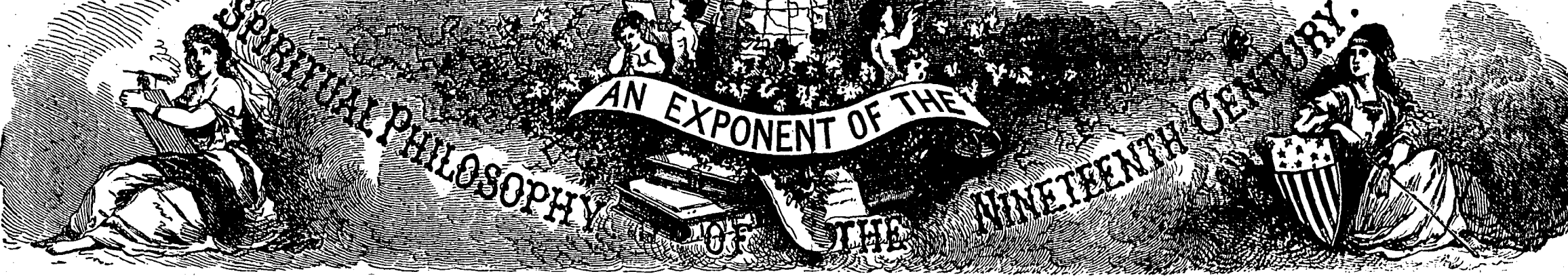


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The Rostrum.

MATERIALIZING POSSIBILITIES.*

A Lecture Delivered by Mrs. Cora L. V. Richmond, at Chicago, Illinois.

(Reported for the Banner of Light.)

All persons who are familiar with the phraseology of Modern Spiritualism, are aware that the word materialization has a technical meaning: that it refers to a certain class of phenomena now taking place, in connection with spiritual manifestations, distinct from the apparition, the ghost, or the spiritual vision of former times. These appearances are tangible, take on every condition of seeming substances, and are palpable to the human senses.

The whole question of the materiality of matter hinges upon the answer to this question—the supposed solidity of matter, which science has dissipated to some extent; the supposed necessary organic properties of matter, which these manifestations certainly disprove, (the possibilities of the contact of atoms being so arranged as to simulate organic life for the time being, and yet not possess organic life); the properties of weight, specific gravity, and everything upon which science usually hinges all her propositions.

The first physical manifestations in connection with Spiritualism certainly overthrow many theories of science, as, for instance, the attraction of gravitation, or the specific gravity which draws bodies toward the earth and its centre, was overcome by an invisible, impalpable power; the uplifting of heavy bodies in the atmosphere being an indication of this power. The disavowance of such bodies, the disintegration of particles of matter, however, except by decay or chemical transformation, was considered even less a possibility by science in times past.

In periods of great spiritual power, when miracles were performed, all these things have taken place; the apparent crumbling away of the walls at the feast of Belshazzar, and the handwriting upon the walls; the appearance of angels and messengers, walking, talking and eating with the prophets and believers of olden time; the appearances of angels in human form, denoting palpably distinct formation, and spiritual vision, also, sometimes accompanying these, wherein only the seers beheld them; the certain transformation of one substance into another, as the changing of water into wine by Christ, at the marriage, and the various miracles performed by him, which, of course, though performed by him, must have been done in accordance with some law that intervened the so-called laws of nature—had they never taken place at any other time or in connection with any other human being, the fact of their taking place then indicated a possibility of either the suspension of the usual laws of nature or the existence of intervening laws of which science is not aware.

We choose to take the latter hypothesis—that all the laws upon the surface of things in nature are equable and unvarying, excepting where there are intervening laws to take their places; that anything which transpires either regularly or exceptionally in nature, or any phenomena, must occur in accordance with a general or special law, and that that law is usually either general or special as the mind is familiar with it.

The various changes of substances that go on around you every day, transforming the invisible into the visible by a rare chemical process, prove that materialization is constantly occurring in connection with regular scientific processes. It is impossible to detect the process whereby these flowers [indicating a bouquet of flowers before her], day after day, unfold beneath the rays of the sun, and each one aggregates to itself the atoms and the color suitable for its form; yet you perceive the results, and in the autumn time, or in the full fruition, you gather those results without once doubting the occurrence merely because you did not see the process of it.

The law of materialization is, that there is no organic process required for all appearances or forms in nature, and that if there is a process of existence whereby the organic process can be imitated or simulated, and the appearance remain the same, it is the province of the human mind to discover that fact. As, for instance, the artist can make an apparition or resemblance to the human form, a picture which has a resemblance to the object that he seeks to portray—a statue, which, of course, is not alive, but still bears some resemblance to the human form; and if he had knowledge of the subtle laws of chemistry and the process of combining atoms, there is no doubt but what science could aggregate the entire substances that make up a human being, but could he breathe into that being the breath of life?

Materialization, then, is every form and appearance of a form which is not produced or created by the usual organic processes of nature.

Science is accustomed to imitating these forms and processes continually, and the super science of Spiritualism merely comes in contact with another system of laws a little in advance of the laws known to science, and therefore more capable of controlling the inner principles of nature.

Galvanism applied to the human body can imitate some of the processes of life; galvanism applied to a structure which science can make can, automatically, perform some of the mechanical processes of life. Electricity in its application may also be made a motor power when a mechanism is used that shall imitate some of the motions of human existence.

Now, let science understand that beyond the degree to which she has gone there still is another grade and set of principles and laws which she has not yet reached, of which

galvanism is a mere external form, and of which electricity is only one of the vibrations or motor powers, and she then has a basis for the predicate of materialization. Any intelligence that can overcome the law of gravitation, without the usual visible contact of mechanical force, is, of course, capable of overcoming other occult and more subtle laws. Any intelligence that can disintegrate collective atoms and then renew them so that there shall be no perceptible disruption of the structure, can simulate the fiber of structure itself.

It is an established law in science that, while one substance and one equally tangible organism cannot occupy the same place at the same time, still that other substances besides those which are apparent may interblend with each other, pass through and into each other, and really interpenetrate the porous substances which are considered solid, in nature.

Electricity, excepting through non-conductors, penetrates almost everything. The subtler forces of magnetism penetrate even those solid substances, and those which are seemingly not conductors; and the whole universe, so seemingly solid, is filled with infinitesimal interstices that form the conducting avenues for all these subtle principles of life. Your thought passing out of this room does not necessarily have the door opened to enable it to pass; you can sit here bodily, and your thought can pass down the stairs into the street, along the way, and return from your dwelling, and no one is aware of this subtle process that is going on. Other substances besides thought, that are even more tangible, can perform that same journey, and yet no windows or doors be opened to admit them. Light itself passes through the most solid substances of transparent mediums. Glass does not impede it, hardness not being an impediment to light, but opaque substances that are very thin and seemingly lack great solidity make an impediment to light, while glass, which is one of the hardest substances, and the diamond which is crystalline, do not impede the ray of light in the least degree; thus showing that matter passes through matter, only that the substance must be of different degrees of density and hardness.

There is a law of atomic creation, or attraction, whereby in organic bodies atoms of matter are held together. It is called the law of attraction, of cohesion. This attraction is what keeps the atoms of your bodies together. The substances gather together around any body or form, by its organic structure. If the attraction of cohesion can, therefore, be made between subtler atoms than those of which you are aware, there is the nucleus of an organization. The basis of materialization is, that it is the attraction of atoms that separately are invisible, but together may be made visible, and may imitate the structure of the human body, until they have every appearance of tangibility, weight, form, color, expression, and everything that belongs to the appearance of the human system, and this may have an animated appearance, by the presence of the spirit whose form is thus made material for your vision. As weight is only a relative condition, it is possible to make any object weigh more or less by the application of suitable atmospheres or laws. As specific gravity and attraction of gravitation belong only to the earth's atmosphere and the planetary system, and do not exist outside of the earth's atmosphere excepting in a mere infinitesimal degree, then the attraction of gravitation and specific gravity can be under the control of an intelligence that can intervene those laws and make them either appear to exist or not appear to exist.

The facts are better than any hypothesis. The lack of a theory in science to explain them is not the fault of the facts. Materializations do occur; it is the business of science to find out the laws. These materializations take on every appearance of human beings; are created for a time, and are dispersed at the end of a given time; come out of seemingly nothing; disappear again into nothingness, except where by special permission some piece of raiment or lock of hair is retained as a souvenir of the materialization. To deny these things is to dispute the testimony of witnesses of the highest veracity. To attempt to account for them without any adequate law or system of reasoning is absurdity. The process from the spiritual standpoint may be perfectly plain and clear; the process from your standpoint may be as unknown to you as that of the formation of this flower. You do not dispute the flower because you do not know how it grows; it is simply an accustomed phenomenon. If you had never seen a flower before, and were told that all its form and color is the result of an invisible power of unfolding, it would be a miracle. Had you never seen the sun's rays and their wonderful effect upon the sky and atmosphere, as visible to-day, it were a miracle. Had you never seen any of the usual or unusual manifestations of nature, for the first time they would appear miraculous. The reflection of prismatic colors in the sky was the ancient miracle of promise to the world. The subtle alchemy of life going on in various mineral and vegetable existences, was the token of sorcery. The laws of religion and mystery were intimately blended, and the sorcerer was merely a gifted man of science. The wonder-worker was he who, combining spiritual with material knowledge, could express the semblance of life to the astonishment of the ancients. We now have these forms of manifestation again. The world of science declares that sorcery, witchcraft, magic, &c., are at the foundation of them—not witchcraft in the theological, but merely in an external sense. While the theologian is fain to confess some forms of manifestation, he confines them entirely to agencies that are not to be named to ears polite.

However this may be, as we state, the facts are in existence. The theory of the fact is simple enough. Spirit is the vitalizing substance in the universe, not *vice versa*. Your spirit is the vitalizing substance of your body; because of its presence atoms are attracted, food is assimilated, atmosphere is inhaled, all the particles and properties of life are rendered vital and powerful. Remove that spirit, and your body is surely a lump of clay. Every chemical attribute and property may be there; every fibre and nerve and muscle and sinew and artery and vein, but not one particle of life. The organism is a splendid structure, but without a tenant is devoid of life. Take that spirit, however, separate from the body, and it is alive; it has veins and arteries and form and configuration of its own, and with finer fibres and more delicate structure of etherialized substances that are not named in your external vocabularies, but are still in existence.

Now, it takes but one or two added grades of materiality to make that spiritual form palpable to the senses. Hence, this is the process of materialization—that a spirit is present at a given season. Partly from the atoms surrounding the medium and those who are present, but chiefly the medium, who gives off what is known as psychic force, or nerve aura, this spirit attracts sufficient to make that spiritual form a tangible appearance. If there is a photograph desired, it requires

much less materialization than for the human eye, because a photographic sensitized plate is much more sensitive than the physical human organization; but if it is for the human eye it requires perhaps two or three degrees of these accumulated atoms. When once the structure is fully formed there is, of course, no difficulty. Pulsation, weight, respiration, hair, eyes, all appearances may be simulated by the same process, since there is in the atmosphere about you, in solution, every property which the human system contains, and every property which the earth beneath you contains. You therefore see that it is only the building out of the structure from the spiritual to the material. Then, when the séance is concluded, all there is, is that these atoms revert again to the medium or to the circle from whom they have been drawn, and form a part of the vitalizing medium of circulation in your midst.

Supposing here is an electric battery. You require a certain amount of electricity to carry a message in a given direction; not that the electricity itself traverses that distance, but it requires that the wires shall be charged with the fluid; then communication is kept up by vibration.

Now, when once this form is fully created, the connection between the spiritual and the material world is kept up by continued vibration of atoms, and whether the materials be more or less perfect, whether it resemble or do not resemble the departed friend, the fact of any shape, appearance, form, or tangible touch being given in this way, is evidence of materialization. When the image is perfect, when the resemblance is recognized, and when, as is often the case, there is every appearance of a full and beautiful human figure draped in the most delicate fabrics, it shows a perfection of chemical knowledge and atomic law that is absolutely unknown in your world, and of which you have not, as yet, even the key to the knowledge. The reason you have not the key is because scientific men commence with the outside structure and expect to work inward until they find the mind. If they begin with the spirit and work outwardly, they will not miss the connecting links.

The inverse process of materialization is de-materialization. Books, jewels, furniture, human beings, have passed into and out of rooms without any visible aperture. Coats, solid iron rings, cords, various substances have been removed from human arms and human bodies without any disrobing of the hands. The process which enables spirits to materialize, in its inverse statement enables them to de-materialize those substances already in existence.

The attraction of cohesion holds the atoms in any organic body together. If you cut your hand and press the flesh together before the atmosphere has disintegrated those atoms, you will find that there will be no shedding of blood, and that the life currents will continue almost instantly. If it were possible to do this even in serious wounds, before any change had taken place in the chemical properties of the blood, healing would almost be instantaneous. The severing of the fibres of the garment is only a question of rapidity; if they can be torn and put together again, disrobed and replaced, before the atmosphere has changed the quality or contact of the atoms, or to use a favorite expression of scientific men, before the atoms have forgotten their contract, they will of necessity adhere again, as it is the nature of all substances to resume the place in which they have been existing, until that has been discovered by the clear connection of other atoms. It is also the tendency of all atoms to assume the form in which they have existed. Hence, it is easier with this spiritual process to renew the organic form or structure of walls, or clothing, or iron, than it is to move the bodies which intervene, because these are atoms, and the others are organic and exist in bulk. To the spirit the disrobing of this atomic connection is in no way difficult, nor its renewal. To you it is absolutely difficult, and you must resort to other connecting processes.

If there is a wound in your body, it takes time for Nature to restore the atomic structure, and even after that the scar still remains, showing the interruption of the original fibre; but this disintegrating of the substances of Nature is just as natural to the spiritual processes as the calling together of external forms and atoms.

Now, the possibilities in connection with materialization are, of course, to be measured only by the amount of knowledge that there is in the universe, and the condition of the matter to be employed.

The earth itself, science declares, is undergoing a gradual process of refinement, or trituration of infinitesimal and elaborate working, that makes the atmosphere finer, the substances more easily managed; all crudities are rapidly disappearing. The fact that the earth presents a finer surface than it did in the days of the mastodon shows this; the fact that in the carboniferous period rank vegetation and huge forms of life were visible that now are unknown, proves this; the fact that culture through various scientific processes improves orders of plants and animals; the fact that knowledge, when applied to the human system, can make the organism perform its function better and give a more perfect race of human beings; the fact that gradually the laws of outward science are overcoming those seemingly absolute elements, the earth, the air, fire and water, to make them and all that they hold in solution subservient to the wonderful province of man's will; the fact that man can materialize out of seeming chaos the various structures that make up his abode, his temples of worship, his shrines of art and learning—can make ships sail over seas propelled by almost invisible matter, can make a message-bearer of that which was once one of the terrific gods of the ancient worshiper, can carry forward the vast processes of the enlightenment of the world by the simple clicking of a small machine—all these prove what power man has over external substances; and when added to these comes a knowledge of all those inner processes and laws, those elaborate and occult sciences that connect the inner with the outer world, the possibilities are unlimited.

Undoubtedly organic processes must remain on earth so long as human beings require this in their primary stage of existence, but it is not too much to say that, as the earth is not the oldest planet it is not the most advanced, and that it is quite probable that the system of organic laws which constitutes creation here is unknown in some of the older planets, where mind and matter are more directly in contact, and where there is never required the dull and slow process of organic life to create forms and substances and images in accordance with the will.

If you were aware of the subtle life that goes on in this flower, you could in a day, or hour, or twenty minutes, produce that which it takes all summer to produce, by a process of growth known to you. But you say these are natural laws. You might as well say that the stage-coach, or walking, are the natural methods of human propulsion. The natural method is whatever you can possess, and if human beings

learn to fly, there is no law in nature which shall prevent them from exercising it.

The theory is that germination may go on more rapidly than that which you are accustomed to witness, else you would have no hot beds, no greenhouses, no system of forcing nature. It would be at variance with the law of nature to have strawberries in April and May in this country, and it would be at variance with the law of nature to have roses in the house the entire year. You must not introvert the processes, but if you can always have roses without the usual atmospheric conditions, and if by a knowledge of these subtle laws you can have flowers blooming in your presence throughout the year, there certainly is no law of nature to prevent it.

Spiritual beings will aid you, so far as is possible, but you must remember that between their knowledge and your ignorance is a vast step, and that some portions of the alphabet must be learned by you before they can teach you to read. This teaching comes by degrees. You must begin at the other end. Science has reversed the microscope and telescope to your vision, and you have been obliged to look at the start through the magnifying glass that you should look at the insects with, and to look at the insects through the telescope. We mean, of course, spiritually and figuratively. The theologian would have you look at animated beings through his telescope; the scientific man would have you look at them through his microscope.

Now the truth is that there is a lens through which you can look at spiritual beings. It belongs to the spiritual nature of man. It has laws of its own and rules of its own, and these must be studied. You do not study astronomy in the crucible, nor do you submit the stars to the small investigations of the laboratory. What you desire is to study each system of science according to the laws that govern that system; when you study man's spiritual nature and its possibilities, you are to study it in accordance with the laws of his spiritual nature.

Faith is a great element of miracle-working, you are told; and science has declared that faith is blind and of no use, but we do not know a man of science who attains a single result but what does so primarily upon faith, faith in the laws of nature, faith in the infallibility of laws which he has investigated, faith in the certainty of results that will come about by a certain process of reasoning and investigation. If he had no faith he could do nothing. We do not know a human being who passes from one place to another without absolute faith. If they did not have that faith they would render themselves and others very uncomfortable.

The old lady—always the old lady, of course—who travels in constant terror of her life, between here and New York, and has never been upon railways before, sometimes is excused for not having the most implicit faith in the flying machine called an engine; but the ordinary human being goes to and fro, night and day traverses the earth, explores, investigates, encounters perils, performs almost impossible feats upon the very basis of faith—faith in humanity, faith in one another, faith in the laws that govern any special action; and you do not need to investigate the steam engine at every step of your journey or to ask the engineer to know that you will probably arrive in safety at your journey's end.

The same faith in a greater degree is required in spiritual laws. The absolute nature of the spirit, its permanence, its power of contact with light, everything invites us. You know that whatever mistakes you may make, the spiritual laws will not make any. You may know that whatever blunders you may make, and however bunglingly you may approach the shrine of investigation, the laws themselves are neither bungling nor will they make any blunders. You may know that the truth is there, that it only waits the conditions, and the magical hand of comprehension for you to understand it.

Two things are necessary to know the truth: one is, that it shall exist; the other is, that you shall be able to understand it. The child cannot walk. Infants men or women of science cannot understand the most intricate problems. The laws that govern the spiritual and material worlds by their elaborate and subtle processes require patient research, careful investigation, absolute willingness on the part of the spirit to know the laws, and not to dictate them. We never knew that Herschel directed in which way the planets shall move. We never knew that Kepler dictated to science what she should reveal to him. We never knew that any human being, in search of the truth, commanded that truth should come in a given way.

If spirits are to materialize themselves, and you are to witness the best results of that materialization, it is your business to adapt yourself to the laws connected with them; not to dictate the terms, not to decide how it ought to be, but simply strive to know how it is. If there be jugglery it will be exposed; if there be trickery it certainly will be unveiled. There are always a sufficient number of self-appointed detectives in the world to ferret out any crime, and if there were not one, the crime itself would find itself out. There is that weakness in deception that it sooner or later weaves a mesh for its own revelation. There is that strength in truth that in spite of numerous so-called exposures it always comes out triumphant.

This is the spirit in which materialization should be sought. No marvel, no wonder-working; nothing but the silent laws of the spirit, waiting for man to know them; waiting for the recognition of the world, until forms shall appear, beings shall walk by your side, visible appearances shall be made known that will indicate the contact of the two worlds, and it shall be no more strange for a materialized form to appear in your midst than it is now for you to recognize and meet one another. You will change, the substances surrounding you will change before this takes place, but it shall be done. Now, it requires careful conditions, selected circles, the best kind of atmospheres; it will then be a perpetual state of the world, and then men and angels will not be strangers to one another.

Other Bibles than ours are inspired, and ours is not all inspired. The Rig Veda, the Zend-Avesta are divine revelations. The Koran, which to our race and creed is the initiative fabrication of an impostor, is and has been for centuries, for millions of mankind, the Word of God. Homer, the Greek tragedians and philosophers, were inspired; so were Shakespeare, Wordsworth and Goethe; and inspiration has reached its climax in the chastened, cultivated and perfected productions of modern literary art. Victor Hugo's conception of the character of the good Bishop Myriel, and Charles Dickens's picture of the heroic martyrdom of Sweeney Carter are inspirations. Indeed, the best summary of inspiration is given by Paul in his letter to Timothy, whose scope and catholic spirit may be best comprehended if we render it in language not tainted by dogmatic meaning: "All God-given literature is profitable for learning, for reproof, for correction, for instruction in well-doing."—George F. Talbot.

* Subject chosen by the audience.

PHENOMENAL SPIRITUALISM

peared, leaving the foot covered with a white stocking only. Next she beckoned to a lady present to give her the slipper she wore, which Starlight took, and assisted only by her own hand inserted her foot in it. Of this fact I was made certain, as I not only saw the lady whilst on Starlight's foot, but felt of the shoe with my hand. Removing the shoe and handing it back to the lady from whom she received it, Starlight now commenced manipulating the stocking on her otherwise naked foot, which she held up as before in full view of all present, when I distinctly saw something of a dark brown color forming upon it, which gradually developed into

From the London Spectator.

THE UNTRUSTWORTHINESS OF DR. CARPENTER'S STATEMENTS ABOUT CLAIRVOYANCE.

This same "Academy" Resolved to Medicine having appointed a commission of eleven members in 1826, who inquired into the whole subject of mesmerism for five years, and in 1831 reported in full, and in favor of the reality of almost all the alleged phenomena, including clairvoyance. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and elaborate, and the result of personal examination and experiment, by medical men—the very "trained and educated men" who are maintained by Dr. Carpenter to be the only adequate judges—is only ignored by him. In this report we find among the conclusions—"24. We have seen two somnambulists distin-

place with a pin, and read four words, which were found at the place pricked nine pages on. He then told Houdini numerous details as to his son, in some of which Houdini had tried to deceive him, but in vain; and when it was over, Houdini declared it "stupefying," and the next day signed a declaration that the report of what took place was correct, adding: "The more I

* *Archives Générales de Médecine*, vol. xx.; also in Lee's *Animal Magnetism*, pp. 13 to 29.

successful clairvoyance renders all public exhibitions unsatisfactory; and Professor Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money tests are always objected to by experienced mesmerizers, the excitement produced by the knowl-

So surely as marriage is an institution grounded in human nature, no woman, worthily and happily married, is less fitted to aid the general progress of the world than she who stands alone with none to hinder; yes, with none to hinder, but with none to help. In the exercise of her best gifts, it is time that we utterly repudiate that pernicious dogma that marriage and a practical life-work are incompatible. — *Rev. Mrs. Blackwell.*

JOTTINGS OF FOREIGN TRAVEL.

The observation that pained us was the overwhelming number of gin-shops or drinking saloons, frequented not only by the men, but women, many of them young in years. The fish-women, the majority of them youthful in appearance, also appealed to our sympathies from the utter abandon that characterized them as a class. That such apparent depravity and destitution should present itself in a business mart in this land of Christianity appalled us. In comparison with the inhabitants of what are termed "the slums," these children of Father God and Mother-Nature would be considerably favored. Heaven forbid that any apparently deeper degradation should fall under our Jot tings!

With this heartfelt aspiration I conclude for

[Sung at the dedication of the Haverhill (Mass.) Library.]

A cross-eyed minister should never get up and read the hymn, "I will guide thee with mine eye."—*Albany Argus*.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large stock of Spiritualist, Reform, and Miscellaneous Books, which are now on hand at the BANNER OF LIGHT, 9 Montgomery Place, corner of Province Street, Lower Floor, New York. We have a large stock of the following books, and are prepared to receive orders for them at the lowest prices. We also have a large stock of the following books, and are prepared to receive orders for them at the lowest prices. We also have a large stock of the following books, and are prepared to receive orders for them at the lowest prices.

SPECIAL NOTICES.

Notices of meetings, etc., are given in the BANNER OF LIGHT, and are respectfully called to the attention of the reading public. We have a large stock of the following books, and are prepared to receive orders for them at the lowest prices. We also have a large stock of the following books, and are prepared to receive orders for them at the lowest prices. We also have a large stock of the following books, and are prepared to receive orders for them at the lowest prices.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1877.

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what have we right to predicate of an atom but immateriality—a mathematical point—simple force—a spiritual fact? We have seen that the great materialist of antiquity had to hypothesize atoms in order to explain mind in the universe, and that Tyndall, in our day, has to give to matter a "potency," or intelligent force, which is merely another mode of admitting that there must be a spiritual factor.

The facts of spirit materialization are destined to bring a new and revolutionary element into science in its relation to the question of questions, "What is matter and what is spirit?" We may never be able to answer this, even with the aid of our spiritual facts, but we shall be able to discredit utterly and finally the philosophy of that arrogant materialism of our day which denies immortality to man, and would thrust from the universe a Supreme Spirit.

Read the atheistic maunderings of Mr. Frederic Harrison, in a late number of the Popular Science Monthly, in which he assumes that because we see nothing but the physical body at death, there can be no such thing as a spiritual organism—no such thing as immortality. As if our imperfect vision—superior to the eagle's or the bat's—were the final test of the thing! And Mr. Harrison would console us for the absence of an actual immortality by prattling to us of an immortality of influence! By telling us how our good deeds and good thoughts (our bad ones too) will live on and work—will influence Tom, Dick and Harry! And in this we ought to find ample consolation! To what utter insignificance do the facts of Spiritualism reduce all this rapid disputation!

Oh, yes, we have a soul, says Mr. Harrison—only it is not an immortal soul. But what of that? Surely we are above the gross "materialism" which would not be content with the good we may exercise by our mortal lives upon the lives of others! Such is the Harrisonian argument. He charges us with spiritualism on Spiritualism, because it would prove substance! And Mr. Yemans of the Popular Science Monthly gives up nearly the space of one-third of his magazine to stuff like this—so utterly false to facts and to human nature—but refuses admission to a few pages by so renowned a physicist as Alfred Russell Wallace on the subject of Spiritualism, though anything Mr. Wallace may have to say on the subject of the motor muscles of a bug, or the variations in the color of beetles, will be eagerly accepted! And yet spiritualism is as truly a matter for science to deal with as is entomology.

With regard to Mr. Harrison's attempted consolation for the absence of an immortal soul, he is well answered in the words of an anonymous poet:

So long as there is a glow in the heart,
Of ungodly things, that is Spiritualism.
For we are here, as we are there,
But shape is to the shape, while we are here.

The full form materialization is now an established fact in spite of all frauds, real or simply reported, on the part either of mere pretenders or of persons who may else out perfect mediums and powers by base tricks. Ever since the first outbreak of the manifestations of "Modern Spiritualism" in 1848, the phenomenon of the materialized hand has been witnessed and testified to by thousands and tens of thousands of investigators. Of this phenomenon there can be no doubt, and if a hand, why not the whole person? and why not the appropriate drapery or dress? The possibility of the hand makes all the rest possible and probable. We have them all. The fact has been tested under conditions that leave no room for doubt. Every day brings us a new access of testimony. Direct spirit voices and independent spirit forms are now common every-day occurrences; and it is no wild prediction on the part of the spirits influencing Mrs. Richmond in her discourse when they tell us that ere long "it will be no more strange for a materialized form to appear" in our midst than it is now for us "to meet and recognize one another."

Spiritualists, be of good cheer! Our cause is advancing. In spite of the sneers of the secular press—in spite of the cavils and protests of such shallow and preoccupied investigators, or rather enemies of investigation, as Carpenter, Beard, Hammond, Linkster, and the rest—in spite of such supercilious clerical antagonists as Fellows, Hopworth, and Swing—in spite of the clamors of the whole editorial pack, whose instinct teaches them (with some honorable exceptions) to bark with the majority—our facts are gaining ground—they are getting to be irresistible to a large class of independent seekers who are willing to be taught by the facts of nature, instead of taking it for granted that the doctors, the materialists, the priests, and the editors, are final and infallible authorities as to what facts Nature ought to permit.

Spiritualists! stand by your tested mediums, and stand by the few tested journales, too! That are urging this wonderful fact of spirit materialization upon a busy and heedless generation! If we feel that we are in possession of a grand, inspiring truth, surely, under the inspiration of that truth, it is our duty to impart it to mankind, well assured that it must be meant for their elevation and improvement, physically, mentally and morally—not only here, but in that grand hereafter which Spiritualism so gloriously reveals.

Free Circles.

Our Free Circle-Room will be reopened on Sunday afternoon next, at 3 o'clock P. M. The next two meetings will take place on Tuesday and Thursday, Sept. 4th and 6th, omitting Friday. On the succeeding week séances will be held on Tuesday, Thursday and Friday, consequently there will be no meeting on Sunday, the 9th. The second Sunday meeting will be held on the 16th.

In order to prevent misapprehension in regard to a general paragraph that recently appeared in our editorial columns in which the names of Bros. Peablies and Watson occurred, we are in duty-bound to say that nothing in disparagement of their efforts was meant, we having the greatest respect for both these gentlemen, knowing them as we do to be honest, devoted workers in our ranks; and, moreover, that they are quite willing to act in harmony with every true Spiritualist to promote the interests of the cause we all hold so dear.

The new song-book, "GOLDEN MELODIES," has reached its second edition, and Colby & Rich, who offer it for sale, have had a number of copies bound in board covers, to supply an oft-expressed demand.

"Lake Pleasant Camp; or, How it Struck John Wetherbee," will appear in our next issue.

Camp-Meetings—Onset Bay Grove.

In looking over the Spiritualist field we find that the past few years have not only demonstrated the utility of large open air meetings, but so far as New England and especially Massachusetts are concerned, the fact has been well established that Spiritualists are ever ready to patronize and support all worthy efforts to provide recreation and instruction for the great unchurched multitude, whose chief place of worship, during the heated term at least, is, and must always be, out in the great temple of Nature, where a sense of freedom is felt that is never fully realized even in the most liberal churches.

It may be taken for granted that among our Spiritualist friends the annual camp-meeting is to be a permanent institution, and a valuable aid to the introduction and promulgation of our facts and philosophy. Among the movements in this direction that of the Onset Bay Grove Association deserves special mention, from the fact that it seems to be a step in the right direction toward practical cooperation. This Association has not only literally broken new ground, but, spiritually considered, advanced ground has been taken, and if properly managed the movement thus inaugurated will prove to be one of great promise.

The energy displayed by the projectors of this enterprise thus far is very commendable. Spiritualists admit this. Therefore whatever may be the opinion entertained by some in regard to their inability to unite in great organizations, it has been fully demonstrated that practical cooperation is desirable as well as possible among such as have a clear conception of the work to be done, supplemented with the will to do it.

A brief statement of the origin, progress, and present condition of the Association under consideration will illustrate the great work that may be done by Spiritualists in any given direction when they act in concert and with energy; using their means as we have their brains in co-operative effort for the general good.

The Onset Bay Grove Association first formed a temporary organization last winter, (previous to which a few individuals, like the children of Israel of old, had sought out and "viewed the promised land") and immediately petitioned for and was granted by the Legislature then in session a special charter, bearing the same date (March 31st) of the anniversary of Modern Spiritualism. The charter authorized a capital of not less than \$2000, or more than \$25,000, divided into shares of \$50 each. It also permits the Association to hold real and personal estate, to build a wharf, hotel, etc. Under this charter the Association at once effected a permanent organization, and issued fifty shares of stock, which were immediately taken by Spiritualists in different parts of the State. With this capital, work was commenced in earnest about the middle of last April, previous to which a deed of about one hundred and thirty acres of thickly wooded land had been secured, located at the head of Buzzard's Bay, in the town of Wareham, Mass. This land has been carefully surveyed, and tactfully laid out into parks, groves, streets and building lots, under the direction of a competent board of managers.

Work was pushed forward—the cutting of streets, etc.—until about the middle of May, at which time the Association decided to hold the first camp-meeting early in July. The managers having had some experience with other camp-meetings, found it comparatively easy to arrange the details, which from brief reports in our columns it may be seen were efficiently carried out, and a large and successful meeting (lasting three weeks and closing July 31st) was terminated within four months from the time the Association was organized.

This is but a small part of the labor actually accomplished, however. In addition to the cutting of streets, clearing and improvement of public groves (three in number), there have been built a bridge at the entrance to the grounds, (which are nearly surrounded by water), a wharf, speakers' stand and seats, and dancing pavilion—all previous to the opening of Camp-Meeting. There have also been over one hundred building lots sold (\$50.75 feet), upon which some fifteen first-class cottages have been erected, a number being occupied at present by their owners.

There is, indeed, something quite surprising in the rapid growth of this enterprise, we must confess. We are assured, however, that it is a healthy growth. The managers, who may justly feel proud of their record, modestly refuse to take an undue amount of credit to themselves, but attribute in a great measure the success of the enterprise to the natural attractions of the locality, supplemented by the good will and assistance of people in business-life, as well as the frequent encouragement from dear friends of the higher life.

In the first place, Nature has endowed this particular spot with great natural attractions, and especially adapted it to the purposes for which it was purchased, viz., A Spiritual Home, where the fraternity, free from the shackles of superstition and bigotry, can annually find rest and recreation, together with the facilities for mental culture and spiritual unfoldment, by the aid of first-class lectures on the Spiritual Philosophy, illustrated by the phenomena through reliable media.

It is also claimed that wise ones in the spirit-world, through the lips of some of our ablest inspired speakers, have often encouraged this movement, and have, from its inception, prophesied success to the enterprise.

The financial condition of the Association is sound, we are assured by one of its officers. It owns the land, buildings, and all improvements, and is free from debt, having a handsome surplus in the treasury, derived from the sale of lots, to be expended during the year for still further improvements, among which it may be well to state that a permanent steamboat wharf is to be built, and an edifice erected as headquarters, offices, etc.

This Association, although a corporation under a special charter, with a capital stock, is, however, in no sense a speculation. The funds obtained from the sale of stock and lots are to be expended in the improvement of the grounds and for the general purposes of Spiritualism; and all Spiritualists are therefore invited by the management to acquaint themselves with the superior advantages of this Sea-Shore Home and become identified with it.

This being the first ground in this country purchased and managed by an Association of Spiritualists, we feel to congratulate the management on the successful inauguration of the movement.

Our contemporaries are kindly requested, when copying from this paper, to give its full title, instead of simply the first part, as they are in the habit of doing.

J. Frank Baxter at Lake Pleasant.

On our eighth page will be found the closing installment of the report of Dr. H. B. Storer concerning the services of the Spiritualist Camp-Meeting at Montague, Mass. In the course of the account the most open and resolute treatment is given to the Bunter case, referred to by us last week. We call the attention of the reader to the honest, outspoken sentiments of Mr. Baxter in the course of the narrative—who, by the way, we here take occasion to unquestioningly endorse as in our opinion a reliable and worthy man, and one of the most remarkable givers of tests from the public rostrum now known to the world. The Sunday Herald of Aug. 26th has a kindly article on this matter, from which we make the following selections:

"There is probably no public medium in New England more generally respected and considered to be above trickiness by Spiritualists than J. Frank Baxter. There has not been a whisper of a suspicious circumstance to weaken the universal confidence in his honesty. Mr. Baxter is not one who advertises to give private sittings to individuals, although he has frequently done so. His forte is to lecture, and either in the midst of it or at its close, names, dates and circumstances are announced purporting to be connected with some persons who have passed through the change called death. Whether the audience was large or small, these 'tests' were invariably recognized, to the aggregate, it is said, of many thousands."

"The skeptic would naturally say, [regarding the Bunter case,] as has often been said, though never, as in the present instance, with a show of proof, that Mr. Baxter obtained this information from the newspapers; and were there not other evidences in favor of his mediumship, the impartial Spiritualist might lean to this opinion. That he has given, however, names, dates and facts that never could have been gleaned in this manner, many can testify, and no doubt can exist that he is a reliable medium; consequently he is entitled to a hearing, and the philosophy of the manifestations must be examined, to ascertain if any reasonable explanation of this circumstance can be offered. 'Attica,' [the medium's guide] since the occurrence, explains that Mr. Baxter had been overworked, and was therefore negative to any influence; she saw danger threatening, but did not know in what shape it might appear; she gave him warning; the singing of a comic negro song attracted mischievous spirits, one of whom made the communication that caused the trouble."

The Herald article ends by warning Spiritualists to "observe the teaching of their own philosophy and guard their mediums from unfavorable conditions," and also cautions the mediums themselves to look well to their physical states, and not to encourage the idea that they may enter the sphere of every order of influence without being affected thereby.

Mr. Baxter has a letter in a late number of the Springfield Union, occupying substantially the same ground as in his speech on our eighth page. We however feel to quote in this connection a few of his fearless and manly sentences:

"I am not going to deny the fact that an alleged spirit [Bunter] gave his name, residence and peculiarities, and most emphatically at that; nor am I to deny that the man himself still lives, for this is abundantly proved. Of this phenomenon, for a phenomenon it is, I can only say, to me it is inexplicable. Several hypotheses have been advanced, as well as an explanation given from a spirit itself, but all of them fail to satisfy me with reference to the circumstances. It is possible that the philosophy of 'The Double,' or as it is called in Scotland, the 'Wraith,' or in Germany, 'The Doppelgänger,' may cover the case. Haven's Mental Philosophy and Winslow's Intellectual Philosophy, text books used in our public schools, both treat of the subject, and give similar facts to that of Sunday in illustration."

"It is possible that a lying spirit perpetrated the fraud. We read of old that the Lord put a lying spirit into the mouths of the four hundred prophets of Ahab, (2d Chronicles, 18th chapter.) But for myself I cannot account for the fact. Never have I had one doubt of the spiritual philosophy until that eventful Sunday, when surely I found myself overshadowed with a cloud of doubt, not as to the facts, but as to the origin of the same. I wondered whether or not much that I had given was not the result of some psychological law, or unconscious projection of will on the part of individuals, or involuntary mind-reading. But then, I felt that from my experience would rise and dissipate my reasoning. Thus it remains to me, at present, an entire mystery, and a matter open for study."

"My main object in writing is not to cover the fact. It is to defend my character, for the first and only time attacked in my life. I want here to deny, over my signature, any attempt at fraud or wrong in the matter. Upon my word, my honor, my integrity as a man, I affirm solemnly before God and the world, that I have not been guilty of any deception. I am accused of eulogizing from obituary notices, tombstones, etc., my names and data for action—in fact, that all is prepared beforehand. This I denounce most emphatically as false. I do not do it. I never have done it. I am totally innocent of such a charge. For the past successive seventeen years I have taught a public school. My reappearance for another year is received. Does this look as though my integrity and character were at fault?"

"My reputation has most daringly and unwarrantably been attacked. But, notwithstanding this, I hope I may stand true to my convictions of justice and right. If it is necessary that my name shall suffer, my position in society or business be lost, in order that principle and truth shall live, may I prove no coward at my post. Principle, and not policy, shall guide me. May I ever be able to say, as has been said by another:

"Oh, truth! sacred is thy name!
Whoever thou leadest, I will follow."

Yours for Justice, J. FRANK BAXTER."

Written for the Banner of Light.

THE DAY'S REPOSE.

The happy day has gone to rest,
Lulled by the soothing twilight dim;
The night his lips with kisses prest,
And sung a mother's murmuring hymn.
How glad he seemed to sink to sleep,
For joy he crisscrossed all the sky,
Then dropped his head in slumber deep,
At night's enchanting lullaby!

Oh, like a wayward child he went,
And sought beyond the hills repose;
His strength in merriment was spent,
And wearied eyes began to close.
And Lady Night, with mother care,
Came near to give her comfort calm;
She whispered "Peace" through all the air,
And ended day's delightful psalm.

She darkened all the chamber vast,
Yet hung the moon in lamps sublime,
Till fairy-land in dreams was past,
And dawn should sing "Tis waking time."
Oh, holy, fond, entrancing scene,
To see the wondrous world in rest;
And rapture sweet on strength to lean,
That makes the very darkness blest!

Our good friend, Col. Bundy, of the Religious Philosophical Journal, being rather young in the editorial business, is exceedingly enthusiastic, and therefore excusable if he does gush occasionally in reference to the "veteran editor." But what shall we say in this regard of our worthy elder brother editor, Maj. Thomas Gales Forster? Modesty silences our pen.

Upward of a column of verifications of spirit messages, put in type for our present number, but unavoidably deferred, will appear next week.

Howard, Joseph and Sitting Bull.

The "Christian Soldier," Gen. Howard, has not yet caught up with Chief Joseph, but still lags a day behind. It is doubtful if he does manage to overtake him at all unless Joseph is perfectly willing that he should. Howard is a wonderful warrior—by telegraph. He has been going to concentrate, and he has been going to annihilate, till people are absolutely tired of hearing from him. The only fight he has yet had with the Indians was that in which Gibbons's inferior force was whipped to pieces. But Howard himself was not in that fight. He was "commanding." It takes a very peculiar man to be a commander. Gen. Sherman confesses he can himself make nothing out of Howard's despatches, they are so "confused," but he tells him it will be safe for him to keep up the chase.

There is a good deal of humor about this latest "Indian war," as far as it has gone. If Howard were any different sort of a person from just the one he is, he would interpret Sherman's order as so cutting a sarcasm that he would send in his sword and trappings to the War Department and forswear war, especially war with the Indians, for the rest of his life. But he don't see it at all that Sherman is getting the laugh on him. Even Sheridan has to admit, in a despatch to the War Department, that he respects Chief Joseph's "good sense." Would that the Government could govern further, and respect the rights of the Indians, which in the case of the Nez Percés tribe have again been grossly violated. But that is apparently hoping against hope. But inasmuch as that cannot be done, look at the situation just as it is at this moment, and see if there are not certain irresistible powers at work against us, which forbid our winning the triumph from the Indians that we covet. Perhaps the wrong of the whole matter could not be more clearly presented to the country than by making of this Indian war a simple farce. When people are inclined to ridicule a thing, good-bye to all further serious purpose in connection with it. The other spectacle, of Sitting Bull receiving a regular commission from this Government to treat with him, is one to bring a blush of shame to cheeks that perhaps could be made to betray it in no other way. This last Indian war may lead to a winding up of the business, when the next Congress will be called upon to appropriate millions of dollars in consequence of the folly, or perhaps base designs, of those holding the reins of power.

The Evening Gazette on Spiritualism.

A late Boston Evening Gazette, in a notice of Dr. Carpenter's recent work on "Mesmerism and Spiritualism," takes it for granted that the redoubtable Doctor is all right, and that he has effectively "squashed" the phenomena of clairvoyance, levitation, independent movement of objects, &c. The Doctor is one of those persons of the Bourbon genus, who never learn anything and never forget anything. Some twenty years ago he fell in with the views of Professor Faraday, who contrived an instrument by which he thought he proved that the motion of tables, the raps, &c., were produced by muscular action on the part of the medium. But the moment there began to be movements quite independent of the medium's touch, Faraday's theory was exploded; it did not cover the facts. Poor Faraday was so chagrined, that when invited to a séance where his theory could be palpably disproved, he refused to attend unless certain admissions were first made by the medium, which no gentleman under the circumstances could possibly make. Up to this day Dr. Carpenter has not got it out of his head that Faraday's theory has been disproved. And yet every person who knows anything of the phenomena knows this. The utter worthlessness of Carpenter's book may be inferred from this one simple fact: He is a Bourbon of the most persistent type.

But we are saved the trouble of probing his fallacies and misstatements by the exposure which Mr. Alfred R. Wallace has made of them. In the article from his pen which we publish in another column, it must be obvious to every fair-minded inquirer that the utter unreliability of Dr. Carpenter's statements in regard to the facts of Spiritualism is victoriously proved. No intelligent investigator can fail to see that so far as Carpenter's book is an explanation of well-known phenomena, it is mere rubbish, entirely superseded and made obsolete by the new phenomena that have come up. The notion that everybody who witnesses a spiritual or mesmeric phenomenon—that every one, for example, who thinks he sees Charles Foster read the name on a folded pellet without unfolding it, is fooled by "prepossession"—is worthy only of a Bourbon, who thinks his own experiences are the measure of Nature's possibilities.

"Another materializing fraud exposed," says the Philadelphia Times—this time the Blisses. If they really are deceivers—conclusively proven to be such—then we shall rejoice that they have been exposed. But the Times' account of the affair looks at the present writing as if there was another side to the question to be heard by that august tribunal, Public Opinion, before conviction, especially when the account of the discovery of the alleged fraud was "exposed by a sharp and persevering journalist," who put the job in operation "while the Blisses were absent at camp-meeting." . . . "The exposé was worked by Mr. Phillip Diesinger, a city merchant, and a reporter of the Times." A drain-pipe was needed repair, "while the occupants of the house were away!" "Messrs. Fricka and Buschner, being taken into the reporter's confidence, secured an entrance, and took the reporter AS THEIR ASSISTANT!" Thus runs the Times' account, as quoted—its editor congratulating himself on his success, as follows: "The Times has had to wait long for an opportunity to make the complete exposure which it knew could be made, and which it was determined should be made." Now does this sort of connivance commend itself to the impartial mind as an honorable procedure? Not at all. Does it not—in connection with the triumphant swagger of the editor in question—look upon the face of it, on the contrary, as a long contemplated "put-up job"? We shall await further developments, under these peculiar circumstances, before condemning the Blisses. As the name of Gen. J. M. Roberts, of Burlington, N. J., is mentioned (among others) as one of the alleged dupes, we have no doubt but that he will soon throw some light upon the question at issue from his standpoint.

The lecture on our first page, given through the mediumship of Mrs. Cora L. V. Richmond, before the Brooklyn (N. Y.) Spiritualist Society, is richly worthy the attention of the reader. Mrs. Richmond returns to Chicago, Ill., in September, to resume the labors incident to her regular engagement there.

Foreign Items.

A private society of Spiritualists at Vienna has addressed an invitation to Dr. Henry Slade to hold a series of sances in the Austrian capital this autumn.

Belgium, though a Catholic country, has five journals devoted to Spiritualism.

Hon. J. L. O'Sullivan (with several other scientific gentlemen,) is holding a series of test materializing sances with the medium Firman, in Paris. In his last letter to the London Spiritualist, he gives a detailed account of a conversation he held with spirit John King (who conducts the sances), on the subject, which blends so completely with Mrs. Richmond's instructive lecture on our first page, that we extract the following passages:

"No more mold-making since my last, only some talk with John King about this matter of 'materialization,' on which some little dawn of light seems really to be rising out of these phenomena, accompanied as they are by his declarations, as recorded in my recent letter. The main point which they tend to establish seems to be this, that the spirits about to materialize gather out of the atmosphere, and out of the organisms of the medium and audience, globular particles similar to those ultimate particles (of bioplasm, I suppose) of which our bodies are composed, and put them together, or solidify them into form; experiencing often great difficulty in holding them together, there being a tendency to disintegration and scattering when the conditions are unfavorable or the power weak. These ultimate particles of what we call 'matter' may be roughly compared to the separate grains of sand, not in a block of sandstone, but in a huge edifice, nay, a vast city (the body of a man), built up of such sandstone blocks. Whatever this 'matter' may be, John King makes out the matter temporarily existing in aggregated solidities in these materialized spirits to be the same as that of which our bodies (themselves temporary too, though much longer in duration) are also built up; and he makes a portion of its constituent particles to be actually derived and withdrawn from human organisms. I have since addressed to him some interrogations, such as: 'When you have thus got the requisite atomic materials, how do you combine and consolidate them into one form, one face or head, rather than into another? Is it by an act of will, by will power? Or do you deposit them on the outside surface of a spirit form, of the 'spiritual body'?' St. Paul speaks of, or do you incorporate them with it?' He said: 'Call it will power, if you please, and I may as well adopt that term, because will-power enters largely into it. But I cannot make you fully understand it. When those particles or atoms you could not see the spirit, and hear her hear it. It might touch you, and you would not know it. The spirit is there with them, and they are incorporated together. But they (the atomic particles, evidently) always tend to fall away and disperse. They hold together by a certain attraction or gravity (sic), but unless the power is good they will fall away. A nose will fall away, or one part or one side of a face, and we cannot help it if the power is not good. You must often have observed that.' 'Yes, often.' 'If they are to speak, organs for that purpose must be formed for them, otherwise you could not hear them, or could not hear more than a slight whispering or hissing sound' (as we have, indeed, often heard), 'and when they are formed out of the medium's body, you will hear something reminding you of the medium's voice, as you often hear in mine.' 'Yes, and on the one occasion (the only one) when my mother spoke several connected sentences, close to my ear, her face having been visible there the moment before, I could catch distinct intonations of the medium's voice in her utterances.' 'When we have formed and solidified a face, it is not so much incorporated into that of the spirit as that the spirit gets into and incorporates itself with it. If the spirit cannot do so, there is no life or expression in it, and it then looks like a mask without any life in it. And when it cannot stay there for more than a moment, you at once see the difference.' (This corresponds perfectly to what we have often observed, and what has been recorded in former letters.) 'When the weather is bad, we have to gather all the material out of the medium, and if he is not then in favorable condition, we cannot do anything. It is very important that he should be not only in health, and free from physical suffering, but in a tranquil, contented, and comfortable state of mind.'

Letters for Miss Kinslingbury, during her absence in the United States, should be addressed to the care of Dr. Eugene Crowell, 196 Clinton Avenue, New York. Miss Kinslingbury left England Aug. 18th. In the course of her travels in the States, she will visit Mrs. Robert Dale Owen, at Lake George.

The reception of the Baron and Baroness Von Vay, two prominent and outspoken Spiritualists of Buda-Pest, Austria Hungary, by the London Association of Spiritualists, took place on Friday evening, August 10th, at the Rooms of the Association, 38 Great Russell street. It was a pleasant and successful affair. Most of the time was taken up in conversation. Remarks were made by Mr. Calder, President of the Association, Mr. Benjamin Coleman, the Baroness Von Vay, Thos. Gales Foster and Rev. Thomas Colley. Among the friends present were Mr. Alexander Calder, President of the National Association of Spiritualists; Mr. and Mrs. Alfred Russell Wallace; Captain Rolleston; Mr. C. C. Massey; Mr. and Mrs. William Tebb; Mr. F. W. Percival; Mr. J. N. T. Martineau; Dr. Carter Blake and Mrs. Blake; Mrs. Ellis; Mrs. and Miss Cooper; Captain John James; Mr. and Mrs. Thomas Gales Foster, of the United States; Dr. George Wyld; Mr. Benjamin Coleman; Miss Deekens; Mr. Thomas Shorter; Miss Shorter; Signor Rondi; the Rev. Thomas Colley, late Chaplain to H.M.S. Malabar; Mrs. Colley; Mr. Algernon Joy; M. Inst.; C. E.; Mr. Frederick Collingwood, late Secretary to the Lunacy Law Reform Association; Mrs. Showers; Mrs. Hallowell; Herr Christian Reimers; Miss Kinslingbury; Mr. G. R. Tapp; Mrs. Fitz Gerald; Mr. and Mrs. Desmond Fitz Gerald; Miss Fitz Gerald; Mr. and Mrs. Thomas Blyton; Mrs. Henry Cook; the Misses Cook; the Misses Corner; Mr. Cornelius Pearson; Miss Houghton; Mrs. Nokes; Mr. Greene; Mr. J. W. Fletcher; Mr. C. E. Williams; Mr. Peelle, R.A.; the Misses Burke; Mr. R. Linton; the Misses Rogers; Miss Withall; Mr. A. Glendinning; Mr. W. H. Harrison; and many others.

Another Worker Gone.
Milo A. Townsend, of Beaver Falls, Pa., passed on to the higher life August 14th, aged 61 years. He has been a believer in the Spiritual Philosophy for the last twenty-five years, and his knowledge of and faith in it daily increased to the very close of his earth-life, and his exit was a peaceful and happy one. He has been an occasional contributor to the columns of this paper for the last twenty years. He was a man of sterling character and marked ability, with a soul so imbued with right principles as to ever be working for the good of humanity. We shall print next week the remarks of Prof. Bradford at the funeral.

Thomas L. Harris is at Fountain Grove, Santa Rosa, California, endeavoring, it is said, to establish a branch Community there, similar to the one he is at the head of in the State of New York. He is also publishing a number of new works.

"Poems of the Life Beyond and Within."

This splendid compilation, prepared after careful research and wide reading by Giles B. Stebbins, Esq., author of "Chapters from the Bible of the Ages," etc., etc., will be issued early in September from the press of Colby & Rich, No. 9 Montgomery Place, Boston.

The talented editor of this forthcoming volume has dedicated it "To the growing multitude of thoughtful men and women who feel and know that we still live beyond the separation from our mortal forms, and whose souls lean out and listen to voices from the spirit land." Strolling through its beautifully wrought pages the eye rests on many old favorites, dear to thousands of hearts, as well as many new ones chosen from a most extended and varied field—all testifying to the painstaking character of the work put into the collection by Mr. Stebbins. Among the poems contained in it and to which popular appreciation has long since applied a vigorous endorsement, may be mentioned: "Abdullah's Message from Paradise," "God," "Derzhaven," "The Beautiful Land," "Leona," and "The Evergreen Mountains of Life," James G. Clark; "Evermore"; "Burns and Highland Mary," Mrs. F. O. Hyzer; "Nearer To Thee" and "Resurrexi," Miss Lizzie Doten; "Heaven" and "Over the River," Nancy A. W. Priest; "Intimations of Immortality," Wordsworth; etc., etc.

The book (offered at reasonable terms,) will constitute a volume which in execution will do credit to any library, however ornate, while its subject matter cannot fail of presenting absorbing attractions to the general peruser.

Miss Lottie Fowler.

A correspondent writes from Sandy Hill, N. Y., under date of Aug. 24th, as follows:

"This gifted medium and seer has been with us three weeks, giving sances, and convincing some stubborn skeptics of the truths of Spiritualism. For a wonder, the secular press has given her some very flattering notices. Miss Fowler in her normal condition has improved very much in the past eight years. She is unassuming, truthful, social, and wonderfully conscientious, but determined and fixed in her purposes. In her control she is the most susceptible medium I ever saw."

Her usual control is a child calling herself Annie, who speaks as she is impressed by more advanced spirits; but of late she has been controlled by other spirits, who claim they intend to make a lecturer of her. She gave us two very interesting lectures. While with us she made herself very entertaining. She is now at the Bates House, Saratoga Springs, where she can be directed for the present. She is on her way to Baltimore, intending to stop at such places as her services may be desired. She is doing a noble work, and seems to be willing and anxious to keep at it. She will be in this country until next May, when she intends returning to Europe."

Stockholders' Meeting.

The owners of stock in the Onset Bay Camp-Meeting Association will hold a business meeting at the grounds, Saturday, Sept. 1st.

A correspondent of the Investigator says: "The Spiritual Philosophy has had its day, and is dying out, as is evident by the falling off in its meetings." "Its meetings" are being held as usual in many parts of the country, the speakers can be enumerated by hundreds, and the cause is not "dying out." Further down in the same column of the Investigator we find the following, in answer to another correspondent: "It is true what you say, that 'The Liberals are so few in number, compared with their enemies, that they do not progress very fast.'" By "their enemies," we suppose the writer means Orthodox Christians. Then why should these people (Infidels) who call themselves "Liberals," go out of their way to so continually underrate a class of people (Spiritualists) as *liberals* as themselves? These two statements in juxtaposition show, in the first place, that the Infidels are prone to misrepresent the facts in regard to the progress of Spiritualism; and, in the second place, admit the fact that their adherents "are few in number," comparatively, and "do not progress very fast."

So much really interesting matter on vital subjects is continually coming to hand from our able correspondents that we have not the room for more than half we receive. We regret to be obliged to thus apologize to our contributors. But if the Spiritualists and Liberals were liberal enough to patronize the BANNER OF LIGHT sufficiently to warrant the outlay, we would enlarge at once. As it is we dare not assume the risk. We failed financially years ago, in consequence of lack of adequate support from those who should have put their shoulders promptly to the wheel, and suffered terribly in consequence—by misrepresentation from quarters least expected—and we have no inclination to travel the same road a second time.

Mrs. Cora L. V. Richmond addressed a large audience composed of many well-known people of this city at Everett Hall last evening, her theme being "Robert Dale Owen's Life Beyond the Grave." The speaker, representing that person, gave a beautiful lecture, and was listened to with breathless attention. She described the chief work of Mr. Owen's life, his aims and his objects, and then reported his entrance into spirit-life, and the work he purposed performing for the benefit of his fellow-beings. The address was practical, full of noble sentiments, and was delivered in a cultivated, refined style, the eloquence and utterance being simply faultless.—(Brooklyn Daily Eagle, August 13th.)

The Boston Globe is requested to copy the above, that its readers may see that there is at least one secular press in the United States outspoken and unbigoted.

A. J. Champion writes from Antwerp, O., a letter from which we make the following extract. We shall print the residue next week: "We have just closed our fifth Annual Grove Meeting with gratifying success. Lydia A. Pearsall, of Disco, Mich., and T. H. Stewart, of Kendallville, Ind., were our speakers. The meeting commenced Friday evening, Aug. 18th, and continued through Saturday and Sunday."

Read the call of M. Milleson to the disciples of spirit art, which will be found under "Banner Correspondence."

Rev. Mr. Murray, it is said, will preach in the Boston Theatre four Sundays in October. He is an excellent actor.

Read the call for a Spiritual Camp-Meeting in Eastern Maine, to be found on our third page.

The publishing office and bookstore of "Hull's Crucible" has been removed from 18 Eliot street to 31 Chapman street, Boston.

"The Man of Nazareth," by S. B. Brittan, M. D., will appear in our next issue.

The Modern Skeptic.

Jo Cose tells of a skeptic who subjected a medium to the following "test conditions":

A plaster made of gutta serena and beeswax was placed over her mouth; a bandage of six handkerchiefs was put over her eyes, tied at the back and sealed, and her ears were filled with cotton wool soaked in nuchilage. Both hands were filled with flour. One of them was fastened to the top of her head with fine caubrie thread; the other was firmly bound to her side with tarred rope. Her feet were secured to a block of oak wood twelve inches long, eight wide and three thick, with a strongly-ripped, hardened steel chain. She was then completely enveloped with forty-two yards of cotton drilling, which was sewed at every crevice with a patent noiseless, double back action sewing-machine. After that she was put in a strong coffee-bag, which was tied at its mouth with three hundred yards of shoe-thread. The bag was then put in a chest, and the chest lid fastened with six padlocks, every key different, and rendered doubly secure by strips of leather glued upon the outside lengthways, breadthways and sideways. It was then suspended by wires in a copper-fastened cabinet lined with corrugated sheet iron, and the cabinet deposited on a high shelf in a recess of the stone wall of a room that had been unoccupied for twenty years. In front of this recess was drawn a gauze screen, which was glued, tacked, sealed with red wax and marked with No. 1. A Faber lead-pencil belonging to the skeptic, which he knew to be free from fraud, and which he brought with him so that he might be protected at all points from deception. A number of the skeptic's friends were posted in various places, to prevent collusion between the medium and confederates. One was at the back area, concealed behind an ash barrel; one stood at each window, one sat on the top of the chimney and one held his hand over the keyhole of the front door. Thus all things were ready, and the careful investigator took a position where the least indication of imposture could be instantly detected. He held one hand ready to grasp the medium should she walk out and assume the guise of an angel, and with the other he held a note-book, in which to record in detail the last "great exposure of Spiritualism." Suddenly a strong unseemly hand clinked as a vice his outstretched digit. The note book took to itself wings and flew away. Voices were heard; half a dozen faces as natural as life walked around him, and one whom he afterwards admitted to be "a pretty good imitation of his mother" came and laid a hand on his head. These vanished. Then up he rose to the ceiling, till with his nose he could write his name on the plaster; then down to the floor, with double the speed he went up. A broad hand which he could not see dealt him a rather smart blow on one side of his face, then on the other. Some power then stood him on his feet and marched him around the room at a trot. "Goldsmith's Maid" never thought of attaining, and the perspiration poured from every pore until he was as wet as a No. 1 mackerel in the home of its childhood. But all this did not convince him! He went home declaring that the medium did it all; that he should prosecute her for assault and battery (with intent to kill), and that she ought to be indicted for "obtaining money under false pretences." His wife wrote to a friend the day following, relating the circumstances, and added, "I don't think my dear, kind husband would believe even if one rose from the dead."

Movements of Lecturers and Mediums.
Dr. J. L. York is now on his way to the Eastern States.

Anna M. Middlebrook, M. D., will speak before the "Free Lecture Association" of New Haven, Sept. 2d.

Dr. H. P. Fairfield is having excellent success in his lecturing tour in New York State. He is addressing large, intelligent and interested audiences.

The world-renowned medium Dumont C. Dake, M. D., has opened offices at 95 State street, Rochester, N. Y. Read the doctor's medical notice on fifth page.

Dr. A. N. Richardson has returned from the camp-meeting, and can be found by his friends and the public generally at his residence, 38 Monument Avenue, Charlestown District.

M. K. Wilson, Danville, Ill., will answer calls to lecture wherever his services are required. Terms of the most reasonable nature.

Mrs. Clara A. Field, lecturer and business medium, has returned from the Lake Pleasant Camp-Meeting, and can be found at No. 17 Hayward Place, Boston. She would be pleased to make engagements to speak (her discourses being illustrated with the ball test phenomenon) during the fall and winter wherever her services are desired.

Mrs. Emma Hardinge Britten.
And her husband Dr. William Britten, were to sail for San Francisco, Cal., Wednesday, Aug. 29th. We understand that a lecturing tour, embracing perhaps Australia in its limits, is before them. We wish them the completest success, and bespeak a cordial welcome for them wherever they may go.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

Spiritualist Meetings in Boston.
EAGLE HALL, 66 Washington street.—First Circle every Sunday morning at 10 A. M. Inspired speaking, singing, and other manifestations of the spiritual world. Free admission. Good mediums and speakers always present.

NASSAU HALL.—The Free Platform Society of Spiritualists will hold a Free Circle, with good, reliable mediums, every Sunday, at 10 A. M.

Rochester Hall.—The Children's Progressive Lyceum will commence its sessions on Sunday next, at this place. The annual meeting of the Lyceum for choice of officers will be held at the house of Mrs. Wilson, Hotel Kirkland, on Tuesday evening next, Sept. 4th.

Nassau Hall.—At the commencement of the circle last Sunday morning, Mr. Prescott Robinson read one of Lizzie Doten's poems after which Mrs. Prince favored the audience with a charming song, "We're with you every day." Mrs. Maggie Folsom then gave many convincing tests, nearly all of them being corroborated by persons present. In the afternoon addresses were made by Mr. Charles M. A. Twitthell, of Somerville, and Mr. R. B. Rogers, of Everett. Test were given by Mrs. Stanwood, of Charlestown District. Mrs. Dr. Severance, of Wisconsin, delivered an eloquent and instructive lecture in the evening. The meetings will be continued every Sunday in the future. Circles at 10:30 A. M. and 2:30 P. M., by many excellent mediums and speakers. Leo Miller, of Michigan, will speak every Sunday evening through the month of September.

The Eagle Hall Meetings were quite interesting last Sunday. Miss Annie J. Webster occupied the platform in the morning, and the controls spoke at some length, and interestingly, of the necessity of the higher attainments in spiritual life. Recognized tests were also given.

In the afternoon, Mrs. M. W. Leslie read an original essay on "Spiritualism a Revelation of

the Bible," which was replete with sound thought and was well received by the audience. Miss Webster again yielded herself to the controlling influences and spoke for a brief time, and also gave more tests, all of which were quite satisfactory. The evening hour was taken up with tests and a short conference, which was participated in by Mrs. Leslie, the Chairman, Mr. Hudson, Mrs. Little Clark (entranced), and others.

Miss Webster is expected to occupy the platform again next Sunday morning. F. W. J.

"I am somehow glad that you have with drawn the appointment of a day for the meeting of a Convention. I may be wrong, but the conviction is strong in my mind that the angel world is adverse to a general organization, and if it is, there could be little prospect indeed of success. As just said, I may be in error, but I feel relieved to know that at least for the present the subject is laid on the table."—Extract from a private letter of Dr. E. Crowell, in the American Spiritual Magazine.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents per line, first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, first, and fifteen cents for every subsequent insertion.

BUSINESS CARDS.—Thirty cents per line, *Agate*, each insertion.

Payments in all cases in advance.

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

Advertisements to be renewed at continued rates must be left in our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. Monmouth, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. A. 11.

Change of Locality.
Dr. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice. Jy. 7.

An Eminent Divine says, "I have been using the Peruvian Syrup. It gives me new vigor, buoyancy of spirits, elasticity of muscles." J. P. Dinsmore, 36 Day street, New York, will send, free, a pamphlet of 32 pages, containing a full account of this remarkable medicine, to any one sending him their address. 2w.S. 1.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w.A. 11.

Dr. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *patent methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York. Patients visited at their homes when necessary. F. 3.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M. A. 11. 4w.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 11 A. M. 4w.

J. W. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 7.

THE MAGNETIC HEALER, Dr. J. E. BRUGGS, is also a Practical Physician. Office 121 West Eleventh street, between 6th and 6th Ave., New York City. D. 30.

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

BUSINESS CARDS.

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

ROCHESTER, N. Y. BOOK DEPOT.
WILLIAM M. WALKER, Bookseller, 62 West Main street, Rochester, N. Y., keeps for sale the *Spiritual and Reform Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y. BOOK DEPOT.
WELLS & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
DR. J. H. RIDDESS, 29 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light* and all other Spiritual and Reform Works published by Colby & Rich at Philadelphia, Pa. Desiring to advertise in the *Banner of Light*, can consult Dr. RIDDESS.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM M. WALKER, 85 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

SAN FRANCISCO, CAL. BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the *BANNER OF LIGHT*, and a general variety of Spiritualist and Reform books, at Eastern prices. Also a full supply of Colby & Rich's *Patent Methods*, *Positive and Negative Powers*, *Orion's Anti-Tobacco Preparations*, Dr. Morse's *Nutritive Treatise*, *Catalogue*, and *Circulars* mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY.
CHANNING D. MILLS keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Works published by Colby & Rich, at the Harvard Rooms, 421 street and 6th Avenue, and Republican Hall, 55 West 34d street.

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E. M. HAYES, 27 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

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

BALTIMORE, MD. BOOK DEPOT.
WASH. A. DANKIN, 705 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

CHICAGO, ILL. PERIODICAL DEPOT.
W. PHILLIPS, 100 Madison street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

ST. LOUIS, MO. BOOK DEPOT.
MRS. MARY BEHAN, 62 North 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.
LESLIE'S BAZAAR, 16 Woodland avenue, Cleveland, O., has the *Spiritual and Liberal Books and Papers* kept for sale.

LONDON, ENG. BOOK DEPOT.
W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *Banner*.

AUSTRALIAN BOOK DEPOT.
And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism published by Colby & Rich, U. S. may at all times be found there.

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This work on Animal Magnetism is just what has been long needed, and will no doubt meet with a rapid sale. Its pages contain a summary of the history of the Science; its original and successively modified principles; its ancient practice; a declaration of its definitive principles; a condensed exposition of its actual practice, arranged in perfect method under an indication of its present application; an appreciation, from an oral and legal point of view, of the processes adopted by the practitioner, and of their relation to a higher and supernatural order of things. Certain views set forth will be found in the shape of principles imperfectly admitted, and not as yet satisfactorily elucidated, while others are entirely new. We may mention among others:

The distinction between Mesmerism and actual Magnetism.
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I take this method of making known the perfect cure I have obtained from the use of your valuable medicine, the PAIN KILLER. I was urged by a friend to try it, and received a bottle of Dr. Keim's, Apothecary.
I had been afflicted three years with Neuralgia and violent spasms of the stomach, which caused a constant rejection of food. The doctors at Westminster Hospital gave up my case in despair. Then I tried your PAIN KILLER, which gave me immediate relief from pain and sickness, and I regained my strength, and am now able to follow my usual occupation of labor. One bottle cured me.

Yours respectfully, CHARLES POWELL.</

A.—Spirits do not propose to change the entire nature of mediums, but only influence the *mediums* to do their work. We spirits are working *for* principles, for truths, and were it necessary sacrifice a hundred mediums for the purpose promulgating a truth that we felt the world needed, we should have no hesitation in doing so. Do not expect that we stand at the elbow

Bathsheba Keith.

This is new to me, Mr. Chairman, and yet I don't know. I did, and do now understand the spirits return. I have influenced mediums, but I believe I never got here before. I have been gone away some years. I went from Auburn Me. I guess it is as much as thirteen years ago. I had a hard life—I fought sickness till the last minute; but, sir, I now rejoice that I am conquered, and I can realize I have a home in the spirit-world. It's a Paradise to me, for I stand on the hillside, and the flowers bloom brightly.

John B. Linfield.

Call my name John B. Linfield. I last hailed from Thompson, Mo. I was fifty-five years old and some money. We didn't really know what the matter was with me. I don't know anybody did. I've heard since I've been up here that I had an internal cancerous humor but they called me a "dyspeptic," and I don't know what else. They doctored me for 'most everything, until I came to the conclusion they were a pack of fools—and I aint yet changed my mind. My sister Hannah, who often at one time goes into one of her neighbors' and lays one of your papers under her shawl. She don't want everybody to know she reads it. She has said a great many times that if any of her folks would come she should believe it was spirits, if they would come so far off as this, for she knew the medium didn't know 'em. Now I've taken her at her word; and when I tell her I stood close by her when she was talking to the minister and hugging up that newspaper, maybe she'll believe it's me.

the fish in the waters; and I find it's so with spirits. Here I've been studying this institution - this spirit-control - for the last three or four weeks, trying to make up my mind whether I'd better communicate or be silent. In the first place I was a little afraid to take hold of this machine, for it was something of a good-sized man, rather a rough specimen they called me, but nobody ever denied that I had a kind heart, *feeling* a good many others get hold, and finding they don't believe in the machine, I thought I'd try it. I don't believe in woman's rights, but I don't want rights too, and I'd rather do my own talking than to have a woman talk for me. However, I am a man, and I'm a man.

Lucius D. Wetmore.
Please say that Lucius D. Wetmore, who got out of this life at Richmond, Va., by accident, about five years ago, returns here to say to his brother George, if he will meet me wherever the medium Charles H. Foster may be, I will tell him how I got out, which way I got out, and about it. I was about twenty-five years old.

Delia M. Miles.
Will you please say that Delia M. Miles, who left the form in Pensacola, Florida, about three years ago, of consumption, travels back to the

