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The Rostrum.

MATERIALIZING POSSIBILITIES.

A Lecture Delivered by Mrs. Cora L. V. Richmond, at Chiengo, Illinols.

[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 dissever, (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 overthrew 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 disseverance 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

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 constant ly 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

Science is accustomed to imitating these forms and process 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

" Subject chosen by the audience.

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

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.

structure, can simulate the fiber of structure itself.

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

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.

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 rathent or lock of hair is retained as a souvenir of the materialization. To denv 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 unfoldment, 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 vege table 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 exist ence. 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 prop erty 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 etherealized 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 séance. Partly from the atoms surrounding the medium and those who are present, but chiefly the medium, who

galvanism is a mere external form, and of which electricity is | much less materialization than for the human eye, because | learn to fly, there is no law in nature which shall prevent 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 scance 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

Supposing here is an electric battery. You require a certain mount 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 be cause scientific men commence with the outside structure and expect to work inward until they find the mind. If they be gin 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 dissevering 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 oody together. If you cut your hand and press the flesh to gether before the atmosphere has disintegrated those atoms on 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, dissevered 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 dissevered by the clear connection of other atoms. It is also the tendency of all atoms to assume the form in which The facts are better than any hypothesis. The lack of a they have existed. Hence, it is easier with this spiritual protheory in science to explain them is not the fault of the facts. cess to renew the organic form or structure of walls, or cloth-Materializations do occur; it is the business of science to find $\frac{1}{2}$ ing, 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 dissevering 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 ex-

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 clab orate working, that makes the atmosphere finer, the substances more easily managed; all crudities are rapidly dis appearing. 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 inne 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 gives off what is known as psychic force, or nerve aura, this laws. You might as well say that the stage-coach, or walking, gives off what is known as psychic force, or nerve aura, this laws. You might as well say that the stage-coach, or walking, spirit attracts sufficient to make that spiritual form a tangible are the natural methods of human propulsion. The natural is profitable for learning, for reproof, for correction, for instruction in well-doing."—George F. Talbot.

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 o 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, rencounters 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 especial 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 under-

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. Infantile 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 revealment. There is that strength in truth that in spite of numerous so-called exposures it always comes out trium phant.

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 perpetuous state of the world, and then men and angels will not be strangers to

Other Bibles than ours are inspired, and ours is not all inspired. The Rig Vedas, the Zend-Avesta are divine revelations. The Koran, which to our race and creed is the imitative 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 Shakspeare, Wordsworth and Goethe; and inspiration has reached its climax in the chastened, cultivated and perfected productions of modern literary art... Victor Hago's conception of the character of the good Bishop Myrel, and Charles Dickens's plicture of the heroic martyrdom of Sciney Carton are inspirations. Indeed, the best summary of juspication is given by Paul in his letter to Timothy, whose scope and catholic spirit may be best comprehended if we render it in language

Phenomena.

PHENOMENAL SPIRITUALISM.

to the Karley of the Bancer of Light From early youth my long higs after some tails." Spaces, than of that of I that the aid high reduced he shake do to be dold only to triviality and inexation of spirit, "At so char well that my steps were guided" o the door of an Limber of the zone the orbirties swer to a knock by a little op leptic gipl, with a

tinued existence after the death of the body. This experience of mone I think may be analog gous to that of thousands of other readers of the tinue to devote what liftle folker I po was to an exempl fication of the phenomedial rather than that of the simply inspirational phase of Modern

to the question from his execumpathy ing triefit,

said she would give us a sitting just so some as

she had "swept out her kitchen." And what

was theoresult? Why, within therty minutes af-

ter my entrance into that lowly abode of the de-

spised rapping medium I received through the

tiny raps ad that my soul had so long thirsted

for in vain ear, undoubted conviction of a con-

With this preface I wish to gay that I have recently been present at thirde in aternatizing seances given by Mrs Robert I Hall at Old Or chard Beach State of Maine, at which chough remarkable spiritual plation emperated to at ford appropriate texts for such a winter as Disa Paley to glab rate after his customary and accomplished made of comment, into a volume as July as a Hebrew Belge. "Most of these manifestations, were smaller to others that have often been described in the leaduring of the Bunner, and I will therefore only dwell on a few that occurred of rather exceptional character.

The first seance was held on the evening of Wednesday, this 8th of August, 1877, some eight or ten persons present. The atmosphere was tions were attempted by the spirits, and these all proved faulty and imperfect. On Friday, the 19th, another company, of six persons only, a cembled: The weather was much better than on rialized; most of which forces came out of the fool. of the temporary cabinet very plainly, and were others a very fully-developed female spirit, whom I recognized as a family connection, came out of the cablnet, and in full sight of all commenceds, manipulating a fragment of very time black lace; until it gradually developed into a gossamer-like seil, some yards indength and breadth. After a little time she commenced drawing the lace slow-

ly up with the right hand, and placing it in folds on her left wrist and hand, pressing and knead-Ing each fold as she laid it in place, until the whole veil was thus folded away. I was nt iloss to know the object the spirit had in view until she suddenly threw the veil broadcast, as "was before, and of like dimensions, with its threads or fibres, however, increased many times, rendering it so dense in thickness that the white clothing of her person could scarcely be discered through it. She next gathered up the veil, and throwing it in graceful folds around her neek and shoulders, retired behind the curtain of the cabinet. The next manifestation I think was the most

graphic and affecting that Tever witnessed at a spirit circle. A poor, forlorn tooking girl, some twelve years of age, thinly clad in threadbare, faded garments, presented her famished form. and beckened to Dr. W-h for recognition. The doctor could not identify her; but by pointing to her bare, emaciated ankles and feet, and the placing of her finger within her lips, and other most affecting pantomime, she succeeded in convincing (apparently) all present that she was one of those neglected, have so completely surrendered their 'common starving creatures that abound in our large cities, whose most pressing wants be had on some occasion in the past relieved by an act. Edinburgh to London) ought to be believed, even of charity. Placing her this, pale hand on the doctor's head, she made him kneel with her on the floor, when she raised her eyes toward heaven and offered in his behalf a mental prayer, which, though unspoken, was so expressive that therewas not a dry eye present. Upon the whole, this simple, silent manifestation embodied a more eloquent, Christlike sermon than I ever heard examples of ignorance (or suppression of evipronounced from a pulpit, or through the lips of !

spirit protector of Mrs. Hull, explained that the tigated the pretensions of Mesmer, and decided, spirit that had just materialized died literally of starvation, in a cellar in the Bowery, New York, and that a short time before her death the doctor.

As might have been anticipated, against him. Now we have the statement that "it was by the French Academy of Medicine, in which the mesand that a short time before her death the doctor had given her enough money to relieve for a few days her pressing wants for food.

It was not, however, until the next morning, that Dr. W-h recollected an occasion on which he met a poor girl, resembling the one described, some years ago in Nassau street, New York, and gave her a trifling sum.

A female Indian spirit called Starlight next walked out and showed her face and form very plainly. Resting one foot on her knee she commenced manipulating with her hand the moccasin that enclosed it, until in plain sight of us all It gradually de-materialized and entirely disappeared, 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 Starlight took, and assisted only by her own merism for fire years, and in 1831 reported in full, hand inserted her foot in it. Of this fact I was made certain, as I not only saw the article 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 dis- only adequate judges—is only ignored by him. tinctly saw something of a dark brown color forming upon it, which gradually developed into

for head and shoulders were visible, which too, soon passed away.

throught a holf, and measured pight and threeparters likely's in length. I also measured a Shoe taken from the foot of the medium. It was a number for, and measured terrand one quarters In hes in length.

The declared mether of a hidy in attendance next presented for face and form just outside the eabonet, and was at once fully recognized by herdaughter, who, in embracing her mother, could between the satisfaction I so much constell. But this she for the spirit left she raised her nakedarm, at late to tall length pointed upward, as ants, while not a single case is given of a clarific second 1 say to her loved daughter, " Meet voyant having stood the test of rigid examinaif So would say to her loved daughter, "Meet me in Feaven," and gradually faded out of sight from the feet upwird-except the entstretched arm, which remained to the last, and, Elijak-like. passed from our sight upward through the ceiling of the room, while wholly intact in form. -

On Sunday evening, Aug. 14th, another circle of Providence, W.I., which was opened in an of hitzenersons was formed. The materializations were very good, and some seven or eight in numdilaphlated broom in her hand, who, in answer her. The deceased brother of a gentleman preent revea ed his form very plainty and in lifelike guise, and was fully recognized.

This spirit was present for the first time at the previous circle, where the brother's wife only. attended. She at once identified it as her husband's brother, but remarked that his moustache was rather too heavy. The spirit retired ! for a few moments, and then presented himself. with his moustache reduced in size to its earthdimensions.

On the present occasion, the brother of the spirit remarked, as his wife had before done, that the monstache was too heavy. Instead of retiring, at on the former occasion, the spirit commenced to menipulate his moustache with his hand, which, whilst in full view of all present, gradually diminished in volume until it was reduced, as before, to its proper earth pro-

This spirit was said to be of French origin, and when on earth an accomplished performer on the guitar. His brother now preceded to would bring the spirit's ravorite instrument of maiste to the circle if the could play upon it as he used to do, the spirit mainly deal pleasure, and immediately commenced moving his hands as if terforming on a gustar.

Some time previous to my going to Old Orchard, the spirit of my oldest daughter told me very thick and misty, and but few materializa- through a trance medium that the next time I satin one of Mrs. Hull's circles she and her two sisters would come out of the cabinet all at the same time. I never mentioned this circumstance to any one, but on this occasion two of my the former evening, and some twelve spirits mater daughters presented themselves, both wrapped in the same white mantle, whilst the medium's guide said that still a third was present, but ldentified by friends or relatives present. Among lacked the proper elements to materialize in full. Vancouse, R. L. THOMAS R. HAZARDI

> "From the Land in Spiriture ist." THE UNTRUSTWORTHINESS OF DR. CARPENTER'S STATEMENTS ABOUT CLAIRVOYANCE.

A - Dr. Carpenter know- almost nothing about the facts and ple nomena of psychology, and says much that is in recurate thereupon, we have not thought his more recent utterances or writings worthy of notice in these pages, because they have no influence whatever over anybody who has a smattering of knowledge of the subject, They influence the ignorant who trust In him a great deal, but as our pages do not reach many of ing with more important matters. The Quarters Journal of Science, edited by Mr. William rooks, enculates, however, among the general public, and Mr. A. R. Wallace has done good service by reviewing therein Dr. Carpenter's work on Spir tualism and Mesmerism, although it seems almost a juty that such honest hard work earetully accumulated accurate knowledge should be expended upon such a worthless book. The review is splendidly-written, and our lecturers and public speakers all over the country would do well to keep it always on hand, and to quote. it largely at public meetings, especially when Dr. Carpenter's name is mentioned. We append about one-third of the review

We new come to the very-interesting and important subject of clairvoyance, which Dr. Car-penter introduces with a great deal of irrelevant matter calculated to prejudge the question. Thus be tells his readers that "there are at the present time numbers of educated men and women who sense" to a dominant prepossession as to maintain that any such monstrous fiction (as of a peron being carried through the air in an hour from upon the evidence of a single witness, if that witness be one up in whose testimony we should rely in the ordinary affairs of life! "He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions ~of his opponents with which this book abounds. 71, however, we enter upon the subject itself, and at once encounter one of those curious dence) for which Dr. Carpenter is so remarkable the most gifted minister or inspirational medium.

After the poor creature retired, Mollie, the mission which about a hundred years ago invesmeric state had been previously discussed with reference to the performance of surgical operaions, that this new and more extraordinary claim (chirrovance) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of 3,000 francs to any one who should be found capable of reading through opaque sub-stances." The result was negative. No claircoyant succeeded under the conditions imposed. The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct, and that clairroyance was first carefully sifted in France after 1837, though he might well doubt, if offering a prize for reading under rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain, and delicate as clairyovance is admitted to be. What; then, will be his astonishment to find that this same "Academie Royal de Medicine" had appointed a commission of eleven members in 1826, who inquired into the whole subject of mesleged 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 per-

who are maintained by Dr. Carpenter to be the

Yet he must be thus ignorant or he could never say, as he does in the very same page quoted After the shance I measured the lady's shoe above (p. 71), what in every instance (so far as described. It was what is known as a number. I am aware) in which a 'to cough investigation has been made into these thigher phenomena, of mesmerism, the supposed proof has completely failed." It cannot be said that investigation by nine nedical men earned on for tive years with every means of observe too and experiment, and elaborately reported in was not "thorough," "whence it follows that Dr. Carpenter must be ignorant of it, and our read is can draw their own inference as to the value of his opinion, and the dependence to be proceed on his scientific and historical treatment of this subject.

More than twenty: or pages of the book are occupied with more of less detailed accounts of

afte failures and after d'exposures of clairvoy-

tion by a committee, or by medical or other expects, and the implication is that none such are

to be found. But every my firer knows that chair-voyance is a most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of see. Gregory, Teste, Delenze and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deep that any rithman ever hit the ball'scope at 1 000 yards, because none can be sure of hitting it always, and at a moment's ratio. ment's notice. Several pages are devoted to the failure of Alexis and Ado phe Didier under test conditions in England, onling with the specing remark, "Nothing, so far as I am aware, has ever been since heard of this par, nobile tratrum." Would it (to use an established formula) surprise Dr. Carpenter to hear that these gentlemen remained in England a considerable time after the date he alludes to, that they have ever since retained their power and repaintion, and that both still practice successfully medical charryoyance, one in London and the other in Paris? balance the few cases of tribute by Alexis, Dr. Lee has given his personal observations of ten times as many successes," some of them of the most startling kind (Animal Magnetism, pp. 255, 277). We can only find room here for two inde-pendent and complete tests. The first is given by Serjeant Cox as witnessed by himself. A par-ty of experts was planned to test Alexis. A word was written by a friend in a distant town and en-closed in an envelope, instructionary of the party knowing what the word was. This envelope was enclosed successively in sex others of thick brown paper, each scaled. This packet was handed to Alexis, who placed it on his forehead, and in three minutes and a half wie te the contents corconverse with him in that language, and received rective imitating the very handwriting. (What appropriate answers in pantonime to all his am f. vol. in. p. 167.) Now unless this statement of the converse with language, and received am f. vol. in. p. 167.) Now unless this statement by Serje in Cox is absolutely false, a thousand failures reamout outweigh it. But we have, it possible, better evidence than this, and Dr. Carpenter knows it, because I called his attention to it in the Daily News! Yet he makes no allusion to it. I refer to the testimony of Robert Houdin, the greatest of modern conjurers, whose exploits are quoted by Dr. Carpenter when they serve his purpose (pp. 76, 111). He was an absolute master of card tricks, and knew all their possibilities. He was asked by the Marquis de Murville to visit Alexis, which he did twice. He took his own new cards, dealt them himself, but Abxis named them as they by upon the ta-ble, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took, a book from his pecket and asked Alexis to read something eight pages beyond where it was opened at a specified level. Alexis pricked the place with a pin, and read four words, which were found at the place pricked nine pages on. He then told Houdin animerous details as to his son, in some of which Houdin had tried to de-Housin declared it "stupefying," and the next day signed a declaration that the report of what took place was correct, adding, "the more I re-flect upon them, the more impossible do I find it to class them among the tricks which are the ob-ject of my art." The two letters of Robert Hou-din were published at the time (May, 1847) in Le Steek, and have since appeared in many works, among others in Dr. Lee's Animal Mag-netice (In 1822 and 2014).

netism (pp. 163 and 231).

A clairvoyah: boy at Plymouth was submitted appear to have done their work very thoroughly. First his eyes were examined, and it was found that the bails were so turned up that even were the eyelids a little apart, ordinary vision was impossible. Then he was closely watched, and while the cyclids were seen to be perfectly closed, he read easily. Then adhesive plaster was ap-plied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experi-ments the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids so completely glued to gether that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the Zoist, vol. iv., pp. 84-88; and I call the reader's attention to the completeness of the test here, and its demon-

stration of the reality of clairvoyance. Dr. Carpenter next comes to the work of Professor Gregory (Letters on Animal Magnetism.) and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the "entire absence of detail" as to "precautions against tricks," and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank note. "And yet," he says, referring especially to myself, "there are even now men of high scientific distinction who adduce Prof. Gregory's testimony on this subject as unimpeachable." Readers who have accompanied me so far, will at least besitate to accompanied me so far, will at least besitate to accompanied me so far, will at least besitate to accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To full details would occupy far too much space. I must therefore refer my readers to Professor regory's book for some cases, and give merely a brief-outline of others. At page 394 (Case 29 is given in detail a most remarkable test-case, in which Prof. Gregory sent some handwriting from Edinburgh to Dr. Haddock's clairvoyant at Bolton; who gave in return a minute description of the writer, her appearance, dress, house, illness, medical treatment, &c. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarised, and one very completely given in detail. At page 423 is an account of a clairvoyant boy at the house of Dr. Schmitz, Rector of the High School at Edinburgh. This boy described Professor Gregory's house accurately and the persons at that time in the dining-room (afterwards ascertained to be correct). As a further test Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the Doctor beating his son with a roll of paper. When Dr. Schmitz returned, Professor Gregory repeated all the boy had said, which the Doctor much astonished, declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who describ-ed Professor Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing-room reading a new book. On returning home the Professor found that Mrs. Gregory had at the time, been sitting in that particular chair, which she hardly ever was accustomed to use and was reading a new book which had been sent to her just before, but of which the Professor knew nothing. At page 405 is a most re-

Archives Generales de Medicine, vol. xx.; also in Lee's Animal Magnetism, pp. 13 to 29,
† This is a constant feature of the true mesmeric trance, but "Jack's" accusers seem to have known nothing about it.

a perfect moreasin. I went up to where the spirit stood and closely examined it. It seemed to be made of very coarse, wood.

Starlight next began whalst in full sight to demact gulish with their eyes shut objects placed before them: name cards, read books, writing, &c. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers. ** Is it not strange that the "historiam" of mesmerism, &c., should be totally ignorate the particulars of the extraordinary discoverant of the existence of this report, which is before the markable case of the recovery of a stolen watch, and detection of the thief in Loudon by Dr. Haddock's clairvoyant at Bolton. The letters all passed through Sir Walter C. Trevelyan, who showed them to Professor Gregory. At page 407 are the particulars of the extraordinary discovery for head and shoulders were visible, which too. Yet he must be thus ignorant or he could never graphical Society to Sir C. Trevelyan, in Edinhandwriting only, sent from the Royal Geo-graphical Society to Sir C. Trevelyan, in Edin-burgh, and by him to Bolton, he himself not knowing either the names of the travelers or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Professor Gregory's experi-ments which is Dr. Carpenter's reason for en-tirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physieian praeticing at Bolton, of the girl Emma, who for nearly two years was under his care and re-sidirg in his house. Many of Professor Grego-ry's experiments and those of Sir Walter Trevelvan, were made through this girl, and a full acyan, were made through this gri; and a fun as count of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his Someo'ysm and Psychotsm. She could not read, and didenot even know her betters. The discovery of the stolen cashhox, and identification of the entirely unsuspected thich, is given in tull by Dr. Haddock, and is summarised in my Miraeles and Modern Science, page 64. Again, Dr. Her Managing unpaymentional personal testimo. bert Mayo gives unexceptional personal testimony to clairy ovance at pages 167, 172, and 178 of his book on Popular Superstitions.

Dr. Carpenter is very severe on Professor Tregory for his belief in Major Buckley's clair voyants reading mottoes in nuts, but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a mesmerizer for the interest of it, and there is not the lighter travely for suggesting his untrust. the slightest ground for suggesting his untrust-worthiness. We have besides the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. (Ashburner's Philosophy of Animal Magnetism, p. 304.) Dr. Carpenter also doubts Professor Gregory's common sense in believing that a sealed lefter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were ex-pressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I as it did on that ship. It served as a "sesame" to open our bearts and units those who had so am convinced that the precautions taken pre-cluded any other than lucid vision."*

Still more important, perhaps, is the testimony of many eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine, in his article "Magnetisme," in the Dictionnaire de Médecine, says (as quoted by Dr. Lee, "There are few things bet ter demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; 't'n minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her without looking at it; she was not once mistaken." The Commissioners of the Royal Académie de Medecine applied the excellent test of holding a finger on each eyelid, when the clairvoyant still read on each eyelid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's "Animal Magnetism," p. 22.) Dr. Esdaile had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch, as in the French case quoted above. (Zoist, vol. vill., p. 220) Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times she could see nothing; and the smallest fatigue or excitement caused this

This excessive delicacy of the conditions for 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 knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Professor Gregory, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the banknotes which have at various times been offered. Dr. Carpenter was very irate because I suggested stood, that there was no note in Sir James Simpson's envelope—but that the clairvoyants them-selves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case upon them. quoted by Dr. Carpenter, the note for £100 publicly stated to have been enclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the whole of it—this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank cheque! The correspondence on the subject is published in the Zoist, well x., p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition on my a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

* Dr. Carpenter says that "the unsealing of letters and Or, Carpenter says that "the unseating of fetters and the reseating them so as to conceal their having been opened," are practiced in Continental post-offices. No doubt this can be done with an ordinary letter, but it is no doubt this can be done with an ordinary letter, but it is no dost this can be done with an ordinary letter, but it is no dost the habsolutely preclude its being done undefected, and Dr. Carpenter omits to state that such precautions are here expressly mentioned by Professor Gregory as having been used in these experiments.

POEM BY WHITTIER. (Sungat the dedication of the Haverhill (Mass.) Library.

'Let there be light!" God spake of old, And over Chaos dark and cold, And through the dead and formless frame ... Of Nature, life and order came. Faint was the light at first that shone

On giant fern and mastodon, On half formed plant and beast of prey, And man, as rude and wild as they. Age after age, like waves, o'erran

The earth, uplifting brute and man; And mind, at length, in symbols dark, Its meanings traced on stone and bark. On leaf of palm, on sedge-wrought roll, On plastic clay and leathern scroll. wrote his thought: the ages passed, And lo! the Press was found at last! Then dead souls woke; the thoughts of men

Whose bones were dust revived again: The cloister's silence found a tongue, Old prophets spake, old poets sung. And here, to day, the dead look down, And kings of mind again we crown; We hear the sage's word; we trace The footprints of our human race.

Here Greek and Roman find themselves Alive along these crowded shelves And Shakspeare treads again his stage, And Chaucer paints anew his age. As if some Pantheon's marbles broke ieir stony trance, and lived and spoke, Life thrills around the alcoved hall

The lords of thought awake our call! So surely as marriage is an institution grounded in human nature, no woman, worthly and happity 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 her either. In the exercise of her best gifts. It is time that we utterly repudiate the pernicious dogma that marriage and a practical life-work are incompatible.— Rev. Mrs. Blackwell.

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

Koreign Correspondence.

OTTINGS OF FOREIGN TRAVEL:

BY CARRIE GRIMES FORSTER.

To the Editor of the Banner of Light:

We sailed from New York City in the steamer England, one of the stanchest vessels that floats the Atlantic Ocean. She is 4896 tons burthen, and has in Capt. Wm. II. Thomson a competent commander.

"A life on the ocean wave" proved, in our experience, a physical and mental misery, notwithstanding the trip was pronounced wonderfully calm and fortunate. The passengers presented the variety that such a scene usually affordsnearly all nationalities and creeds represented. The fact that Spiritualism had its adherents on

Old Father Neptune must bear the blame, or else the miserable organisms that conditions had imposed on us.

The avowal by Capt. Thomson of his being an earnest investigator, and to some extent accepter of the belief in spirit communion, thrilled me with pleasure, and increased my confidence in the guidance of the vessel, seeming to indicate an interior reason for our selection of the National

At Liverpool, stepping from the lighter that came to land us, were a gentleman and lady, inquiring, with Banner of Light in hand, for Thos. Gales Forster, and introducing themselves as Mr. Lamont and daughter, who had come to welcome the veteran pioneer to the shores of the Old World. The unexpected greeting was pleasant and cordial in the extreme. The name of the to open our hearts and unite those...who had so grand and mutual an interest.

Although compelled to remain at Liverpool for several days, we were obliged to decline a public reception which was suggested. We hope to have the pleasure of meeting our seaport friends ere we leave this country.

We visited the town of Chester, situated fifteen miles from Liverpool. The place is so ancient that no definite conclusion as to the date of its settlement can be reached. Its appearance certainly indicates great antiquity. A distinguishing feature is what are called "The Rows," or old arcades, where the best retail "shops" are to be found. They open out upon a pavement underneath the second story of the houses. Some of "The Rows" are so elevated as to constitute galleries, which are reached by flights of steps.

On a beam in front of an old building is cut the inscription, "God's Providence is mine Inheritance, 1652" - the pious occupier having placed it there as a memorial of exemption from the ravages of the plague. On all sides quaint presentations attracted our attention; but we forbear further description.

The walls, which entirely surround the older portion of the town, were built A. D. 61, by the Romans. Only part of the wall is the original structure. Vestiges of the ancient work are clearly discernible, and the present wall stands on the old foundation. As our feet trod the ancient landmark we were transported in thought back in the centuries, and mingled emotions pervaded our being. On the one hand reverence, and on the other thankfulness that our lives had started later in the world's history. The wall is of sufficient width for three horsemen to ride abreast. At one portion is a canal, cut in the solid rock.

In every direction we beheld points of interest. Here a field that had been used by the Roman soldiers for military_exercises: the tower from which Charles I. beheld the defeat of his army by the Parliamentary forces. Standing near the latter, amid the charm of an English twilight, with the waters of the beautiful river Dee pleasantly gurgling beneath us, in fancy we clasped hands with the immortals whose earthly eyes had long ago gazed upon that very scene. The spot and the time together were entrancing to those of us who recognized the fact that the denizens of the past might then be with us in spirit-form and enjoyment.

We had previously inspected Chester Cathedral, built upon the site of a temple dedicated to Apollo. As we witnessed the mummery of a service being performed according to the rites of the Church of England, we thought that by comparison with our glorious religion, a mythological 3od was still presented to humanity.

We will not attempt a description of the edifice, with its various chapels, cloisters, nave, choir and quaint inscriptions. One of the latter must receive notice, as it is worthy of our utilitarian age. A slab in the wall of the interior of the church, setting forth the virtues of the one whose memory it was intended to perpetuate, having date (if I recollect aright) A. D. 1669, ended with the words "in business he had no superior." Our visit to the interesting city will not soon fade from memory.

Seated at the hotel window at Liverpool, we... could well have imagined ourselves in our native land, as far as the appearance of the people was concerned; only the form of the different vehicles passing reminded us that we were upon foreign shores. The immense size and strength of the draught-horses astonished and delighted us. We wondered why such animals were not found with us, instead of the weak specimens that so generally abound—one of these creatures seeming to have strength equal to three of our American ones, judging by the ease with which they drew the large wagons so heavily loaded. The English method of harnessing appears more fudicious and more merciful than ours. The various carriages, wagons and carts are so poised that the weight does not bear upon the horse, the shafts being really sometimes above the line of its back; therefore all the labor is in the pull-

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 considered favored. Heaven forbid that any apparently deeper degradation should fall under our Jot-

With this heartfelt aspiration I conclude for the present.

The Children's Lyceum.

San Francisco.

To the Editor of the Banner of Light: The officers and leaders of the San Francisco Children's Progressive Lyceum observe with pleasure that you devote a portion of your very valuable paper to lyceum matters; and they desire me to communicate to you in regard to the

good work with us.

The first Children's Progressive Lyceum was organized in this city about fourteen years since, by that faithful and indefatigable worker, Mrs. Laura Cuppy (now Mrs. Laura Kendrick), and it was continued with great success for several years, when it was allowed to be discontinued for a time, for the want of laborers to carry it on. But about six years since, Mr. W. M. Rider, Mrs. Laverna Mathews, Mr. J. M. Mathothers, took the matter in hand again, and it has been carried forward without cessation to the present time. The officers at the current date are: Conductor, Mrs. Laverna Mathews; Asst. Con'r, Mr. George Irvin; Guardian of Groups, Mrs. McDonald; Asst. do., Miss Mary Morse; Musical Director, A. W. Allen; Secre-tary, H. Somers; Treasurer, J. M. Mathews; Pianist, Miss Flora Hadley; with an able corps of Guards and leaders of Guards and leaders.

We meet at Charter Oak Hall, on Market street, near Fourth street, every Sunday morning at half-past ten o'clock, devoting the first half hour to vocal music; then callsthenics, under the leadership of Mr. Rider; then Silver Chain readings from the "Manual," twenty minutes to conver-sation and instruction; the pupils then rise in their places singly and repeat some "Words of Wisdom," the leaders and visiting friends generally joining in this exercise. Then follows the marching by the whole school, under the able and efficient management of Mr. Geo. Irvin, all carrying flags; after which library-books and sixty copies of the Boston Youth's Companion are every week distributed among the pupils. Then the children rise and repeatin concert, after the Conductor, a selection from Davis's Lyceum Manual, such as "Life is real, life is earnest," &c. &c., which closes the exercises for the day.

The first Sunday of each month is called Exhibition Sunday, when, instead of the usual conversations and Words of Wisdom, the pupils step on the rostrum and give us a short declamation, alternating with a song by some of the older pupils at the piano. These exercises attract a great many of the parents and friends of the pupils, and add great interest to the school.

The older pupils of the Lyceum have also recently organized a Lyceum Dramatic Club, and meet one evening of the week at the private residence of some of the friends for rehearsal and preparation, and expect to give exhibitions in aid of the funds of the Lyceum. They elected Mr. Irvin their Director, and he proves to be the right man in the right place.

We usually have seventy-five to one hundred public such water and he proves to be the right place.

pupils each Sunday, and about the same number of visiting adult friends. In the month of May we have our annual plenic excursion, and about Christmas we have an annual exhibition and Christmas tree, when all the pupils receive pres-

Mrs. Laverna Mathews, the conductor, is fully alive to the work, and having been many years a teacher by profession, and for the last two years President of the San Francisco Spiritualists' Union, is well qualified to carry forward the good

work most successfully.

I will only add that the officers and leaders meet on one evening of each week at some of their residences, to transact any business in regard to the efficiency of the Lyceum, and for social intercourse, to which we attribute in a great

degree the prosperity of the Lyceum.

ALONZO W. ALLEN.

112 Fourth street, San Francisco, Cal., } Aug., 1877.

Plymouth, Mass.

The Conductor of the school at this place

makes the following appeal: FRIENDS OF THE CHILDREN'S LYCEUM - At the risk of being thought anxious to appear often through this column, devoted to the interchange of thought on this most important branch of the spiritual movement, I feel to pen a few lines, if disappointed at seeing none for three weeks: this is too long; there are Lyceums enough in the land, and they have needs enough, and their experiences are sufficiently varied, one from the other, to make a continued weekly representation, not only interesting, but decidedly beneficial. We cannot better create an interest than through this fraternal interchange of thought and suggestion, and I really hope that all Lyceburg will make it a part of their duty to be represented. ums will make it a part of their duty to be represented through this department so kindly offered

by the Banner.

'The suggestion of Giles B. Stebbins, contained in his letter to the Highland Lake Convention, that Spiritualists everywhere ought to band together and procure a library of spiritual and liberal books, is an excellent one, and it seems to me it would be a very good plan to have this library in connection with the Lyceum; the benefit would be immense, and it might prove an incentive for the older ones to attend regularly the

sessions of the Lyceum.

I think this is one of the greatest needs—better libraries for our Lyceums.

There is talent enough and means enough; if they could only be brought forward to the work in earnest. Our Lyceums are actually starving for these necessaries of life, and I hope the time is not far off when Spiritualists, not Spiritualism, will be organized, and this subject—the moral and spiritual education of the children—receive the attention its importance demands. It is an undertaking which can be successful only, by

combined effort and system.

If we cannot do better at present, we ought to have a little paper or magazine, and every mem-ber of the Lyceum have a copy of every number. Every family of Spiritualists ought to have a pa-per for their children. Friends, how can an effort made, and who will move in this noble work? Will every Conductor who reads this send me at once his address? I have something I want to

tell him. Save the children! Plymouth, Mass. 10 ICHABOD CARVER. [With regard to the "little paper or magazine" portion of Bro. Carver's favor, we would say the experiment has been frequently tried in the past by various parties, but has failed through want of proper financial support on the part of the Spiritualist public. The Toledo Lyceum paper, for instance, was truly a fine one, but had to be discontinued for lack of patronage. The Little Bouquet, an excellent magazine for children, instituted by S. S. Jones, and continued by Col. Bundy, was not long since withdrawn from the field, we fear for a similar reason. The opportunities for useful work by a Spiritualist paper for children are great, but unless the parents can feel it to be their duty to contribute to the sup-port of one in a wider measure than heretofore, the establishment of such an enterprise will, we feel certain, involve for its projectors only an uphill fight ending in a reluctant retreat.—Ed. B.

IDLENESS, SPECULATION AND STRAPS. - A Brooklyn painter named Boyce has not been happy in his domestic relations. His wife charges him with strapping her over the shoulders till they are black and blue, and in his defence he excuses himself for his unkindness on the ground that she is a Spiritualist who never will let him alone, but nags him incessantly about the Summer-Land, the Sixth Zone and the visions of Mr. A. J. Davis, the great Seer of Orange. Mr. Boyce is not a Spiritualist; to him the Summer-

Banner Correspondence.

Wolcott Free-Phinkers' Grove-Meeting-An Association Formed.

Po the Editor of the Banner of Light: Last night the three days' meeting closed in the great tent, crowded with a thousand people, and many outside—a thoughtful and intelligent and many outside—a thoughtful and intelligent company from far and near. The free hall, built by J. M. Casad, was open near by, the tent was provided by him, and his ample farm-house was filled with guests, kindly cared for by his excellent and intelligent wife and sons. An Association taking in thirty Counties of Central and Western New York was organized, and its Secretary, H. L. Green, of Salamanca, N. Y., will send you its Constitution, &c., for publication. It is an effort to combine the liberal absociate for several of an to combine the liberal elements for concert of acon. But about six years since, and the Rider, Mrs. Laverna Mathews, Mr. J. M. Mathews, Mrs. Laverna Mathews, Mr. J. M. Mathews, Miss Mary Morse, your correspondent and ligious liberty, separation of Church and State, others, took the matter in hand again, and it free thought, are discussion, and advocacy of

practical reforms.

Among the speakers were Messrs. Seaver, Mendum, Bennett, Brown of Binghamton, Mills of Syracuse, Harter of Auburn; Green, Mrs. Gardner of Rochester, Mrs. Briggs of Winfield, Rev. Mr. Ellis of North Huron, near here, an upsliding Methodist, as the President called him, and all cooks with an earnest ability that grows a warrent. spoke with an earnest ability that gave power to their words. Spirited conferences were held, and the sessions closed in good feeling and a hope that good had been done.

For the past three Sundays, at Phonix, McLean and Lake Pleasant, I have spoken to large audiences, and expect to meet a great gathering at North Lansing next week, and thence to reach North Collins Yearly Meeting, at Hemlock Hall, Aug. 31st, and return to Central New York for Aug. 31st, and return to Central IVW Fork for a mouth or two. At Lake Pleasant Camp Meeting was enjoyment and benefit to me, and to others I think. It is a lovely and healthy place for such meetings.

Yours truly,

G. B. Steinins.

N. B—A great Temperance Grove-Meeting was got up at Wolcott, the same days as the Free-Thinkers' Meeting, to "wipe it out," as the bigots said who tried to cloak their bigotry under a fair blue ribbon, and to use a good cause as their servants. Bro. J. H. Harter, well known as an excellent temperance speaker, attended last night after our meeting closed, was called for by the audience, but not allowed to speak, because, as he was told this morning, he had attended an infidel meeting and was going to hell. He replied he should be content there, and in better company

than in some other places!

Our "wiping out" resulted in a quiet meeting of some 2000 people, with no police, no trouble, no ill behavior, while their police could not stop theft and troubles that are to reach a law-suit. Results summed up are: Temperance hurt, hypocrisy revealed, free thought triumphant. S. Wolcott, Wayne Co., N. Y., Aug. 20th, 1877.

New Hampshire. EXHIBITION OF SPIRIT PAINTINGS AT SUNAPEE

LAKE. "In all labor there is profit, but the talk of the lips tend-th only to penury."—Solomon's Proverbs,

Never was the above statement more absolutely exemplified than to day in our ranks; the time has come when works must receive more marked attention. We know nothing save what the spirit-world has given through mediumship; if we would know more, we should give the me-diums and spirits better opportunities to teach us; we cannot dispense with any phase of spirit industry, any more than we can dispense with a

cog from a wheel.

For twenty-nine years and over, no society or For twenty-nine years and over, no society or organization of Spiritualists has done what the Committee of the Sunapec Lake Camp-Meeting Association of Newbury, N. H., have done in behalf of spirit-art; they have just built a house, and then, on changing their grounds, have secured a church for the use of spirit artists up to September 6th, and now I wish all our artists to either go to the camp with their drawings and paintings, or have them sent, and all others who have any of the works of Father N. B. Starr, Mrs. Blair, Messrs. Anderson, Straight, etc., are invited to temporarily contribute their use to the collection to be made. Especially does this invitation extend to the crude drawings of beginners, for in the earlier works of all spirit controls do we find often the most interest. Let us see to it that these art works when brought together will be inly for the purpose of making one letter in the Lyceum column," for I have felt very much lisappointed at seeing none for three weeks: his is too long; there are Lyceums enough in the land, and they have needs enough, and their very large land, and they have needs enough and their pressions, this will be the most harmonious and very large land, and they have needs enough and their very large land, and they have needs enough and their very large land, and they have needs enough and their very large land, and their very large land, and they have needs enough and their very large land, and they have needs enough and their very large land, and they have needs enough and their very large land.

M. MILLESON.

New York.

BATH.-Mrs. C. H. Young, in remitting for renewal of her paper, says: "In the short time that I have been a reader of the Banner I find that not only I, but the whole household, have come to regard it as a positive necessity to my daily comfort and well-being. We have very few believers here in this beautiful Spiritual Philosophy, but those we have are stanch, reli-able people, and of good social standing, and we feel that the foundation is well laid. What we do get from the other side is always of a high order, as my mother, who has been a writing and speaking medium for a long time, has al-ways drawn that class of controls. But now we miss a great deal, for her strength is used in healing, and her age (70 years) forbids it being over-drawn."

New Jersey.

VINELAND.-R. M. Adams writes: "It is yery gratifying to see so many identifications of spirits returning. Please allow me to relate one: Mrs. Sada Bailey came to my house as a guest last winter, at which time she related to us that in 1874 she lost two little children, one a daughter about eight years old, and the other younger. The day before the little girl passed on she affectionately clung around her mother's neck, soothingly saying, 'Do n't cry, mamma, I will come back to you and make you happy.' Four or five days after relating the above incident to us, she received a letter from the far West from a stranger lady, glying, the information that a communication from the spirit of her loved child had been received at a circle there. The following is a copy of the letter:

' Feb. 19th, 1877. Mrs. Sada Bailey - At a circle of Spiritualist friends, last evening, a communication was re-ceived from a person who gave the name of Luna Bailey; said her home was at Waukegan, Ill., that Sada Bailey was her mother, and requested us to write to you. She said she died July 13th, 1874, and that "she had promised to come back and make her mother happy." If you know anything about this person, or whether the statements are true, you will confer a favor upon an investigator by writing to Mrs. Mattie Chap-

Mrs. Bailey says the words are given just as the child spoke them, and that the name, and day of her death, and place of residence, are all correct. It proves a wonderful test, and the mother's heart is rejoiced."

Missouri.

SAINT JOSEPH .- W. J. Rea writes: "Spiritualism in this place, although undemonstrative, is a fixed fact, and numbers among its adherents some of the best brains in our city. Mrs. G. A. McGee, of Leavenworth, Ka., a fine test and trance medium, paid us a visit a short time since. We held several circles, composed of clergymen, lawyers and doctors. The manifestations were Isoyce is not a Spiritualist; to him the Summer-Land is as naught, and when spoken to on the subject of materialization he wags his strap and says Aha! and soon resorts to ulterior measures. Disclosures in court have made it evident that he is a base materialist with a sensitive but not aspiring nature.—N. Y. Daily World, Aug. 2d.

the exclamations of delight and astonishment expressed by different ones in the circle, great satisfaction was given. We expect the medium will return here in October. Those visiting Leaven, worth in the pursuit of spiritual knowledge would do well to call on her at 614 Fourth street."

Connecticut.

PLAINVILLE.—Mrs. Jennett J. Clark, in renewing her subscription to the Banner, says: "Its Message Department is a feast to my soul. I hear many persons who are subscribers say they could not do without it, and that is my case. If we would have the spirit world bring about the kingdom of heaven on earth, we must do our share to help on the good work."

Vermont.

BARNET .- A correspondent writes that he has received several satisfactory communications from spirit friends through the mediumship of Mrs. Lizzie Moore, of this town.

For the Banner of Light,

In Memoriam-Rev. Cyrus Jeffries.

Passed on to the higher life, on Sunday, the 13th of August, at the Pennsylvania and New Jersey Camp-Meeting, Rev. Cyrus Jeffries, in the 68th year of his age.

Readers of the Banner of Light and Spiritualists everywhere who have become familiar with the name of this earnest laborer and writer, will regret to hear of the sudden departure from our midst of one before whom seemed to open a wide field of labor, but he has gone with his harness on him. "Thou art fallen in thine armor,"

Mr. Jeffries was unanimously elected President of the Pennsylvania State Society of Spiritualists, and on entering upon this work he sent out some earnest words. He had commenced his labors as missionary. He came to Philadelphia on Saturday, the 11th of August, and went down to the camp ground at Andrews' Station, N. J. Soon after his arrival he opened the meeting with a deeply impressive and carnest prayer; and in a few minutes after, feeling faint and sick, he said:
"I am going to die. My work is done; I am ready to go." He was carried into one of the tents, and very soon began to lose consciousness. He remained in a quiet condition until Sunday evening at 10 o'clock, when his spirit passed out

of the form.

Appropriate services were held at the meeting on Sunday morning, when Dr. Rhodes read the 15th chapter of Eirst Corinthians, and the Rev.

Moses Bailou of Atco, N. J., offered a prayer.
Mr. Jeffries was a man of vigorous frame, but he has had several very severe attacks of sickness. To one who has traveled life's journey, and faithfully labored according to his gift for the good of his fellow-men, it is a relief to lay down the burdens of life, knowing that we have "a house not made with hands, eternal in the heavens," in which we shall continue our labors. advocate of practical Christian Spiritualism, and his writings in defence of this have been extensively read in this country and in Europe. He was a very kind hearted man, whose sterling in-tegrity and goodness were manifest in his life, and if we did not know that he still lives, and will labor on in the great work to which he dediwith a both the first would be cause of sorrow. He was always laboring for the good of humanity, and we learn that at his new home in Fulton Co., he was gathering the nucleus of a society of earnest workers like himself; though as he remarked to me have not complicate the three controls. marked to us, he was not so anxious that the peo-ple should come out and form new churches as that they should become faithful workers in the churches, so as to infuse Spiritualism into them, as it is the vital basis on which alone true religion must be built. He frequently preached in the churches, seeking to leaven them with the gospel of Spiritualism.

of Spiritualism.

In early life he entered into the ministry of the Congregational Church; afterwards he joined the Methodists, and labored for many years among this people, but being of a progressive mind, he turned his attention toward Swedenborgianism, and has preached that doctrine frequently in Philadelphia and other places. Having been treated successfully by two spiritual mediums of this city, he turned his attention to the various gifts referred to by Jesus, and he was very emphatic in his efforts to show that not very emphatic in his efforts to show that not only the gift of healing, but all the others were to be continued by the true followers of Christ everywhere.

Our sympathies go out to the companion whom he has left, and to his children, but we know they have the consolation of realizing that he is not lost, but gone before, and we can say with the poet:

Oct:

"Gone to thy Heavenly Father's rest,
The flowers of Even round thee blowing;
And on thine ear the murmurs blest
Of Shitch's waters softly flowing;
Beneath the tree of life which gives
To all the earth its healing leaves,
In the white robes of augois clad;
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God forever! The city of our God forever!

Bravest of spirits! not for thee
Our tears are shed, our sighs are given;
Why mourn to know that thou art free,
Partaker of the joys of heaven?
Finished thy work, and kept thy faith
In Christi in firmness unto death,
And heautiful as sky and earth,
When autumn's sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing!
(b) for the down the right your dia! Around thy place of slumber glowing!
Oh, for the death the righteous die!
An end, like autumn's day declining,
On human hearts, as on the sky.
With holler, tenderer beauty shining;
As to the parting soul were given.
The addiance of an opening heaven!
As if that pure and blessed light,
From off th' eternal after flowing,
Were batting, in its upward flight,
The spirit to its worship going! J. H. RHODES, M. D.

PUBLIC MEETINGS, ETC.

Wisconsin Spiritual Conference.

Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will convene in Spiritualist Hall, 0 ato, Wis, Sept. 14, 15 and 16, Engaged speakers, W. F. Jamieson and C. W. Stewart, All other speakers are invited to participate. Mrs. Mary Severance, of Whitewater, the noted psychometrist, will be at this meeting. A. B. Soverance, of Alliwaukee, has also promised to attend.

Officers for the ensuing year will be elected. The best of vocal and bestrainental music is expaged for this occasion. Friends, bif g your well-filled baskets. Dining room attached to the hal, where meals will be served to those who wish at cost. Satunday evening will be devoted to a social party. Let every one interested in truth be on hand. Bitshop Wittson, Methodist, said, "Whoever is atraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth." We Modern Spiritualists believe that is saund doctrine, and are therefore always ready to meet our opponents in discussion. Are there no clergymen who dare meet our advocates in public debate? There are a few. Will they please come to our Convention? The platform is free.

Dr. J. C. PHILLIES, Seerdary.

Michigan State Association of Spiritualists.

Michigan State Association of Spiritualists.

The Semi-Annual Meeting of the Michigan Association of Spiritualists will convene at Rockford, Kent Co., Sept. 7th, 8th and 9th.

The season of the year being favorable, a large attendance and representation of free thinkers is anticipated.

Let us hope to begin a new cra in the pages of Modern Spiritualism, wherein a well organized practical work shall successfully accomplish great results.

All persons desirous of becoming members of the Association, will please send their name and \$1,00, as a fee for membership, to Dr. J. V. Spencer, Treasurer, Battle Creek: by 80 doing you will head your influence to the cause we advocate and aid us to the better furtherance, materially, of our interests.

B. SEINDEX, President.

A. B. SPINNEY, President,
MRS. L. E. BAILEY, Secretary,
S. B. McChacken,
E. C. Manchester,
Geo. W. Winslow,
Constituting the Executive Board.

The Vermont State Spiritualist Association The Vermont State Spiritualist Association Will hold a Quarterly Convention in Northfield on Friday, Saturday and Sunday, the 7th, 8th and 9th of September. Board at the hotel will be \$1 per day. The Central Vermont Railroad will grant free return certificates to all who attend the Convention and pay full fare one way over any of their lines, and other roads are expected to extend the, same courtesy. In addition to our home speakers, the services of Drs. H. B. Storer and I. P. Greenleaf, of Boston, have been secured for the occasion. The Universalists of Northfield have kindly given the use of their church in which to hold the Convention; so the accommodations will be ample. With the array of talent that will be present, there cannot fall of being a veritable "feast of fat things full of marrow." There will be such an outpouring of the

holy spirit as will strengthen the hands of the weak and cause the hearts of the serrowing to leap for pay. Let the friends from far and near come up to the lyanguet and partake of the good things preparing for them, that they may be renewed to spirit and go on that way reporcing evermore. By order of the Executive Board.

E. B. Hollows, Acting Secretary.

North Charendon, Pr., Ang. 50.

To the Spiritualists and Free Thinkers of the North-West.

The undersigned, owing to the last that greater facilities are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, proposel odding a series of such meetings wherever the triends of progress will furnish agree properly seated, and make all the other necessary arrang members.

Let the friends awriten to the importance of keeping their spiritual arrange leight, and let us show the hosts of old logy-ing that we can keep the exist progress moving in spite of Moody, Sankey, and what times.

If the friends will do their part by furnishing the place, we windownst leight, relying on the generosity of the lovers of truth for our remaineration. Address:

(W. Stewynt, Genera, Wis, J. O. Barrett, Genera, Wis,

The Spiritual Camp-Meeting.

The Spiritualists of Fastern Maine with hold a Camp-Meeting at North Etha, in D. Ruswell—Grove, system in this west from Bingor, on M. C. R. R., commencing Sept, 6th, and continuing tom days. The following speak cas, are engaged: H. P. Faitheld, Mass., Miss. Mosse, Searsmont; Miss Bradley, Faitheld, and Mrs Janucaster, of Stockton; and others are expected. All speakers are invited to attend and participate in the meeting. These wishing to hire tents for self-hearding can do so by applying at once to the proprietor at Eura. A good boarding tent will be kept on the grounds.

Per order of Committee. Day in Ruswillan.

JOHN S. MILLER,

J. W. HURRIUCK.

Spiritual Camp-Meeting.

Spiritualist Convention.

Spiritualist Convention.

The annual Convention of the Towa State Association of Spiritualists will convene at Towa Faits Sept. 13th and continue to arrives, at the same time and place and in conjunction with the Spiritualist Camp Meeting, to be conducted by the State Missionaries, Godfrey and Andrews, as per their and movement. A farge gathering and a good meeting are confidently eyes ted. Advancement.

ELLA A. SKINNER, September 1. ELLA J. SKINNER, Secretary

At Ringhanton, N. Y., S. pt. 7tb, S. h. and 9th, to be held in Le mard's Grove, on Ock Street. Speaker ee gaaged are Lyman C. Howe, Dr. (J. P. Faurfi bland L. K. Counley, Medium's invited are Bastla cand Taylor, Mrs. Mand E. Lord and Mrs. H. Wilson, material, ing medium of New York. Other speakers and medium are expected.

E. C. LEONARD, Car. Sec.

Grove Meetings. At Fownervite, Mien., Sep., et and 2d; at Piainwell, Mich., Sept. Eth and 16th. These in citings will be held under the auslices of the State Association. Dr. Spinney and other good speakers will be in attendance.

Mrs. L. E. Balley, Secretary.

Passed to Spirit-Life:

From Pownal Center, Me., of quick consumption, Mrs. Mary Susan Tuffs, aged 48 years.

Mary Susan Tuffs, aged 48 years.

Sister Tuffs was a noble woman, a kind and loving wife and mother. Hysband and children will saily miss her mortal presence, as will also the little circle of which she was a highly esteemed member; but her spirit will watch over them until they rejoin ber in the higher life. Her firm belief in the Spiritual Phisosophy and knowledge as to wild ther she was going, cheered and comforted her in the hour of change. Several times slice her departure she has returned and spoken words of cheer through media.

Aug. 20th, 1877. Many A. Ross.

From Cambridgeport, Aug. 13th, Mrs. Susan Jourdan iged 87 years.

aged 87 years.

Mrs. J. has been confined to her room for nearly twenty years, and has been tenderly cared for by her only daughter and her companion, who are cheered by the knowledge that all the love-tinks in the chain of human affection will yet again be refutled!

J. Funeral services were held at 21 Hancock street, the residence of her son-in-law, R. P. Mallory, on Wednesday, Ang. 15th, conducted by Dr. John H. Currier, of Boston.

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Camp-Meetings-Onset Bay Grove.

TO BOOK-BUYEES.

SPECIAL SOURCES.

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Banner of Light.

BOSTON, SATUKDAY, SEPTEMBER 1, 1877.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Monigomery Place, corner of Province Street Lower Flours.

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS CO. E COURT ST THE AMERICAN NEWSCOMPANE, SCAND BY CHAMBERS 51.

COLEY & EICH,

PURLISHERS AND PROPERTY.

Thetters and the amountage of the ine Editoria Desirtment of this paper should be soldies sed to be truck. partment of this paper stooms to minerous to the Colley.

Bushess betters that the added of the Isaac B. Rife H.
Banger of Lague Problems of Records Masses.

Do Spirits Materialize?

The very plaase spirit materialization is an of fence and an absurdity to many minds, imbued with certain popular notions on the subject of spirit and matter. For this reason some of our English friends propose that we should drop the phrase, and speak of form mengestations only. Even among physicists the quantion What report ter? will be answered in different ways accord-Ing to their affinity with this or that school of thought. When Tyndall says that he discerns in matter "the promise and potency of every form. and quality of life," or, as he afterwards qualified it, "the promise and potency of all tetres trial life," he simply spiritualizes matter; and becomes, to all intents and purposes, a Spiritual-1st Strict materialists, like Buchner and Hackel, prefer an expression which will not credit matter with any spiritual potegoy whatever. They want 46 make it appear that fitted is derived from the me chanical action of purely material atoms -- not citualism" in 1848, the phenomenon of the mathe will atoms of Democritis-but something in which there is no life or promise of life.

To both classes of minds the crowning phenomenon of Spiritualism, namely, the full form mani-doubt, and if a hand, why not the whole perfestation of a human figure, with appropriate clothing, all improvised apparently out of nothluguess, is something too incredible for any the rest possible and probable. We have them amount of human testimony to verify, and, if all. The fact has been tested under conditions they could have their way, they would make that leave no room for doubt. Every day brings those persons, who credit the marvel, candidates, its a new access of testimony. Direct spirit, for the lunatic asylum. Equally incredible to voices and independent spirit forms are now their minds are the phenomena of levitation and common every day occurrences; and it is no wild the independent movement of objects.

lng, delivered by Mrs. Cora Richmond, and pub us that ere long "it will be no more strange for a lished on our first page to day, the attempt is made, and made successfully, we think, to show it is now for us "to meet, and recognize one that these phenomena, which to the average sei- another," entific conception are in direct violation of the Spiritualists, be of good cheer! Our cause is laws of nature, are in truth attributable to the advancing. In spite of the speers of the secular Intervention of higher laws which do not at all press-in spite of the cavils and protests of such contravene any natural law, but which, being shallow and preoccupied investigators; or rather unknown to these self-constituted interpreters of enemies of investigation, as Carpenter, Beard, nature, assume, in their estimation, the impossible rank of magical miracles. Thus, the levitation of a human being is pronounced absurd, because it is a violation of the law of gravity; and, when we reply," No! it is in no sense a violation : an invisible, impalpable power is at work, and causes the lifting," we are told by the physicist, -they are getting to be irresistible to a large who may not be able to test the force with his retorts and crucibles, that we are the victims of be taught by the facts of nature, instead of tak-It, we have "surrend red our common sense to a lists, the priests, and the editors, are final and indominant idea "-hi-fown dominant idea being. that a spiritual intelligence ought to submit itself to permit. to exact, and that what a Carpenter, after two or and stand by the few tested journals, too, that ticular spot with great natural attractions, and three shallow attempts, has not verified, is, in the are urging this wonderful fact of spirit materialnature of things, an impossibility.

According to Mrs. Richmond's spirit controls, the basis of materialization is, that it is the at-

How all this is done it may be impossible to explain to our limited conceptions. But "the facts are better than any hypothesis." We must not dispute them because the process cannot be the Tyndalls and the Carpenters. Because we do not know how the flower grows we do not dispute its existence. If we had never seen a flower before, and were told that all its form and color are the result of an invisible power of unfoldment, it would be to unprepared minds a miracle. The facts of spirit materialization exist and persist. According to Mrs. Richmond's guides the theory of the facts is simply this: Spirit is the vitalizing substance in the universe. Spirit is not the outgrowth of matter, but matter Is deducible from spirit. Because of the presence of spirit, atoms are attracted, food is a similated. atmosphere is inhaled, all the particles and properties of life are brought together and developed. This is, all in harmony with the teachings of Swedenborg and the best seers.

"Atoms are attracted." But what is an atom? There lies the heart of the mystery. Ever since the time of Democritus, materialism has talked glibly of atoms; and atomism is the favorite theory of modern materialistic science. But what is an atom but the ne plus ultra of divisibility? of copies, bound in board covers, to supply an something that though possible and probable, even to materialism, yet we can, with our present senses, never absolutely know? And since no term can be put to the divisibility of matter, John Wetherbee," will appear in our next issue. I in the habit of doing.

what have we a right to predicate of an atom but ! to n-materiality-a mathematical point-simple force-a spiritual fact? We have seen that the great materialist of antiquity had to hypotherate well atone in order to explain mind in the unity verse; and that Tyndall, in our day, has to give must be a spiritual factor.

The facts of spirit material zation are destined to bring a new and revolutionary element into heated term at least, is, and must always be, out sejence 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 in the most liberal churches. the aid of our spiritual facts, but we shall be able to discredit utterly and finally the philosophy denies immertality to man, and would thrust from the universe a Supreme Spirit.

Read the atheistic maunderings of Mr. Fredetic Harrison, in a late number of the Popular Science Monthly, in which he assumes that because we see nothing leave 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-inferior 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 do the facts of Spiritualism reduce all this vapid diffetantism !

Oh, yes, we have a soul, says Mr. Harrison - be done, supplemented with the will to do it. only it is not an immortal soul. But what of alism" which would not be content with the good we may exercise by our mottal lives upon argument. He charges unspirituality on Spirit- using their means as well as their brains in conalism, because it would prove substance! And Mr. Yeamans of the Popular Science Monthly gives up nearly the space of one-third of his temporary organization last winter, (previous to Moreon spirit, then the de which un concerne magazine to stuff like this so utterly false to which a few individuals, like the children of Issurs to the Protection of the protection of the control of t sion to a few pages by so tenowned a physicist as Alfred Russell Wallace on the subject of for and was granted by the Legislature then in Spiritualism, though anything Mr. Wallace may have to say on the subject of the motor muscles (March 31st) of the lanniversary of Modern of a bug, or the variations in the color of bee. Spiritualism: The charter authorized a capitali tles, will be earerly accepted! And vet Spirits lof not less than \$2500, or more than \$25,000, dinalism is as truly a matter for science to deal vided into shares of \$50 cacht. It also permits with as is entomology.

he is well answered in the words of an anony-

Singletite bath porting glory some the brown Of import city. If that 's a dream, Face we out late, see to we illustrates gleam, But shape not be s to dupe as while we drown."

The full form materialization is now an established fact in spite of all frauds, real or simply re ported, on the part either of mere pretenders or of persons who may eke out imperfect mediumistic powers by base tricks. Ever since the first outbreak of the manifestations of "Modern Spiritterialized hand has been witnessed and testified to by thousands and tens of thousands of investigators. Of this phenomenon there can be no son" and why not its appropriate drapery or dress." The possibility of the hand makes all prediction on the part of the spirits influencing In the address, supposed to be by spirit prompt. Mrs. Richmond in her discourse when they tell materialized form to appear" in our midst than

Hammond, Lankester, and the rest-in spite of such supercilious clerical antagonists as Bellows. Henworth, 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 class of independent seekers who are willing to 'prepossession," or, as Dr. Carpenter expresses ing it for granted that the doctors, the materialfallible authorities as to what facts Nature ought

Spiritualists! stand by your tested mediums ization upon a busy and heedless generation! If we feel that we are in possession of a grand, inspiring truth, surely, under the inspiration of traction of atoms that separately are invisible, that truth, it is our duty to impart it to mankind, but together, in temporary cohesion, may be well assured that it must be meant for their elemade visible, and may imitate the structure of vation and improvement, physically, mentally the human body. The presence or the action of and morally-not only here, but in that grand a spirit gives animation to this extemporized hereafter which Spiritualism so gloriously re-

Free Circles.

Our Free-Circle-Room will be reopened on Sunday afternoon next, at 3 o'clock P. M. The made clear to our minds. This is the blunder of 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. Peebles 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 very true Spiritualist to promote the interests of the cause we all hold so dear.

The new song-book, "Golden Melo & Rich, who offer it for sale, have had a number on the successful inauguration of the movement. Forster? Modesty silences our pen. oft-expressed demand:

In looking over the Spiritualistic field we find that the past few years have not only demonstrated the utility of large open air meetings, but 30 far as New England and especially Massachusetts are concerned, the fact has been well established

to n atter a "potency," or intefligent force, which that Spiritualists are ever ready to patronize and is merely another mode of admitting that there, support all worthy efforts to provide recreation and instruction for the great unchurched multi-

It may be taken for granted that among our-Spiritualistic friends the annual camp-meeting is of that arrogant materialism of our day which 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 prom-

. The energy displayed by the projectors of this of an actual immortancy by practing to use an interest thus far is very commendable. Spiritinterest thus far is very good deeds and good thoughts (our bad ones nalists admit this. Therefore whatever may be too) will live on and work-will influence Tom, the opinion entertained by some in regard to Dick and Harry'. And in this we ought to find, their inability to unite in great organizations, ample consolation. To what utter in significance 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

A brief statement of the origin, progress, and that? Surely we are above the gross "materi- present condition of the Association under consideration will illustrate the great work that may be done by Spiritualists in any given direction the lives of others! Such is the Hatrisonian when they act in ropeert and with energy; operative effort for the general good.

The Onset Bay Grove-Association first formed a promised land!"-) and immediately petitioned session a special charter, bearing the same date the Association to hold real and personal estate, With regard to Mr. Harrison's attempted con- to build a wharf, hotel, etc. Under this charter solutions for the absence of an immortal soul, 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 ta-tefully 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, &c .- 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 pavilionall previous to the opening of Camp-Meeting. There have also been over one hundred building lots sold (50x75 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 mundane life, as well as the frequent encouragement from dear friends of the higher

In the first place, Nature has endowed this parwas 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

It is also claimed that wise ones in the spiritworld, 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 lo's 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, the editorial business, is exceedingly enthusiasidentified with it.

This being the first ground in this country purchased and managed by an Association of Spir. But what shall we say in this regard of our wor-DIES," has reached its second edition, and Colby itualists, we feel to congratulate the management thy elder brother editor, Maj. Thomas Gales

Our contemporaries are kindly requested,

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 w ck. We call the attention of the reader to the honest, outspoken sentiments of Mr. Baxter in tude, whose chief place of worship, during the the course of the narrative-who, by the way, we here take occasion to unquestioningly endorse as in the great temple of Nature, where a sense of in our opinion a reliable and worthy man, and one freedom is felt that is never fully realized even 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 trickishness by Spiritualists, than J. Frank Baxter. There has not been a whisper or 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

isands..... The skeptic would naturally say, [regarding the Bunter case,] as has often been sa 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 be is entitled to a hearing, and the philosophy of the manifestations must be examined, to ascer tain 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 counsels 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 al-"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 explanation given from a spirit itself, but all of them fail to satisfy me with reference to the circumstance. It is possible that the philosophy of 'The Double,' or, as it is called in Scolland, the 'Wraith,' or in Germany, 'The Doppelganger,' may cover the case. Haven's Menial 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.

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 psycho-logical law, or unconscious projection of will on the part of individuals, or involuntary mindreading But then, fact after fact from my experience would rise and dissipite my reasoning. Thus it remains to me, at present, an entire mysreading

tery, and a matter open for study.

"My main object in writing is not to cover the y main object in writing is not for the first. It is to defend my character, for the first playtime attacked in my life. I want here and only time attacked in my life. 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 my God and the world, that I have not been guilty of any deception. I am accused of culling from obituary notices, tombstones, etc., my names and data for action—in fact, that all is prepared beforehand. This I denounce most emphasis as false. I do not do it. I never have done it as false. For the This I denounce most emphatically I am totally innocent of such a charge. For the past successive seventeen years I have taught a public school. My reappointment 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. l ever be able to say, as has been said by another;

A Ob, truth! sacred is thy name! Wheresoever 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 sluk to sleep, Then dropped his head in slumber deep At night's enchanting hillaby !

Oh, like a wayward child he went, And sought beyond the hills repose; Ills strength in merriment was spent, And wearled 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 dome with lamps sublime, Till fairy-land in dreams was past, And dawn should sing "T is waking time." Oh, hely, fond, entrancing scene To see the wondrous world in rest; And rapture sweet on strength to lean That makes the very darkness blest !

WILLIAM BRUNTON

Our good friend, Col. Bundy, of the Religio Philosophical Journal, being rather young in tic, and therefore excusable if he does gush occasionally in reference to the "veteran editor."

Upward of a column of verifications of when copying from this paper, to give its full spirit messages, put in type for our present num-Lake Pleasant Camp; or, How it Struck title, instead of simply the first part, as they are ber, 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 perfeetly 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 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 Perces 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 effectually "squelched" 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 scance 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 illacies and misstatements by 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 fairminded 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. Philip Diesinger, a city merchant, and a reporter of the Times." A drain-pipe was needing 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 AS-SISTANT"! Thus runs the Times's 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 séances in the Austrian capital

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

Hen. J. L. O'Sullivan (with several other scientific gentlemen,) is holding a series of test materializing séances 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 scances,) on the subject, which blends so completely with Mrs. Richmond's instructive lecture on our first page, that we extract the follow-

"No more mold-making since my last, only some talk with John King about this matter of painstaking character of the work put into the 'materialization,' on which some little dawn of collection by Mr. Stebbins. Among the poems light seems really to be rising out of these phenomena, accompanied as they are by his declaranomena, accompanied as they are by material at the state 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 disaggregation 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 congrate grains of sond set ly 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 solidity 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 form, because will-power enters largely into it. But I cannot make you fully understand it. Without those particles or atoms you could not see the spirit, nor feel it, nor hear it. It might touch you, and you would not know it. The spirit is there with them, and they are

ii. 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). 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 sen tences, 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 nor 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. 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 be is not then in favorable condition, we cannot do anything. It is very important that he should be not only well in health, and free from physical suffering, but in a tranquil, contented, and comfortable state of mind."

Letters for Miss Kislingbury, during her absence in the United States, should be addressed to the care of Dr. Eugene Crowell, 196 Clinton Avenue, New York. Miss Kislingbury 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, Austrian Hungary, by the London Association of Spiritualists, took place on Friday evening, August 10th, at the Rooms of the Assoclation, 38 Great Russell street. It was a pleas ant 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 Forster and Rev. Thomas Colley. Among the friends present were Mr. Alexander Calder, President of the National Association of Spiritualists: Mr. and Mrs. Alfred Russell Waliace: Captain Rolleston; Mr. C. C. Massey; Mr. and Mrs. William Tebb; Mr. F. W. Percival; Mr. J. N. T. Martheze; Dr. Carter Blake and Mrs. Blake; Mrs. Ellis; Mrs. and Miss Cooper, Captain John James; Mr. and Mrs. Thomas Gales Forster, 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 Anthropological Institute; Mrs. Lowe, Secretary to the Lunacy Law Reform Association; Mrs. Showers; Mrs. Hallock; Herr Christian Reimers; Miss Kislingbury; 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. Peele, 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 contained in it and to which popular appreciation has long since applied a vigorous endorsement, tains 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 scances, 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 pur-poses. 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 herealt ways entertaining

herself very entertaining.
She is now at the Bates House, Saratoga Springs, where she can be addressed 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 liberal 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 Spiritnalism; 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 I., 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 de scribed the chief work of Mr. Owen's life, his seriou the thet work of M. Owen's he, me 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 elocution and utterance being simply faultless .-[Brooklyn Darly 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. 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 Kendaliville, 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

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 percha 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 mucilage. Both hands cotton wool soaked in muchage. Both hands were filled with flour. One of them was fastened to the top of her head with fine cambric 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-riveted, hardened steel chain. She was then completely enveloped with forty two yards of cotton drilling, which was severed at every crevice with a patent 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 gluel 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 unoccu-pled for twenty years. In front of this recess was drawn a gauze screen, which was glued, tacked, sealed with red wax and marked with a No. 1 Faber lead-peacil belonging to the skeptic, which he knew to be free from fraud, and which he brought with him so that he might be protect ed at all points from deception. A number of the skep's friends were posted in various places, to prevent collusion between the medium and confederates. One was at the back area, conconfedences. 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 imposition could be instantly detected. He held one hand ready to great the mean the contraction of the position could be instantly detected. tected. 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 unseen hand clinched as a vice his outstretched digit. The note book took to itself wings and flew away. Voices were heard; half a dozen forms as natural as life walked around him, and ene whom he afterwards admitted to be "a pret-ty 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 than stood him on his feet and marched him around the room at a speed which "Goldsmith 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 convicted him! did not convince him! He went home declaring that the medium did it all; that he should prosecate her for assault and battery (with intent to kill), and that she ought to be indicted for "ob-

Movements of Lecturers and Mediums.

taining 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."

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 audi-

The world-renowned medium Dumont C. Dake, M. D., has opened offices at 96 State street, Rochester, N. Y. Read the doctor's medical notice on fifth page.

Dr. A. H. 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 ballot 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 suf ficient 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, 616 Washington street.—Test Circle every Sunday morning at 10/2 A. M. Inspirational speaking at 2½ and 7½ P. M. Good mediums and speakers always pres-

NASSAU HALL.—The Free Platform Society of Spiritualists hold a Free Circle, with good, reliable mediums, every Sunday, at 10½ 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 Hull.—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. Maggle 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. Twitchell, 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 Sanday in the future. Circles at 10:30 A. M., and 2:30 r. M., by many excellent medinus and speakers! Leo Miller, of Michigan, will speak every Sunday evening through the month of September.

A. B. W.

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

the Bible," which was replete with sound 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. Hittie 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 in adverse to a general organization, and if it is, there would 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 typo, twenty cents for the first, and fifteen cents for every subsequent in

SPECIAL NOTICES, — Forty cents per line, Minion, each insertion, BUSINESS CARDS.—Thirty cents per line. Agate, each insertion.

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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 Head-quarters. Room open from 7 A. M. till 6 P. M.

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

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

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necessity of the higher attainments in spiritual life. Recognized tests were also given.

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a however in this Department.

We make the birth on this page reports of Spirit Messages reports of Spirit Messages reports of Society and A. D. Cossagos.

These Messages in Court has birthly appropriate the following for the society of the socie earth espace on an area veloped state, even only the sty-

to whicher each free!

We ask the teacher to receive the transcent forther sports in these socialities that the received with reset to teach in Ademy (1988).

The Banner of Light Cree-tirele Meetings 40

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REPORTS OF SPIRIT MESSAGES GIVEN THROUGH I IN MILET MERLINE MRS, JESSIE S. RUDD.

Invocation.

Good of the Jow, Good of the Christian, Good of the Brahman, we going be too they, folding that our suffsare in littled, teel no teacher was gother strength from the Great Patter of all the sus, we beseech their. Guide us, is pius, hold stas strength from the Great Pather of all. it were, like little children, while we gut or the bright flowers of truth and scatter them through out the earth plane, giving to each one some simple token of love and affection.

Questions and Answers.

Coxmontine Senti . We are ready for suits able questions. Mr. Chalman, and ready for substable questions. Mr. Chalman, and the Question of Mr. Adom, Virieland, N. J. 1. I notice in the Probability of Constion, by Thomas Paine, Once and the short on page 50 at When the instant document of the special is transported bother and selected any the presence of it friends, who attend upon at with affectionate care, and aid and assist in the development of its intellectual and notal powers, though it stat-ing form and their will ever be an infant. In-tants, though ever ideants in stature, may yet progress intellectually. They may untold and develop the powers given them, but can never at an iremarkable intellectual power." If that is the true state of infants in the spriftworld, must all infants going there remain infants in size in that world, or go to some other to receive the size they have lost by dying prematurely?

the size they have lost by dying prematurely? Ass—Your correspondent has presented us with a question filled with thoughts, Ass can only give you ideas experience has thight us. We do not behave, in fact we know that infants do not bemain manuscript the particular. They are received, there as lattle infants, as children, and are placed under the lead stocate. All that an care placed under the project ears. All that is necessary for their development is given to them. They are brought to eart, and campled, into 4th nome, or and vida is where they may be eight material experience, they are also target. the leave Body Hall expects incoming the solution of the control in claim, and making does not termain and infant and the coath of the ray, but cased your bench month, each work, as begins a trace of algebra. They will be tosselond which comes to as is not a result of twenty term from the w but levery potal is at toke do, as every findication is brought to be at to make that find a beautiful. celled is brought to be at to peake that one a beau-tiful assessmentine, spir that world. Standard on Lyour platform be ade are spirits of those who were children as duntants who they went away. but are now grown to the statute of men and withen, developed and unfolded intellectually far beyond what would have been possible had they lived here in your world. There is no curtailing the inducaces which unfold a spiritual. being in the spirit world. Many times children are not unfolded as they should and would be,

sympathies for the Lucian family (2)

A.—A belief in Spectralism draws to all individuals their own dear ones whom they have seen fade out from earth life. To the Spiritualist there is no death because he believes that that which the world calls death is the gaining

of life eternal, therefore, if we draw near to our loved ones in the Summer-Land, touch their heart strings and make them respond to our lovecalls, we certainly broaden the heart of humanity, and cause them to look with sympathetic eye on all who may suffer. Spirits teach that you must have a wide, broad field to live in -broad enough to hold all humanity. Spiritualism brings you near and into communion with the spiritual world, and leads to a knowledge of many of the laws of life of which in days gone by you have remained ignorant. Ignoral conever holds back human sympathy, but knowledge of the laws of life, through Sparitialism, opens the charitable heart, and make seach one feel interested in his meighbor's weltate. There is no other religion. The into community with each other as individuals, and cut-ed then to try and understand and benefit each other.

Q-18 Spiritualism making any progress among

the people at the present time.

A.—Never has there been a time when Spiritualism unade such rapid strides as now. There never was an hour when the philosophy of Spiritualism presented itself so strongly to mankind. True, we are not working publicly, with our banners over our beads, proclaiming that Spiritnalism is coming with great power and pomp to take possession of the kingdom of mind; but we are working silently. Silently but surely we are creeping into every department of life. We walk into each pulpit, and place our hand upon the speaker's head, and whisper into his ears spiritspeaker's which he gives utterance to, and the people accept them. We quietly enter the physician's office: westerned him upon the foreshead, and he looks clairvoyantly at his patient before he utters a word. We go into your legislative halls and induced higherduals there; we stoned out to your white them. step silently into your White House, impressing individuals there. We repeat, never was there a time when Spiritualism was doing the work it is doing to-day. It may be shaken for a time to its yery foundations, and its best disciples be placed before the propagation. before the people with a shadow over their faces; yet remember what we tell you, in the future there is to be a grand rally; a truthful army is to come forth to do the work of the spiritual world's bidding. We fear not for the Spiritual Philoso-phy. It is silently but surely doing its work.

CONTROLLING SPIRIT.-A question has come to us so vividly while sitting here that we feel we must pay it some attention. It is this: Why is it, if there are good wisdom-spirits that hold and keep mediums, that the latter walk such crooked paths and bring about such strange manifestations of life?

Ifestations of life? A .- Spirits do not propose to change the entire nature of mediums, but only influence them to do their work. We spirits are working for principles, for truths, and were it necessary to sacrifice a hundred mediums for the purpose of promulgating a truth that we felt the world needed, we should have no hesitation in doing it.

day hight-we do not do it. We guide them the best we can, and present to them the truths which we believe, and urge them to recognize those truths, and live lives whereby we can bring to them brighter and better things; but we find mediums are surrounded by earthly influences antagonistic to us, which call too eagerly for the almighty dollar. Though we bring them spiritnal love and endeavor to shield them, still there are barriers which we cannot overleap, and influchees which we cannot "down" at our bidding; but we are doing the best we can.

Andrew T. Foss.

Mr. Chairman, I am glad to be here this after-noon, glad to enroll my name among the many who come here to speak the word that proclaims the immortality of the scul to be a fact. I care not whether the medium is conscious or une or sei als, if I can only wield a power to control the brain sufficiently, and speak the words I want to speak. It would not matter to me whether I could use machinery controlled by the power of steam or by the power of water, so it did my work well. Then when we come back to earth and endeavor to make ourselves understood, it matters not what kind of a whistle you g vo us to blow through, so we know it will make a neise. It the whistle blown makes a noise which is recognized, then there is a God given truth manifested-which even-the-powers of hel' can never set aside. It matters not to me whether the in-strument which I hold to day has a half ounce of brains or a pound, I don't care so I can speak. the words which I teer to be true. Te ite but fitthe whether I. Andrew T. Foss, can perfectly make myself understood by the people of Mati-chester, N. H., or the people of Boston, Mass., speak by the great motive tower which comes down from the Great Spirit of All. It matters not to me what the world sixs. I don't care a tarthing. A believe I have higher work to do than to simply talk about my tamily, my friends. and my individual acquaintances. I believe that I can bring a power here gilbelieve that my individuality is such that within Freome I shall be recognized, whether I give the minute of my lite, or whether I simply say that I am and that I was interested in Spiritualism. At last I have been haptized with a regular hapfism. I have watched and prayed for the coming of Christ. I have stood in the temple and preached what they call "the word of God," . I have had my eyes anointed by the angels of God - I have had them operaed until I saw the spirit world, and felt the power of angels and archangels; until I felt that great power descend from above which caused me togo torth, sometimes as a missionary, sometimes as a speaker, but wherever I turned I recognized the power of those gone on before no. I am something of an old man. I suppose they call me about sixty. I have been gone about three years, but I am still a Spiritualist, from the ctown of my head to the tip of my toes. All that I have seen and felt while here to day I renine to be a grand and mighty truth, whether it cones from the lips of the little child that stands beside me, or from the negro that stands back of me, or whether it is given by an Irishman, Catholic though he may be, who stands at my right one though he may be, who stands at my right hand. I care not so I can say I come bacs. I am who I profess to be; Lam working for the cause of the emancipation of mankind from the thraildoin of old theology. I long to see the day when every post in the fence of old theology is pulled up and the rails torn down, ready to be burned. I do n't care what they are doing. I knew them from beginning to end. I do n't care how many, flowers they show me, for I know shere is a thoric beneath. I'd rather have the spiritual tree of progression, and I beg that I may stand under its branches and be represented. may stand under its branches and be represented by the beautiful flowers that fall strein it, and I would ask that the buds and blessoms may bloom

for anomethe great eternity. They say that we tell you caught of the great creatter. I tell you that we live there, we move and have a being there, we have all the life that year have, and a hundred told more; that this world is a life of activity; that we journey on-ward and upward, we cannot see how far.

Ralph Day.

Ralph Day, of Springfield, once a fail keeper I've been in the habit of taking care of "jail-birds," and since I've got here. I find there are a good many "jail-birds" that I can't take care of. In fact, I can't take care of myself-1 think I need a keeper; but if I can throw off this trouble which I teel about me, this apoplexy, I think I shall feel a great deal better. I made up my mind that if there was such a thing as coming here I'd come, and if my friends are glad to liear simply because parents do not inderstand them, here I'd come, and if my friends are glad to lient or try to study their ratiness, but spirits and from me, all right; if they're not glad, why, it's spirit-teachers comprehend at a glame the wants. of each infant, and it is carried where it can be severy day, and that I would like to return and give some communications to my friends. A belost intag's tenget; to the year will meet them they fixed assist them. I believe Lean show then higher light than they have got now. I had they remained in this earth life and they remained in this earth life and they remained in this earth life and they have got business to do—not as a Q.—Does a belief its spurifical smethatige one's fail-keeper, exactly, but there being a great fail-keeper, exactly, but there being a great many unruly spirits who need assistance, my experience with unruly spirits in your world has fitted me to become their teacher, and I am going to do the best I can. Dam glad of this opening for spirit communication. I believe if God ever implanted a thought in the breast of humanity, it was that we could come back to earth and talk to mortals, and where in God's world could we go were it not for this open avenue? I must say that I have found Spiritualism a true philosophy and the spirit world but little different from this I long to lay hold of the truths which I feel I could communicate, and to give the names which long to give, but which now slip from me as they would from any other old man. Give my love to all, and say "God bless them!" from me.

Amy C. Appleman.

A little girl here helped me to come. She says her name is Nellie, and she belongs to this place. There's another, and her name is Carrie Sumner, and she lived way out in Brooklyn. She says she is been here, and it did not burt her a bit, and

't won't hurt me. It kind o' seares me.
I died in Framingham over a year ago. I was eight years old—most nine. My name is Amy.
C. Appleman; my papa's name is Hiram, and was a Colonel, too, and used to live in Mystic, Conn. I don't know what I am to say. I expect I am to tell that much, that I 've come here, and they helped me to come. Say I've seen papa. I've seen auntie and grandpa. I'd like to send mother some beautiful flowers I 've got up here. I don't s'pose you'll send 'em if I bring 'em. Will they nelt away after 1 bring 'em here? [I think they would.] That's too bad. I've got some beautiful roses—just as pretty as these on the table. [Can't you take them there yourself?] They would n't see 'em if I did. I 've tried it; and they think sometimes very strange of the things 1 do. I've tried to rap, and do you know they hear funny sounds Do you think if I should take Nellie and Carrie Sumner and go home that I could make 'em see the flowers? [You might try it.] If I thought so I'd go, sure.

John Smith.

I wish you would say that John Smith, who passed away from Medford, Mass., many years ago, calls and asks to be recognized by his friends. I have friends here in Massachusetts who ought to recognize, understand and know me. done business in public many years; I've taken care of public houses. Notwithstanding opposition, I dare to come back and to say to my friends that I still live.

Bathsheba Keith.

This is new to me, Mr. Chairman, and yet it This is new to me, Mr. Chairman, and yet it aint new. I did_and do now understand that spirits return. I have influenced mediu.as, 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 all is conquered, and I can realize I have a home in the spirit world. It is a Paradiese tome for it stands.

every medium from Monday morning till Sun- around it. I see the lake in the distance, with day hight-we do not do it. We guide them the lits crystal waters; I can watch the boats and vessels as they glide over it; I see the forests in the distance, the mountain tops towering high. Lenjoy every moment of my life.

Lonly wish to come back to earth that I may

assure the people that there is modeath. My name is Bath-heba Ke.th. I went out from Auburn, Me. I was sixty eight years old.

Josiah Dunham.

I expect if will be with the greatest difficulty that I shall make myself known. I would not have come here hadd not been urged to do so by my father, my mother and my friends on this, side, who desired that I take hold of life "right

side up, with care."
I ever tried to do taithfully whatever duty 1: was called to do. I have fived the allotted time of man, and borrowed a few years besides. I back ye'd give me a candle an' a bit of bread base held various public loffices, and tried to do my duty. If I have taded in private life, no one can find much fault with my public career. Several of my family, lave spoken at this place, and yet they do not bear us. In fact, I would not hear it myself. I hardly know whether my sister will hear me here we whether my nieces will hear me note or whether my nieces will hear me, and my triends.

will hear me, and my triends.

I am confused. I hardly realize what it is; but if this is death, then it's lively death, for I have got a body and a brain, and I can think, yet not as well as I could when I inhabited the body. I cannot understand why I am attracted here, and cannot get away. Yes, I know all they have been doing with the old body. I know all about it. Honor it if they want to, it's nothing to me; but I long to say something to let 'em know-as father tried to have me know-that there is no death. Now I am led here, and I am held here, and I can't get away, though I know all they are doing and all that's been done. They can't buty me, for I am beyond this world. My Spirit is tree, and I shall Journey wherever I please. Josiah Dunham, of South Boston. [This ine-sage was received April 19th J

Malvina Hatfield.

I wish you would say that Malvina Hatfield, of Camden, N. J., cared. I thank the triends for all their kind care. Say to them that I was really there; that I fear not, but that all is well. I shall bring stronger manifestations to bear than I have ever done before. It was bright, it was beautiful, it was grand to cand with uncovered head upon the ocean's strand, and view the waves of spiritual light as they folled onward and upward, and feel that I could launch my their timen those waves as Loudel sail forward. boat upon those wayes and could sail forward. I could not see how far, and yet, go far as I will, climb as high as I may, there is a beyond, and I can't stay upon the earth-plane, but I must journey onward and upward, and gather the bright flowers that grow upon the mountain side. pluck the beautious barvest of truth, I must climb the ladder of progression, I must journey on till I reach those that can teach me higher and greater wisdom. I was thirty-two years old.

Paul Curtis.

Say that Paul Curtis, not unknown in Boston or East Boston, returns with all the material necessary to make a good ship, each plank firm as truth, and each sail a power. He trusts that when the ship is built its cargo will consist of love, truth and purity. A desire to sail into the harbor of hope, and bring faith and strength to bear upon those I have left behind me, that they may give the Spiritual Philosophy a thought, and east aside every shackle that now holds them. Take hold with a will, and bring to bear upon this truth an influence which will make others look to it in the future.

Mary Wyman.

Lam Mary Wyman, who died in New Orleans a little over seven years ago. I went out with a fever-malarial, they called it. At took all my strength away, and I had but little. I had a hard life; I tried to do right, I wanted to do right, but it seemed as if evil was ever before me. I have some friends in this city. I don't know as they will care to hear from me. They will say they don't care to hear from one who dad as I did. Had they given me half the sympathy they might have done, half the love they hight have given, I would have been all right. Tell them the angels don't cast black looks at me: they don't turn away, but assist me to come up higher. I was about twenty-five years

Cordelia E. Moore.

friends, trying to have them recognize me. I don't know as I can speak as I wish to in regard to some matters, but my desire is that a dear friend of mine-Alice H.-may listen to what I have to say. Let me ask her to remember the last time I conversed with her, when, laying her hand upon a book which I had been in the habit of having with me, she said, "If you ever come back, please bring with you that book for me." Dear Alice, I have brought the book, and the pages are just as clear as when you read them. The flower pressed there, given by one whom you knew as well as 1, is still retained. I was twenty-eight years old.

Jules Baptiste.

My name is Jules Baptiste. I come mit my won leetle boy, an' I vant to send a message dat I still live; dat I got out an' it didn't hurt me, but dat it only cut me off for a leetle vile; dat I go more now, dat I come more, I see more, an' l know dat religion is much true, because many times I learn from the priest dat if I be good I would not be cut off from the earth, but dat I be permitted to come back many times. So I know my religion is true, because I come back-I find I not been long, but I tink I know more by and bye. I come here because they ark me to come, because I wanted to say what I have said. I was once in Montreal.

Margaret Nixon.

I hardly know where I am, Mr. Chairman. I am terribly turned round, and feel weak. I was feeling pretty strong, and was hoping I was growng young again; but now since controlling I find I am getting weak. I haven't got much to say. I want to give my name.— I canie just to attract my folks' attention. I don't know as they'll like to have me come, but they can't help it. I'll mix matters as little as possible. I know when a painter gets too many colors in it makes bad work. I've gens come, this work. ork. I've seen some of this work. My name Margaret Nixon. I am an old lady, a good deal over three-score years and ten. I went out from your city not a great while ago. I've come back hoping to reach somebody who will come and talk with me. I've tried to be as straight as I can, but it's confused like I am.

John B. Linfield.

Call my name John B. Linfield. I last hailed from Thomaston, Me. I was fifty-five years old and some months. Well, I don't really know what the matter was with me. I don't think 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. I've got a sister Hannah, who oftenneeded, we should have no hesitation in doing it. spirit world. It's a Paradise to me, for it stands hugging up that newspaper, maybe she'll be not expect that we stand at the elbow of on the hillside, and the flowers bloom brightly lieve it's me.

Biddy Murphy.

It's a bit of bread I'd be asking ye to give me. Shure it's a long time since I went begging, but I have been up here now some years—I don't know how many—an' it has seemed to me like traveling through a big bog. If I put my feet down, shure it takes the shoes almost off my feet before I can get 'em up again. It's hungry I am for a spiritual morsel, if ye've got it to spare, an' if ye'li help me to light my candle, to shine ahead of me as I.go, till I can get up where I can find somebody that knew me whin here. Shure I knew Father Reiley, but how I am to get to him it's a mystery to me. Several of my triends have been to this place, an' they tell me if I spake dacently ye'd let me come in, an' if ye had a bit of bread ye'd be afther giving it to me whin I lave this little woman.

want my candles; I want my childers; I 'm tired of wandering round. Now, sir, if ye'll prepare it for me I'll be afther going, an' I'll trouble ye no more, sir.

I niver tookid ye my name. I'm not ashamed of it. It's Biddy, an' it's Murphy. I wint out from a big city—it's New York, str. Where's my candle? I'll take it an' I'll go.

Eliza Webb.

Please say that Eliza Webb, who comes here at the invitation of the old commodore, asks to be heard by her friends, and that they will do just as she expressed to them that she would like to have them do, it ever she got out of the form. It's rather new to me, this talking with another's mouth. I never was used to public speaking. I supposed I was to write a letter, and it would be dropped into the post office; but the old com-modore tells me I must talk my letter, and that you will write it, and then you will put it in the Banner newspaper. Now I shall be astonished myself, and I know my friends will be to see it there. I've not been gone a great while, but I return hoping to add one more to the list of those who have found their way back for I don't want to be lost. It's bad enough to be your body, but to lose your real self, not to be able to be yourself, is a terrible thing. That's all. They will know it's from me when they see it. Some of 'em will be mad, and some of the your self by deal. em will be glad.

Margaret C. Coggeshall.

I have called, Mr. Chairman, not alone to benefit myself, not alone to benefit my particular riends, but I want to do something to let the world know I still live. I didn't believe in your religion. In fact, when I went away from earth it had n't been heard of, or if it lind, I had not heard of it. I am an old lady. [The spirit appeared to be searching for something with her hands.] I was blind a good while before I left the form. It seems very strange to me, for 't was a habit I formed after I was blind, because I had nothing to occupy my mind, to take up my snuff-box. Surely I have not felt the need of it since I have been a spirit. I have not felt the necessity of it since I came here to take possession of this lady; but I felt as I used to when walk-ing round in the dark, unable to see my folks, and I wanted to take a pinch of snuff. I can't understand it; I don't know how to explain it. I've not been tied to it since a few months after I left the old body. I have many friends in spirit-life, and I have a good many on earth. I want to be true to them, and to tell them that if I was to live my life over again, and educate my children, not one of 'em should ever go inside of a church proper, nor inside of a Sunday school-room. I know this will sound very hard to some of my friends out it's a fact, as I see it now. Why, I would have my children learn more of the laws of life: I'd have 'em know something of where they were going; of what their employment was to be in the future. I'd not have those old dull, moss-grown leaves that I used to set them to studying. My daughter Rebecca will scarcely believe it's me, I know very well; meither will Margaret receive me, although I could alleviate her wants and smooth her pathway, could I but talk with her as I am talking to-day.

I return feeling as if I wanted to bring a blessing to everybody that's willing to know something of this great truth. I've met many of the dear ones. Henry is here, yes, and Peter and James and my husband; and Mary Eliza, with her friend Ann Eliza, stands here with me. I feel as if I'd like to do all the world good. I great fault with you people who believe this thing: you don't seem to have any conception of how we live, how we move round, or of our roads, houses and trees. I want you to learn more of it. If I had strength and time I should be glad to tell you more. I trust my friends will remember me. I once lived in Newport, R. I., but the last of my days. I passed in Colchester, Conn. My name is Margaret C. Coggeshall.

John Storrs.

My name is John Storrs. I kicked off my boots and my old coat and hat, in Denver City, and I wish to heaven I could have kicked off the old man, but he hangs to me like the devil.

I want to reach a companion of mine who goes by the name of "Sim." I am going to tell him the devil's going to catch him if he don't look out for himself. Is this going into print? [Yes.] Then I aint going to say what I was intending to. 1'll just say this: he'll catch it if he don't turn round and pray like a good fellow. I don't care whether he prays on his knees, or whether he prays with his hands—that 's the best way to pray—if he 'll make amends for what he 's been doing. If he don't help that poor sister of his in the East, he 'll catch the devil afore long. I 've said my say. I got out, as I said, kicked out, with a fever. It affected my brain, what little I had—I never had a great deal—what I did have was pretty badly affected. My hair turned as white as snow in just one he don't turn round and pray like a good fellow. My hair turned as white as snow in just one night. My hair used to be pretty black. I guess was about fifty-seven years old, lacking about three months—that's near enough. I'm more than fifty seven now. That's all I've got to say, mister. It's homely, but then it's true.

Dora B. Hatch.

Please say that Dora B. Hatch, of New York City, brings her basket of flowers here according to agreement. The roses are red and white, the pinks are white, and I have the violets, just as I said I would. I have kept my promise, and I hope they will keep theirs.

Capt. Zeke Wallace.

Good afternoon, Mr. Chairman. I want to say "good afternoon" to everybody that lives on this earth. I want to say "good day" to 'em, for I want everybody to have a good day. I want everybody to be happy. I find you run somewhat in grooves round here; that is, one spirit comes hailing from a certain place, then they hunt up all their old friends and bring them along with them. I've always noticed of them along with them. I've always noticed at sea that if one bird lighted on the mast of the ship there'd be two or three more come, and they 'd come all round the ship at last; so with 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 my mind. I've got a sister Hannah, who oftentime goes into one of her neighbor's and slys one of your papers under her shawl. She do n'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.

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 I was something of a good-sized man, rather a rough specimen they called me, but nobody ever denied that I had a kind heart. After seeing a good many others get hold, and finding they didn't injure the machine, I thought I 'd try. Now I believe in woman's rights, but then I want my rights too, and I'd rather do my own talking than to have a woman talk for me. However, I am thankful for small favors. In

my early days I always found that a half a loaf was a good deal better than none, and if I could n't get a good-sized vessel, why, a smaller one would answer my purpose, provided it was well

manned and I could manage it.

I have a few things to look at that trouble me sometimes. I haven't got rid of all the old tat-ters. There's a Spiritualist that lives in our parts that's asking whether I regret the past, whether there was anything in earth life I was sorry for. Of course there's a good many things in people's lives they're sorry for. If I was to live my life over again I'd rather deal out spirits live my life over again I'd rather deal out spirits. this way than to deal them out by the glass. I'd have been far more ready to say I had a "good ay" than I am now.
I have friends here I would like to reach. Some

will be, as the old lady said, very glad to have me come, some will be mad, and some will say it aint me. I say it is me. I wish to shake hands with any and all the old friends who ever knew with any and all the old friends who ever knew me. Sign my message Capt. Zeke Wallace. I am glad of this opportunity—this road from heaven to earth. I don't think I am so disappointed as many of my neighbors have been who had a good deal more piety than I. I do enjoy the social part of the spiritual world, I enjoy home ties. I enjoy all that is natural.

Lilla.

Mr. Chairman, will you please say that Lilla cames back with her Uncle Frank, and tells Aunt Amelia that she'll hear very soon? We are holding her; that's why she keeps so calm. are notting her; that's why she keeps so cannot be grandma and Aunt Hautie. I shall keep some for mother, and the rest I'll send to them. Say to Aunt Amelia, soon she'll hear; Uncle Frank says he's making her as strong and cain as he can. Say it's Lilla, to Aunt Amelia Clark.

George Sawyer.

I aint a little boy now, sir, and I don't see why I've got to come back just like a little boy! My name is George Sawyer. I was only ten years old when I went away, but I am more ihan ten years old now, and why can't I come back a man? [You would not be so readily recognize! as a man.] I am a middle aged man when I stand outside of this medium. I came from Cape Elizabeth, Maine. I was killed by accident, in hoisting stone. I want 'em to know that I can come back; that I have progressed; that I understand and can do more for my folks that I understand and can do more for my folks than I could if I had remained here. Still, when I go to talking, I talk like a boy. I do n't underderstand it, sir. Will I do so when I come next time? [Perhaps not.] This is the place where you learn your spelling-lesson, aint it? Tell'em I've come; tell'em I've got a message for 'em; tell'em I know all that has happened since I went away. I've been round and watched over 'em, what there is left. That's all now. that I understand and can do more for my folks

Nicholas Tower.

Will you please say that Nicholas Tower, who got out of his old body in Litchfield, Conn., but who belongs in Cohasset, Mass., by right, has called here, and requests the privilege of regiscalled here, and requests the privilege of legistering his name and telling his friends that he is not dead? Tell them that they may build tower upon tower; they may call all the gods to talk; they may bring all the influences to bear that they will, but yet they will have to admit that the Spiritual Philosophy is true. If they believe not that this is I, then let them go to some require in private. I have that to communicate medium in private. I have that to communicate which will convince them I am now speaking

Lydia Bates.

My name is Lydia Bates. I came from South Weymouth. I have been gone quite a number of weymouth. I have been gone quite a number of years. Many will have forgotten me, I have been away so long; but I would like to say to my friends that remain on earth—very many I left have joined me—that they are laboring in the dark, they are walking in the shadow, and that I thank the Great Eternal Power of All for the light that was given me before I left the form and love seed byte the Summer Land. I thank the and passed into the Summer-Land. I thank the Great All-wise Father for his loving care, and I thank those dear angel-ones that stood round my bed at the dying hour, and gave me the assurance that my faith in the everlasting salvation of all men was true. No matter what came, it could not shake it. True, strange ideas came floating through my brain; yet I now know that it was the clairvoyant and clairaudient power I possessed that gave me strength to resist every approach, power to hold myself where I was. I am thankful, yes, thankful, that I laid hold of the truth as it appeared to me then, and that I had an acceptable record in the great spiritual realm, from the fact that I could lay hold upon a My name is Cordelia E. Moore. I left my home some five years ago in Philadelphia. I have been wandering round, trying to reach my friends, trying to have them recognize me. I wish that the whole spirit world would make one great effort to return and tell the earth-people of the beauties of the spiritual world. I find one great fault with you people who believe this but look upward and onward. Think not that I will be a proved a provide the provided and the prov but look upward and onward. Think not that I passed away in the bloom of life, that I was snuffed out, but rather feel that I live up here in spirit-life, where I have lived for years: that a that beloved companions, the dear ones whom I left, but have drawn to me, are with me in the Summer-Land. I care not for all earth's trials, I know none now; I have floated beyond them, and am happy in the great spirit world. I was twenty years old.

Chandler Clapp.

I don't know, Mr. Chairman, how I got here. I 've been gone away a good many years. I do n't understand the working of this thing very well. I do n't know why I 've come this afternoon, unless it's because there's a lady here that mag-netically attracts me—She seems to pull me right

Yes, you can tell — we're helping him all we know how; we're working for his interest every way that's possible. Tell him that I am driving the teams skillfully. Alfred is with him; tell him he is with me, too, and Nancy is helping him, and mother is here; but it never'll be any use, they may as well shut down the brakes at

1 tell you Henry never can do anything with _____, nor Mary, either. It has got to be some skillful operator to do anything _____to break the conditions and bring back the life again. The brain is affected, and nothing but strengthening magnetism can ever do her any good. ism can ever do her any good. I came here be-cause I was attracted here, and I'm going to give my name. If they don't like it I can't help it. Chandler Clapp.

Nathaniel Joyce.

Please say that Nathaniel Joyce, who passed away from East Weymouth a good many years ago, has found his way here to Boston, and seeing it is an open avenue he wishes to give his name, that the friends may know he returns. In order that they may know it, please ask them if they remember a stone which was thrown at my head when I was a boy, and made a hole in it. Please ask them if they remember how I used to play on the rocks at housekeeping, with Samantha, Roxanna and Webster. I've grown above that now. Life has expanded in the spirit-world, and my home there seems brighter to me. My mother was the first one that took my hand and helped me. I find I have not forgotten the dear ones; and those that have come to me I have clasped hands with, and have helped them. I have done all I can for them, but being drawn hither to day, I communicate simply because I want to.

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 all 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 North, where she has friends—not here, but in New York City—and asks that they listen to the words she speaks? I come not wearily, but with courage; not darkly, but with brightness. The sorrows of life are past, the soul is emancipated, and I rejoice to live in the great hereafter. God bless you.! Oh, may the angels guide and keep you, and may you feel that I have no ill-will whatever toward you.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Mrs. Danskin's Mediumistic Experiences. (Part Seventy-Eight.)

BY WASH. A. DANSKIN.

The clear perceptions of Doctor Rush, and his power over a hard, materialistic, bigoted, skeptical mind, were finely illustrated in the case of a merchant who, at the earnest solicitation of his wife, consented to accompany her to Mrs. Dan-skin's office, to learn what would be said about

skin's office, to learn what would be said about his condition.

He had no knowledge of Spiritualism, and no faith apparently in anything but himself. While originally possessing a very good physique, he was now wasted away, emaciated and cadaverous, but with a fire in his eye that indicated the mastery of some consuming passion. His wife was as much unlike him as can well be imagined a plump figure a round rosy, laughing face,

was as much unlike him as can well be imagined—a plump figure, a round, rosy, laughing face, sparkling eye, with a love of fun so strongly predominating that nothing could suppress it.

She introduced him, and said that three or four of our leading physicians had been consulted without satisfactory results, and she had with much entreaty at last induced him to call on Mrs.

Danelin—Hast once disayowed belief in Spirit-Danskin. He at once disavowed belief in Spirit-

ualism, and said he came only to satisfy his wife.

After a few moments' silence Doctor Rush said to him, "Man, you have concentrated your life in one thought. The determination to acquire wealth has grown so strong with you that it absorbs your whole being. This passion has become your life. It walks with you in the streets, it sits with you at your table, it overshadows you when you slumber. It transfers your vitality to the goods upon your shelves, and the accounts within your ledger; and day by day it is consuming you. You are giving up all the pleasures of life, and, indeed, life itself, to this one hope of becoming riched.

I thought he would quail before this startling picture of his condition, and both his wife and myself watched eagerly for its effect. I expected him to ask for help; but assuming a thoughtful expression for a moment, he said, "If you are a spirit, tell me if I will succeed." An expression of disappointment, almost of sadness, passed over the face of his wife, but when Doctor Rush with most positive tone and manner replied, "Yes, you will succeed. You will accumulate a fortune, and some more sensible man than yourself will marry your widow and enjoy it," she fairly screamed, she laughed until the tears ran down her cheeks, and clapping her hands, she ex-claimed, "That is just the way it will be."

This view of the case was too much for him. He was conquered. He placed himself under Doctor Rush's direction and treatment, and his wife is not a widow. He is a well, hearty man, and they are both enjoying life as pleasantly as other people. His mania has been cured.

Henry Newton.

It was in Deadwood, Dakota Territory. I, Henry Newton, the son of Isaac Newton, in the thirty-eighth year of my age. Who saw me die? I saw myself die. Then why stand I here tonight speaking to men and women? What fa-cilities have I beyond others of the human race? Have I stepped away from earth, or am I still earth-bound, so I can speak, and hear, and see,

Who saw me die? If dead, whence comes this who saw he die? It deld, whence comes this power of sight and speech? Why bury a man who has life, and speech, and force, and energy? Why not let him go on his winding way, doing good or evil? Why hold him fettered, bound below, when he would go and view the grounds of his forefathers?

Is the story true, that a man dies and his spirit has all the attributes of life? Is this true, or am I dreaming? Well, I'll take it as a fact that I have died, that I have passed through the valley and shadow, but have found no death. Is that not a contradiction? I have not found God, the Supreme, who sendeth the wicked into hell

and taketh the saints into heaven.

Now my position is one that calls for advice. I ask you to put me on the right road, let me search through this vast domain until I reach something tangible. Well, well, if you cannot do it you are no better off than I. I'll tap at some other door. I'll seek entrance at some other heart.

He does not require to see the patient. However great the distance, he performs cures as wonderful as by personal [Ques .- Had you not given thought to the afterlife while you were walking the earth?] No, no, not I. I ate and drank, and was merry, and gave not a thought to anything. I enjoyed life in my way, and now this is all mystery that surrounds. rounds me. I cannot comprehend. I saw myself die. I saw the friends standing around. I saw them weep. I knew that I died. I felt the consignment of the body to the grave, and more than that, I felt the earth when it fell upon my coffin. [Ques.—Did you not know that you were outside of your body?] No; but when the

were outside or your body? J No; but when the grave was covered in 1 seemed to be afloat, here and there and everywhere. Space was mine.

The story is told. The man that was dead is alive. The purpose for which I came is accomplished, I suppose, and as numbers of others are waiting, I will step out so that another may come in.

I was taught that I was a sinner, and that an eternity of suffering would be my portion. [Ques.—What are your views now, in regard to those teachings?] I feel that I have left a work unfinished. I feel that I will have to educate every faculty of my being before I can be a fit companion for those beautiful angels who have brought me here. I will do the work I left un-done with their help. I will seek for that which will give me peace and contentment.

Hood.

A rigid face, lying upturned toward the sun, not caring whether the rays fell upon it or no. I was a drunkard. Life became worthless to me. I found no happiness, no peace, and in the frenzy of my mind I took strychnine. In a short time death claimed me. I had a wife and one child. She deserted me, and left me a wreck. Had she treated me differently, I never would have committed the act.
When I was dead, and she knew it, then the

heart was stricken in sorrow; but what availed that to me? When found lying on the grass I had in my possession a few dollars, and these, before the frenzy came on, before I poisoned myself, I gave to my little child, my daughter.

"Take this," I said on paper, "and when you found if think of your druken fother who hy read it think of your drunken father, who, by the harshness of your mother, was driven to take his own life."

Ask me where I am? In torture, in hell, even worse than that which I passed through on earth. I thought I was ridding myself of agony; but oh, I have piled agony upon agony. I stand as if coals of fire were surrounding me. Is it so? Is it a reality, or is it a vivid imagination?

Hood was my name. Grant, Eternal God, if there is a God, some mitigation of my torture!

I have told my wretched story. If I had my days to go over again I would never take my own life. But the deed is done, and cannot be recalled. Give me manhood enough to sustain this torture till some one gomes to my relief, not my friends.

till some one comes to my relief-not my friends,

for they despised me.

"Dust to dust, and ashes to ashes," so said the preacher; but where, oh God! where is the spirit? Born of a woman, reared by a good and tender mother, who taught me lessons of honesty and industry, and now, oh God! where am I?

The story is told-told through a woman who ne story is told—told through a woman who knows me not, who cares not for me; but while I am doing this I throw off some of my wretched feelings. Let no human being say this is not true; I feel it in every fibre of my being.

I want to be a man. I do not want to lay the burden of my sins upon any one. My wife

weeps—I see her weep; but what avails that now, after her harshness to me made me commit the act? Talk to me as if I was a man. I am

not a brute—I was born of a Christian mother. Let those who brought me here take me back again, until the flame has burned away all the sins of my life, and I can feel as if I was a part of God's universe,

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

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

July 7.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and limits to the inharmoniously married. Full delineation, \$2,00, and four 3-cont stamps, Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 7.

THE Boston Investigator,

THE oldest reform journal in publication, will enter upon its Forty-Seventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year.

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Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J.P. MENDUM.

Investigator Office.

April 7.

Roston, Mass.

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Attorney and Counsellor at Law.
No. 25 Bromfield street, Room 6, Rosdon, Mass.
CPECIAL attention given to all business relating to
PATENTN, and Manufacturing Corporations.
June 16, 13w*

FOR SALE.

ODGING HOUSE of 19 rooms, refitted and nicely fur-spiritualists' Home, 46 Beach st. Mrs. A. M. COWLES, Proprietress. 4w-Aug. 25.

B GOLD PLATED WATCHEN. Cheapest in the known world. Sample Watch Free to Agents. Address A. COULTER & CO., 12 S. Clark st., Chicago. Aug. 11.

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by 101. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2.50; postago 18 cents.

\$2500 a year. Agents wanted. Business legitimate. Particulars free, Address J. WORTH & CO., 1,000 N. Main street, St. Louis, Mo.

SPIRITUALIST HOME, 46 REACH STREET, Bostou, Mass. MRS. A. M. 4w-Aug.25,

GONE HOME!

Mediums in Noston.

THOSE destring a Medical Diagnose of Discase, will please enclose \$1.00, a lock of fixin a termin postage stamp, and the address; and state seven in e.g., All Medicines, with directions for treatment, exercise, Middle 21.

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WE TREAT all forms of Chrotic Disease with remarkable success, by direct applications to the herve centres of the spine, and by our New Organic Remedies, Resolvent, Detergent and Nutritiv.

Calryoyant examinations, by full name, age and lock of halr, written, \$2; when present \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 23.

HEALING By Laying On of Hands.

DY DR, J. MACK, who has recently returned from a very successful tour in Eur-pe, and is now located at No. 7 Montgomery Place, Boston, for a short time only, where he will receive patients for treatment.

N. B.—Magnetized Paper being a speciality with him for the relief or cure of disease at a db-tahee, will be furnished, with full instructions for its use in specific cases. Price per packet \$1,00, and for renewal, 50 cents.

4 w—Aug. 25.

Mrs. Maggie Folsom, A Sepirit Medium, will, until further notice, give Med-leaf Examinations at the Beachmont, on the Boston, Revere Reach and Lynn Railroad. Trains to and from Boston every hour. If—June 6.

I. P. CREENLEAF,

Medical Clairvoyant and Homeopathic Physician,
Office at 8½ Montgomery Place, Room 4, Boston, Mass.
Aug. 11.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook-line street, St. Elmo, Suite 1, Boston, Hours 9 to 4, Aug. 18.

MRS. JENNIE POTTER. MEDIUM-Test, Medical and Business-136 Castlest., hear 350 Tremont st. Hours 9 to 9. Sundays 2 to 9. Aug. 4.-9w

MRS. E. B. CHASE, MEDICAL, Test and Business Medium, No. 7 Mont-al Sittings free to the worthy poor. July 21, c cal Sittings free to the worthy poor.

MR. HENRY C. LULL, Business and Medical Charvoyant, Rooms 943 Washington street, (cor. Indiana place,) Hours from 9 A. St. to 12, 2 to 5, N. B. -Oben for engagements with Miners, Speculators, &c., to locate and assay nelnerals.

MRS. J. C. EWELL, Inspirational and Healington six., Boston, (entrance on Ash 81.) Hours 10 to 5.

A. S. HAYWARD, Magnetic Physician, will visit patients. Eradicates disease by Magnetic Paper (price 50 cts). Letter address 9 Montgomery Place, Boston.

MRS. JENNIE CROSSE, Test, Clairvoyant, Rusiness and Healing Medlum. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps, 75 Dovor street, Boston. 1w-2 Sept. 1. SAMUEL GROVER, HEALING MEDIUM, No. 30 Dwight st. Dr. G. will attend funerals if requested.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, 17 Hayward Place, Hoston, Mass. 4w—Aug. 25.

AUGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 23 Winter st. Terms \$\frac{1}{2}\$1. April 7.—6m

ELECTRICIAN and Magnetic Healer, 7 Montgomery Sept. 1. RANCES M. REMICK (Fannie), Trance Medium, Spiritual and Physical Healing, 31 Common st. Sept. 1.—4w*

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During the years 1874 and 1875, Mrs. Robinson treated 6,42 patients by letters, and over 2,000 who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

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The money should accompany on a processing the reply.

45 Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of amanueusist and postage.

She has also a safe and certain cure for the Appelite for Tobacco, be the same hereditary or acquired. Try it, Price \$2.00 per box. Send for circulars. 6w—Aug. 18.

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Dr. E. D. Babbitthås prepared alarge, handsome Chart of Realth, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Neure; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching peopl to be their own doctors on the powerful and yet simple plans of Nature.

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SETH W. FOWLE & SONS, 86 Harrison Avenue, Boston, Mass. July 14.—6m

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be sinced the ist and 15th of each month from its office of publication, 5 Dwight street, Roston, Mass., commencing January 1st, 1877. Price per year, including postage, \$1,50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1,50, nostage to cents.

D. C. DENSMORE,

Dec. 16.—tf Publisher VOICE OF ANGELS.

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sed envelope. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. English Spiritual Magazines.

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July 21.—8w*

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My Arbor of Love.

Moving Homeward. I shall know his Angel Name. Waiting 'mid the Shadows, Beautiful Land of Life. The Willing Worker.

Trust in God. . Angel Visitants. Sweet Reflections Looking Ov Gathered Home.

Beautiful Cltv.

Not Yet. Looking Beyond. Let Men Love One Another, Strike all your Harps, To ving Neater Home. Voices from the Better Land.

SELECTED:

Invocation Chant.

Washall Meet on the 3 relit Celected Steple. Angel Care, They 'll Welcome us 15 me."

Welcome Angels. Come, Gentle Spirits.

Repose. Sweet Hour of Prayer. Moving Homeward. Come up Hither.

Bethany. - Only Waiting. Evergreen Shore.

Gone Before. Chant-Hymn of the Creator. Freedom's Progress, Chant—By-and-By, Shall we Know Each Other There?

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A Child's thoughts of Heaven. Round in boards, 40 cents, postage free; paper, 30 cents, postage free; 12 copies, 83,00; 25 copies and upwards to one address at the rate of 20 cents per copy.

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3.—India and Chira.
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6.—The Farly Christian Church.
7.—Spiritualism in Cathode Ages.
8.—Shadow of Chathode Spiritualism.
9.—The Waldenses and Camisards.
10.—Protestant Spiritualism.
11.—Spiritualism of certain Great Seers.

Part III .- Modern Spiritualism.

CHAP. 12.—Introductory.

13.—Delusions.

14.—Manda.

15.—' People from the Other World.''

16.—Skeptles and Tests.

17.—Absundities.

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Jan. 10.

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

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MEDIOMETER, Planchette Attachment.

New York Advertisements.

Dr. Main's Health Institute, The Golden Melodies. THE GREAT SPIRITUAL REMEDIES,

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Sold also it Bunner of Light Office. Aug. 18.

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TMUS infailible temedy is composed of the Hon Yof I the plant Horehound. In coemical unlen with Are Balen, extracted from the Life Pulm fire of the forest tree Ames Balenment of the forest tree Ames Balenment one, and the Fal-Saltens. Illigitations and Inflammations, and the Fal-Salten thra. Birritations and Inflammations, and the Fal-Bain thra. 828 AND BEAUS the throat and air passages leading to the lungs. Five additional large diem's keep the organs cool, and the air fundamental ingredients keep the organs cool, and the air fundamental ingredients keep the organs cool, and the air fundamental ingredients keep the organs cool, and the air fundamental ingredients keep the organs cool, and the air fundamental ingredients keep the organs cool, and the fundamental ingredients keep the organs cool, and the fundamental ingredients are the fundamental ingredients and the fundamental ingredients are the fundamental ingredients and the fundamental ingredients are the proposed to the fundamental ingredients and the fundamental ingredients are the

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THE MAGNETIC TREATMENT.
SEND TWENTY-FIVE CENTS to DR. ANDEEW STONE, Troy, N. Y., and obtain a large, highly ilustrated Book on this system of vitalizing treatment, July 7. AUSTIN KENT ON LOVE AND MAR-RIAGE.—The Book, "Free Love," in paper cover, the Pamphet, "Mrs. Woodhall and the Social Speedom," and Tract, "Conjugal Love: The True and the False," together with one or two other Pamphets or Tracts, and Photograph of Mr. Kent and myself, will all be sent by mall on recelpted 50 cents. I much need and shall be grateful for the money. Address MRS. AU-TIN KENT, stockholm. 9t. Lawrence Co. N. Y.

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WRITING MEDIUM. WRITING MEDIUM.

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Which should be in the hands of every person who would
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contains, besides the science of eating and one hundred answers to questions which most people are anxious to know,
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recipes for foods and drinks, how to feed one's self, freelob
labes and defleate children so as to get the best healthful
recipes for foods and trinks, how to feed one's self, freelob
labes and defleate children so as to get the best hodily dovelopment. Mothers who cannot nurse their children will
find full directions for feeding them, and so will mothers
who have defleate children, and invalids who wish to know
the best foods.

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THE MUSICAL DEPARTMENT BY JAMES G. CLARK.
We have received a few of these popular Lyceum Guides, which are slightly solled, but perfect in other respects. The work has long teen out of print, as the plates were destroyed by fire. Those in want of a few copies for the Lyceums, will do well to order early.

Boards, \$1,50, postage free.
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Banner of Light.

BOSTON, SATURDAY, SEFTEMBER 1, 1877.

Lake Pleasant Notes.

[Concluded.]

To the Editor of the Banner of Ligh The second Sunday of the meeting proved a charming day. An unusual fog, dense and apparently indicating rain, vanished away by 9 o'clock, and the exultant compers-were in high, with great applause a song containing the folspirits. Forty four ears from Springfield, Worcester, Fitchburg, Greenfield, North Adams and towns along the roads, together with private teams from all the country round, poured into the grove a large accession of visitors, so that the entire assembly probably numbered some six or seven thousand. Two-thirds of the crowd gather at the stand, while the other third, out for a day's pleasuring, scatter about the grove, sall on the lake, and at lunch time are seen in little groups under the trees, discussing the con-cents of boxes and baskets. There is nothing to Indicate the sombre solemnity and tyrannical rule of an old-fashioned Sunday, but abundant evidence that the average New Englander is being delivered from superstitious reverence for the day, and is competent to maintain good order and propriety of conduct in the open air and amid the beautiful scenes of nature, under the free and liberal auspices of the great spiritual movement.

The Fitchburg Band discoursed most eloquent music for an hour preceding the morning lecture, and all their strains are sacred to the development of harmony. E. V. Wilson then gave an address upon Bible Sprittalism and modern corresponding facts, tracing their analogy and the Mentity of principles illustrated by both.

At 2 o'clock, Cephas B. Lynn spoke upon Sectamensm in Education." He affirmed the necessity of comprehending our excitization; the composite character of American nationality the piceass by which the local and provincial ideas and customs of the various people who merge into this great lody points, care to be modified by the great American idea of equality of rights under the law, so that no form or despots potism, religious or so man, shall here be possible. The Catholic and Protestant ideas or education were shown to Laye the same root in the subjugation of the mend to the authority of refiguous dogmas, as expressed by the Church and the little, while the American idea banished sectations from the public schools, and in augurated the sciontific method of secular and found, comprehensive, scholarly and eloquent effort, which seemed to compel universal assent,

as well as delighted attention.

After the norming exercises, Mr J. Fränk Baxter had described several spirits, and the manner. of their death, as pictorially presented to him, holding the audience in absorbed attention for nearly an hour after the ringing of the dinnerbell—all sceming more hungry for spiritual than material food. At the close of Mr. Lynn's lecture, expectation was again on tip too for a continustine of these test descriptions. Mr. Baxter had remarked in the morning that "Attiea," his Indian control, had told him to be "careful," as he was coming to the stand, and he felt that perhaps the warning sign had that he was overtaxing his powers. He did not know exactly what she meant. The event that followed seems to indicate the pertinence of her caution. One of the trio of singers brought forward a "negro spiritual" or plantation inclody to be sung at the close of the lecture. Mr. Baxter, who is one of the singers, objected to singing it as hardly appropriate to the time-and place. But he was overpersuaded, and then joined heartily in the song. Immediately on finishing the song, he sprang to his feet, and assumed the character of a negro spirit, saying he "used to be known as A. Bunter, who used to split planks with his head for a quarter, that he lived in Wichamstown, and that he deed in 1875."

A man in the andience, fecognized him, and so A man an the audience recognized min, and so did another, but the lift man declined that he was not dead "No," said Bayter, "I am alive, but alive in the spirit. But I deed, in 1875," The man said that he knew Bunter well, and had seen him within a week, while two or three ethers de clared that he died a year or two ago. It is quite dent in the truth of Baxter's assertion.

He then went on to describe Apollus Munn, of Springfield, editor of several papers, who died April 30th 1851. Elias II Shaw, of Philadelphia, director of a Children's Lygeum, who died Oct. カッショとロコノ・ロー やく definantify but since tound to be correct.) D. F. Morton, a Northampton grocer, who committed sailede; John Liscomb, of West Brattleboro, Vr.; Dr. Israel G. Atwood, who presided over the New York Spiritual Conference, and Mr. Vaille, formerly editor of the Winsted Herald.

Conversation with the gentleman who seen the negro B inter within a week, satisfied Mr. Baxter that a false statement had been made by the influence controlling him, and in free conversation about the camp he expressed the feeling of depression which was upon him in view of such a phenomenoh of faisity in his experience. He could not explain it, and was not disposed to accept any of the easy going but shallow explanations with which well-meaning friends sought to comfort him. He telt it to be a blow to the confidence with which his experience under the guidance of spirit friends had inspired him.

Of course this episode became the general theme of conversation among the campers, and while there is a grain of truth in what the Springfield Union says concerning the jealousy of certain mediums, and although it is true that in this camp, as elsewhere, there are gossips and defamors who made this incident the nucleus of false reports against Mr. Baxter, yet the uni-versal confidence of all who best know the man demonstrates the value of that priceless lewel,

an unidemished character.

P. On Tuesday, the Springfield Union, containing the following article, was peddled about the

"LAKE PLEASANT-BANTER'S FRAUD FULLY EXPOSED.

"If anything were needed to complete the convict on of J. Frank Baxter, the noted test medium, of fraud in connection with the tests he has been giving at Lake Pleasant, it is furnished by the facts concerning the publication of the oblituary of Abe Bunter, the Williamstown darkey and plank smasher. In February, 1875, Abe was very sick, and his death was reported in the Williams College paper. As he was a wellknown local character the Springfield papers thereupon wrote him up, stating his famous exploits at butting, and his willingness at any time to smash a plank with his head for a quarter. This, be it observed, was precisely the point selzed upon by Baxter, the medium, when he professed to introduce Bunter to the crowd-at Lake Pleasant last Sunday. But alas for nicely prepared 'tests,' the college paper was wrong; Springfield obituary was wrong; Abe Bunter did n't die then, has n't died since, and is so much alive and so very well that we suggest to the managers of the camp meeting association that, having had his spirit on the platform last Sunday, they invite him to a place there in bodily shape next Sunday. It would be particularly appropriate, as Mr. Baxter, who seems to have taken rather unwarrantable liberties with his name, is the chief speaker announced for the day, and the crowd would undoubtedly be interested in seeing beside him (without clairvoyance) one of the men whom he presented last Sunday as dead. The news of Baxter's fall has created a profound sensation in the Spiritualists' camp, where he has been regarded by the mass of Spiritualists as the soul of honesty—a man be-yond suspicion and above reproach. By most of the mediums it is received with undisguised glee, as there has been no little jealousy among them because Baxter so much monopolized attention at the meeting, and overshadowed all the rest of

them. For this or some other reason, Baxter entered into a half-hour defence of himself and his mediumship before giving his customary tests

Sunday noon, declaring that the mediums were

unjust in supposing that he carried himself above them, and felt himself 'a dittle god.' It is safe to say that his 'tests,' saved up, as they mani-festly are, from items and obituary notices in the papers, will no longer have any interest except from those who had rather he gulled than not. This class would stand by him at Like-Pleasant though all his dead should come to life as neatly as Abe Bunter has done.

and the second s

The substance of the above article was also graphed to the Boston Herald.

After the lecture on Tuesday afternoon, all were expecting to hear some word of explanation from Mr. Baxter; and before speaking, he sang lowing words:

ing words:

Dare to be right, dare to be true!
You have a work no other can do!
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.
Dare to be right, dare to be true!
Other men's failures can never save you;
Stand by your honor, your conscience, your faith,
Stand like a hero and battle till death.

Stand by an ide, This, be the cone of the

He then said: This is the first time I have spoken to you since the great "exposure." [Laughter] I do not offer any explanation of the matter; it stands to day where it stood then. am placed in a very peculiar position by a combination of circumstances, Sunday, and the question is asked me by the Biston and Springfield papers, "What is the meaning of it, it Baxter is not a fraud?" A Boston paper even says: "He is a fraud." Well, it is one of two things, as I have said before: Spiritualism is either true, or else I am a frand. The Springfield paper heads its article to day, "Is J. Frank Baxter a fraud?" I feel no worse to-day, since the publication of the facts and the comments on the same, than did I on Sunday after our services were over. have never experienced anything like this since I have said I was a Spiritualist. Out of the thousands of facts I have given, I can recollect a case where the -pirit was said to be present-talked

to the audience—but the spirit was not recognized, and finally some one said, "Why don't the man answer for himself—there he is right

leack of you?

At another time a party controlled me, and gave out certain tacts, and we learned afterwards that the party was alive, although at that time, I was in a trance state; but these were not given so was in a traine state; but these were not given so publicly as this particular case of Sunday. This is the first thing that has occurred since I promoted avselt a Spiritualist, that has thrown over me the least shade of doubt. My father always defended me in this thing, and felt that I was sincere. "Now how do you know," he used to say, "but that at some future time some law or laws may be developed by which these things may be understood, and the whole matter expained aside from the Spiritualistic theory? "I do not know," I said. I am no bigot, an I am no bigot, and because I say toolay I am a Spiritualist, I do not know but in the future some law or laws may be developed by which these things may be ex-plained, and when that time comes I shall be true to myself and explain away these curious things by that law. I have thought of Prof. Deuton and his psychological theories, as promulgated in his book, "The Soul of Things," and asked myself, "Can it be that this influence, which has nothing to do with direct spirit inflatence, may do this?" I have wondered whether or not psychology is true-that everything that is touched leaves an impression upon it, and when the object is placed in connection with the brain these impressions are conveyed to it. It is not a matter that I can talk about, because I know very slittle about it. Sunday and Monday my mind was exercised more than any one time to be true to myself, and I stand here before you to tell you that, so far as I am concerned individu-Tam trying with all my might and main to be true to myself and to my spirit friends, who I beheve exist, and I might say know exist.

behave exist, and I might say know exist.

This Banter they say is alive; yet was the manifestation given upon the platform that he is in the spirit. The explanation of the thing is demanded from the spirit world, and I hope Attien may take possession of me and clear up the matter, because I want it for myself. Her presence is here, I know, but I have felt no special influence from her, and hope, if it is possible, she may

come forward and help me.
Baxter then gave five or six "tests." He first named Hamlin Perker Dewey, who died four-teen years ago, when he was four and a half years This spirit not being recognized, Baxter said perhaps be would be remembered in connection with J. H. Dewey or L. W. Dewey of Worcester. A man in the audience knew J. Hambin Dowey of Worgester, and Baxter said he was the spirit's father. The next spirit had a very peculiar name, and Baxter had considerabled disulty in making it out; it was Fiducia Meacham - Mrs. Dr. H. A. Meacham, who died ten or eleven years ago, aged forty-seven. The -was-termerly a teacher in the Westfield Normal School, and was once superintendent of a Sunday school at Royalston. He died December 8th, 1874, having fived three score years and ten and more, and his name is Henry F. Miller. Such a man was recognized, but the name was wrong, and Baxter then said his name was image instead of Henry, when several stated hat they knew the man. Then came an old resthat they knew 'be man. ident of Greenfield, Col. David Wright, who died in South Deerfield, and was once propriet a of the American House in the former place. Merrick Sheldon and Captain William Brigham were introduced afterward, and were described and recognized.
Then "Attica" took possession of Mr. Baxter

and explained the plank-splitter Bunter case in her peculiar way, adding the letters to nearly every word, and speaking very rapidly. The substance of the explanation was this: That a party of negro spirits, attracted to the place for some reason, prompted the singers to perform a of Mr. Baxler, but were not permitted to do so, Attica objecting for fear they would make the medium dance, which she thought beneath his dignity at such a time. After the song, Attlea allowed one of these spirits, who seemed to be orderly, to communicate through him, and he was told by another of the negrospirits to give the name of Abe Bunter, of plank-splitting pro-clivities, which he did. The announcement that Abe was alive was as much of a surprise to these spirits as to the audience, and one of the colored spirits affirmed that he read an account of his death in the papers before he came to the spiritworld, and so promptly denied (through Baxter) that he was still living in Williamstown.

This explanation, Mr. Baxter said, was a very unsatisfactory one to him. He would solemnly affirm, however, that these matters were not planned beforehand, by any means. "Just as true as the sun is shining, I am honest in this respect. I do not give these matters as tests for he people. I have always said they were tests to no one but my-elf. You can simply believe that I am or I am not honest; there is nobody knows but myself that they are true. I can only give you my word that I am sincere in the matter. I do not wish to be egotistical, but I am perfectly willing that my life should be traversed from my birth to the present time. I do not believe that anybody can say aught against me, for there has been no cause for doubting me until

Spiritualism came up." On Sunday evening, a public reception was given by Mr. and Mrs. Harvey Lyman, in front of their beautiful new cottage. The cottage was tastefully decorated, and upon the plazza were grouped the family of Mr. Lyman, with their temporary guests, while seats to accommodate the Band and as many as possible of the company, were arranged in front of the building. Dr. Beals presided, and after music by the Fitchburg Band, called out several speakers, including John Wetherbee, of Boston, who gave one of his good-natured and witty off-hand speeches; in which he, praised the place, the people, and all the features of the meeting, as something al-together ahead of any other that he had attended. Cephas B. Lynn, Mrs. Jennie S. Rudd, Dr. Storer, Geo. A. Bacon, Mrs. Nellie Nelson and Col. Kase, of Philadelphia, also added appropriate words, and Father Lyman addressed his children of the camp as one of the pioneers of this movement, who believed in its permanence for an i-definite number of years, and who was willing to do everything in his power for its success. Dr. Beals expressed his gratification at

the success of this great meeting, and the good

order maintained with only one policeman in sight. He, too, believed that it would increase from year to year, and that building such cottages as Mr. Lyman's was warranted by the prospects of permanent location at this beautiful

On Monday, at the annual meeting of the Association, which now numbers about one hundred and fifty members, who pay one dollar per dred and fifty members, who pay one dollar per year each, the following officers were elected: President, Dr. Joseph Beals, of Greenfield; Vice Presidents, E. W. Dickinson and Mrs. Harvey Lyman, of Springfield, and M. V. Lincoln, of Boston; Secretary, J. H. Smith, of Springfield; Treasurer, W. C. Bryant, of Greenfield. It was voted to hold another meeting at Lake Pleasart next August. Hereafter, by vote of the directors, all media for physical manifestations are to be tested in a manner satisfactory to the B ard, before permission is granted to give public scances

at the camp. The lectures of the week have given excellent satisfaction. Mrs. A. Hope Whipple spoke upon the evolution of superior conditions of existence as essential to human progress, with practical suggestions looking toward the improvement of

existing institutions. Mrs. Emma Hardinge Britten spoke upon the philosophy of spiritual relations, involving the nature of somnambulism, the trans-corporeal action of spirit, as well as direct spirit control, being led to the discussion of this subject by the phenomenon presented in the case of Mr. Bax-

Bishop A. Beals is a trance speaker who discourses with great fluency upon spiritual themes, his subject on Thursday being the "Religion of Nature.

Mrs. Nellie J. T. Brigham, of Coleraine, is a great favorite, her subjects usually being based upon Scriptural themes, which are spiritualized and rendered rational by her method of treat-ment. "The gradual development of knowledge concerning immortal life," was introduced by the quoted text; "God said let there be light, and there was light." The more man knows of nature's truths the nearer be comes to God.

Mrs. Fanny Davis Smith, now of Brandou, Vt., who was for many years one of the most gifted speakers upon the spiritual rostrum, is a visitor to the camp. She reinerantly consented to address the assembly on Saturday morning, and her brief discourse of a half-hour was replete with wise suggestions to the great spiritualistic fraternity, to be broad in their sympathies with the progressive thought of the age; to avoid the spirit of sectarianism; to secure the most thorough culture; and above all to see that personal purity and nobility of character were established by the conscious effort of every individual as the rue source of all genuine power to help and

bless hum unity.

The Conference meetings at the public stand and in the large tent of the association have proved perhaps quite as profitable as the regular lectures. On Wednesday morning, "The Laws of Spirit Control" were introduced for discussion, and Mr. Geo. A. Baker, Mrs. Emma H. Britten, E.-V. Wilson, M. V. Lincoln and others, related their experience with the phenomena of control by spirits temporarily absent from the body. A mass of pertinent facts were cited, especially by Mrs. Britten, demonstrating this trans corporeal action of the human spirit. "Does Spiritualism tend to prevent crime?" "What is the nature of the Divine Providence, and how does it manifest itself?" and a variety of other speculative and practical questions have called out valuable houghts; and indicate the intellectual activity of the people.

Two evening concerts have been given in the large tent of the Association, by Charles W. Sullivan, the inimitable character artist, who brought with him his large stock of costumes, assisted by Messrs. Baxter and Heath, and the Lowell Quartette. The performance was capital, superior as a whole to many more pretentions exhibitions in

our large cities, and delighted crowded audiences. The little steamboat "Zephyr" has added to the pleasure of the camp, making frequent trips day and evening about the Lake. Her motion is almost noiseless, and as she consumes all smoke and cinders, passengers are free from these an-

About midnight on Friday last, there floated over the quiet camp the exquisite strains of the Band playing familiar airs, as the brilliantlyluminated steamboat conveyed them about the Like. I do not wish to indulge in extravagant praise, but as the pure, clear tones of these skillfully-manipulated instruments, blended in rull, rich harmony, floated over the water, and waked the sleepers to finer dreams even than steep can bring, it seemed as though the perfection of muscal expression had been reached.

The count tree have this year admitted upon

the ground, and in close vicinity, several exhibitions. Plenty of booths and stands for refreshments are well patronized, and the caterer's large boarding tent has accommodated a very large company.

The interest in dancing has been well kept up, afternoon and evening, at the Pavilion, under the excellent management of Messrs, Coburn and Smith, and the receipts from that source will

probably exceed any other year.

Public exercises closed on Sunday last, at which time the targest number yet upon the ground were assembled, estimated at from eight to ten thousand. Prof. Denton spoke in the forenoon, upon "Lying," in his usual vigorous tyle. He traced the gradual improvement in human conceptions of the value of truth, from early times to the present, illustrating his remarks by the libbe history which is most familiar to the people, showing how little those who put words into God's mouth, and described his acts, thought it necessary to represent him as a truthful being. Lurs in all classes of society and in all branches of business were photograph ed in the very strong light which the Professor brought to bear upon them. And then the causes which make hars were described, the address culminating in an earnest appeal to all to love truth for her own sake, and in thought, word and deed to avoid deception.

J. Frank Baxter read an address upon "In-

tolerance and Persecution," followed by tests. Twelve names were given, and scenes described involving mode of death, &c., in the manner al ready reported in these columns. Space does permit a detailed description of each test, but probably about one hundred have been giver during the present meeting, all of them, with but

a very few exceptions, being recognized.

After Mr. Baxter concluded, Mrs. Suydam, the fire-test medium from Chicago, performed before the great andience, and upon the public platform, her wonderful feat of holding her hands and face in contact with blazing fire and hot glass, without the smell or action of fire pertaining to her skin. A committee reported not a

hair singed.

Mr. F. E. Foskett, of Warwick, Mass., is a young man who possesses the same form of me-diumship, his tests at Allen's Building being enirely demonstrative of his power to contact with fire and not be burned.

An Old Folks' concert in costume, at the pavilion on Sunday evening, assembled almost the entire camp, and with the "songs our father's sung "recalling to mind parents, grandparents and relatives who have gone from the assemblies where these old hymns-used to lift their souls to that great assembly in the spiritual world to which we are all passing, the Lake Pleasant Camp-Meeting of 1877 came to a close.

Your reporter desires to acknowledge the cour tesles shown him as a representative of the Banner of Light, by the Directors of the meeting.

H. B. STORER.

Sunapee Lake Spiritualist Camp-Meeting Notes.

About one hundred and fifty are camping on the grounds. Owing to the rain, many that otherwise would have been with us have been kept away. The meeting was organized and first lecture delivered by Geo. A. Fuller, Saturday afternoon.

Sunday morning, in spite of the threatening aspect of the clouds, people began to congregate from all the surrounding towns. Over one thou-

sand were present. Geo. A. Fuller, Mrs. A. P. Brown and Prof. Milleson, delivered lectures in the morning. Geo. A. Fuller delivered the first address of the afternoon. The subject was presented by the audience, and the discourse was pronounced by many to be in Mr. Fuller's happiest vein. Mrs. Brown spoke in a very interesting manner.

Prof. Milleson's drawings are attracting considerable attention. Dr. A. Hodges's circles are crowded, and a great excitement has been created by him. Dr. Towne, of Nashua, is doing a good business as a magnetic healer. Mr. J. M. Fletcher, President of the Nashua Society of Spiritualists, has been chosen Chairman of the meetings. Everything is passing off in a harmonious manner, and the coming week many campers and visitors are expected.

BRIEF PARAGRAPHS.

SHORT SERMON. - As the blaze of straw fadeth as soon as it is kindled, so passeth away the brightness of joy, and thou knowest not what has become of it. Surrow is frequent; pleasure is rare; delight must be purchased; pain cometh of itself; grief is unmixed; joy wanteth not its alloy of bitterness. As the soundest health is less perceived than the lightest malady, so the highest joy toucheth us less deeply than the smallest sorrow. Selah.

WAR NEWS. - The despatches during the past week have been of so conflicting a character as to be hardly worthy of record. The Russians still hold the Skipka Pass in the Balkans, notwithstanding the furious and long-continued efforts of the Turks to dislodge them. "A "great battle is pending near Plevna-189,000 Moslems and 200,000 Muscovites being gathered in that vicinage for the feast o death. Fighting has been resumed in Armenia, both shies, as usual, claiming victories-by telegraph!

It is not you, or 1, or the person over yonder, who is important to the newspiper; it is it that is important to us; it is if that stands as the representative of genius, the inspiration of ages, as the vehicle of vital thought of to-dvy. It does not depend upon us, but we hold our being in it, through it we can utter words which our like fire into the hearts and consciences of men; through it we can make the in 'tre what we will for those who are to come after us,—Mex. June Groly.

Wm. Ellison, Esq., Past Grand Sire of the Grand Lodge of Odd Fellows of the United States, closed his earthly career at his residence in Biston, Aug. 244, at the age of

> DOG DAYS.
>
> The dog days linger in the lap of fall;
> A fog dreps down upon the sceeples fall.
> And ellings around you like a strcky shawl;
> The cozy moisture trickies down the wall.
> And, as you hear the embstone huckster small,
> Ills reeking store of '' hot corn ''loudiy bawl.
> Witle raged, serawy, hungry gamins crawl
> And watch for morsels at the market stail,
> One thinks 'twere better not to live at all
> Than to exist in this perspiring brawl,
> When dog days linger in the lap of fail, - Graphic, DOG DAYS.

To what length may the widow go when she desires a iew parent for her children? She may go one step-father.

It looked like old times on Bayley's wharf, this week, to see lors of men and bays "licking" melasses from casks just received from Porto-Rico. Merrimack Journal, Newbu uport.

In "old times" we remember the young 'uns always relished the first "licking"; but the second one, when Capt, Cushing caught them, was not relished at all.

A rich railroad is the Baltimore & Ohio, which cut down the wages of its employes to so low a figure as to cause them to strike. Its profits last year were greatly in excess of any railroad in the country. The net earnings were nearly \$4.500,000. A ten per cent, dividend was declared, Debts and mortgages were anticipated that were not due for years to the amount of over \$700,000, the company being surfeited with money. No wonder that intelligent me-chanics strike under such circumstances.

Years ago Samuel Johnson and Samuel Longfellow made a Unitarian hymn book. Theodore Parker Jocosely named it the "Sam Book," which name it still bears.

Books printed on veilum are usually very veiluminous.— Longit Courter.

Among the names of English suffragists may be mon-

tioned the following well-known ones: Jacob Bright, Rev. Stopford Brooke, Lord Houghton, William and Mary Howitt, John Hullah, Florence Nightingale, Rev. Donald Fraser, and William Michael Rossetti.

Frederick Tennyson, a brother of the poet, is an ardent Spiritualist, and doclares that 'the London and elsewhere, spirits are hearmach for periods varying from a quarter of an hour to three hours, and appear in the seamer rooms, in the midst of the assembled company, clothed in habitiments patipable and material.'—Boston Journal. Counterton. -Mr. A. J. Mills, of Saugus, informs us

that he re ognizes the spirit message of Dorothea Streeter.

of Dorothea Sweetser, who passed away in that town some thirty years ago. He thinks the error was made in transcribing the name, as they sound so much alike.

A venerable Christian in Connecticut, aged ninety-two, opposes pipeorgans because he does that believe in pumping praises up to God. This also understood that he objects to lighting rods, because they "pull thunder down from heaven."—Unleage Alliance.

The Boston Journal says the solution of the Indian prob em, put in a nut-shell, is " to treat the tribes fairly when they are at peace, and to punish them promptly when they engage in war." But, judging from the past," replies the Herald, "we will not do the first, and cannot do the second, so the Journal will have to try again,

> There is a hotter burd, Far, far away. - Free Press. Where by the fire they stand, Sizzling away.—Graphic, th, when you be high there, Won't you be a jolly pair?—Brooklyn Chrenicle. Needn't even friz your hair, And fans every day .- Inter-Ocean, Wild in that torrid land Rolls every eye.—Burlington Hawkeye. While the Burlington man, Sitting in a new. "Give me a stew !"

Catharine Contcharoff is the name of a young Russian ady who has just passed a brilliant examination before the Medical Faculty of Paris.

Forewarned of Death,—A strange premonition of death occurred recently to an officer attached to the United States steamer Enterprise, now at Portsmouth, N. H. He dreamed that his body was covered with vermin, and so impressed was he with the vision, which was twice repeated to him the same night, that be said next morning that he should soon hear of a death in his family, as he never knew the sign to fall. Sure enough, three days after the dream, the efficer was notlined of the sudden death of his daughter in a neighboring state,—Ex.

No man can make a character for himself without oppos ing somebody or something; hence in making a character

Blowing is not playing the flute; you must use your fin gers.

A woman desired her husband to buy her a spring bonnet. "Why, my dear, how can I do it when I have no money?" And she simply exclaimed, "Owe, dearf"

An orator declaring that fortune knocked at every man's door once, an old Irishman said, "When she knocked at mine I must have been out,"

Coffee contains tanni , and this is an astringent poison and tends to constipate the bowels. Boiling or over-steeping coffee brings this out. Hence the injunction never to bott coffee. If this rule is observed few people would b obliged to give up their favorite drink on account of its not agreeing " with them.

A Russian lady, a native of Odessa, whose father is an Italian and mother Polish, has recently taken the degree of M. D. at the University of Bologna. She passed the examination in the most credi able manner.

> BUN AND LABOR. Day is on us. Threams are dumb.
> Thought has light for neighbor.
> Room I the rival giants come— Lo, the Sun and Lanor. —! W. E. Henley, in Cornhill Magazine.

Mes Dr. Jex-Blake has at last the satisfaction of seeing her earnest fight in the English courts result in a decision favorable to women. No more University restrictions on account of sex.

A talkative man is a nuisance to society. The ear is sick f his babbling. The torrent of his words overwhelms con versation. Vide the Philadelphia Times "newspaper

Miss Phobe Courins has been elected first vice-president of the St. Louis Law School. All the gentleman gradu-ates, to their honor he it said, voted for her election, to a man.—Woman's Words.

General Crook declares that "the character of Indian fighting has changed within the past three years. The Indians are now often better armed than the soldiers, and

shoot better. In almost every instance, the trouble with Indians arises from injustice toward them by the whites." And Gen. Crook is right; yet Gen. Sherman goes for annihilating the red man. It is indeed a curious anomoly: the Government's liberation of the black slaves in the South. and now endeavoring to enslave or annihilate the free red men of the north-west.

THE WASTE BASKET. Alas! that such a cosy room,
A place should hold of fearlul doom.
Alas! that Hope should here be torn,
That Fancy's heart should sink forfora;
That midnight oil in gushes spilled,
Ambitton's dream dies unfuifilled;
Alas! old basket, 'tis too true.
Bluch sweetness goes to waste for you.

CHAUNCY HALL SCHOOL commences its fiftieth year under the most favorable circumstances. With the finest building in the city of the kind, constructed under the immediate supervision of its principals with a view to secure the most perfect ventilation, it is a model in that respect as well as general convenience. Its corps of teachers is full and experienced; its course of study at ence varied and thorough; while its system of discipline commends itself to all who desire to see their children under the best

Says Tennyson:

Stands in the sun, and shadows all beneath, So in the light of great eternity Life eminent creates the shade of death.

The Holmes Media and the Blisses. To the Editor of the Banner of Light:

I am at present stopping at the house of Mr. Frank A. Way, who lives about three miles from the depôt, which he visits daily, Sundays excepted, at 6 P. M., to bring passengers to Mr. and Mrs. J. Nelson Holmes's séances, which are now being held nightly at his home. Since my arrival I have attended nine of their séances, some few of the particulars (the whole would fill volumes) of which I may write out at a future time, and will only say now that so surpassingly striking and convincing have been scores upon scores of the manifestations I have witnessed since I came here, from both the dark and light circles, that I know nothing could shake my belief in their being produced by some power greater than what helongs to the mundane sphere of humanity. Nay, though Mr. Way himself, (who is evidently an honest and intelligent, though hard-working farmer,) should unite with every member of his family (who all attend in person the circles) and Mr. and Mrs. Holmes to boot, in assuring me, under solemn oath, that what I have witnessed has been but the product of fraud and trickery, I know that the testimony would not for a moment shake my belief in the genuineness of the manifestations that are nightly transpiring here in presence of large circles of individuals in an humble attic chamber of this house. No, nor though the averments were backed and confirmed by an exposure of trap doors and sonty costumes, such as has just been charged Cwhether truly or otherwise I know not) on the Blisses by the Philadelphia Times! Speaking of costumes, I may remark that the truly magnificent regal, military and naval costumes, made of the most costly material, which I have closely examined with both eye and hand, that have been exhibited outside the cabinet since my arrival here, would alone cost, if purchased, more money than I be-lieve the Holmeses have received from visitors at their scances for the last five years or more.

In perusing the sensational article concerning the Blisses in the Philadelphia Times of the 21st inst, the ignorance, falsehood and mendacity of its compiler were so apparent to me almost in every sentence, if not line, that I deemed it would need no comment from Spiritualists further than that the family of the late Robert Dale Owen should without fall proceed to prosecute the conductors of that paper to the extreme extent the law will permit, for the atroclous calumny it has promulgated against their deceased relative and friend, rendered all the more beingus from the fact that, providing the editors of that paper have but a tithe of the intelligence that the high-toned clitzens of the Philadelphia of fifty years ago required from the conductors of the public press of that city, they must have known that the charge made, that the late Robert Dale Owen (a man the late that of the late are unthe latchets of whose shoes his slanderers are unworthy to unloose,) had "ended his days in a mad house," is as false as the malignant heart that conceived and the hand that gave wing to the base untruth.

But when I reached the account given of the secret trap-door and its accompaniments. I felt (in Banner of Aug. 11th.) as being true and characteristic that the friends of our glorious cause who dwell near the premises should lose no time in determining the truth or falsity of the alleged facts narrated in the Times. It is true that those who re most conversant with the manifestations tha have occurred in the past at the Bliss circles will never believe that the many beautiful and varied snow-white and other bright costumes and draperies they have seen exhibited there were ever subjected to the damp atmosphere of a cellar, and much less have been crowded or jammed on the valls and floor of a contracted box

We must bear in mind that in most respects some of our mediums may be appropriately likened to the "weak things of earth," through whose humble and unpretentious instrumentalby the Scriptures allege that God, in his wisdom, is to "confound the wise," (as our poor mediums are now doing to their enemies' hearts' content.) This is doubtless true, but still I trust that Spiritualists will be slow to believe, without good cause, that such powerful mediums for spirit terialization as both the Blisses undoubtedly have been in the past, should have, through any misconduct, so fallen away as to have been driven, through pecuniary necessity or avarice, to the fearful extremity of attempting to supplement their sacred gift with trickery.

It would be needless to explain to most readers of the Banner, but if any Philadelphia paper will permit me the use of a column, I will pledge myself to prove to its readers that, setting aside for the present the alleged trap door and its accompaniments, the article in the Philadelphia Times of the 21st embraces almost or quite as many misstatements and false allegations as the contribution I propose shall contain sentences.

THOMAS R. HAZARD. West Burke, Vt., Aug. 25th, 1877.

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Scientific subjects.

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