Never allows himself to over-eat. His food cost him in one year that he kept account recently, the Dio-Lewisian total of fifteen dollars! (corn twenty cents a bushe!). He is cheerful, intelligent, active, and has only within the past two or three years abandoned the idea (or expectation) of marrying, and would not then, but having lost an eye a few years ago he concluded that "a man so circumstanced should hardly undertake the task and run the chances of marriage and raising a large family of children"!

WINDOWORAPHS IN SOUTH-WEST MISSOURI.

Two discourses were given through my lips in the Court House in this place on Sunday, September 10. They were the first ever delivered here on the subject of Spiritualism. The report of the editor of the "Reflex" was very candid and fair, showing that even in this remote corner of the great vineyard the secular press is feeling the touch of the tidal wave of Spirituality, and beginning to dare to speak of our angelmovement without a sneer.

But what was in view in opening this paragraph, was a little "physical manifestation" which has just taken place, and which, in connection with the lectures, has set the whole town to wondering and pondering. Tuesday morning a citizen discovered something upon a window of the Court-House, which seemed like the likeness of a human head and bust. The window being solution and head and b

directly behind the desk, he at first supposed some person was standing there inside, but soon saw that the form was on the glass. Closer inspection by himself and the crowd that soon gathered, rest vealed, first, a three quarter view of the head, face, neck and bust of a white man resembling (some said) the poet Moore. To methe resemblance was more close to Charles Summer. Soon I noticed, secondly, the features of an Indian, placed in *profile* on the same space occupied by the white man, but furned the other way: Thus there is symbolized, as we may readily believe the intent to be, the red race and the white occupied on the same continent, the one resisting the old or European civilization and the other proudly bent on establishing it. The pale face looks Westward for "more land to grab," while the Indian looks Eastward in memory of the lands his fathers trod and from which he has been ruthlessly driven. All saw the two pletures—two in his fathers trod and from which he has been ruth-lessly driven. All saw the two pictures—two in-one—but not all saw the point, probably. What is singular still further (and possibly significant also) is that after awhile the pale face, which first appeared, grew a little less distinct, while the Indian became more and more so. As the crowd were gazing and wondering and discussing, it was suggested by some (half in jest and half in earnest) that Dr. Hovey, of the "Hovey House," one of the very few Spicitualists here, or Prof. Allen himself, "must have been up there in the night and put the picture on." Unfortunately for that solution of the mystery, before their face for that solution of the mystery, before their face and eyes another picture began to form on the pane adjoining that of the first, and gradually assumed the outlines of a lady, head, bust and arm, the neck and shoulders covered with the Quaker handkerchief-scarf, crossed in front, the face turned a little in the same direction as the tace turned a little in the same direction as the other pale face. This picture did not become very distinct, and soon was overshadowed by the outline of another Indian, in profile like the first, and facing Eastward. And so they remain. The second picture is not quite so clear and distinct as that on the first tene, but outle sufficiently so to that on the first pane, but quite sufficiently so to show unmistakably the intention of the "artist". The glass has been rubbed thoroughly outside and in, but the pictures pay no heed. Viewed from within, nothing whatever can be seen upon the glass, not the slightest shade. "FRUENDSHIP COMMUNITY."

Four or five miles from here, out on the high prairie, is located an incorporated institution with the above name. It is young yet, and has but few members. It is beautifully located, with a commanding view of the prairie and forest, and the beautiful "Blue Mound" in the distance. and the beautiful "Blue Mound" in the distance. Its principles are: "Common Property, United Labor, Mutual Support, Equal Rights, Toleration, Each for All and All for Each." Its present members are Spiritualists. A paper is issued each mouth, "The Communist," Aleander Longley, editor, a worthy man, to whom letters may be addressed for further information. Believing in Communism as one of the essential elements of a true civilization. I hall ever effort. ments of a true civilization, I hail every effort in that direction, though it may fall far short of my own ideal. A true life, to my mind, includes the proper treatment of onc's self as well as his neighbor; and hence I would consider funda-mental, a careful observance of the laws of health mental, a careful observance of the laws of health and personal morality, including a pure and innocent diet, rational, healthful dress, etc. I think the "kingdom of heaven" will never be established where hogs and cattle have free range and domination—spirituality and "souse" are incompatible. The people of the great West and South, as well as East, seem to be unfortunately and completely tied to, and enslaved by, the domestic animals they keep for food purposes—those very "doubtful blessings" considered by the masses (and even by many Spiritualists) indispensable, yet in reality one of the greatest hindrances to spiritual growth and promoters of sensuality, disease and discord. Hogs in the of sensuality, disease and discord. Hogs in the woods, logs in the street, hogs in the front-yard everywhere hogs.

We had a pleasant picnic occasion the other

day, when a party from the Hovey House, the Community, and the open prairie, went to Blue Mound, where, spreading our table upon the ground on the summit, we formed a circle under ground on the summit, we formed a circle under the open sky, and, with one of the most exten-sive and lovely scenes spread out before as that the eye ever beheld, we partook of our simple repast, before and after which the "spirit of the scene" found expression in carnest utterances through Mrs. A. and myself. The spirits con-trolling analyzed our present civilization, and re-ferred hopefully to that better system of life now heins developed, reached the scentimes of the sid being developed, worthy the acceptance of the red race and all others.

Striking Experience with Dr. Slade.

To the Editor of the Danner of Light:
At this time, when the genuineness of the phenomena occurring in the presence of Dr Stade is being called in question, it may be in order for me to relate an incident which occurred during my scance with him. After the usual phenomena of a heavy chair moving several feet without any visible contact, the writing on a slate held under the table, and on the under side of the slate while lying on the table, &c., the doctor placed a small bit of pencil, not larger than a grain of wheat, on the slate; he held one end of the slate under the corner of the table, I holding the other end, and while there was a sound of scratching on the slate, I gently drew the end I held from under the table and saw a sentence partly written and the bit of pencil moving on the slate forming a letter; and from the bottom of the letter formed the bit of pencil continued to move in a straight line at an angle of about forty-five-degrees from the last letter formed for the distance of about an inch; toward the latter part of that distance the bit of pencil began to tremble and move slower, and finally stopped, So I saw the bit of pencil writing part of an intelligent sentence without any visible propelling cause, and I know I was in the full possession of my mental faculties. JOHN M. RAE. Wilmington, N. C., Oct. 9th, 1876.

Minnesota Convention.

[Reported for the Banner of Light.]

The Minnesota State Association of Spiritualists held its Ninth Annual Convention at Harrison Holl, Minneapolis, on Filday, Oct. 6th, and continued three days. The meeting opened at ten A. M., President Soule of Stillwater in the chair. Invocation by Thomas Walker. Remarks were mode by R. w. Dr. Sanmel Watson, Memplis, Tenn., A. J. Fishback, late State Agent, and others. Committees were then appointed.

At the attention session, after the transaction of business, G. Givert, of New London, delivered an address. In the evening Rev. Dr. Sanmel Watson delivered an address which seemed to touch the hearts of the large much nee. Dr. Jucker, of St. Charles, Ib., then held a short sence. Saturday Marning Session—Thomas Walker, of Lancaster, Eng., spoke with great satisfaction on a subject selected by the audience, namely, "is matter the outgrowth of spirit, or spirit the outgrowth of matter?" Mrs. Lepper followed in a short address, and closed by describing spirit-friends. The lecture at the atterneon session was by Rev. A. J. Fishback, on "The Scientific Conversion of a Soul to God," It was every way worthy of the man and the occasion. The evening session was mannly occupied by addresses from Mr. Thomas Walker and Dr. Watson.

Nenday Morning.—The following resolution was offered by Mr. Kishback and adoubted:

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-BTORE, 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 BOOKSTORE, New York City, we are now prepared to till orders for such books, pamphlets, etc., as have appeared by name in his catalogue, and hope to hear from the friends in all parts of the world.

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.

Colby & Rich.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (continued or otherwise) of correspondents. Our columns are open for the expression of imperional free thought; but we cannot undertake to endorres the varied shales of opinion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1876.

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

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the altertal D partment of this paper should be addressed to CTHER COLBY; and all BUSINESS LETTERS to ISAAC., RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS.

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

To Whom it may Concern.

There is one vanity in human nature at a certain stage of its maturity that only time can cure: and that is the conceit that change, especially if effected by itself, is of course progress. And that change is not necessarily inspired by new conceptions and fresh ideas, but rather by an aimless restlessness that is bred of envy rather than knowledge. A very few years put the effectual quietus on such vain dreams, and affairs move on just the same as if they had never been thrust into people's faces with such a flourish of wisdom. The feeble and fluttering notion entertained by a self-elected few that the great cause of Spiritualism has stayed its march expressly for their coming, and is going to be helped onward only on condition that they lend it their aid, is precisely after the style of the vanity to which we refer, and is as sure to disappear with time as it is to make its appearance as an excrescence on every cause that enlists the sympathies of the human soul. The one thing for the co-workers in every great and good cause to keep in mind is, that they magnify themselves only as they humbly and sincerely devote their efforts to its advancement. Just so far as they prefer their own work to the object professedly worked for, do they obstruct the path to that object, and proclaim, without knowing it, their own relative insignificance. The spirit of sacrifice is without pretension, and without that spirit nothing is

Except as the advocate and defender of Truth, the Banner of Light asserts no sort of claim to the public attention. All the weight of its influence, all the authority of its utterances, is derived from its constant service in the single cause of Spiritual Truth. In that service it will always be as young as the newest advocates known, because Truth is everlasting youth in itself. To associate it, therefore, as an agent with individual aims and interests, is equivalent to asserting that it was established for those low purposes and is directed by those narrow motives. Its age cannot stale, for the sufficient reason that it draws none of the life of its work from the Past, but the whole of it from the fresh, living, eternal Now. The spiritual idea always is that with increasing age comes increasing freshness, and that immortality is best proved by lasting qualities. The journal or the individual that claims to bring a newer message than all others must prove it only by showing that it is a larger measure of the precious Truth for which we all hunger and thirst. There are no badges of priority but this very simple one. All others are but tags of concelt, of envy, and of pure worldliness. The Spir-Itualism that tolerates the rivalry of selfishness among its servants draws no life from a world above. When it comes to the bare assertion of claims to personal advantage, it has come to the end of all work that is in any sense spiritual.

The Slade Prosecution.

A friend writes us from London: "It is not Slade only or principally who is on trial; nor has Mr. G. Lewis, our sharpest and most esteemed attorney, been brought back from the Continent only to prosecute a 'vagrant.' No: the whole question of phenomenal Spiritualism is on trial, and that under conditions most unfair and most difficult to meet. I think, but am by no means sure, that we shall defeat the conspiracy. I have satisfactorily proven that phenomena take place under conditions which Lankester's theories do

We recently paid a visit to the rooms of Mr. J. V. Mansfield, who gave us and other friends indubitable evidence of his reliability as a medium for answering sealed letters. We have tested him for many years, and know whereof we speak.

A card of thanks from Cora V. Randolphdaughter of P. B. Randolph, now deceased-to her Spiritualist and other friends, will be found on our third page.

In re Baldwin.

The following letter from a gentleman who gives his name will show what sort of an impression Baldwin makes on one who knows what genuine medial phenomena are. That Baldwin has some medial power is well known; but that he can duplicate any manifestation that can be developed through any other medium, is the sheerest bombast and brag.

BALDWIN THE HYBRID. To the Editor of the Banner of Light:

We have also been treated to a dose of Baldwinism lately, and there can scarcely be a term more appropriate or expressive of the true type and so justly connecting the character of this man, Baldwin, to his subject matter as presented here, than the above. Analytically considered, he possesses negative and positive qualities well marked, producing an oscillatory motion about equi-distant between error and truth, is constantly on the border-land of one or the other, weight-ed down with the former in all attempts to reach the latter. His predominating qualities lead him to the utmost limits of misrepresentation in frenless and biased by his intellectual gymnastics at such times. Critically he is never elever in his role. The subject calls up thoughts of our dead friends, and hence is too grave for coarse jest and ridicule. His course should be serious, especially from a church standpoint, and when a heterogeneous mass of falsehoods, absurdities and silly tricks are offered upon the grave questions of life and death, people involuntarily shrink away with feelings of disgust. His childish exhibitions of daring and vulgar bravado ut terly destroy confidence, while his flood of non-sense on trivial matters belittles and greatly damages his cause. As a burlesque he is a failure, and much more when essaying to expose or explain the established phenomena occurring in presence of the well-known mediums he so wantonly placards to the public. He is an unmitigated fraud, not only by his

own acknowledgments, but also from rejecting every test condition imposed upon mediums. He unblushingly boasts, both in public and private of catering for money only. His plans for de-ception are well matured, and he will admit of no interference from the audience. He commences by selecting his own committees, and supplying himself with every article he requires, and re-fuses all else, thus effectually closing every avo-nue for honest investigation. Is it a wonder that he is bold under this impregnable bomb-proof? He challenges the world, yet sneaks away at the slightest menace. During his first two exhibitions no possible opportunity was given to join issue with him. I therefore gave him a news-paper challenge, only calling up the Eddy broth-ers. Davenport brothers and Wm. M. Fay, and such of my own material as I had formerly and repeatedly used with them, having been the agent of the Davenports and Fay for a brief period in early days. But behold, the lion snarls out through an anonymous abettor in an undefinable and vasive manner that he would bet me five hundred dollars. That was the acceptance of a plain simple challenge, to enable all to arrive at truth from error.

Not satisfied to thus let him escape, I called upon the said Baldwin, and merely suggested one test at his last exhibition, namely, the crucial test of the cross. This he acknowledged he had escaped from time and again, and very unconcern edly consented; but again I was doomed to dis appointment, he utterly refusing before his audice to permit me to touch him in any manner whatever, even after putting me on his commit e. So offensive did he make himself that many of his auditors went away, and now openly con-fess they were completely disgusted and disap-

Now, Spiritualists of limited means, although doubtful and wavering as to the integrity of many mediums, preserve your means for nobler purposes than putting them into the pockets of this boasting Baldwin, for he will afford you no this boasting particles the comfort whatever.
Fraternally,
DR. O. H. CONGAR.

Since writing the above we have received the following letter from Mr. Baldwin, to which we give place, though it is made up so largely of self-puffery, and so obviously intended to serve him as an advertisement. He tells us he makes fifteen thousand dollars a year on a salary, allowed him by his agent, and his agent makes four times that amount. He had previously told us that he should make a great deal more if he only were to come out as a medium instead of lecturing as an exposer of mediums. What magnanimous self-sacrifice have we here!

Let us reckon up a little. Baldwin makes \$15,000 a year, and Mr. Locke, his agent, makes nearly four times that amount (call it \$52,500): so that the joint income of Messrs, Baldwin and Locke as showers-up of Spiritualism is more than \$67,500! And yet with a noble self-abnegation, these two philanthropic gentlemen forego the opportunity of largely increasing these receipts.

But Mr. Baldwin can write himself down better than any one else can do it, as will be seen from the following:

To the Editor of the Banner of Light:

In your issue of Sept. 9th, you raise a question of my veracity, and publish extracts from the Religio-Philosophical Journal to throw discredit on my word. You also boldly say I lie, in the statement I make as to receiving an offer of forty thousand dollars-a year to go to England. It you are at all inclined to fairness you will pub-lish this reply. I assure you I shall not again trouble you. You say I do not expose my tests. trouble you. You say I do not expose my tests. The extract below, from the Salem (Oregon) Daily, will give the lie to C. A. Reed's letter, which I pronounce false:

"The Ballowins Last Night.—The entertainment given by the Ballowins at the Opera House last evening was well attended. The Professor started out with the announcement that he was not there for the purpose of exposing spiritualism, but to expose the humbugs connected with it and practiced by a large majority of the so-called mediums. This he did most effectually, and to the apparent satisfaction of all present."

Also this one from the Portland Daily: "SPIRITUALISM EXPOSED.—In consequence of Prof. Baldwin's having promised, in his previous entertainment, to explain has evening all the mysterious performances of Monday night, the theatre was packed from "pit to dome." To Mr. Baldwin's credit, be it said, he kept his promise strictly, and we venture to say that even the most confirmed believer in the doctrine advocated by the Banner of Light wont away satisfied with the exposure and explanations.

Banner of Light went away satisfied with the exposure and explanations.

We will not take our readers' time with a long description of Mr. Baldwin's different explanations of the supposed Spiritualistic aid claimed by mediums—clear and thorough though they were—on account of taking up space reserved for material of a perhaps more interesting character. We, however, cannet take leave of this subject without pronouncing Mr. Baldwin a public benefactor, and complimenting him on the entire satisfaction of his disclosures and exposures.\(^1\)

Observe that I publicly said: "I only deal with spiritual humbuggery." Also observe my houses Also observe my houses are jammed. In commenting on my letter you say, why do I not state that I expose the humbuggery? I do state it on every occasion. Let me say now I believe all the manifestations are me say now I believe all the manifestations are humbuggery. I only believe in this part of the theory, viz., the immortality of the soul. Some of the manifestations may be produced without trickery, but all (nothing excepted) are produced by human and not spiritual agency.

Now to the forty thousand dollars. I am at present employed by Mr. Charles E. Locko, of Kansse City. Mo. well, known to possly the second of the control of the second of the s

Kansas City, Mo., well-known to nearly all traveling companies and Redpath's Lyceum, as being for years manager of Kansas City Opera House. Locke pays me in advance every month, at the rate of fifteen thousand dollars per year. Owing to ill health, I cannot attend to my performance and also to business; so I work on a salary. Mr. Locke makes (according to his books) nearly four times my salary, averaging nearly five thousand dollars a month! When my present year contract is up, Mr. Locke will double my salary. This statement you can verify by applying to Locke himself. I am drawing as big houses as any large company on the road. So forty thousand dollars a year is not an enormous salary considering the money a first-class

business man can make in a country as densely populated as England. If you will publish it, I will have our books sworn to before a justice of the pages confidence that our narrow registry in the peace, certifying that our average receipts in respectable towns and cities are over four hundred dollars a day. Now you dare not publish this, and yet you should, for I've set thousands reading your paper that never would have no-ticed it. By the way, you must not compare my receipts and performances with those of the numberless 6x10 spiritual exposers that throng the country. As an amusement, as a lecture, as a speculation, my entertainment is strictly first-class; this is why I draw such houses.

S. S. BALDWIN.
Santa Rosa, Cal., Oct. 3d, 1876.

A European War.

As we send the present issue of the Banner to oress, the rumors that are current in European capitals appear to be rather more favorable to peace. Yet there is an accompanying statement that Roumania is resolved on declaring her independence, and that consequently tends to renew the complications. There is no question that the whole matter, as it now stands, is not much more than an enormous puzzle, whose tangled skein it is beyond the power of any one cabinet or ruler to disentangle. It could not very well be otherwise, seeing what a vast variety of views, interests and passions are included in this impending struggle of a whole family of nations. The brain that should pretend to unravel all these complications and set them in such an order and such a light before the public as to make the story true for to-day and prophetic for to-morrow, would justly deserve to be classed above that of any of the Nesselrodes or Metternichs of other times.

The war, if it finally comes—and come it certainly will if Russia chooses to say so—will at first and on the surface be characterized as a struggle between the English and Russian forces for the ascendency in the East by securing the ascendency in Turkey. It will be just that sort of a struggle, whatever other European powers take part in it. For ages the strife between nations has been for power, all other passions and interests pouring their forces into this single master channel. There is no passion, in fact, stronger than this, until the influences of civilization have had their full chance to operate.

Yet there is an underlying passion in the present case, that enters into the conflict in a way that it has not entered into any conflict for over a century. That is the religious passion. The Crimean war was waged just twenty years ago. in order to secure, among other things, protection for the so-styled Christian dependencies of Turkey in Europe. The Czar of Russia expressly put forth this as the chief part of his design in meddling with the affairs of the Turkish provinces. All dreams of extending the power of Russia into Asia and toward India were then effectually disguised by this pretext of furnishing needed religious sympathy and aid. Of course a similar plea is the prominent one in the present juncture. Nor does the Moslem power fail to meet it with a frenzy that is all its own. The entire Moslem population of Turkey is to-day in a state bordering on madness, contributing its sons and its means for a war that all understand is to

be undertaken in defence of the Moslem faith. The result may thus become a more purely religious war, after it once attains headway, than what England or indeed Europe now thinks of. But it will not be one between different Christian sects; rather these sects combining against that Mahometanism which for over a thousand years has mysteriously held the great populations of the East fast in its chains. How England will appear in the eyes of the world, if, while the other powers are engaged in fighting Moslem Turkey, she is found standing up in her support on account of her far Indian possessions, is one of those questions which can better be answered when the event really transpires.

Antagonism to Spiritualism.

If harmony and concert were ever demanded of Spiritualists it would seem to be now when all the spirits of darkness, whether in the flesh or out of it, appear to be banded against us. Spiritualism seems to be undergoing another of those periodical eclipses, from which it will now, as it ever has before, come out the brighter and the more expansive in its far-reaching light. False mediums, renegade mediums, sham mediums, reckless antagonists, the clergy, the press, the men of science, all seem banded against us as if for one determined-onslaught. The antagonism is quite as active in England as it is here, as is shown in the arrest of Slade, and the vigorous action taken by the prosecution in summoning from the Continent, where he was traveling, a successful pleader to undertake the case.

Meanwhile the Spiritualists are not slack in providing for the suitable defence of Slade. The trial will be looked for with great interest. Slade has offered to go to Dr. Carpenter's house to give him evidence of his powers. If justice is done in the courts, there can be no doubt of the result; but it must be remembered there is a large, wealthy and powerful class bent on crushing out Spiritualism, and we must not be surprised at any attempt, however unfair, to discredit Slade.

Indian Matters.

It is asserted, with a painstaking repetition, that Gen. Terry is getting ready, is all ready, is in fact marching on the scattered Indians. Nobody believes it, for the reason that it would be very much like an expedition to the North Pole or to scale the Alps. It would be madness to undertake an expedition into the far Indian country just as winter is drawing on. Snow has already been noted, from one to three feet deep, on the mountains around Salt Lake. The reported visit of Sitting Bull to the Agency, asking for aid and comfort, is variously commented on both by the journals and by military men. Some think it means surrender, because he has practically been used up, and others think he is still strong along the Upper Missouri, but comes into the Agency for purposes of mischief. This whole ill-fated campaign seems to have been one of misunderstanding on the part of the military commanders. The red man has really outwitted them. But there was no need of the war in the first place, and in the next place the Indian has proved the most successful fighter. That there was something more than blind chance in this, and that it was directed by powers that rule both among men and nations, and above their heads, might as well be inferred at this stage of the troubles, and the moral be drawn accordingly.

Gerald Massey is reported as hard at work in the British Museum on his stupendous book entitled "Myths and Mysteries-Interpreted for years from now.

The Harmonial View of Death.

We hope our readers will not fail to possess themselves of the beautiful pamphlet, among the last issues of the late publishing house of A. J. Davis & Co., entitled "Death, in the Light of the Harmonial Philosophy, by Mary F. Davis."

We have here the mature thoughts of a clearheaded, strong hearted woman, whose intuitions have found their corroboration in the phenomenal facts of Spiritualism and in the testimony of the highest clairvoyance.

When we turn from the views of the late Harriet Martineau to those of Mary F. Davis on the subject of that great and solemn fact in human history toward which the thoughts of all of us are carried so continually by daily occurrences, as well as by so much that is suggestive in literature and in science, it is like going out from a charnel house into a paradise, full of all terrestrial charms, with an atmosphere pure and bracing, where the sunshine sheds on the very heart the peace that passeth understanding, and life becomes a prayer of gratitude to the Giver.

In a recent letter from London to the Cincinnati Commercial, Mr. M. D. Conway mentions that, in her last days, Miss Martineau was asked by some one if she believed in immortality; to which the venerable authoress is said to have replied: "I have no reason to believe in another world. I have had enough of life in one, and can see no good reason why Harriet Martineau should be perpetuated." Supposing this to be a deliberately sincere utter-

ance, made without any affectation or any of that small vanity of authorship that clings to consistency, it is still morbid and abnormal. No loving soul who had found objects in this life for the development of the strongest and purest affections of our nature could experience such a disesteem of life or such an indifference as to its continuance. Miss Martineau's case is one to be classed with monstrosities such as we are reminded of in the anatomist's cabinet.

The Harmorial view of death, according to Mrs. Davis, can be obtained not from the "night side" of Nature but from the light side. Alluding to the teachings of the common theology, she says :

she says:

"We see that, according to this theological romance, death is an arbitrary decree of a revenueful tyrant; and hence it becomes, to the misdirected imagination, an event of forror, bate, and indescribable forebodling. The thought of it is, to many, an incubus, pressing upon the faculties by night and by day, and paralyzing the best energies and most exalted hopes. Devout church members, pasters of flourishing congregations and zealous tract societies awaken into morbidity-intense activity this everlowering fear, by presenting death as the first, the last, the only subject worthy the attention of a human being during the days, months and years of earthy life. To be prepared for that awful event; to be ever watchful lest it come as a thief in the night; to wait in selemn, monring apprehension for the 'king of terrors'; to keep in constant view of others, and especially the young, startling visions of

view of others, and especially the young, startling visions of

'The groan, the knell, the pall, the bler, And all we knew, or dream, or fear,
Of ageny'
connected with the grave; to consider all motives, all acts, small and mean compared with the absorbing, overwhelming effort of preparing for the narrow house and the destroying worm—these seem to be among the great alms of a sectarian propagandism and dogmatic theology.

'We will turn from these erroneous, oppressive and repulsive views of man and his relations to God, and contempate life and its changes, in their real beauty, grandenr and significance. We will seek truth, not in the muddy channels of theological speculation, but in the broad and bleoming fields of Nature. We will inquire of the plant, the animal, the ever-changeful yet ever-steadist nature of man, and of the golden pheres beyond which angels inhabit, and see what answer they will bring to satisfy the deathless yearnings of the spirit."

To the question: "What is death?" Mrs. Da-

To the question: "What is death?" Mrs. Davis, in full accord with the Harmonial Philosophy, replies:

phy, replies:

"What but a mero circumstance in an endless existence, less deplorable than bant-biment to a far country, less than an unworthy deed, less than the rupture of friendship's ties, less than the hour of physical distress, which you, my friend, have often experienced! Like falling asleep on a bed of sand to awake in a garden of roses, would be the natural departure of the spirit from earth. Could we truly live till childhood had ripened into youth, and youth into manhood, and manhood into old age, so that the spirit could have the full benefit of a life on earth, then would the body fail off like a worn-out and useless garment; and the soul. In the fresh-born visor of immortal youth, would sail joyously into the atmosphere of its higher and better home." The process of the outgrowth of the spiritual

body, that earnest and instrument of our individualized immortality, is beautifully sketched by Mrs. Davis. If poor Miss Martineau had been favored with a vision of this spiritual body, permeating the natural as water does a sponge, she life in one"; a sentiment as full of ingratitude to that Nature she professed to reverence, as to the Author of Nature whom she denied. Far truer to the great heart of humanity was the fallen angel's pathetic exclamation:

Though full of pain, this intellectual being. These thoughts that wander through eternity?"

The following are the remarks of Mrs. Davis on the spiritual body:

on the spiritual body:

"We have seen that, by means of the body, the soul is enabled to start on its eternal pilgrimage as an individual-jized entity; but as the steam which is generated by the fire and water of a locomotive soon dominates both the engine and the train, so the spirit, when once evolved through the agency of the body, dominates that body and all its concomitants. Holding this absolute sway, the inmost nature, which it have called soul or spirit, clothes itself with a spiritual body which is now intermediate, but becomes outermost when the connection between soul and body is dissolved. This intermediate spiritual body permeates the physical, glving warmin to the blood, strength to the muscles, and life and sensation to the whole visible organism; while that, in turn, gleans from Nature's storehouse her choicest viands and devotes them to building up and perfecting this interior form which is to pass on with the spirit into the Second Sphere.
"In that natural, peaceful life which Naturo Intended for man, this reciprocal process goes on till the meridian of years is passed, and then the spiritual forces gradually withdraw from the external form, in order to complete the internal temple, and strengthen and beautify it for an exit to the better land."

The only rational solution of the problem of

The only rational solution of the problem of immortality is thus found in Spiritualism. What is meant by the word immortal if not simply not dying? If man is truly immortal, then must there be no hiatus in his life; it must be continuous and without a break, and this is just what Spiritualism declares. The key to the whole mystery is in the existence of a spiritual body, which though invisible and intangible to our coarse physical senses, is yet as real as the invisible and intangible air that we inhale every moment. The external husk that is stricken down and dissolved by what we call death, leaves the real man no more robbed of any integrant part of his individuality than he is by the severing of an arm or leg. And thus it is that the returning spirit sometimes almost shocks us by the evidence he gives of an unimpaired identity. Under the influence of the common notion and the old arbitrary theology, we had attached a certain false solemnity to the idea of a spirit, and this mistaken assumption it is that the present phenomena are rudely ridiculing and dispelling. The man out of the flesh is no more entitled to our reverence than the man in the flesh. Character is the true criterion here as well as there. We must not trust a man any the more because he has passed from the visible into the invisible world.

A great outery is raised among our esthetic critics and dilcttanti, like Mr. Curtis, because of the commonplace communications said to come from spirits. The lesson these teach is an important one; for they tell us we must make the most of our opportunities here, since there is no magic in the mere transition of death, that is going to elevate or instruct us, unless we bring the right will and the proper effort to the task of our advancement.

But the germ of these and many more import-Men." He hopes to be ready for the printer two ant considerations will be found wrapped up in beautiful but clear, concise language in this little | where his services are most needed.

work by Mrs. Davis. We bespeak for it a wide circulation. . It gives in a succinct form the whole spiritual philosophy developed in the writings of her world-famed husband.

Legal Proceedings Against Spiritual. ism.

The following sensible remarks on this subject are from the London Daily News of Oct. 2d, 1876: "We cannot suppose that any decision which a whole bench of judges could pronounce would convince any one who now believes in Dr. Slade's manifestations that he was wrong in believing in them. More than that, if Dr. Slade were to-morrow to be proved beyond all doubt the most arrant impostor that ever duped a crowd, if he were not only to be proved, but to confess himself an impostor, and to do voluntary penance in a white sheet, it would not convince any believer in Spiritualism that Spiritualism was a delusion. How could it? Why should it? No Spiritualist, we presume, professes to believe that every medium must needs be an honest man. No Spiritualist, we suppose, has ever declared that he pinned his faith unconditionally on the genuineness of any particular set of manifestations, or the integrity of any particular man. We should none of us have anything left to believe in if we were to reject a creed the moment it became apparent that one of its expounders was supporting it by fraud-ulent evidence. Nothing therefore that could be proved against Dr. Slade would affect in the slightest degree the claims or the position of Spiritualism. It is certain, however, that a prosecution will seem to many persons as illogical and unfair a mode of dealing with Dr. Slade's manifestations as a box on the ear would be.
"Nor is Spiritualism likely to be disposed of by

the scientific investigations which every now and then appear to be undertaken by some sanguine person who thinks that human delusion is to be cured by the production of evidence which satis-fies him that it is delusion. There is something half-melancholy, half-amusing in these earnest and futile efforts. They remind one of that sort controversial literature which is represented 'The Errors of Rationalism in a Nutshell,' or 'The Follies of Romanism Extracted in Three Questions.' The exposure is always convincing to the person who exposes; the only difficulty is to get the other person to see it in the same light. In the case of Spiritualism there is perhaps a somewhat peculiar difficulty. The case against it avers of course that some of its expounders are jugglers. But every professional juggler will tell us that the success of his tricks depends in great measure upon the fact that the skillful hand can do things which the eye cannot follow; that no matter how we may be prepared and forewarned by the performer himself, he can still make under our very eyes movements which those eyes are unable to detect. If we suppose a medium to be in any instance only a professional juggler, what probability is there that he will allow us to detect his juggling in an investi-gation of which he himself prescribes the conditions? We should like to know what chance there would be for the keenest intelligence to find out the way in which a Robert Houdin accom-plished some of his wonders, if Houdin were allowed to arrange how and where the investigators were to sit, and what they might do, and what they might not do.

"We venture to assume that even if the whole belief in Spiritualism could be referred to the operation of mere jugglery on credulous minds— an explanation which we fancy would satisfy few reasonable persons—there would still be lit-tle chance of exposing the deception on condi-tions arranged by those who are concerned in keeping it up. We do not want to discourage keeping it up. We do not want to discourage energetic and inquiring persons from investigating as often as they please for their own amuse-ment or satisfaction, but we may fairly warn them against expecting to do much in that way toward the enlightenment of those who at present believe in Spiritualism. In any case, we are for admitting Spiritualism to a place among tol-erated beliefs, and letting it alone accordingly. It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of the wisest men in the world believed in ghosts, and would have continued to do so even though half a dozen persons in succession had been con-victed of frightening people with sham goblins."

The Slade Trial in London.

It is evident that the English Spiritualists mean to make a gallant fight in the Slade case. The trial was, at the last accounts, adjourned to the 27th inst. It would probably go before a never would have said, "I have had enough of | jury, in which event it is not likely there would be an agreement.

> The leading journals of England express the selves with much more liberality toward Slade than our American newspapers. The tone of these latter is scandalously uncharitable and unjust. With here and there an exception, the whole case is prejudged by them; Lankester and Donkin are assumed to be, infailible witnesses, and Slade a proved impostor; whereas, as we have amply shown, Lankester is a fast witness, if we take his own language and construe it fairly. Even in court his testimony, by one versed in psychical facts, and not wholly ignorant of the claims of Spiritualism, would be found contradictory and inconsistent.

> Among the able champions of Dr. Slade our esteemed correspondent, M. A. (Oxon), is one of the foremost and most energetic. He has a capital article in the Medium and Daybreak of Oct. 6th, in which he shows how utterly impotent to meet the facts is the vaunted hypothesis of the fast witness, Lankester. It begins to look as if Mr. Lankester will find he has an elephant on his hands before he gets to the bottom of this affair.

On the 1st day of November, 1876, Rev. J. H. Harter, of Auburn, N. Y., celebrates the fifty sixth anniversary of his journey in earthlife and the twenty-second anniversary in married life. Having by various and numerous reverses lost his home and all other worldly valuables save his library, household goods and furniture (which, by the way, are all under a chattel mortgage), he will be happy to receive from his friends such birthday or wedding presents as they may feel pleased to send to him or his family. He is still earnestly and eloquently engaged in temperance, prison; religious and other reforms of the day, and hopes and prays to kindly and substantially remembered. Address him, J. H. HARTER, No. 1 School street, Auburn, N. Y.

Prof. M. Milleson, spirit-artist, will speak in Salem, Mass., Sunday, 29th, morning and evening. Lectures illustrated by paintings done under spirit control, showing the power of artists in spirit-life to present to the dwellers in mortality the vital currents as they flame off from and circulate through the spiritual and physical bodies—giving them the key to the proper treatment of disease by magnetic manipulations. Clairvoyant and magnetic physicians will do well to attend these illustrated lectures, as by so doing they will receive valuable hints toward the best methods of removing disordered conditions.

A. S. Hayward, magnetic physician, will, after the 10th of November, return to Boston, via New York, New Haven, Hartford, Springfield and Worcester. He will stop over and visit patients if desired. Letters at each respective post-office will receive attention on his arrival. He will also locate, during the winter months,.

If anything remained necessary to prove the double dealing, false-hearted course of Messrs. Lankester and Donkin in the Slade matter, it would seem that the subjoined would furnish it. Here we have a clear view of the animus of the continuance up to date are concerned. Prof. Carpenter, in this letter to the London Daily News bubble of Lankestrian cunning, and shown up the man in his real light:

I regret that the manner in which my name was brought forward in the cross examination of was brought forward in the cross-examination of Prof. Ray Lankester at Bow street, yesterday, renders it necessary for me to trouble you with a few words of personal explanation. As Professor Ray Lankester admitted, he inserted my name in the summonses which he took out against Dr. Stade without any authority from me; and since he left me in entire ignorance of his having done so my first knowledge that Lived hear. done so, my first knowledge that I had been made a party to the proceeding was derived from the police report of October 2d. Some days previously, however, in reply to a request made by Professor Ray Lankester that I would appear at Bow street in support of his summons, I not only declined to do so (on the ground of other engagements), but expressed my disapprent of the subject ments), but expressed my disapproval of the voholo proceeding, as almost certain to do more harm than good. As Dr. Slade had not only not received money from me (as he was charged with having done), but had accepted my challenge to a trial of his powers at my own house, and with my own table, chairs, and slates, I considered it due to him as well as to myself that I should let him know that the use made of my name in the Bow-street proceeding was not only unauthorized by me, but was contrary to my expressed wish. I regret that Professor Ray Lankester, having placed my name on the charge sheet without an authority from me, should not have caused its re moval as soon as he learned my disapproval of the proceeding; and that when my letter to Dr. Slade was shown to him in court, he did not explain that this referred to a letter he had received rom me after he had taken out the summonses your obedient servant,
WILLIAM B. CARPENTER. but before the case first came on. I remain, sir

56. Regent's Park-road, Oct. 11th, 1876.

Mr. Henry Sidgwick also authorizes the editor of The Spiritualist to state that Prof. Lankester's use of his name, in the legal proceedings against Dr. Slade, was wholly unauthorized, he having no connection whatever with these proceedings.

Mr. R. Linton at Rochester Hall.

On Sunday evening, Nov. 5th, Mr. R. Linton of London, whose health is now restored, will conduct a service at this hall, 730 Washington street, assisted, it is expected, by an efficient choir. The subject of the discourse will be "Man the Schoolboy of the Universe." This will be followed, on subsequent Sunday evenings, by a series of lectures, to be illustrated by the stereopticon, on "Telegrams from the Stars," "Spirit-Art and Spirit-Photography," "Materialization," and "The Ministry of Angels." It is hoped that the friends of the cause will encourage this effort to diffuse a knowledge of things natural and spiritual. Mr. R. Linton's scientific attainments and his eloquence as a lecturer, require no com-

Aid for the Slade Case.

The English Spiritualists are moving in the matter of raising funds to sustain the committee which is watching Dr. Slade's prosecution. It is announced that subscriptions, large and small, can be remitted to Dr. George Wyld, 8 Great Cumberland-place, London. Cannot the friends in America join them in something after this fashion? Any parties in this country desiring to contribute pecuniary offerings to assist in defending this sterling medium can send the same to the office of the Banner of Light, and we will take good care that their favors are at once acknowledged and forwarded to the proper quarter.

Mrs. Cora L. V. Tappan,

The eminent trance speaker, is now lecturing for the First Society of Spiritualists, in Grow's Hall, 517 Madison street, Chicago, at 10:45 A. M., and 7:45 P. M., each Sunday. The morning subjects are chosen by the people present. The audiences called together by her remarks are excellent, and much good fruit may be expected from her ministrations in that city.

During our recent visit to Chicago, Ill. Mr. George A. Bacon and ourself were kindly welcomed and hospitably entertained by Bro. S. S. Jones, the enterprising editor and proprietor of the Religio-Philosophical Journal, that widely known exponent of Spiritualism in the West. Notwithstanding the drawbacks incident to the great Chicago fire, and other causes, Bro. Jones has won for himself an enviable measure of success, and has established his paper on a solid foundation. Since the second fire he has erected on Dearborn street a six-story brick building, which is partly devoted to the accommodation of his book-store, printing-office, counting-room, etc., and the residue to the uses of other tenants. We take this occasion to return the thanks of Mr. George A. Bacon and ourself, to Bro. Jones, and other friends in Chicago, for their cordial hospitality, which we shall ever treasure, on our part, with feelings of the warmest gratitude.

Olive Logan has recently been making herself ridiculous by some high-stepping attempts -resulting in a most transparent counterfeit of ingenuousness - to blacken the reputation of Dr. Slade. She is certain Dr. S. "is an impostor," is equally convinced that Prof. Lankester told his story "with the utmost frankness and perspicacity," and that "no persons of common sense and unbiased judgment" could have failed to be convinced of the Doctor's mendacity. Her vivid imagination has been called in play, and she has succeeded in investing Dr. Slade (to her satisfaction) with all the signs which go to make up the outward manifestation of an interior sense of guilt. Restrain yourself, Olive! Rashness, even if it make its appearance in efforts to pander to an erroneous public opinion regarding a new truth, frequently leads its exhibitor into conditions most unforeseen, and mayhap

A correspondent writing from Topeka, Kan., recently, says that "a friend of Mrs. Peck has received a letter from her saying her husband [the recusant medium] had returned to his home in Oakland, Cal., without money or mediumship, his spirit-friends refusing all assistance, and that he was very much dejected, and expecting to be obliged to go to work at his old trade of bricklaying, to earn his and his family's bread. Verily the way of the transgressor is hard."

Mrs. Mary M. Hardy will hold a séance Sunday evening, for molds of materialized hands, at 4 Concord Square, Boston, commencing at halfpast seven o'clock.

St. Petersburg Eugagement.

The Hon. Alexandre Aksakof, of St. Petersburg, has written a letter to Mr. W. H. Harrison (editor of The Spiritualist), in which he says: "I have just heard from Herr Wittig that a certain Prof. Lankester is about to prosecute Mr. whole prosecution, as far as its inception and | Slade for obtaining money under false pretences. I send you a few lines to pray you to make known to Mr. Slade that he need not be disquieted about of Oct. 12th, has most effectually punctured the his engagement at St. Petersburg, on Nov. 1st. Tell him that if the other affair necessitates his presence in London, that he may remain there as long as he pleases, to have the question sifted to the roots. He may also come here as late as he pleases, and we, on our side, do not wish to make any change in our original terms." Dr. Slade. it will be remembered, had made an arrangement with M. Aksakof, Prince Wittgenstein, and others, to submit his powers to the examination of a scientific committee appointed by St. Peters burg University.

Lectures.

J. M. Peebles has just finished a course of lectures in Shreveport, La., and organized a society. He is now speaking in Memphis, Tenn. On Nov. 1st he commences a course of twelve lectures upon Spiritualism in Osceola, Iowa. The third Sunday of November he speaks in San Francisco,

Married:

At her residence in Chicago, Oct. 12th, by C. M. Plumb, Minister of the New Gospel, Mrs. Cora L. V. Tappan to Mr. William Richmond, of the same city.

A. S. Hayward, writing from Philadelphia, Pa., Oct. 23d, speaks of the indefatigable industry of J. V. Mansfield, the scaled letter answering medium, who, when not employed in writing under dictation of his guides, constantly allows his own spirit to express itself through the medium of the pen. We are informed by our correspondent that Mr. M.'s son John, who has been absent in Europe for five years past, has now returned to this country, having attain ed marked proficiency as an artist. Lyman C. Howe has been entertaining the Lincoln Hall Society for the past two Sundays, to the general acceptance of the members and strangers. He is an able trance speaker.

The public will find, in the Hotel St. Stephens, Eleventh street, between Broadway and University Place, New York, a strictly first class family house. A. S. Walker, proprietor, is a thorough gentleman, the hotel and its appointments are now, and the weary wayfarer arriving in Gotham cannot do better than to test the homelike qualities of one of the fine rooms-eighty in allwhich it offers for patronage. Its table is arranged on the European plan, and the charges for comestibles are reasonable in the extreme.

We are pleased to see that Samuel Watson, proprietor, in the October number of the American Spiritual Magazine makes the cheering announcement that that serial has reached a circulation of over 2000 copies, and will for this, its second year, meet its expenses. The path toward the establishing on a firm basis of any spiritual or reformatory journal is a hard one at bestconsequently we are indeed glad to know that our Southern cotemporary is beginning to see the fulfillment of his hopes.

Dr. J. H. Hall, President of the Society of Spiritual Sciences, New York, announces that he will answer calls to lecture on the "Utilizing Elements of Spiritualism." Dr. Hall, we are informed, was formerly a pupil of Dr. Rice, and from Princeton; is a brother of the late Editor of Hall's Journal of Health. We understand the Society he represents meets with cordial sympathy, and is doing a good work. Address care of the Society, P. O. Box 2872, New York.

At the solicitations of many friends, N. Frank White has decided to go to Washington, D. C., the first of December, and take permanent rooms as a magnetic healer. His successful experiences in Troy, N. Y., and Washington, last spring, have caused his willingness to take the new step. He will not withdraw formally or permanently from the lecturing field, however, but will still answer calls where convenient.

Charles P. Somerby, 139 Eighth street New York, is about to issue an octavo weekly of thirty-two pages under the suggestive title of 'Prometheus.' The new paper is designed to aid in giving prominence to the best efforts of constructive thinkers in Europe; it will also present a Weekly Record and Review of the best and latest Philosophical, Scientific, Oriental, and Rationalistic Literature.

W. Phillips, bookseller, stationer and news dealer, 100 Madison street, Chicago, has an elegant store, which is well stocked with an extensive assortment of magazines, and daily and weekly papers, etc., etc. The Banner of Light is offered for sale at his counter. Friends desiring dealings in his specialty will do well to give him a call.

We have a few copies of the fifth edition of Warren Sumner Barlow's capital work, "THE Voices," which we will send by mail to any address on receipt of 75 cents. The book contains 'The Voice of Nature," "The Voice of a Pebble," and "The Voice of Superstition;" and differs from the sixth edition only in that it lacks "The Voice of Prayer."

Dr. J. E. Briggs has removed to 121 West Eleventh street, New York, the better to accommodate his up-town patrons. Dr. Briggs is a skillful practitioner and powerful magnetic healer, with a practice that any physician might envy. See his card on the fifth page.

Read the announcement made in another column by Dr. J. R. Newton.

Read the card of Mrs. Emma Hardinge Britten, on our fifth page.

THE CONFLICT BETWEEN DARWINISM SPIRITUALISM. By J. M. Peebles. Published by Messrs. Colby & Rich, Boston. We have in this pamphlet of thirty-four pages condensed the controversy that has been agitating thinkers for years—the theory of creation or evolution. It is an able refutation of the Darwinian theory of the descent of man.—American Spiritual Maga-

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

Movements of Lecturers and Mediums A correspondent writes: "J. Madison Allen has finished his labors in Missourt and returned to the Indian Territory. He is-now among the Cherokees, to peaceful tribe only, " Natural Alphabet," and " New Civilization," He is open to engagements for the winter in the South west or South. Address him during November at Denison.

Warren Chase, after visiting his home in Southern Lili-nols, lectured in Louisiana, Mo., Memphis, Mo., Glen-wood, Mo., and in Otuniwa and Eddyville, Iowa, and speaks the last two Sundays of October in Independence, Iowa. He will speak in Council Bluffs, Iowa, during November. After Dec. 1st his address will be San Francis co, California, till further notice.

C. B. Lynn will lecture in Springfield, Mass., during November; In Philadelphia during January. Mr. Lynn's Eastern tour this season is reported as being very success-

W. F. Jamleson is closing his labors in Minnesota by giving Temperance and Scientific lectures. He propose to Illustrate Geology and Astronomy by the aid of the modern Oxy-Calcium light, Societies will find it greatly to their advantage to engage his course of lectures. Address at Albion, Mich.

Dr. G. W. Keith will leave Stoughton for Vineland, N J., Nov. 1st, where he intends to spend the winter.

Dr. James K. Battey, well known in the Western and Middle States as a good locturer and healer, has recently been East as far as Springfield, Mass. He lectured there and in Connecticut. The Doctor would like to locate for the winter in some place where he could exercise his healing powers, and do missionary work there and in the sur ounding towns by lecturing.

Abby N. Burnham spoke at Swanzey, N. H., Sept. 30th and Oct. 1st; at Moravin, N. Y., Oct. 8th, 10th, 15th, to large and appreciative audiences. Will speak Oct, 29th in

During the present fall and coming winter months Mr. J. V. Mansfield intends visiting Philadelphia, Baltimore Washington, Chicago and other large cities professionally.

The vastness of the Socialist organization in Germany revealed itself at the Congress held at Gotha, when 101 detegates, elected by 37,717 votes, and sent by 23 districts, took part in the deliberations. There are 145 accomplished public speakers connected with the movement. The Congress received communications from Socialist societies in Spain, Portugal, Switzerland, Brussels, London and Paris, all nights the point that the interests of workingmen were everywhere identical.—N. Y. Sun.

Passed to Spirit-Life:

From Springfield, Mass., Sept. 27th, Mrs. Eunice Fisher Browne, In the 56th year of her age.

She has been a firm Spiritualist since the advent of Modern Spiritualism, and a constant reader of the Banner. She then quite suddenly after a year's visit with her children in the West. She had just returned home and settled with her youngest daughter in this city (Springfield). Fatigue and exhaustion hastened her death, which was caused by billous fever. She left three sons and two daughters.

M. W. LYMAN.

Oblinary Notices not exceeding twenty lines published gratutionsly. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

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

CALS FOR SALE AT THIS Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 conts.
HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, III. Price 10 cents.
THE CRUCHER. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly in Memblis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents.
THE MEDIUM AND DAYBREAK. A Weekly Journal devoted to Spiritualism. Price 5 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

HUNINESS CARDS, — Thirty cents per line, lgute, each insertion. Agate, each insertion. Payments in all cases in advance,

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

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

SPECIAL NOTICES.

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

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. Pa-tients from abroad, who may be disposed to avail themselves of the Doctor's skill, and his agree-able and effectual methods of treatment by the use of Electricity, Magnetism and other Subtile Agents, may obtain board conveniently and at reasonable prices. O.21. reasonable prices.

From a well-known Manufacturer.

Springfield, Vt., April 21, 1871.

Messrs. Seth W. Fowle & Sons:
Gentlemen—Several years ago I was attacked with a severe lung difficulty, which was quite alarming. I had severe night sweats, and all the premonitory symptoms of Consumption. After having tried several remedies and the skill of physicians without benefit, I was induced to use Wistar's Balsam, the first bottle of which afforded immediate relief; and a continuance of its use soon restored me to my usual health. For twenty-five years past it has never failed to afford

entire satisfaction in all cases of colds, or any

throat or lung dimculties. I know of no medi-cine I consider its equal. Yours truly, JAMES MITCHELL.

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.

MOST EVERYBODY KNOWS. One thing most everybody knows,
That Boys are "Clothed" from head to feet,

"New York styles" at George Fenno's, Corner of Beach and Washington street.

MRS. NELLIE M. FLINT, Electrician, and Heal ing 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. BRIGGS, 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 Sixth av., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR

Public Reception Room for Spiritualists.—The Publishers of the Banner of Ligh have assigned a suitable Room in their Establish ment expressly for the accommodation or SPIRITUALISTS, where those so disposed can meel friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

LETTERS.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS, J.-J. MORSE, the work known English lecturer, will a d. d. MORSE, the work known English lecturer, will act in future as our agent, and receive subscriptions for the Branner of Light at fifteen shillings per year. Parties desiring to se subscribe can address Mr. Morse at his resi-dence, Warwick Cottage, Old Ford Road, Bow, E., Lon-don, Eng.

PHILADELPHIA ROOK DEPOT.

DR. J. H. RHODES, 988 spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coxtes streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desking to advertise in the Banner of, Light, can consult Dr. Rhooks.

PHILADELPHIA ROOM DEPOT.
WILLIAM WADE, scattener, 826 Market street, and
N. E. corner Eighth and Arch streets, Pulmdelphia, has
the Banner of Light for sale each Saturday.

ROCHESTER (N. Y.) BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Npiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., ROOK DEPOT,
WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform
Works published by Colby & Rich, Give them a call.

AAN PRANCINCO, CAL., ROOK DEPOT.
At No. 319 Kearney street (upstairs) may be found on sale the BANNEN OF LIGHT, and a general variety of Mpiritunilat and Reform Books, at Eastern prices. Also Adams & Co. 8 Golden Pens. Planchettes, Npence's Positive and Negative Powdors, Orton's Anti-Tobacco Preparations. Dr. Morer's Nutritive Compound, etc. Catalogues and Circulars mailed free, 24 Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P.O. box 117, San Francisco, Cal.

CLEVELAND, O., HOOK DEPOT.
LEES'S BAZAAR, 16 Woodband avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for

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

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Binner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

B. T. C. MORGAN, 25 onth Jefferson ave., St. Louis, Mo., keeps constantly for saie the BANKROY LIGHT, and a supply of Liberal and Reformatory Works.

MRS. M. J. REGAN, 620 North 5th street, 8t. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual 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.

AUNTRALIAN ROOM DEPOT,
And Agency for the HANNER OF LIGHT. W. H. TERRY,
No. 54 Russell street, Melhou-ne, Australia, has for sale althe works on Npiritualiam. 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,

MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

AMONG THE AUTHORS ARE: ANDREW JACKSON DAVIS, Hon, ROBERT DALE OWEN, JAS. M. PEEBLES. HENRY C. WRIGHT,

EUNEST RENAN, GILES B. STEBBINS, D. D. ROME. T. R. HAZARD, A. E. NEWTON. WILLIAM DENTON, WARREN CHASE,

Rev. M. B. CRAVEN, Judge J. W. EDMONDS. Prof. S. B. BRITTAN, ALLEN PUTNAM, EPESSARGENT. W. F. EVANS, HUDSON TUTTLE,

A. B. CHILD, P. B. RANDOLPH, WARREN S. BARLOW, YLOR, J. O. BARRETT.

Mrs. EMMA HARDINGE BRITTEN, Mrs. J. S. ADAMS. ACHSA W. SPRAGUE. BELLE BUAII, MIA LIZZIE DOTEN,

Mrs. MARIA M. KING. Men. L. MARIA CHILD, Mrs. LOIS WAISERGOKER Etc., Etc., Etc. 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 invaria-bly 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.

AT Cainlogues of Books Published and For Sale by Colby & Rich sent free.

Come all the West to see Dr. Newton. DR. J. R. NEWTON

TS located at 247 West 7th street, Cincinnati, Ohio, where he will treat the sick until further notice. Dr. Newton also heals the sick at a distance by Magnetized Letters, Fee from 5 to 10 dollars. Remit by P. O. order. Oct. 25, ARRIVAL OF LIZZY AND NELLY MAY

THE most wonderful Business and Test Medhams. Will produce pictures of hydrog and dead, and give true and re lable information through life. Give names of your spirit friends, answer a 1 scaled letters and treat all diseases, no matter how chronic. Examinations of hair, 4t. All letters promptly answered. Hours 9 to 9, 575 Washington street, Boston. 1w—Oct, 28.

J.A.TENNEY, M.D., MAGNETIC PHYSICIAN.

7 Montgomery Place, Boston.

MRS. HALL, reliable Test Medium, sister of Dr. G. A. Redman, will hold Scances at 21 Poplar street, Boston, from 10 A. M. to 9 P. M. Good tests given. Oct. 23.—1w.

THE undersigned wishes it distinctly understood The undersigned wisnes it distinctly understood
that his challenge of fifteen hundred dollars with reference to the production of genuine Spirit Photographs, Issili
before the public, and that I mean all I have herotofore said,
JAY J. HARTMAN, 831 Vine St., Philadelphia, Pa.
Oct. 23.—Iw*

PSYCHOPATHY, Or the Art of Spiritual Healing, PRACTICED BY

DR. T. ORMSBEE, 111 West 23d street, New York.

CLAIRVOYANT Exan 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 PIKE.

Sept. 16.—3mis* THE MILLER STRICKLAND DEFENCE,"

1 by Leo Miller. Mailed free for 20 cents. Address MATTIE STRICKLAND, St. Johns, Mich. DROF. LISTER, ASTROLOGER, 319 Sixth

A avenue. 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4829, New York. Oct. 14.-18 MRS. L. PARKS, Spiritual Medium, 841 North 12th street, Philadelphia, Pa. 1stf-Oct. 21.

RATIONAL REVIEW OF THEOLOGY,

As founded on the fall of man. By M. B. Craven. Price 5 cents, postage 2 cents.

So raise wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, (lower floor,) Boston, Mass.

On or about the First of November will be issued Another Work on Occult Spiritism,

> BY THE ACTION OF "ART MAGIC,"

ENTITLED, "GHOST LAND;"

RESEARCHES INTO THE MYSTERIES

OF OCCULT SPIRITISM. A series of autobiographical papers, with extracts from the records of

Translated and Edited by EMMA HARDINGE BRITTEN.

MACICAL SEANCES, etc., etc.

Translated and Edited by EMMA HARDINGE BRITTEN.

TIMIS magnificent and thribing record of spiritual experiences was prepared for and commenced in the "Western Star," some four peats ago. Since the suspension of that periodical -becessitated by the Boston fires—Mrs. Hardinge Britten has been repeatedly solicited to publish the admired and fascinating "Groot Land" appear in a connected settles. The great demand for another book from the author of "Alit Magic," and the eathest desire of the subscriber to that (elebrated work to know more about its author, induce the Editor to put forth the present highly interesting volume, with the special view of needing the above requirements.

This admirable work is of the same size, and fully equal in mechanical beauty, as well as literary excellence, to ABIT MAGIC.

Orders addressed to MRS. EMMA HARDINGE BRITTEN at her residence, 18 West Chester Park, Boston, Mass., will be premittly fided.

Price \$1.00, postage, 31 cents. Express charges at the purchaser's cost. Remittances to be made by P. O. Order or Registered Letter.

CHEAP EDITION—ONLY \$1.00.

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

MENTAL DISORDERS:

Diseases of the Brain and Nerves,

DEVELOPING THE ORIGIN AND PHILOSOPHY OF Mania, Insanity and Crime. WITH FULL DIRECTIONS FOR THEIR

TREATMENT AND CURE. BY ANDREW JACKSON DAVIS.

BY ANDREW JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various discases of the Brain and Nerves, in which the author develops the origin and philosophy of Mania, Insantly and Crame, and presents full directions for their treatment and cure. No subject on the roll of modern treatment appeals with more vivid force to the general attention, as there certainly is none from which the public might expect more satisfactory treatment from a chairvoyant 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.

81.00, postage 10 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

TRACTS.

١	TREACTS.								
,	No. 1, The Arralgement of Priestcraft 8 c	ente							
y I	2. Oration on the Gods	· iica.							
•	" 4. Atraignment of the Church 5	**							
- 1	5 *** 5. Heretics and Heresles 5	* *							
7.	l' ** 6. Oration on Humboldt 5	• •							
1	1 '' 7. Jesus Not a Perfect Character 2	• •							
	' The Story of Creation 5	• •							
	1 ** 8, Prophecies 2	**							
~	1 ** The Snake Story								
	9, Bible Prophecies regarding Baby.on 2	* *							
	1 " The Story of the Flood	• •							
) '' 10. Ezeklel's Prophecy Concerning Tyre 9	**							
•	The Plagues of Egypt	**							
•	1 '' 11, It story of the Devil	• •							
	22. The Jews and their God	• •							
	Korab, Darbahi and Abirahi,	**							
		* *							
	1 The trial Many March Langue and the contract of the contract	**							
	1 2 10 1 10 10 10 10 10 10 10 10 10 10 10 1	::							
		::							
.									
	** 18, Silipped Up Again								
	9 20, Samson and His Exploits								
	21, The Great Wrestling Match.								
	1 10 00 A Changelin man Carley Plant	**							
	22, A Disension upon So h's Flood, 10 24, Address at Pathe Hall Dedication 5	• •							
	" 25, Bible Contradictions								
	W 26 Underwood's Prayer	**							
•	** 26, Underwood's Prayer	11							
	10 28 Alessandro di Ciglio tro	**							

SCIENTIFIC SERIES. 2. Evolution 5 conts, 3 conts, 3 Darwintson 3 conts, 3 Darwintson 3 conts, 4 The Literature of the Insune 5 conts, 5 conts, 5 conts, 5 conts, 5 conts, 6 con

ADDRESSES ON THE PRESENT CRISIS. By the Bather of his Country,

CEORGE WASHINGTON.

TO THE PEOPLE OF THE UNITED STATES OF NORTH AMERICA. as impending dangers threavening the Nation, and AD-FICE AND REMEDIES how the GOVERNMENT CAN BE RELIEVED, REVIVE THE DEAD INDUSTRIES, and RECONSTRUCT THE GOVERNMENT on the PRINCIPLES OF THE PALLADIUM OF OUR LIBERTYES,

THE CONSTITUTION OF THE UNITED STATES OF NORTH AMERICA.

ELLIOTT ROBBINS, Amanuerata,

This work contains elegant Recei-plate engravings of Martila Washinsofton, Gra. Groude Washinsofton, and Monument of Joan of Arcat Rourn. Paper covers, 169 up. Pitce forents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, 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, libustrating Nature's divine truth, and as given through John the revelator; something never before given to the world; accompanied with a very neat 42-page pampihet of explanations and new revelations, with the phrenological character of the Proper Child, the Christ, The whole design and tracing of the soul's intuitive development and progressive attainment unto the New Jerusalem, and the sublime mansions in the Father's house is perfect. Commencing with the embryo, it satabilishes and Secures perfect freede in, elemal life and salvation to very human sout in the truth and the hour that now is. It should be in every house.

human sont in the view and an example to be in every house,
Price \$2.00, postago free,
For salo wholesalo and retail by COLBY & RICH, at
No. 5 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Cheap Edition in Cloth, 75 cents.

TALE OF A PHYSICIAN; The Seeds and Fruits of Crime.

In three Parts—complete in one volume. Part I—Planting the Seeds of Crimer Part II—Trees of Crime in All Bhom; Part III—Reaping the Fruits of Crime. A wonderfully interesting book. Society is unveiled. Individual miseries, and the great crimes caused by circumstances, are brought to light. Mr. Davis has; after twenty years, fulfilled his premise. (See his sketch of a night visit to a Cave on Long Island, detailed in "The Inner Life.") In this volume the reader is introduced to distinguished men and noted woman in New Orleans, Cuba, Paris and New York. The startling trials and tragled events of their lives are truthfully recorded. This book is as attractive as the most thrilling romance, and yet it explains the producing causes of their, morder, suicide, forticide, infanticide, and the other nameless evils which afflet society and alarm all the friends of homanity.

35 In consequence of this edition being bound in colors, and therefore not uniform with Mr. Davis's other volumes, it is offered at the extremely low price of 75 conts, posting free.

volumes, it is onered at the extremely low price of 75 cents, postinge free.

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!

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes Intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be assonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mellumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased reintives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. Intelligent answers to questions asked either aloud or men-

Postage free.

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

ROOMS TO LET.

SPACIOUS ROOMS in the BANNER OF LIGHT Bullding, 9 Montgomery Place, corner of Province atreet, newly fitted up, heated by steam, set bowls, finely ventilated, &c. Apply at the Bookstore of CULBY & RICH, on first floor.

Message Department.

The Spirit Messages given at the Banner of Light Public The Spirit messages given at the banner of right rubble Free-Circle Meetings, through the mediumship of Mrs. JENNIES, RUDD, are reported revolution, and published each week in tris Department.

We also publish on this page reports of Spirit Messages given each week in Baltimere, Md., through the mediumship of Mrs. SARAH A. DANSKIN.

These in essages indicate that spirits earry with them the characteristics of their earth-life to that beyond-whether for good or cyll-consequently those who pass from the earth sphere in an under doped state, eventually progress to a higher condition.

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

The Banner of Light Free-Circle Meetings The Banner of Light Free (record story) corner of Province street, every Teksbay, Therisday AND FittDay AFTERNOON, The Had will be open at 2 o'clock, and services commence at 30 clock precisely, at which time the doors will be closed, neither allowing entrance nor agrees until the conclusion of the sounce, except to case of absolute necessity. The public are conflictly furified.

P Questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling Intelligence by the Chairman, are sent in by correspondents. y correspondents.

LEWIS B. WILSON, Chairman.

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Caroline M. Babcock.

This is new to me. I have written many letters, but they reach not my friends. I have striven to reach them through the thought. I enter my home, I place my hand upon my husband's shoulder, I say to him, "John, I am present, won't you listen to me as in the days of old?" He turns sometimes, and I have heard him say, "Why, I thought Caroline was almost beside me." "I thought Carrie was here." I have gone to him at night, when he shept, and placed gone to him at night, when he slept, and placed my hand upon his brow, and said to him, "I am here," but yet I cannot get the response I want. I have tried to impress him what to do. I have tried to ask him to come where I could talk with him, and at last, like so many others, I have drifted to your circle room, that I may send my letter publicly, and ask my loved ones to listen to me, and I will tell them of the home to which I have gone. I will tell them of the dear ones I' have met, of the country through which I have maye mer, of the country through which I have journeyed, of the brightness which I am enjoying. I will bid them leave the temptations of life and live true and honest—be true to themselves—that they may meet me in that home above. Caroline M. Babcock, to John S. Babcock, of Anthony, R. I.

Daniel Pinney.

Say to my friends in Stafford, Conn., that Dansay to my rriends in Statiora, Conn., that Dan-lel Pinney reported at your office, according to the mental wish of many friends. I am an old-man. I know not whither I am journeying. I know not where I am going, but I know that this thing is true. I know but little, I have learned but little of the spirit-world, but I know there is a life averlasting an eternity and I trust I shall a life everlasting, an eternity, and I trust I shall learn all that is needed.

Elias F. Wilmarth.

This seems to be new business for me. Really, I supposed I should never write any more letters, and, in fact, I am a very poor letter-writer, any way, according to my idea of things. I am very glad to be welcomed to your circle room, very glad to feel that, though a stranger, I can yet glad to feel that, though a stranger, I can yet come and enjoy communion with somebody on earth. I believe life, Mr. Chairman, would be a blank, were there nothing hereafter. I believe that if there was no great eternity, life would be a failure. I care not (if I cannot communicate with my friends) for life; annihilation is preferable. And since I have been here I have reasoned that if I were to go to Europe my friends would condemn me were I not to send them el-ther a telegraphic message, or a postal card, or a ther a telegraphic message, or a postal card, or a letter; they would think I was a forgetful being. I find the law of relationship holds good here that I have the same desire to reach my friends that I should have if I had crossed the ocean and arrived in the old country. I know not how to reach them. Well, I don't believe in publishing my acts. I don't believe in sending them out to my acts. I don't believe in sending them out to the public to pick to picces, or to ask whether it is me or not. Tell my friends I've slightly changed since I came to this shore. I realize more of life than I ever did before. Tell them life seems real, life seems earnest, and the grave is not its goal; "dust thou art, to dust returnest, was not spoken of the soul;" but there's a real, carnest life here, filled with work, and I am will-ing to do my share. Say to my friends that Elias F. Wilmarth, of Brooklyn, N. Y., has paid a visit to this office.

Jim Fisk.

I am frequently asked to return to earth, and to give somebody business advice. Simply because I was a successful man of business, I am accounted to preside at every business circle. Now, friends, when you ask me to return and bring to you my success in business, you know not what you ask. When you ask me if my home is a happy one, I shall answer yes, and I shall answer no. If you ask me if I regret many acts of my iffe, I answer yes; and yet with my peculiar or-ganization, and the pre-natal influences exerted over me before my birth. I could no more help following the path which I followed than can the bird on yonder Common help singing in the morning when he wakes up. I would say to all those who have so continually, for the last week, urged me to let my mantle fall on them that they might be successful in trading, in speculation. would say to them, you know not what you ask. If I let fall on you the mantle which I wore, I must carry you into the same path which I trod If I give you the same power which I possessed I must give you the same proclivities which had. Are you willing to carry the cross which I carried? Are you willing to bear the burdens which I bore? I am well aware that my life, to many of you, looks shocking, and, as you think of me, you draw back into yourselves, and say, "I am glad I am not like him:" yet I have found the spirit-world more charitable than I ever found the earth-life. I have found the spirit world ready to show me my faults, to give me a helping hand, and to assist me to develop the better portion of my life, rather than to de-

velop the lower propensities.

Now, I wish that every medium and every individual would just let me alone. I don't want to give anybody my mantle. I don't want anybody to possess the power that I possessed, with it only goes a curse. But I would say to the business man who has wished me to return— and I know of no other way to reach him—be true to yourself; be honest; be frank; be a man; and I will assist you so far as I possibly can but ask me not to give you the power which brought to me this world's goods; for you might as well ask me to hang a mill-stone around your neck, and drown you in the Atlantic Ocean. Ask me not to bring that power which would bring you gain, for you might as well ask me to load you into the caunon's mouth and fire you out into the future. Ask me not to bring you my power, but ask, if I have any good in me, to bring that, and I will try to do it.

my power, but ask, it is have any bring that, and I will try to do it.

The world looks differently to me to day from Many of you may say, "You what it used to. Many of you may say, "You had better cover your face and retire!" but I tell you I am what I was made. I could not change my past. I had to walk the path in which I walked. The end came soon enough. I have got to walk my path still in the future life; yet no one can say I ever encroached on the poor or needy; no one can say I ever brought down the innocent; no one can say I ever intentionally inlured my fellow-man, materially or spiritually only as ignorance caused me to do so. Stop this continual calling me into this circle and that. I want to be let alone. I want to develop into a higher and better life, therefore I ask you to let me alone. When I say that my name is Fisk, it only as ignorance caused me to do so. will be sufficient if you add the Jim.

William Fitzpatrick.

Fa'th, sir, I 've been out there to that city place of yourn, and I could n't get in at all, and I come here and I expected ye'd shut the doors on me here; and, sir, are ye going to tell me I must quit and be off with meself? I want to know it this thing is ra'ally true, sir. I don't know meself at all, at all. I want to know whether this thing is the work of God and of the Virgin Mary, or whether it's the work of the divil. Shure, if it's the work of good spirits, sir, then it must be the work of God and of the good Virgin Mary; and, sir, if ye believe in all that, why don't ye have the Virgin Mary here? I see why don't ye have the Virgin Mary here? I see many pictures here [looking around the walls], but, sir, I don't see no Christ. I don't see no recognition of the Virgin; and if it's the spirits, why don't ye recognize her? Ye call this a spiritual shrine, do ye? Well, I don't understand it at all, at all. Are ye sure it's me that's here?

And what are ye doing here? [Taking down what you say.] And will the praist get hold of it? [Yes] Well, he can't catch me, can he? I haven't got a cent in me pocket, sir. Is it all

It? [Yes] Well, he can't catch me, can he? I haven't got a cent in me pocket, sir. Is it all free? Well, it's the chapest place I ever got into in all me life, sir.

Well, sir, I went out about a year ago, and

I've found a praist, and I've found the popes; but not a bit do I understand anything they tell me; nivertheless to day, sir, an Irishman I knowed walked up to me and he said, "Now, come wid me," and he towld me to put my hand on this little woman's head, and, fa'th, I aint

on this little woman's head, and, fa'th, I aint shure it's I afther all.

Now what good does it do me to come?
[You'll find out all about it when you go back.]
I'm not going to find out till I go back? And where am I going back to? [Where you came from.] Shure, and it's kind of dark there, and it 's light here; I'd rayther stay, sir. I am very mooch inclined to keep on talking. I've got so I can talk, and I've a great mind to stay. And ye say it'll be brighter whin I go back? Will the praist tell me anything whin I go back? Will make me live betther? [Somebody will help

I want to go back to ould Ireland; can I go, sir? [Yes.] Now how will I go? who'll pay my passage for me? [Spirit friends will assist you.] Are ye shure that whin I lave here I can go? [Yes.] Well, thun, I'll go if that's the case. Shure, if I can't go, I'll be back agin. Well, sir, ye want me name, do ye? Me name is William. Ye'll say that aint Irish, but I was as good an Irishman as iver ye see. Now, sir, ye're telling the truth? I know they'll say, What's the use of me coming?" Not a bit of a use to ye, ladies and gentlemen forninst me, but I wanted to come. You'd like the last name? Well, me name was Fitzpatrick. And now I'll go to ould Ireland, and if I can't go, I'll be down here agin.

Lizzie.

I went away from Richmond, Virginia, sir, ten years ago. I loved music very much, and I sought to teach it, that I might earn my living. I went from one of your Northern cities—it shall be nameless, now—but with girlhood's eyes I saw the brightness of life. I believed the flowers would bloom for me wherever I might go. I believed the sun would ever shine with all its brightness, and I bade adieu to an old mother and a darling brother, and hastened on to the sunny clime, hoping and praying that I might succeed. Life seemed bright for awhile. My heart was glad, and brightness came, and the love which I supposed was mine made the soul grow bright, and made the heart expand. But I had treasured the poison, and that which seemed so bright became like a black cloud. No longer my mother's letters came to me and brought me joy; no longer that brother's affection woke in my heart a new and tender hope—for 1 knew that only darkness could 1 bring to them. When life was fading fast away, when the summer-land came to my view, I knew that he who had tempted me was still by my bedside, was bidding me adieu. But in that summer-land I witnessed that mother's grief, that brother's sternness, and I said, "Is there aught in life that I can do?" Oh, I have worked for many a year, I have striven to be a guide to those that needed my services. I have tried to teach the little ones that have come to us from time to time-those that have been sent out to us by the hand of fathers and mothers, and those that have been brought to us by the errors and ignorance of life—and I have tried so hard to make their lives bright! I have brought them many times to earth that they may learn something of the material. I have planted flowers and watered them even with my tears.

I have watched and waited, yet there was a something I could not reach, and I have been something I could not reach, and I have occur told if I would come back to earth and tell my story, that when I returned I should feel better. I should feel stronger. I knew not where to go. I did not wish to tell my story to the public. I could not ask it to sympathize with me; and yet I know that nowhere else can I reach one soul, therefore I come. Forgive me. I would say to my friends that Lizzie is still living—living be-yond—and trying to explate her errors by doing all she can for others. I am told that this will reach them; that a hand will give it to that brother, and he will know that I have come. Lizzie.

Lizzie P—.

Will you please direct a letter to George Perry, either of Washington or Dover Plains, New York State, and say that I will communicate to him and to my loved ones as soon as possible? It will reach him or mother. Lizzie P.

Blossom.

Mr. Chairman, I have very little to say, but there's a few words, a message I would like to send to my sister, and I know of no other way of reachto my sister, and I know of no other way of reaching her. I was drowned many years ago. I went to sea and there was lost. My ship foundered, and I lost my life, or rather found it, for I find those that have lived longer than I on earth, and have come up here with earth's experience, have not enjoyed half as much of life as I have. What I would like to say to my sister Louisa is this: to look well, and not let everything pass out of her hands, but hold on to all that she can, for there are trying times coming. I want her to keep her eyes open; and I thought that if fore-warned she would be forearmed and strengthened. Say to her that I am her brother Blossom. I wish very much that this could reach her within a month. My sister's name is Louisa Rogers. She takes your paper from week to week, and I know she will receive my message.

Controlling Spirit.

From our home beyond the river we have come with all the messages we could bring. We would like to bring you much; we would like to bring your dear ones even unto your very doors; we would love to make you feel their presence, and we know that there are many waiting here before us, saying, Why cannot our loved ones come? There are many doors open for your loved ones, many a place that is waiting for you where they can communicate and bring you tidings of their home beyond, but there are many loved ones here, standing on our platform to day, who have no other means of getting to their friends excepting through this Circle-Room, and so we bid them God-speed, and reaching out our spirit-hand, would help them to go onward and upward, would help them to assist and do all the good they can; and, in turn, we ask you to assist them to bear with us a little longer.

Benediction.

Our Father and our Mother, again another week of our communion with earth's children has ended. Oh, give us strength and power; and baptize us anew with thy great and mighty love; and may we take of the water of life and be able to sprinkle it upon the heads of these thy people, that they may feel that they are lifted up from earth, and are entering the shores of the great immortal. Oh, may angels bless and guide you all; may they keep your souls pure and bright, and may each and every soul before us leave our preserves to day with a decirate of leave our presence, to-day, with a desire to go onward and upward and to work for God and

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF

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

Mrs. Danskin's Mediumistic Experiences. [Part Forty-Two.]

BY WASH. A. DANSKIN.

In the year 1863 we received an urgent request to visit a lady whose child was very ill. With some reluctance I consented, and upon seeing the condition of the patient—a boy about seven years of age—I said to Mrs. Danskin, with some emphasis, "We must not undertake this case; it is beyond the reach even of spirit power. We might as well attempt to reinington a corner." might as well attempt to reanimate a corpse."
Her reply was, "Dr. Rush thinks differently, and he will use your magnetism with the child."

Nothing but my implicit confidence in the skill and wisdom of Dr. Rush would have overruled my first impression; but, having several times seen results produced that I deemed impossible, his judgment, and, at his request,

magnetized the little fellow.
At this time there were seven running ulcers on various parts of his body, and for more than three years he had been confined to his bed with what is called hip-disease. We attended him twice a week, Dr. Rush prescribing medicines for him through Mrs. Danskin, and imparting magnetic strength to him through myself, and we soon had the gratification to perceive a gradual improvement

The father, who was with the army on the Potomac, visited Baltimore about once a week. He was devoted to this, his only remaining child, but was bitterly opposed to Spiritualism. He saw the change, but did not learn by what power his darling was being restored; he ascertained, however, that his wife had been attending the ectures at our hall, and became furious, forbidding her, under penalty of his extreme displeasure, ever again being present at one of our meetings. She was a high-spirited woman and re-belled against such tyranny, expressing her de-termination to attend the lectures in defiance of his mandate, and appealed to me to approve this exhibition of her independence. My counsel was, "Quiet your disturbed feelings, and when you are calm you will see what nonsense it is to talk about industry of one to whom your getalk about independence of one to whom you go for money to buy bonnets and shoes. Instead of assuming so false a position, say to him that, much as you enjoy the meetings at the hall, you much as you enjoy the meetings at the half, you will deny yourself that gratification rather than wound or distress him. By this course you will display a true womanly and wifely spirit which will not lessen your own dignity in the least, but, on the contrary, will make him feel your superiority, which he will not only recognize, but, in time, I think he will acknowledge it."

The result demonstrated the wisdom of this counsel. A few weeksafterward, when he learned through what instrumentality his child had been so much improved, he apologized to his wife and invited her to accompany him to our meeting. Here, after listening to one of Thomas Gales Forster's eloquent illustrations of our divine philosophy, he became an active member of our congregation, and while he remained on earth was a most enthusiastic Spiritualist. His interest did not cease with his earth-life, for in the Message Department of the Banner of Light of December 18th, 1875, he bears testimony to the fundamental fact of our great movement—the power of spirits to commune with mortals. His name was John Lamb.

Mary Drake.

At Rye, Westchester County, New York, I died. Mary was my name. I was the wife of John Drake, and daughter of James Bodman, of Carmel, Putnam Co., N. Y. The reason of my coming is to make a demonstration of life instead of "death" The grave is not so hollow or so narrow but what the spirit can escape, and fasten itself upon those realms which man has been taught to call heaven.

I was beloved in every sense of the word by my husband. No one ever treated another more kindly and more affectionately than he did me. Ah, well do I recollect when the summons came for the separation of two kindred souls! I had to leave and take my place with the unseen, and he was compelled to walk out into the world, and take up his daily avocations. But, ah, how sad and lonely was the household to him when he knew my voice was hushed, and my earthly

eyes could not see him more!

How gratifying it is to one to feel and know the opportunity is hers to return, and to see the ingoings and the outcomings of the one whom memory can never lose. I am a novice as yet under this law, or dispensation, but it has so many pleasures and delights that I must be an accepter instead of a rejecter; for it brings me, kind and tender husband, into your presence; and when sorrow, fear and doubt creep around you, I am in the spirit-form to ward it off.

If you, or others connected with me, should scan this, do not start off on a tangent and condemn it. Investigate it, and the days which are so dark and gloomy to you will grow bright and radiant; for then you will know that Mary, your beloved Mary, lies not in the ground, but has gone to that home prepared for the children of the eternal.

I am happy-so happy-knowing that death does not exist anywhere.

Frank Whitson.

It was in June I died; my name is Frank Whitson. I was the son of Willett Whitson, in the twenty-third year of my age. I was buried from my father's residence, Fort Greene, Brook-

lyn, Long Island. Comparatively speaking, I am but a speck on the Cosmic Sea, floating here and there; some-times upon the mountain tops, other times in the valley; sometimes craving Deity, other times in the condemning the laws of my existence. Here, looking on earth for a time, gathering up its pleasures and its delights, then, in the twinkling of an eye, passed out of sight and memory.

Why be what I was, and then not remain so? Why condemned to die and pass through the different stages of development, because of the sins committed by my progenitors? Is this wise, to bring us into existence and give us culture for years, then to blot us out; make the body give up its constituent parts to earth, and the spirit to pass on its winding way gathering up data? Is this all-wise? of an omnipotent Creator, who did see from the beginning to the end? If wise, I say, let me bow my head in the dust, until I can learn submission. The spirit is rebellious against

things seen and all things unseen.

I feel that I have been robbed of a life in which
many pleasures were mine. I know no other
way to express it than I have. If I wound the
hearts of those I love and those who loved me, I cannot avoid speaking my dissatisfaction. Comparison lies not in words between the seen and the unseen. Its beauties and its sublimities fade

when one would give them. In reading this, do not suppose my spirit has gone down into utter darkness. It has everything around about it, above it and beneath it to make it happy and content; but oh, the time will come when I can bow in submission. The angels tell me this, and a soul that seems so dark will grow bright and luminous.

The next time Frank tells his story, it will be of the grandeurs and the beauties of the home, the beautiful home which his own aspirations will have to build for him. Every living man has to do his own work, even to raise the latch, open the door and walk in.

Daniel Horton and Dr. John Lovejoy.

[There was an interference this evening by one spirit with the other, and I have given the communications as they were received.—W. A.

My name is Daniel Horton. I died suddenly. I was thirty-five years old. I was a clerk in the Foreign Department, New York Post Office. From Flushing, Long Island.

Another spirit here said: I came with this other spirit nere said: I came with the soften spirit, and I want to get my preface in before he gives his story. From St. Johns, Newfoundland. My name was Dr. John Lovejoy. I was a dentist. I was stricken with paralysis. I was seventy-five years old, and was buried from the Disciples (Purch New the France of the the Disciples Church. Now the cream of the joke to me is, that I am notdead at all, but seemingly passed out of one body until I get power to emigrate to another, and there my intention is to follow out all the details of my business material. It stands incumbent upon a man to exercise all the faculties that God has endowed him with; and those I neglected, either from the pressure of time or from ignorance, I wish now to bring into action. The sun that shone not up on me, I wish now—not in whining or crying, but by asking—that its rays may warm me and bring me into that perfect being that God Almighty destined I should be. For the want of time, or from circumstances that overruled me, I have folded up some of those talents in a napkin and laid them aside, and now I desire, as the casket has given up the immortal part of myself, to commence the work that always lay so deep in the brain and in the heart. Memory to all who may recognize me. Censure me, con-demn me, still I am your friend, working not in darkness but in light. Farewell. The farewell is only to those who know me, and that but for a short time. Having more force than Daniel, I have usurped his place and spoken first, leaving him to follow in my trail.

I am conscious that the spirit just speaking had more force and probably more intellectual accomplishments than I, and feeling that it were better to be last, knowing that age made him my superior, I consequently withdrew for the time, giving him my place, and it has left me in brain and heart the lighter for having performed so generous an act.

The mind is a constituent part of the entire existence of the soul. It liveth and doeth its work, while encased in the flesh, as best it can; after having laid that down, the law still reads, "Work, and through thine own exertions find salvation and heaven." This is truly beautiful to one so young as I, and who has wasted so much of precious time in idle frivolity. Still when death came I was not cast aside as a worthless being; I was accepted on the other side with all my trailties. Others came; more taught than myself, and drew away the ragged garments and placed in their; stead such as would make me welcome in the eyes of the angels. Now I tread the paths of an angel existence with confidence and with hope, knowing there are no dead in the universe.

To you, kind friend, who came first [speaking to the spirit who superintends all the messages given through Mrs. Danskin for the Banner] and taught me the law of patience, I give thanks. When power is mine I will strew your path with flowers, and as you pass over them may the aroma fill your soul and give you as much delight as you have given me.

Friends, I have ofttimes heard it said that ab-

sence conquers love. Not so with me, for those whom I knew formerly I am more closely knit to now than ever. Blame me not for thus speaking through the lips of another, but praise me, and that will give me courage.

Sarah Delano Richards.

At Geneva, N. Y. Sarah Delano, daughter of the late Gen. Swift; residence, Fourteenth street, Sixth avenue; and if memory holds well with myself, it was in the month of March I died. In briefness of speech I would like the lettered of the community to comprehend that the seen and the unseen are very closely allied. The mundane the unseen are very closely allied. The mundane has its ponderability, and the spirit-world has its spirituality of everything likened unto that which belongs to the earth. We go, we come, we have peace and unrest. We have memory of some things and forgetfulness of others. Our loves are strong, and our dislikes are still held. We have individuality; we have the power to perceive; then on the other hand, not to perceive. We have companionship, or we have the power to be alone. Death of the body robs us not of individuality, it gives us power of attributes; teaches us that grand law—know thyself. Variety belongs to this kingdom as much as it does to your own; variety in coloring, variety in all things. Now it is not supposable that I, after passing through the many gradations of the interior, should, on my return, come whining. Ah, terior, should, on my return, come whining. Ah, no! I come rejoicing, for I have gained that knowledge which neither death nor life can take from me. And blessed are they who believe the soul shall be saved from darkness, for in that belief they find ret lief they find rest.

Did I tell you that I was the wife of Peter

Richards?

George Walsh.

At Aitken I died. My name was George Walsh. I was fifty-two years of age, I was buried from the Scotch Presbyterian church. That is to say, the simple remains were consigned therefrom to earth. Without a tremor, without a fear or a doubt upon my mind as regarding the wisdom of the all-wise Creator, in silent meditations I would ofttimes catechize myself, Why should the Omnipotent Creator fashion a soul and afterward cast it into utter darkness for things committed under the law of total ignorance? But here, in this broad home, man has no power to measure its height or its depth, its length or its breadth, that stands inconceivable to his quickened senses.

Ilaving been a short time in this world of spir-

ituality, the mind traverses backward over the ground which it has left. It offtimes is almost mpossible for him to bring to his mind in reality that he was once a dweller within its dense at-mosphere. The air we breathe is so light, the fragrance of the flowers so exhilarating, the waters we drink so renovating!

Now, kindred, this I tell you from the other side of life: The Infinite, under the law, has made you free agents—believe it or disbelieve it; it will not in any wise mar my pleasure.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

Edward Haynes: Mr. Morely, an Englishman; Stephen Girard: Mayr A. Doane; Baylis S. Sanford.

Maurice Leich Duncan; Thomas Paliner; James Green Harris; John Maye; Julius,
Henry Hove; Jusephine Thompson; Harriet A. Ellis; Violet, to William F. ster; Victoria G. Faulkner; Alfred Clapp; Marv, to Edwin and Julia Wentworth; Anonymous, to Rev. Charles White.
Charlotte P. Hawes; William T. Briggs; Capt. Conklin; Aunt Saily; Mary E. Glover, Hen. De Wolf.
Persis E. Andrews; Sarah B. Higgins; Caivin C. Balley; L. sander Smith; Daniel; Aunt Naucy.
William G. Boer-man; Sylvanus Cobb: Deacon William H. Kent; George A. Crocser: George W. Hurd; George Hill; Herman, to his Irlend Rhiercali,
Cynthia R. Boer-man; Sylvanus Cobb: Deacon William H. Kent; George Hill; Herman, to his Irlend Rhiercali,
Cynthia R. Diolige; Benjamin Dealing; Fanny Williams; William Turner; Mike Manning.
Anna L. Kenobes; Franklin Gay; Mr. Quimby; Cephas Parsons; Beth Stoddart.
Charles E. Plaisted; Mary A. Bennet; Mary Ann Kent; William Edson; Joseph C. Manson; Luther, to Elizabeth Cazen·u; Frank.
Oliver Fisk: Julia L. Lane; Gebrge Bacon, jr.; Mary Elizabeth Williams; Seth Hinshaw.
Ethau W. Butler; Irene H. Graham; Eilen M. Campbelt; Minnie Ellis.
Willie Crosby; Eliza Coggshall; Pat Duffy; Lydia 8—y; Asa H. Rogers.
Lydia H. Hongkton; Benjamin Richardson; Jesse Ride-

Ava H. Rogers.
Lydla H. Houghton; Benjamin Richardson; Jesse Rideout; Heury; Hulda; Rosa "I. Amedy;
Sarah Mullen: Michael H. Bimpson, jr.; Ira Burt; Henry
Hendricks; Robert G. S—; Della Danne,
Nancy L. Mattoon; John James Robinson; Ann Eliza
Safford; Aunt Minnie Armstrong; William Tarbox.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. BARAH A. DANSKIN.

Thomas Wells: Mary Rutledge McKlnley; John Leupp; Elizabeth Stark Newell; John Norris; Sarah Jane Beebe; Kitty Belknap Wheeler; Ada Pheips; Leenard Atwater; Hiram Wright.

Frederic Bliss; Julia Ward Kellogz; Ward Cheney; Charles Shephard; Eliza Fowler; Lizzie Mulholland; Hannah P. Hale; Caroline Buckley, Osbourns; Caroline Julia Price; Anna Molencor; Mary Williams.

Convention.

Convention.

The Northern Illinois Association of Spiritualists will hold its next meeting at Grow's Opera House, Chicago, on the 25th and 25th of November, commencing at 10 o'clock Saturisty morning, holding three sessions daily. Suste M. Johnson, Capt. H. H. Brown, E. V. Wilson, Julier H. Severance, M. D., and other speakers, will interest the people. All progressive people are invited to meet with us and participate in the deliberations of the meeting. Meals will be served in the hall, and every effort made to render the occasion pleasant and profitable. Let the friends everywhere turn out, and we will have a least of good things.

JULIET H. SKYKHANCE, M. D., President.

E. V. WILSON, Secretary.

The Complete Works

ANDREW JACKSON DAVIS,

Comprising Twenty-Nine Uniform Volumes, all Neat-ly Bound in Cloth,

Having been purchased by COLBY & RICH,

Are now offered to the public in accordance with the fol-lowing list of prices:

Postage 10 cents.

Mngic Staff: An Autobiography of Andrew Jackson Davis.—This is a wen-authenticated history of the domestic, social, physical and literary carrier of the author, with his remarkable experiences as a clairvoyant and seer. This work, very attractive to, children and young minds, is respectfully recommended to the consideration of the officers of the Progressive Lycenma as a book eminently fitted to do good work in the libraries of their respective institutions. 1,78

Postage 14 cents.

Arabula: Or. The Wivine Guest.—This book.

Postage 14 cents.

Arabula: or, The Divine Guest,—This book, white to some extents continuation of the author's biography, is also a record of deeply interestical experiences, and gives a collection of Living Gospels from Ancient and Modern Saints.

Postage 10 cents.

Approaching Crisis: or, Truth vs. Theology.—1)r, Bushnell's Semions on the Hilbe, Nature, Itangion, Skepticlism and the Supernatural, here find a keen and searching critic, the errors of the charch dogmas upheld by the clergy being clearly proven. This review also comtains a convincing essay on the 'Origin of Evil,' New edition, from new stereotype lates. Postage 8 cents.

Postage 8 cents.

A Stellar Key to the Summer-Land. — This remarkable book—which is ilustrated with diagrams of celestial scenery—alms to direct the mind and thoughts into channels hitherto 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.

Paper covers.

Postage 2 cents.

Answers to Ever-Recurring Questions from the People.—This popular volume—asequetto "Penetralia"—is of the widest interest, the answers contained therein comprising an attractive range of topics. The book is admirably calculated to awaken inquiry and develop thought...

Postage 10 cents.

Philosophy of Special Providences.—In this work the author linestrates by a series of clair-voyant visions, and lastly by an "Argument," the whole chain of special providences which mankind attribute to the direct acts of the Delty. Paper...... Cloth.....Postage 6 cents.

Postage 6 cents.

Biorning Lecturez.—Twenty-four discourses on wide range of subjects are here given, and many anxious minds will find therein the consolution and instruction so earnestly sought for from day to day, but which is unattainable in more superficial works. Beveral of the last lectures are of peculiar interest to Spiritualists. Cloth.

Postage 10 cents.

73 Paper 78
Postage 8 cents.

Passage 8 cents.

The Dialdka, and their Earthly Victims. Boing an explanation of much that is false and reputative 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.

Paner Postage free.

Paper 25
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, basaccomplished a great work among the members of our Spiritualist societies. To the end that Children's Progressive Lycouns may multiply allower the land, we offer the latest editions at the following reduced prices: Tenth unabridged edition, single copy.

Twelve copies.

Fifty copies.

One hundred copies.

Marbinger of Mealth. — From these pages is

One hundred copies.

Harbinger of Health.—From these pages is singifit 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 over one hundred forms of disease, are given. As a book of family reference, it is adapted to universal use. The three volumes, "PINSICIAN," "HARBINGER," and "MENTAL DISORDERS," by Mr. Davis, would make a reliable medical library for a family, or for a student of philosophy and the science of life and health. Postage 10 cents.

**Proceedings of the processing of the content o

Postage 10 cents.

Death and the After-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; 1—Winter-Land and Summer-Land; 6—Language and Life in Summer-Land; 7—Material Work for Spiritual Workers; 8—Uithnates in the Summer-Land; 9—Voice from James Victor Wilson. This enjarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the "Formation of the Spiritual Body." Paper.

Postage 2 cents.

Cloth.....Postage 4 cents.

Postage 4 cents.

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

Postage 3 cents.

Cloth, firmly bound.

Postage 6 cents.

Postage 4 cents.

Memoranda of Persons, Places and Events.

Here will be found Authentic Facts, Visions, Improssions, Discoveries in Magnetism, Clairvoyance and Spiritualism: also, Quotations from the Opposition. With an Appendix, containing Zschokke's great story, 'Hortensia,' vividity portraying the difference between the ordinary state and that of clairvoyance...... 1,40

Postage 10 cents.

Postage 10 cents.

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

Postage 2 cents.

Cloth. Cloth. Postage 8 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 quostions, theological and spiritual.

Postage 12 cents.

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 alarming charge of "* Recanation." But while the criticisms on the errors and extremes of many in the ranks of Spiritualisms 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 8 cents.

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

Postage 8 cents.

75

Paper Postage 5 cents, 75

Ornamental covers.

Postage 6 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 emphasic, and perfectly explicit and plain in every vital particular. Paper. 50 Cloth. 75 Full glit, extra binding. 1,00 Postage free.

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

For sale wholesale and rotail 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 afteen 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 clairaudient 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.

NEURALGIA.—A positive cure for this painful disease sent by mail on receipt of \$1.00 and two postage stamps.

Direct WASH, A. DANSKIN, Baltimore, Md.

July 29.—3m

New Life for the Old Blood!

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

Nutritive Compound,

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

Mild and soothing in its mature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.

Send for it to Dir. H. B. STORER, No. 41 Dover street, Boston, Mass.

Price 81.00: Six Packages, 85.00.

For sale wholesale and retail by CULILY & RICH, at No. 9 Montgomery Place, corner of Province street (lower Boor), Hoston, Mass.

Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.

Dr. Fred. L. H. Willis May 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 knewledge with keen and searching Ciairvoyance.

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 Delinestion 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 future, life; physical alignase, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inlarmoniously married. Full delineation, \$200, and four 3-cent etamps.

Address,

Centre street, between Church and Prairie streets, Bept. 30.

White Water, Walworth Co., Wis.

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.,

The Home Battery.

P. WILLIAM BRITTEN'S celebrated 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, Boston, Mass.

American Health College, Incorporated by State of Ohlo, GRANTING Legal Diploma to Physici us, 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 Longworts street, Cinclanati, Ohlo. 8w-Supt. 16.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of porsons, and sometimes to indicate their ruture and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

HOMES.

,75

1,25

1,50

1,50

1,00

A GENT'S WANTED in almost every County or Parish in the U. S. or Territories, to sell lands belonging to parties now citizens of this State. 25 per cent. commission either in cash or land. Send 50 cents at once for Plates, Maps, Postage, &c., to R. W. BURNS, Agont, Buena Vista, Shelby Co., Texas.

SPIRITUALISTS' HOME. MRS. WESTON has returned from California and taken house No. 88 Dover street, near Washington, Boston, and is prepared to accommodate the traveling public with rooms by the day, week or month. 4w*-Oct. 14. PHYNIO-ECLECTIC MEDICAL COLLEGE
(7) VES Juli instructions by corresponding and Diplomas
(Y) Legal everywhere for \$25. Address Prof. W. NICE-LY, M. D. Springfield, O., 99 W. Main street.
Oct. 14. - 5w*

THE PSYCHIC STAND AND DETECTOR THE PSYCHIC STAND AND DETECTOR,
Invented by Francis J. Lipplit. The object of the
Psychic Stand Is simply to refute the popular belief that
the communications spelled out through the movements
of tables and other objects always emanate from the mind
of the medium. This object is accomplished by the use of
an alphabet which the medium cannot see, and the location
of which may be changed at the pleasure of the observer.
The medium places his hand on the top of the Stand,
and in a shorter or longer time, secording to the degree of
mediumistic development, the observer sees a letter shown
through a small metallic window out of the medium's sight.
The Stand will operate through tipping mediums with a
success corresponding to their mediumistic power.
Frice 33,5t. postage free.
For sale, wholesale and retail, by COLBY & RICH,
Agents, at No. 9 Montgomery Pisce, corner of Province
street (lower floor). Boston, Mass.

THE well-known Healer, DUMONT C. DAKE,
M. D., can be consulted at the Matteson House, Chicago, Ill., ist, 8th. Ith and with of each mants. Issler Ill.

A. D., can be consulted at the Matteson House, Chicago, Ill., 1st, 8th, 17th and 24th of each month; Joilet, Ill., 8th and 6th; Rockford, Ill., 12th, 13th and 14th; Beiolt, Wis., 18th. Patients also successfully treated at a distance. June 17.

A S. HAYWARD, Magnetic Physiciam, of Boston, 523 No. 11th st., Philadelphia, P. Magnetized
Paper sent by mail, 50c. Consultations free Sept. 30.

ACLIANG double their money seiling "Dr. Chuse's Improved (\$2) Receipt Book." Address Dr.
July 22.—1y*

The Structure of Printing House, Ann Arbor, Mich.

DR. STONE'S "NEW GOSPRL OF HEALTH," Sept. 30.

Mediums in Boston,

DR. H. B. STORER'S MEDICAL OFFICE

HAS BEEN REMOVED

From No. 9 Montgomery Place, Boston, to NO. 41 DOVER STREET.

MRN, M. J. FOLNOM will continue as heretofore to examine patients calrvoyantly, either when present, or by name, ago and lock of hair, sent by mail. Torms, when present, \$1; by letter, \$2.

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 41,00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Mrs. S. E. Crossman. M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Speciality: Curing Cancers, Tumors and Femnale Complaints. Examines at any distance. Terms \$2.00. Also Midwife. Magnetic Paper \$1.00, 57 Tremont street, Boston, Suite 12. Oct. 21.

J. WM. FLETCHER

SUSIE WILLIS FLETCHER.

MONTGOMERY PLACE, Boston, Mass. Scauces Sunday evenings at 7)4. MR. HENRY C. LULL, Business and Medical Chiryoyant, Rooms 1225 Washington street, near Dover). Hours from 9 A.F. to 12, 2 to 5. General sittings, terms one dollar. Circles Thursday and Suaday ovenings, also Tuesday afternoons at 2 o'clock. Admission, 25 cents. Oct. 7.—28w*

MRS. JENNETT J. CLARK MEDICAL CLATRYOYAN P. Sittings, \$1.00. Exam Inations, \$1.00. Magnetic treatment given, 18 E Springfield st., Boston. 8w*-Sept. 30.

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. Www-Oct. 7. MRS. J. M. CARPENTER, 31 Indiana Place, continues her successful practice as a Clairvoyant Physician. Examines and prescribes for persons at a distance by lock of hair. Terms \$2. N. B. Please send P. O. order to Insure safety.

Susie Nickerson-White, TRANCE MEDIUM, 130 West Brookline street, 2 Elmo, Suite 1, Boston. Hours 9 to 4. Sept. 23

MRS. N. J. MORSE, ELECTRO-MAGNETIC PHYSICIAN, 7 Montgomery Oct. 14.

A ugustia DWINELLS, Clairvoyant, Trance and Test Medium, Nassau Hall, cor. of Washington and Common streets, Boston. Up one flight. Terms 1. Sept. 23.-6m

MRS. CARNES, Tranco Medium, Test, Business and Developing. Test Circles every Thursday afternoon. Sittings \$1. Hours 11 (11) 5, 229 Northampton street, near Tremont, Boston. 4w*-Oct. 21. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sist, Boston, (entrance on Ash st.) Hours 10 to 5.

PANNIE RESILCE,
Trance Medium, 362 Trement street, Boston.
Oct. 21.-3w*

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

MRS. JENNIE CROSSE, Test Clairvoyant.
Six questions by mail 50 cents and stamp. Whole lifereading, \$1.00. 75 Dover street, Boston. 1w*— Oct. 25. A. H. RICHARDSON, Psychopathic Physician, 33 Monument avenue, Charlestown District. Sept. 30.—13w*

MRS. CHAS. II. WILDES, No. 8 Eaton street,
Boston. Mondays, Tuesdays, Wednesdays and Thursdays. Hours 9 to 4.

LIZABETH DAWKINS, Magnetic Physical, 38 Dover street. Office hours from 1 till 5 p. M.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested.

MISS H. A. POLLARD, Healing and Writing Medium, 20 Dover street, Boston. 4w*-Oct. 14.

CLARA A. FIELD, Clairvoyant and Business
Medium, 55 La Grange street, Boston. 4w*-Oct. 28.

The Spiritual Magazine,

DEVOTED to the elevation of our race and country, is published at Memphis, Tenn., by SAMUEL WAT. SON. Belonging to no sect or party, allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the teachings of Jesus, Science and Spiritualism are perfectly harmonious, this periodical will be published from this standpoint. This has been our spirit-teaching for a score of years, and while we expect to adhere to these principles, we intend to extend to those who may differ with us respectful consideration, at d claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable; that we have extremes greatly in the majority against us; but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism, and its development generally, especially in our own country. A new era is dawning upon us; the day long looked for is at hand when the gloom shall be lifted from death.

The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$2,00 per annum; to all ministers one dollar, postage paid.

Address,

S. WATSON. Address, March 27.—oam 225 Union st., Memphis, Tenn

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 Decay

A GENUINE Clairvoyant Remedy for the preservation of the Teeth in health, and the restoration of Decaying or Sensitive Teeth and Gums, Foul Breath, Cauker, Sore Mouth, Foul Coating of the Tongue, and many other disorders affecting the Mouth and upper portion of the Throat. Address, with stamp for Circuiar, J. W. DEN-NIS, Fractical Dentist, Court street, Fekin, Taxewell Co., Illinois.

Oct. 7.

Catarrh, Diptheria, And all Throat Diseases curable, by the use of

DR. J. E. BRIGGS'S THROAT REMEDY. MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diptheria, I know to be equal to the claims in his advertisement." Price 50 cents per bottle.

**Box Never sent by Mall; by Express only, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, Boston, Mass.

Mrs. Jennie S. Rudd.

FINE Protographs of this well-known worker—now MEDIUM AT THE BANNER OF LIGHT PUBLIC FIRE CIRCLES—have been secured from the studio of Warren, 405 Washington street, Boston. The pictures are in two sizes—the prices 50 cents and 25 For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

AGENTS! GREATEST OFFER of the season. With Home Guest, including Hoover's Pecites American Fruit, 2% feet long, Lake Lucerne, Vergin Vesta, &c. Mounted outfit, four Chromos, \$3,00; 8 Chromos, \$5,50. J. LATHAM & CO., 419 Washington street, Boston.

TS Lecturing upon "What are wet?" "Where are wet?" "Where

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

Old Theology TURNED UPSIDE DOWN,

RIGHT SIDE UP.

BY A METHODIST MINISTER.

BY REV. T. B. TAYLOR, A. M., M. D., AUTHOR OF "THE INEBRIATE," "DEATH ON THE PLAINS," AND ONE ANONYMOUS WORK,

Price, cloth, \$1,25, postage free; paper, \$1,00, 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.

Ach Books.

SECOND EDITION.

A Work of Great Research. ONE RELIGION: MANY CREEDS

"We object to what the Church demands, an unbounded and unjustifiable confidence in the infallibility of the writings of Moses and the prophets, and the Evangelists, and the Apostles. We dissent from a sentimental attachment to an impossible compound of tool and man. We protest that Christian theology, as we have it, is not taught by fool himself, nor by Christ himself, nor is it comprehensible by our reason. We would show you that Christianity, as taught among us, is no better than other systems taught in other than Christian countries, and in some respects not so good."

Price \$1.50: postage 30 cents.
For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. BY ROSS WINANS.

Fourth Thousand.

REPORT

SPIRITUALISM, Of the Committee of the

London Dialectical Society

Together with the Evidence, Oral and Written, and a Selection from the Correspondence. Price \$2.50, postage free.
For sale wholesale and retail by COLBY & RICH, at 6.9 Montgomery Place, corner of Province street (lower por), Roston, Mass.

SIXTH EDITION—JUST ISSUED. Vol. 1.

ARCANA OF NATURE;

THE HISTORY AND LAWS OF CREATION. Our bark is reason, Nature is our guide, BY HUDSON TUTTLE,

A new edition of this standard work, which has been out of print for some time, is just from the press. Price \$4,25, postage its cents. For sale wholesale and rotall by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Ought Christians to Debate?

A LECTURE DELIVERED BY W.F. JAMIESON, IN PARKER FRATERNITY HALL, BOSTON, MASS., Sunday Afternoon, Oct. 11, 1874.

Price 10 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass. SECOND EDITION-JUST ISSUED.

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED. Proving man to have been contemporary with the mas-todon; detailing the history of his development from the domain of the brute, and dispersion by great waves of em-igration from Central Asia.

BY HUDSON TUTTLE, Author of "Arcana of Nature," etc.

In response to a general demand, (it having been out of print for some time,) a new edition of this scholarly work has been published.

Price \$4,59, postage 16 cents.

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

FOURTH EDITION-JUST ISSUED.

THE GIST OF SPIRITUALISM: Viewed Scientifically, Philosophically, Religiously, Politically and Socially,

In a Course of Five Lectures, delivered in Washington, BY WARREN CHASE,

AUTHOR OF "LIFE-LINE OF THE LONE ONE," "THE FUGITIVE WIFE," AND "THE AMERICAN CRISIS." This is the fourth cultion of Mr. Chase's lectures on the above subject. The work has been out of print for several months, but all destring a copy can now be supplied. Price 50 cents, postage 4 cents. For sale wholesale and retail by the publishers, COLBY RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

God's Instrumentality in Emancipating the African Slave in America.

SPIRIT MESSAGES

FROM FRANKLIN, LINCOLN, ADAMS, JACKSON, WEB-STER, PENN AND OTHERS, TO THE AUTHOR,

THOMAS RICHMOND.

Cloth \$1,00, postage 8 cents; paper covers 75 cents, postage 5 cents.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE PROBLEM

Life and Immortality.

Origin, Composition and Destiny of Man. RY LORING MOODY.

This book deals with the grandest problem which can challenge human thought, in a clear, strong, common-sense way, and "so freed from the high-sounding phrases and ob-scure methods of the metaphysician as to be easily under-stood by the commonest minds."

Price 75 cents, postage 10 cents.

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

JESUS: MYTH, MAN, OR GOD;

THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED.

BY J. M. PEEBLES, Author of the "Signs of the Times," "The Practical of Spiritualism," "Seers of the Ages," etc., etc. Price: Cloth So cents, postago lo cents.
For sale wholesale and relail by COLBY & RICH, at No. 9 Montgomery Place, corner of Provingo street (lower floor), Boston, Mass.

The Spirit-World:

ITS LOCALITY AND CONDITIONS, By the Spirit of JUDGE JOHN WORTH EDMONDS, given through the mediumship of Wash. A. Danskin, and published at the request of the First Spiritualist Congregation of Baitimore.

Price 20 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.

ADVANCEMENT OF SCIENCE.

Inaugural Address of PROF. JOHN TYNDALL, D.C.L., LLD., F.R.S.,

Delivered before the British Association for the advance-ment of Science, at Belfast, Aug. 19th, 1874. Paper, with portrait, 25 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THIRD EDITION.

Mesmerism, Spiritualism, WITCHCRAFT AND MIRACLE.

A TREATISE, SHOWING THAT MESMERISM IS A KEY WHICH WILL UNLOCK MANY CHAMBERS OF MYSTERY. BY ALLEN PUTNAM,

Author of "Spirit-Works," and "Natty, a Spirit," Price 30 cents, 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.

Why I am a Spiritualist,

WHY I AM NOT AN ORTHODOX. BY J. B. ANGELL.

We feel well assured that it is rare that an opportunity offers where one can get so much sound and useful thought for so small amount of time and means as in the purchase and mature consideration of this pamphlet.

Price 10 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, comer 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.

hor of "The Hiography 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 ardnous indeed, and now that it is in such convenient shape the student of free thought will not wiltingly allow 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, 330 pages, \$2,00; postage 20 cents.

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

Works of J. M. Peebles.

THE SEERS OF THE AGES, Sixth Edition. 1117 SP.P.R.S OF THE AGES. Sixth Edition. This work, treating of ancient seers and sages; of spiritualism in India, Egypt, China, Persia, Syria, Gracea and Rome; of the modern manifestations, with the doctrines of Spiritualists concerning God, Jesu., Inspiration, Fatth, Judgment, Heaven, Hell, Evil Spirits, Love, the Resurrection and Immortality, bas become a standard work in this and other countries. Price \$2.00, postage 32 cents.

JESUS-MYTH, MAN, OR GOD? Did Jesus JESUS-MYTH, MAN, OR GOD? Did Jesus Christ exist? What are the proofs? Was be man, begotten like other men? What Julian and Ceisus said of him. The Moral Influence of Christianity and Heathenism compared. These and other subjects are critically discussed. Price 50 cents, postage 10 cents.
WITCH-POISON; or, The Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil, reviewed. This is one of the most severe and caustic things published against the critically system of religion. Price 35 cents, postage 5 cents.

SPIRITUAL HARP. A fine collection of vocal muste for the choir, congregation and social circle; is especially adapted for use at Grove Mentings, Pienies, etc. Edited by J. M. Peebles and J. O. Barrett, E. It. Balley, Musical Editor. Cloth, \$2,00, Full glit, \$3,00, postage 26 cents. Abridged edition \$1,00; postage 8 cents. TRAVELS AROUND THE WORLD; or, What

I Saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" (?) Countries. This volume, while vividly pictoring the scenery, the manners, laws and customs of the Oriental people, defines the religious of the Brahmans, the Confucians, the Ruddhists and the Parsees, making liberal extracts from their sacred Bibles. Price \$2,00, postage 32 cents. SPIRITUALISM DEFINED AND DEFEND-ED; Being an Introductory Lecture delivered in Temperance Hall, Melbourne, Australia. Price 15 cents postage free.

postage free.

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

DARWINISM VS. SPIRITUALISM; or, The Conflict between Darwinism and Spiritual sm. Treating of The Five Forces: The Genesis of Man; The Early Appearance of the Fortus: The Unity of the Human Species: Sexual Selection; The Line of Demarcation between Plants and Animals, and between Animals and Men; Have Insects and Animals immortal Souis? The Growth and Destiny of Man. Price 20 cents, postage free.

For sale wholesale and retail by the publishers, COLRY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor). Boston, Mass.

Christian Spiritualism. THE IDENTITY

GOD DEALING WITH SLAVERY. Primitive Christianity

MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

In two octavo volumes. Price \$5,00; single volumes \$2,50, CONTENTS OF VOL. I.

i.—Spiritual Gifts,
II.—Inspiration and Mediumship,
III.—Faith,
IV.—Gift of Healing,
V.—Working of Miracles,
VI.—Prophecy,
VII.—Prophecy,
VIII.—Discerning of Spirits,
IX.—Apparitions,
X.—Divers kinds of Tongues,

VIII.—Discerning of Spirits.

IX.—Apparitions.

X.—Divers kinds of Tongues.

XI.—Try the Spirits.

XII.—Conditions must be regarded.

XIII.—The use of humble means.

XIV.—Angels were once mortals.

XV.—Spirits in Prison.

XVI.—Possession and Obsession.

XVI.—Vishers and Sporters.

XVII.—Hobrow Prophets and Mediums.

XIX.—Natural and Spiritual Body.

XX.—Materialization of Spirit forms.

XXI.—Table-Rappings and Tippings.

XXII.—Displeasure of the Priests, Pharisees and Sadduces.

CONTENTS OF VOL. II. CONTENTS OF VOL. 11.

1.—Spirit Writing.
11.—Levitation and Conveyance by Spirit-Power.
11.—Insensibility to Fire.
1V.—Clairvoyance and Somnambulism.
V.—Clairvoyance and Somnambulism.
V.—Clairaudience.
VI.—Dreams and Visions.
VII.—Trance and Kestasy.
VII.—Holy Ghost.
1X.—Heresies and Contentions,
X.—Prayer.
XI.—The Ministry of Angels,
XII.—Death.

XI.—The Ministry of Angelia, 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.

MIXTH EDITION—With about One-Fourth Additional Matter. A New Stippled Steel-Plate Engraving of the Author from a recent Photograph.

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 Prodigat's Son." of vicarious atonemont, &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 glorious attributes.

The Voice of A Pebble delineates the individuality of Matter and Mind, fraternal Charity and Love.

The Voice of Sufristition takes the creeds at their word, and proves by numerous passages from the Hille that the God of Moses has been defeated by Satan, from the Garden of Hount Calvary!

The Voice of Prayen 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 gilt \$1,50; postage is cents.

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

Does Matter Do It All? A Reply to Professor Tyndall's Latest Attack on Spiritualism.

BY EPES SARGENT.

BY EPES SARGENT.

We need not commend this carefully worded paper to public attention. After answering in becoming terms the Professor's unmannerly gibe at Spiritualism, Mr. Sargent takes up what the same assailant has to say of "the promise and potency of matter," as the sufficient factor in explanation of the mind manifest in the universe, and presses home some pretty sharp proofs of Mr. Tyndall's superficial accomplishments as a metaphysician. This reply will, we think, claim a good deal of attention, not only from Spiritualists, but from the religious public, as it shows strikingly some of the weak points of modern materialism.

Price 5 cents, postage 1 cent.

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

New York Advertisements.

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

BUSINESS over diseases of all kinds is wonderful beyond all precedent.

Buy the PONETIVEN for any and all manner of diseases, except Paratysts, or Paratysts, Blindness, De flooss, Typhus and Typhold Fivers.

Buy the NEGATIVEN for Paratysts, or Palsy, Blindness, Deafness, Praductant Pyphold Fivers.

Buy a Box of HALLE PONETIVEN AND HALF NEGATIVEN for Chilis and Fiver.

PAMPHLEIN With full explanations mailed from AGENTN wanted everywhere.

Maired, postpaid, for 84,00 per Box, or 6 Boxes for 85,00. Send money at our risk and expense by Registered Lecture, or by Post office Money Order made payable at Nation D., New York City.

Ntation D., New York City.
Address, PROF. PAYTON SPENCE, 138 E.

löth stret, New York City.

Nold also at the Banner of Light Office, No. 9
Montgomery Piace, Hoston, Mass. Sept. 30. REMOVAL---150 PIANOS AND ORGANS At haif price. The Subscribers will self their En-tire Stock of Pinnos and Organs, new and second hand, of six first-class makers sheet muste and S. N. music books, at 50 PER CC, OFF, for cash, previous to removal to their new store, 40 EAST lith St., UNION SQUARE, Oct. 12th, Hinstrated catalogues Malied, Monthly Installments re-ceived, Agents Wanted, Special indiscements to the trade, HORACE WATERS & SONN, Manu-facturers and Deniers, 481 Brondway, N. V. Oct. 21, -4w

TAKE NOTICE.

W E have the largest and best selling Stationery Package-in the World. It contains 18 sheets of paper, 18 envelopes, pencil, penholder, golden pen, and a piece of valuable Jewerly. Complete sample prekage, with elegant gold-pared seeve buttons, and ladies fashionable fancy set, pin and drops, postpaid, 25 cents. 5 pickage, with assorted Jeweb y, 81. Solid Gold Patent Lever Watch free to all agents. BRIDE & CO., 709 Broadway, N. Y. Oct. 14.—13w.

THIS new Truss is worn with perfect comfort night and day. Adapts liself to every motion of the body, retaining Ruptine mader the hardest exercise or severost strain until permanently cared. Said cheap by the ELASTIC TRUNS CO...
No. 683 Brandway, N. Y. City, and sent by mail. Branch office No. 120 Tecunonts, corner of Winterst., Boston, Call or send for Circular, and be cured.

MRS. JEANNIE W. DANFORTH, CLARKVOYANT and Magnethe Physician. Magnetizes and curves all Chronic Diseases in the trance state, Will examine by lock of that or visit persons at their residences. No, 100 West 50th St., cor. 6th avenue, New York City.

MRS. A. G. WOOD, CLACKYOYANT and Magnetle Physician, cures Rhommatson and air heaving and painful diseases in a trancastate. Diagnosts by lock of hair, or will visit patients at their resultences. Examinations made Thursday afternoons free. 74 Lexengton avenue, New York. Oct. 7.

Charles H. Foster, Medium, No. 9 West Twenty-Ninth street, New York. Sept. 9.

MRS. E. H. BENNETT reads the Planets and M. Crystat, Letters or calls, \$1,00. 28t Sixth avenue, New York. Age required. 180* Sept. 30. Mrs. Jennie Lord Webb,

Medium, 18 West 218t street, New York.
Oct. 7,-2m

NOTICE:
A WONDERFIL Diagnosh of Disease given at the wish of my Medical Band for 30 cents and stamp. Send lock of hair, state age and sex. Medicine, put up by spirit aid, sent at low rates. Magnetized Catarth Smill (a spirit prescription), 30 cents and stamp. MISS ELLA BRADNER, Bechardson Block, East 218t, Oswego, N.Y.
Oct. 7,-5w

CEND TWE MAGNETIC TREATMENT.
SEND TWENTY-FIVE CENTS to DR. ANDREW
STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment,
Sept. 39.

PANCY CARDS. All styles, with name, 10 conts, Oct. 7 - 8w SOUL AND BODY;

The Spiritual Science of Health and Disease.

Author of "Mental Cure," and "Mental Medicine," It is a Book of deep and genuino Inspiration. Disease traced to its Seminal Spiritug! Principle. Spiritual Influences and Forces the Appropriate Remody.

BY W. F. EVANS,

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 Disease.

The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and

Angels. The Psychology of Faith and Prayer. This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteen centuries ago, and sustained by the highest medical author-Phenopathic Method of Cure practiced by Jesus eighteon centuries ago, and sustained by the highest medical authorities. It is scientifically religious, but not theological. It is clear in thought, cloquent in style, and the profound-est problems of philosophy and medical science are solved. The work cannot fall to make a deep and lasting impression upon the religious and scientific world. The previous volumes of the author, "Mental Cure" and "Mental Medicine," have received the highest commendations 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 livest gation. In it the principle of Psychometry, or the Sympathetic Sense, finds its highest illustrations and applications. The last chapter contains a full exposition of the system of cure so long and so successfully practiced by the author, and should be in the hands of every one who is engaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profoundest locas of science and philosophy find their outward expression in his words as clearly as hight shines through transparent glass. Each word is like a fresh coin from the unint, that has its exact spiritual value. This renders his style condensed without a sacrifice of perspicuity. The work will take fix place at once, and in an eniment position, in the standard literature of 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, \$1.00, postage 12 cents.

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

Eating for Strength. A New Health Cookery Book,

BY M. L. HOLBROOK, M. D., Which should be in the hands of every person who would cat to regain and retain health, strength and beauty. It contains, besides the science of eating 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, feeble bales 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 41,00, postage free.

the nest tools.

Price \$4_100\$, postage free,
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lowerfloor), Boston, Mass.

tf DEATH, In the Light of the Harmonial Philosophy.

BY MARY F. DAVIS. A whole volume of philosophical truth is condensed into this little pamphie. "The truth about Death," says the author, "never breaks upon us until the light of the Spiritual Universe shines into the deep darkness of the doubting mind. Until this higher revelation is given to the understanding, the outward fact of Death strikes one with the onoful force of Fale." The revelation here referred to is the truth which underlies the origin and phenomena of human life on both sides of the grave, which the pamphlet brings out clear as sunlight to every one who will candidly read. The following subjects are treated;

Universal Vality of Things:

read. The following subjects are treated;
Universal Unity of Things;
Nature Without and Within Man;
The Absolute Certainty of Benth;
The Noul's Supremery to Beath;
Degrading Teachings of Theology;
The Infallible Teachings of Nature;
Harmonian Views of Life and Deatiny;
Man, the Highest Organization;
The Reality and Experiences of Death;
Noiritual Intercourse through Spirit-Culture
The Last Scene of All
Pager 15 cents; Stayble cloth 25 conte; cloth 20 cents

Faper, 15 cents; flexible cloth, 25 cents; cloth, 30 cents; cloth, gitt. 50 cents; postage free.

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

Helen Harlow's Vow.

BY LOIS WAISBROOKER. An interesting and helpful story, graphically portraying oman's helpless and dependent condition, the numerous

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and shiking woman, and what obstacles a determined and plucky woman may overcome.

Gloth, 51,25, postago 16 cents.

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

Original Essay.

WATCHMAN, WHAT OF THE NIGHT? To the Editor of the Banner of Light:

In view of the various hostile demonstrations which have been made by the enemies of Modern Spiritualism, and the wide-spread and apparentty concerted purpose to arrest its progress by any and every means that can be brought to bear for the accomplishment of that end, it behooves those who have assumed or been entrusted with the responsible duties of sentinels to be wise and prudent as well as vigilant while on guard. In order to discharge such duties intelligently

and efficiently, it is necessary to clearly understand the character of the foes whose approach is to be looked for, and whose, movements are to be watched. This understood, and their power to harm the cause of truth will be rendered impotent. Who are these foes? They are numerous and various, and may be classed under two distinct heads. First: The foes of Modern Spiritualism, in the supermundane spheres of human existence; and, second: The foes of Modern Spiritualism in the mundane sphere. Of the first class there are two orders. First: The spirits of men and women whose sole occupation it was, while in physical, life, to willfully deceive and mislead others, and who have passed from earth to spirit-life with the same propensity and disposition, and, unfortunately for themselves and their fellow-beings, with those moral defects greatly intensified. A second order of that class of enemies are the spirits of those who, with every purpose to do right and to act for the best, have passed to the spirit state of existence more or less ignorant of what was right or best, and who still blindly seek to propagate their mistaken views and teachings from their spirit standpoint. Included in the first of these two orders are the spirits of those whose earth-lives were characterized by their grasping ambition, their thirst for power, their covetous and miserly deal it, do you?" I told her I thought I understood sires, their licentious practices, their cruel and it well, but not to interfere with what might folbrutal natures, their dishonest and deceitful conduct; and, in a word, the spirits of all those who, | fer to an expression of theological conviction in their physical lives, sought and followed darkness rather than light, and who hated truth and fants skulls not a span long." Never did a fathlabored to suppliant it by falsehood. Spirits of er confessor listen to a more contrite, peniteutial. this order are the most dangerous, because they and truly sorrowful unburdening of a human exist and act in that state of spirit life which enables them most readily to approach and control those whose natural attributes constitute them mediums for the manifestations of the return of disembodied spirits to the earth. Hence, in so he had so honestly, sincerely and carnestly taught many instances, the purest, most exalted and admirable persons become the victims of the obsession of such evilly disposed spirits. Indeed, so far as my immediate observation goes, there are but few of the best and most reliable medi. ums who have not, in the earlier stages of the development of their mediumship, been subjugated to these adverse spiritual influences, and, In some cases, been made to suffer untold dis tress on that account. In many, if not in most Instances, this preliminary training has seemed a necessity; and is, without doubt, but the indication of an important law, a correct knowledge of which is of the highest consequence to the human race, both in the physical and spiritual stages of the eternal life. It is a law which has governed man's intellectual, moral and social development, that he has been compelled by suffering and sorrow to seek for and adopt measures which were necessary for his relief from evils which his ignorance or indifference had brought | Fortunately the latter are vastly the most numerupon him. In nothing is the working of that ous. It would require more space than would be law more apparent than it is in the relations which exist between embodied and disembodied much less the species, constituting these two human beings. Nothing short of the direst necossity will compel the present generation of the tioning a few of the more marked specimens of human race on earth to recognize those relations, and to live and act in proper conformity the first order are those who have inherited the with them. I have in a measure digressed, but pretentious ignorance and slavish prejudices of

the spirit-enemies of Modern Spiritualism. those whose aim and object it was to monopolize | learning anything from higher or purer sources the knowledge and learning of the world, and | than those from which they derived their inheritwho found their power and influence in human affairs proportionate to the prevailing ignorance have that privilege if it can be prevented. The around them. In this, as in all other fields of human ambition and effort, selfi-bness has prevailed to an extent which has worked its own discomfiture. In ages of ignorance true knowledge could not be appreciated, and hence the teachings which the mental and moral leaders of mankind put forth were such as they thought best adapted to maintain the ascendency which, through the more favorable circumstances they had enjoyed, they had acquired over their less favored fellow-men. The propagation of truth could serve no such unworthy and selfish an end, and hence the inculcation of error and falsehood became the habitual practice of those who assumed the leadership of the human race. Unwilling to stand upon a common plane of progression, with their more humble and too confiding followers, men in all ages have assumed divine authority, and have sought to usurp and wield the prerogatives of deity. These self-exalted charlatans have, through ages, been passing to the spirit spheres, carrying with them their impotent pride and lust for adulation and honor, and are still striving to perpetuate their perniclous influences by all the means to which their earthly training and habits had accustomed them. With these selfish spirits, who see the good of of things, the end, and not the means by which it is to be reached, is of any consequence to them. To rule and dominate in human affairs, now, as they did before they passed to spirit-life, they devote all their energies to rule the world of selfish spirits around them, and by their superior experiinate the lower spirit spheres of existence. In spirit-life as in earth-life there are countless millions of human beings who "would rather reign supermundane enemies against whose insidious have made it possible, they become its most danand dangerous approach it is especially necessary to guard, if Modern Spiritualism is destined to prove a blessing rather than a curse to mankind.

In enumerating the foes of Spiritualism I have assumed as verities the three great fundamental That man or woman as an individual conscious entity does not die or cease to think and act. all the mental and moral tendencies and inclinations which controlled his or her earthly career; have not been demonstrated to be true, by all the experience of the human race, then nothing is capable of demonstration.

Before defining the mundane class of fees to Spiritualism I ask indulgence to mention an incident of my experience, in the investigation of this subject, which seems to afford much instruction on the point under consideration. It is this: Early in the spring of 1874, and very shortly after I set seriously about ascertaining the truth in relation to Spiritualism, I had a private séance with Miss Anna Bulwer, of Phitadelphia. She was an entire stranger to me, and when I called seemed quite reluctant to give me a sitting, alleging that she thought I would get nothing, and would be disappointed. I expressed my entire willingness to be disappointed so far as spirit-communica tions were concerned, but that I would be disappointed greatly if I could not have the opportunity to do so. She consented, and was very soon controlled. She gave many of the most conclusive tests of the presence of several of my spirit relatives, describing their appearance accurately, giving their full names, and mentioning many things known only to them and myself, and wholly unthought of by me. At length she said, "I see standing beside you a fine looking elderly man, who wears the saddest countenance I ever saw; he says he is not a relative of yours, but that he has been attracted to you by your sincere and earnest desire to know the truth in relation to the life of the human soul, and by his desire to do what he may to undo the mischief which his honest but erroneous teachings while on earth had done to his fellowmen. He gives me the name of Jonathan Edwards. Do you know him?" I answered, "Yes, I know of him, but

had no personal acquaintance with him." For full a half hour the medium continued to repeat what purported to be a communication from that great Christian minister to myself. Among other things the medium said: "He now holds his hands in this manner," (she holding up both her hands palm to palm about six inches apart) "and says, 'So long, so long; you will know, my friend, what I meau." The medium said, "What can that mean? I do not understand low. I did not tell her that Lunderstood it to reonce used by him that "Hell was paved with insoul than I listened to on that occasion. I was exhorted in language of the most moving eloquence and earnestness to strive to counteract the effects of the soul-crushing teachings which as truth, but which he had since come to know were fatally erroneous. I then and there gave him that promise, and I am but partially fulfilling it in availing myself of this opportunity to relate the general incidents of that interview. If this was really what it purported to be, a communication from Jonathan Edwards, and I have many very strong if not conclusive reasons for so believing, what a lesson does it not teach? What encouragement does it not give us to rely upon the cooperation of all that is good, great and true in spirit-life, to overcome the evil, base and false which may come to earth from the spirit-world?

But to return to the subject in hand. The focs of Modern Spiritualism which constitute the second class include two orders also: First, those who are primarily and naturally hostile, and secondly, those who are only incidentally and by force of circumstances rendered inimical to it. permissible to enumerate the various genera, orders; I will therefore confine myself to meneach. The first and most prominent genera of will now draw attention to the second order of centuries of human usurpation, tyranny, aggrandizement and deceit. Utterly disqualified by In this order must be included the spirits of all their training, interests and prejudices, from ance, they have determined that no one else shall so-called learned professions are largely filled by those to whom the well-established and irrefutaable truths of Modern Spiritualism are most repugnant, and who well understand that their factitious importance will end with the popular discovery of the shallowness of their knowledge and attainments. These very unlearned learned men covet ignorance rather than light, where light would make clear that ignorance. To snuff out every ray of such light is the work to which they are now devoted. The old instruments of dogmatic authority, falsehood, misrepresentation, treachery, corruption, persecution and slander, are set in motion, to obscure the light which the New Philosophy is shedding upon the earth.

Closely allied with those last mentioned, are those enemies of Spiritualism whose selfish and worldly interests are of a still grosser and more unworthy nature. These two generic kinds of votaries of selfishness have a common interest. and possess a common purpose to suppress a philosophy, every fact of which stands out in judgment against them. Of the two, the latter is by far the most formidable adversary of truth.

Another prominent genera of the order of the natural mundane enemies of Spiritualism, are others only in their own exaltation and control those who, having acquired an inkling of the mighty truths of Spiritualism, and who have shrewdness enough to perceive the ultimate, if not the early predominence of those truths on human affairs, have set themselves up as the rulers and governors of the new spiritual movement. Not even Spiritualism, the very antitheence and skill in that direction, completely dom- sis of selfishness, has been permitted to escape the grievous burden of that "Old Man of the Sea." Utterly incapable to comprehend the mighty import of spirit intercourse with mortals, much less in hell than serve in heaven." These are the to direct and control the subtle forces which gerous foes. Admitted within the citadel as trusted leaders of its forces, Spiritualism is too often betrayed by those who, as open enemies, could do it no harm. Let them be closely watched, and at the first intimation of treachery from truths of the New Philosophy, to wit: First, them, be driven forth to take their true position with the selfish cohorts of the enemy.

Each and all of the enemies I have named Second, That he or she passes to spirit-life with have their following, and those who follow them constitute the order of those who are the incldental foes and who are made the enemies of and, Third, That as spirits men and women can Spiritualism by their various relations to the and do return to the earth, and in various ways latter. I have thus sketched the character of the influence and affect our mundane interests. I fees with whom the true and disinterested friends have assumed them as being true, for if they of Spiritualism have to contend with, and whose movements it is important to watch and announce.

Recent events have demonstrated that these | Home Journal.

combined enemies of Spiritualism, both on earth and in the spirit-world, are diligently at work to drive it from among men. Some of their recent operations require illumination, and 1 propose hereafter to open the way for some light to shine upon the advancing lines of those enemies, so that the good and faithful holders of the fort of spiritual truth may know where to direct their J. M. ROBERTS. shots with the best effect.

Mr. Anthony Higgins in New York.

One of our special New York correspondents writes us that this eloquent advocate of radical thought has been lecturing the past month to the Spiritualist Society convening at the Harvard Rooms, corner Sixth avenue and Forty-Second street. During the past season Sunday conferences for the many, rather than regular speaking by a few, have been the custom at this place, and have met with fair success:

Mr. Higgins's concluding lecture last Sunday evening on the subject, "Why I became a Spiritualist," was preceded by an appropriate reading from T. L. Harris's "Lyric of the Golden Age," after which he proceeded, in a deeply interesting and earnest manner, to unfold the steps taken in journeying from Catholicism and Materialism to piritualism. Alluding to his dissatisfaction with the so-called system of Negation, he said, "Ques-tioning Materialism as deeply as I could, through the well-known works of its acknowledged exponents and masters, and finding no full solution to life's problem; when I saw that matter possessed only fifty per cent. of the necessary means to explain the philosophy of life; that the mental and the spiritual were as naught; I turned and studied, and welcomed 'Nature's Divine Revelations,' as foreshadowed by Mr. Davis, and accepted it with all of its corollaries. I greeted the knock, the rap, and the consciousness they brought that the wife I loved, and the little ones I doted on here, should be mine and dwell with me after the change of death. The philosophy of Spiritualism dawned upon and filled my being with a glory and a satisfaction that an-swered to my ideal. Its fullness is not yet. By it strength has been given me to be a man. Happiness is mine. The recondite lessons of Spiritualism I have learned," &c. The lecture was of a personal character, confessional and illustrative, and of manly candor and independence through-

The generous impulses of his nature have led Mr. H. to champion every thought, however radical, to the world, wherein he discerned a truth struggling to be free-doing this often to his own social and pecuniary hurt, because of the misdirection of others. But his sincerity, honesty and moral integrity in these matters have never been questioned by those who know him. Happily free from former alliances he is devoting himself specifically to lectures on Spiritualism. and logical thinker, an eloquent and impassioned speaker, his hearers are always sure to be both interested and instructed. SYNTAX.

New Publications.

A WOMAN'S WILES-"An Ower True Tale," By Celia E. Gardner, author of "Stolen Waters," &c., &c. New York: G. W. Carleton & Co. This has been called a charming story, and it is a true assertion. It belongs strictly to the class of light literature, but there are many persons who pasture on just that kind. Miss Gardner's novels enjoy a popularity wholly their own, being distinct in their characteristics from others of the time. The present one will be found wholly worthy of its long line of successful predecessors.

LADY ERNESTINE: or, The Absent Lord of Rocheforte By Mrs. Catharine A. Warfield, author of "The House told of Bouverle, "and numerous other tales. Philadelphia Peterson & Brothers. It is not necessary to dwell on the merits of any novel that comes from the facile pen of the author f "The Household of Bouverle." This novel has been pronounced by a competent literary critic superior to that who declares it is one of the very best works of fiction produced during the last twenty years. The same critic for ther says that "originality of design, perfectness of exe cution, accurate character drawing, clever construction of plot, and good local coloring are its leading features The fortunes of the princely line of D'Estree, in the French province of Dauphine, are related by the last direct representative of that family-the narrative, extending from a short period before the Revolution to the reign of Louis Phillippe D'Orleans, is entirely personal, which affords the opportunity of exhibiting the writer's mental introspection, in the manner of Godwin's 'Caleb Wil-liams.' The story, which includes some affecting scenes in Paris during the Reign of Terror, virtually closes with the fall of Robespierre. Among the dramatis persons of this well-told tale is Joseph Balsame, historically celebrate i, under the title of Count Cagliostro, who played a leading part in the affair of the Diamond Necklace conspiracy, which so much injured the reputation of Queen Marie Antoinette. He is introduced here in a very skillfu manner, without any extravagance of circumstance or detall. Balamo figures in Alexander Dumas' Memoirs of a Physician, but no other novelist, until now, has brought him into fiction. This, which is adroitly done, adds much to the interest of this remarkable story. "

My LITTLE LOVE. By Marion Harland. New York G. W. Carleton & Co. This is one of the most fascinating of all the author's books, enticing as they all are. Its dedi cation alone suff dently characterizes it: "To the Memory of the Sweetest Soul that ever looked with human eyes, The purpose of the story is to show that child-faces possess a rare consecrating power, and make us shudder anew. in the language of George Ellot, at all the grossness and base ly-wrought griefs of the world, lest they should enter and dofile. The story is in Marion Harland's best style, full of those fine and delicate touches that flash a new light at every point, and making a place in all hearts by its genial sympathy, its humor, and its perfect truth to nature. It is a beautiful production.

CONSTANCE'S FATE: A Story of Denzil Place. By Vio love story in verse, and a companion to "Lucille." Its

text is the couplet from Shelley—
"Alas that love should be a blight and snare,
To those who seek all sympathics in one." There are some remarkable scenes in the course of the story, numerous fine characterizations, and a spirit of true poetry pervades the whole. The pathos of the tale is the secret of its power. We can cordially commend it as one of the most beautiful poems of the time, worthy to be read by all who have hearts to throb and eyes to weep.

TWINT HAMMER AND ANVIL. By Frank Lee Benedict. New York: G. W. Carleton & Co. This is indeed a fresh and powerful novel. The London Spectator, in speaking of its merits, says that "a new and powerful novelist has arisen." The excitement which a perusal of this story will produce may truly be called profound. It betrays genius all through. The author handles the overpowering passions of the human heart with the grasp and skill of a master. Very few novels have recently been given to the public that possess the rare and lasting qualities of this.

Spiritualist Meetings in Boston. TEMPLARS' HALL. 488 Washington atret.—Spiritual meetings every sunday at 10½ A. M. and 2½ P. M. Good mediums and speakers always in attendance. F. W. Jones, Chairman. Mrs. Ably N. Burnham will lecture and give tests Sunday evening, Oct. 20th.

Rochester Hall .- The Children's Progressive Lyceum Prof. Carpenter addressed the children in an instructive and interesting manner, after which there were songs by Mr. Fairbanks, Jessie Kimball, Martha Saunders, and Nellie Thomas. Readings by Bertie Kemp, Hattie Collier, Mrs. Carpenter and May Cottle. Mr. E. L. Taylor, who had been absent a long time from the Lyceum, was present and rendered a fine harmonica solo. Mrs. C. F. Allyn made a pleasant talk to the children, exhibiting sev eral articles obtained from the Chinese people, and explain-JULIA M. CARPENTER. Cor. Sec'y.

NEW MUSIC.-We have received from F. W. Helmick, music dealer and publisher, 50 W. Fourth street, Cincin nati, an instrumental composition entitled, "The Prodigal Son," by G. Wallace Dawson. A fine photograph of the celebrated picture bearing the same name adorns the title-page.

The assertion is made that there are two thousand deserted farms in New Hampshire, or seven per cent. of the whole number. Many have been acquired by moneyed institutions through fereclosure.

The Banner of Light has just entered upon its Fortieth Volume. Every one who wants an able exponent of the Spiritual Philosophy, as well as a candid reporter of matters in general should take it. Published by Colby & Rich, Bos ton, at \$3.00 per year in advance. - Gardiner (Me.)

BRIEF PARAGRAPHS.

SHORT SERMON .- Wouldst thou learn to die nobly? let thy vices die before thee. Happy is he who endeth the business of his life before his death; who, when the hour of it cometh, hath nothing else to do but to die; who wisheth no delay because he bath no longer use for time.

In the McKay libel suit against the Philadelphia Times Judgo Thayer charged the jury that the Constitution of the State interposes a shield to protect the press in its comments upon the public conduct of officers or persons in public capacity, or upon any other matter proper for public information or investigation. A just ruling.

A cocoanut tree in Florida bends proudly under the weight of a hundred cocoanuts.

The schooner G. F. Huntress arrived at Provincetown Mass., Oct. 231, having on board the mate and cook of the brig Almira, of Isleborough, Me., lost at sea on the 16th instant. They were the only survivors, the captain and one of the crew, after terrible sufferings, having died. and another of the latter jumping overboard in despair just as rescue was certain.

OCTOBER.

The month of carnival of all the year,
When nature lets the wild earth go its way.
And spend whole seasons on a single day.
The spring-time holds her white and purple dear;
October, invish, fiannts them far and near.
The summer charily her reds doth lay
Like jewels on her costilest array;
October, scornful, burns them on a bler,
The winter hoards his pearls of frost, in sign
Of kingdom. Whiter pearls than winter know,
Or empress were, in Expris ancient line,
October, feasting 'neath her dome of blue,
Drinks at a draught, slow filtered through
Sunshiny air, as in a tingling wine!
—[H. H., in October Atlantic.
The spear of autumn in her side,

The spear of autumn in her side, Whom sun and frost have crucified, October stains her crimson vest, And gloriflus the world at rest.

Miss Alice Kingsbury, once an actress, is gaining relown as a scu'ptor in San Francisco.

Intelligence from Calcutta states that the crop prospects n India are very gloomy. In several districts, containing large populations, a famine is threatened, and the government has already established relief works for the employment of the destitute.

The New York Herald has followed the way of the World

Mr. Moody maketh divers mistakes in astronomy, and th : Chicago Tribune chastiseth him therefor in most vigorous fashlon.

At a meeting of the International Code Committee of America, held in New York Oct. 12th, 1876, on motion of Judge Charles A. Peabody, It was

Judge Charles A. Penbody, it was

Resolved, That the International Review, for its discussions of International subjects, its contributions from writers of different countries, and its advocacy of the purposes of this Committee, is entitled to our confidence and support, and we commend it to our associates and friends, and to all who are interested in international law, reform an arbitration.

A. P. Sphague, Secretary. Intelligence from Borne, Switzerland, states that a fight has occurred between the liberals and ultramontanes at Stable, canton of Tassin, in consequence of dissensions

council of the cantons. Two liberals were killed and four The British Parliament has been additionally prorogued from the 3)th instant until the 12th of December.

over the apportionment of representation in the grand

Amblam, a Belgian convict, who had been surrendered at Dover, Eng., to a Belgian officer, and was by that officer placed, heavily fromed, in a special compartment of the Brus els train, on arriving at Ostend, managed reaching the capital to murder his keeper with his manacles, throw his body from the train, and escape; at last accounts the desperado had not been recaptured.

The Canada thistle is becoming acclimated on the Pacific lope. Thistle make the farmers swear.

Pennsylvania has hing more murderers than any other state. It is the Hempire State. - Graphic.

M. D. Conway accuses the English of great hypocrisy on the Sunday question, since English gentlemen send their norses to compete in Sunday races on the continent, and the English also attend the continental theatres on that

DEATH OF A STRONG MAN.-Dr. George B. Winship died in Boston recently. He was noted for his ardent arms and shoulders of a Hercules, being otherwise some-what diminutive. He once lifted a weight of 3,000 pounds, and then, proceeding to lecture on his hobby, fainted. The moralist will observe that, after a great amount of training, he has died at the early age of 42.

Read the following "concatenation of humorosities" nd be satisfied on the course of the Eastern question : When England and Russia get at it, it will be a worse fight between the Bulls and Bears than the one in Wall street.—The Russians are quite fond of their Mars.—Now study up the European war situation and find out which side you go for.—Russia wants to borrow 300,000,000 roubles in order to excite roubles in the East.—Turkey is all ready to gobble something.

Hon, Francis P. Blair died, Oct. 18th, at his residence at Silver Springs, Montgomery Co., Md. He was born at Ablington, Va., April 12th, 1791, and was consequently in his eighty-sixth year at the time of his decease.

By the arrival of barque Florence at San Francisco on Saturday, the 21st, from the Arctic seas, we have the startling intelligence of the loss of twelve whalers, all having been crushed by the Ice. The Florence has on board 190 nen; being a part of the crews of the lost ships. Among the vessels lost were the ship Camilla and the barque Jose phine of Boston. The details of the disaster, as related by the survivors, form one of the saddest chapters of suffering and denilyation that have been revealed for years. The estimated property value of the lost vessels will reach u . ward of \$400,000.

Odes to refractory stove-pipe elbows are now in order. They are warranted to soot. - Com. Adv.

The Moody and Sankey committee of Boston has selected for the coming services in this city a lot on Tremont street, near Clarendon street. On this it will erect a brick building, with walls 30 feet high, and containing an audience m in size 204 feet by 120 feet. Seats will be provided for 6,000 persons on the floor and 500 on the platform. It is estimated that the building complete and ready for use will cost \$27,000.

The Berlin Society of Literature announces the approaching publication of a work by Dr. L. Buckner on the Spirit-Life of Brutes." The volume is looked forward

You may change your magnet from state to state, as you may chanke water to gases and gases to water; nou may braid and unbraid the threads of any organic whiplash again and again, but once unbraid any living strands, and there is no braiding them together again forever!

"Tennyson sings with an emphasis of far-reaching

hought:
Flower in the cranuled wall,
I pluck you out of the crannies;
Hold you here in my hand,
Little flower, root and all,
And if I could understand
What you here, roots and all, in all,
I should know what God and man is.

Bo we may say in the light of established science: may say in the light of established solutions of the Cells in the crannied flesh, I pluck you out of your crannies; Hold you here in my hand, Little cells, throbs and all, And if I could understand What you are, troubs and all, and all in all, I should know what God and man is.

—[Rev. Joseph Cook.

The sum total of the contributions officially forwarded from Boston to aid the sufferers by yellow fever in Savannah and Brunswick reached \$14,12479, in addition to numerous private donations.

The Karens mission is in need of two elephants to be used in lieu of coolles for traveling on the plains and mountains of Burman. There are doubtless a number of our readers who will be glad of this opportunity to dispose of the elephants on their hands.—Boston Herald.

Melbourne advices of the 23d ult, report all hones abandoned of the safety of any passengers or crew left on the steamer Dandenong, which foundered off Jarvis Bayon the 11th ult. Particles of the wreck have come ashore. The bark Albert William took off twenty-two of the passengers and twelve of the crew, but there was yeta large loss of life connected with the disaster.

There are about 500,000 lace workers in Europe, one-half I whom are employed in France. In Belgium there are 200 lace schools where the art is taught, and 150,000 women are engaged in the business of making lace. The art continues to increase.

General Crook, having become satisfied (so says the telegraph) that the bands of Red Cloud and Red Leaf were about to join the hostile Sloux, surrounded their camp on Monday, 23.1, and captured the entire party without firing The warriors were disarmed, and Red Cloud deposed as head chief, Spotted Tall being made his successor.

Espaillat has been deposed from the presidency of San Domingo, and ex-President Gonzales proclaimed his successor. The change was peacefully effected.

Two steamers have arrived at Havana from Spain, bring ing 1000 soldlers each.

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.

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 eloquence 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 beast the piligrim 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 monrher can compass, through its unvailment of the certainty of retinion with the departed, a consolation which nething earthly can take sway. The persistent existence of the human soul, the ennobling power of the future state, the gradual bettering of even inortal 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 earnest, fearless and yet reverent guise by many leading mind; in their day and generation, the walls of whose widely differing earth conditions have fallen 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—agic rious prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens!

LIST OF SUPPLICANTS.

LIST OF SI
Parker, Theodoro,
Antonelli, Father.
Aryan.
Ballou, Hosea, Rev.
Bell, Luther V., M. D.
Berl, Joshua, Rabbi.
Brandt, Joseph.
Burroughs, Charles, Rev.
Burroughs, Charles, Rev.
Bush, Prof.
Byles, Mather, Rev.
Campbell, Alexander, Rev.
Campbell, Alexander, Rev.
Camphell, Alexander, Rev.
Crowell, Thurston, Rev.
Crowell, Thurston, Rev.
Cyrus, of Persia.
Darboy, Archbishop.
Davy, Sir Humphry,
Dayton, Edgar C., Prof.
De Smet, Father.
Dick, Thomas,
Dow. Lorenzo. lick, Thomas, low, Lorenzo, astburn, Bishop of Mass, airchild, Joy H., Rev, enwick, Bishop, enwick, Bishop. erguson, J. B., Rev. Isher, Alexander M., Prof. Itzjanies, H-nry. Itzpatrick, Bishop. Follo." oster, Adoniram, Rev. Foster, Adontram, Rev. Fox, George, Rev. Fuller, Arthur B. Ganze, Prof. Gargegargarbah, Indian. Gray, F. T., Rev. Gregary VIII.. Pope. Gargegargarbah, Indian.
Gray, F. T., Rev.
Gregory VIII., Pope.
Hada, Abdal,
Hetherington, Prof.
Hiskenian.
Hopper, Isaac T.
Horax. German astronomer
Hubbard, John, Prof.
Hughes, Archbishop.
Humboldt, Alexander von.
Humboldt, Baron von.
Humboldt, Baron von. ngraham, John. ackson, Gen. T. J.

Judson, Dr. Keda, Ishmud. Kedar, Abdal. King, T. Starr, Rev. Kneeland, Abner.

Lee, Ann. Leha, of ancient days.

The Generis of Man.

Lowenthall, Gideon, Rabbi, Lowenthall, Joseph, Rabbi, Maffitt, John N., Rev. arks, Dr. liller, William, Rev. lowatt, Anna Cora. array, John, Rev. apthalon. Napthalon. Narvado Newando, Indian, Obrander. Obnstead, Prof. Onablaska. Omblaska.
Ossoil, Margaret F.
Owen, Robert.
Patne, Thomas.
Partne, L. Judd.
Phillips, Anderson.
Pierpont, John.
Powers, Jared, Rev.
Rabmohan Roy, Rajah of
Hengal. Powers, Jarct, Rev.
Rabmohan Roy, Rajah of
Bengal,
Reddington, E. A.,
Reichenberger, Rabbi,
Richter, Jean Paul,
Sagoyewatha, or Red Jacket,
Indian Chief.
Salecbey, of Mount Lebanon,
Sec, Whan,
''Shaw, Father.
Shaw, Robert G.
Shirder, Rabbi,
Smith, John Pye.
Stanhope, Lady Hester.
Stormberger, Rabbi,
Stowe, Phineas, Rev.
Stromburg, Rabbi,
Stromburg, Rubbi,
Swedenborg, Emanuel,
Taylor, Father.
''The Unknown,''
Thomas, Isalah,
Walnwright, Col.
'Wannerlago, Indian Chief,
Ware, Henry, Rev.

vare, Henry, Rev. Warts, Dr. Watts, Dr. Watts, Dr. Watts, Dr. Whately, John, Rev. Whately, Archbishop, White, Francis. Whitefield, George, Rev. Whitney, Dr. S. S., of Dedban. Wright, Henry C.

Cloth, tinted paper, 256 pp. Price \$1,25, postage For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province areet (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 Forces.

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

Have Insects and Animals Immortal Souls? The Growth and Destiny of Man.

The Growth and Destiny of Man.

In this valuable and pungent pan phiet the author treats of the right of primal man; of the unity of the human species; of the gradations of human progress; of sexual se ections, etc., etc. Admitting coolution, he denies the Darwin doctrine that man descended from anima's. He draws very pointedly the line of demarcation between men and animals, and between animats and plants. While allowing that insects and animals of oarth thick and reason, he decides their individualized immortality, taking the ground that those seen by clairvoyants were the outbirths of the splitt spheres.

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

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

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 doctrines of the most distinguished Teachers, Philosophers, Reformets, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active itumanitarians 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 fouching the characters treated, affording a succinct and correct account of the best and these persons who have lived in the world, and con-truing whom large numbers of volumes would have to be consulted 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 Christ to Thomas Paine. Part III, from Thomas Paine of Geo. Sand. Part IV, Living Characters. To all of whom the world ower nucle for the progress it has made in the evo ution of Thought. Truth and Reason.

Grown octavo, 1,000 pp. 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, \$1.00, 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.

THEBANNER Is a first-class, eight-page Family Newpaper, containing forty Columns of interesting and instructive reading, embracing A LITERARY DEPARTMENT; REPORTS OF SPIRITUAL LECTURES; ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT.
SPIRITAMESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.