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Banner Contents.

FIRST PAGE .- The Rostrum: The New Nation.

SECOND PAGE. - Foreign Correspondence: Incidents of Travel. Material and Spiritual. "Materializing Possibilities." Spiritual Matters in

THIRD PAGE. - Banner Correspondence: Lotters from Michigan, Ohio, New York, Massachusetts, Oregon, Colorado, Pennsylvania, and Minnesota. An 'Insectative' Idyl. Sunapee Lake Spiritualist Camp-Meeting Notes. Obituary Notices, etc.

FOURTH PAGE, -Alvin Adams - His Work in Mortal, Old and New-J. Frank Baxter, Tyranny of Dogma, etc.

FIFTH PAGE.-Heresy Trials, New Advertisements, etc.

SIXTH PAGE.—Message Department:—Spirit Messages through the Me diumship of Mrs. Jonnie S. Ruddand Mrs. Sarah A. Danskin. A Spir

BEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—At Home with Fire. J. Frank Baxter. Mrs. M. B. Thayer. Foreign Miscellany. Brief Paragraphs, etc.

The Rostrum.

THE NEW NATION.

A Lecture Delivered by a member of the Spiritual Congres through the Mediumship of Mrs. Cora L. V. Rich-mond, at Chicago, Illinois.

(Reported especially for the Banner of Light, 1

"Behold, I make all things new."

From the councils of your nation who have risen, not by ambition, not by human flattery, not by the voice of their fellow-men, but by merit to their places in the spiritual worldfrom those who still keep watch and ward by the gateways of life, with divine meditation contemplating the earthly state, and with highest hope looking forward to the future, I am appointed to speak to-day. I have no lofty words of eloquence, I have no gift of speech such as some have who control this instrument, but speak the truth. My words are those of conviction, and whatsoever I may say it comes not from outward love of display, but from inward consciousness that a voice to the nation and of the people may be of value from the spiritual standpoint of existence.

I consider that the people of this country do not sufficiently prize their privileges. I consider that they do not understand what it means to live in possession of the three-fold armor of liberty, which encircles them and protects them from invasion from all the civilized and barbarous world. I consider that the privilege of existing beneath so free a system of laws is such that, if he who reads the law of the ancients can judge aright, all who possess that privilege would bow in thanksgivings, would hold their right as a sacred and priceless gift, and would, rather than sacrifice it, do all things even to the end of living each moment a life of justice and righteousness. Clad in this three-fold armor, the Republic stands to-day the guerdon of hope for the world. Clad in this three-fold armor, stronger than the mail of ancient warrior, stronger than the triple steel-clad armor that in ancient Greece and Rome protected the patriotism of those loved lands, stronger than Egypt's mighty hosts, is this system of invisible law that holds every human being in the hollow of its hand and protects even the unborn babe and the gray-haired sire.

The foundation of the Republic was, in itself, almost a miracle. The adaptation of the laws under a constitution that might only be altered by the united voice of the people, and the three fold division of the government into the executive, judicial and legislative departments, fashioned in themselves a protection and a strong barrier against the encroachments of individual ambition and of the selfishness of combined bodies of men. But like all nations under human administration the highest is not appreciated; that which is possessed is not understood, and it is only when war, devastation, ruin or slavery creeps in that men understand the true meaning of the word Liberty, and appreciate the blessings that they pos-

Above all things the right of religious freedom, that for which the centuries had groaned, that for which seas of blood had been shed, that for which massacre, torture, inquisition and imprisonment had long existed, that for which saint in dungeon cell had pined, and the votary of a new faith had, going heavenward mid flame and fire, sought to attain-that is yours, has been yours almost from the beginning, and is the priceless boon above all others in the great jewel of your national existence. I wonder that men do not pause in the daily routine of business and pleasure, in the headlong pursuit of the wonderful god of gold, to stand upon this, the altar of their freedom, and praise God every day. I wonder that in the mad whirlpool and pursuit for high places of emolument and trust, men do not pause with reverent and uncovered heads waiting the voice that shall call them to the possession of power, instead of rushing madly where angels might fear to tread. I wonder that beneath this very dome [Snow's Academy], that is starry and typical of the ensign of your nation's freedom, men do not consider that they take their hearts and lives in their hands when they learn what it is to become fully endowed with the privileges of citizenship in this land. And it is not in a political sense that I speak of this: it is not with reference to any external process, any law-making or law-executing process that is familiar to those politicians who look upon the surface of things and see in the ballot box only a means of power, and in the high offices of the government only places for self-aggrandizement. It is not with the superficial view of those who glance at the rights and privileges of American citizenship merely from the standpoint of selfishness and the aim of individual ambition, merely because it protects their property, their individual rights, their freedom of speech and their liberty of conscience. It is because that beneath the eye of heaven, and unfolding even as forests unfold from the soil that is around them, this nation is the mighty outgrowth of the nations that have preceded it, is the flowering out of civilization, the unfoldment of the perfect rose of life beneath the hand of God; and he who wantonly destroys its bloom or takes away from the fairness of its beauty, becomes a coward and a slave in the consciousness of those who understand the meaning of the rights of men. It is not because won with great suffering and heralded with a long line of torture the seeds of this nation's freedom were planted in victory; it is not because that after a century some of the evils incident to a new government have been wiped away by the baptism of blood: it is not because the heroes and sons of your own land have risen up to defend it against an old-time fee whose new offspring came forth in their hideous deformity upon your soil-it is not because of this; but it is because of a vast spiritual strata that has risen above the earth and fashioned a super-govern ment therefrom, that in its turn yields to the nation and to being of the remotest island of the sea; you are my brethren risen and where they sit pouring their words of wisdom down troubled with the gender problem, as now. -Er.

mankind the harvest of spiritual growth. It is because the and they are my brethren. But I recognize here the opport through corridors of souls, until at last the sound reaches the ripening fruits of your civilization become the germs of tunity, the blessed privilege that man has to become what future civilizations and of invisible kingdoms, whose voiceless words and soundless speech make vocal the air above you with wonderful prophecies and fulfillments.

All children born in this country, all children that reach the age of maturity upon this continent should be taught, as God and not be afraid nor ashamed. a portion of their daily religion, should be fed as a portion of their daily bread, the lesson of this government; should be made to feel that the freedom of the people depends upon them and their choice in life; should be made to know that the intelligence-that invisible something that penetrates all the atmosphere, that makes this morning glorious in the sight of every living creature here—that this intelligence constitutes the safeguard, the bulwark, the salvation of this government and people.

I am well aware that the time may come when each human being shall exist above law and shall be conscious of the divine possession of the individual right of justice. I am well aware that a nation or people may exist upon earth that shall not depend upon any bulwark of human law, upon any legislative, judicial or executive department for their freedom; but I am also well aware that the three-fold form of government you possess to day may become exalted and typical of the Divine government, and that never, if you were to wait a thousand years, could you frame a form of law that would in itself comprehend the divine government of man above the law. And this is why I speak to you to-day with a voice not simply of warning and of external recognition, but with a voice of somewhat of prophecy. I see in the nation that which you, perhaps, cannot see. Nearness to the sun blinds the vision, and those who are afar off may behold its brightness without shrinking. I have been in the blinding light of this sun myself. I have seen its dazzling glory lurid with the blood-red flames of battle. I have wept with you over the heroes, the sons and sires of our own soil slain for the sake of freedom when the nation was nearly a century old. I have with you stood at the helm endeavoring to prevent the ship of state from running upon the shoals and quicksands of ambition, warfare and ruln. I have seen what policy has done even in the midst of the greatest peril and danger, sacrificing [the nation to individual wish and ambition. I have known that unless there was an unseen, unless there were a superior power, unless other minds than those of earth governed and lirected, the ship of state must have been wrecked; and I have known that it was no merit in you or in me; I have known that it was not because of our firmness, our greatness, our freedom from yielding to temptation nor our lack of selfishness, but because we were the right instruments in the proper place and time to do the bidding and wield the power of the Most High concerning this nation. And now I know that it is not what any man can do in your midst, though he rise up with the voice of a prophet, and though he speak and wield the power of eloquence of a law-giver. I have their sway, and that you are governed, as all are beneath the infinite, by those spiritual laws. And I see that the new nation which is to rise above that which is debris and seemingly corrupt, is a nation of spiritual recognition; that the blindness of vision and the external prejudice and | the nation in simplicity and purity. materialism which have crept into life have robbed mankind bigotry. I believe that a new existence of sairitual life re- to interpret it according to the highest standards of connected with human administration-a power of spiritual cumstances, or advantages of civilization and commerce and trade, and a community of human interests merely, but by a higher law of human brotherhood that existed in the minds of the patriots who first framed the foundations of this government, and once more sprung into being when the lifeblood of the nation was flowing and the foundations of human liberty were threatened with destruction.

All the time and every hour, where the Atlantic washes the shore and where the Pacific washes the shore, there is a voice going up from this nation that bids the people of the earth hope and look forward to ultimate freedom. All the tions here, in the far Orient the people that have long been safety and hope. All the time when Italy went through the severest of her many severe struggles, and Garibaldi held the sword of freedom like a flaming fire above the nation, and make her a republic, even then Italian patriots looked to this l prophecy, crowned by the life of that wonderful prophet, Mazzini, she spoke the word of freedom and blessing to her people. All the time when Russia was groaning beneath the serfdom of years there was a warning voice that made the Emperor know that the time had come to release them from bondage. All the time when France has been desolated by warfare, rapine and ruin, she has ever felt in her inmost soul that across the watery wave there was a sustaining voice and an uplifting power. All the time when Great Britain's sons have been toiling for the bare privilege of existence and daily bread, she has known that her noblest sons have spoken in behalf of human rights and human freedom, and the right of man to toil and earn his daily bread and receive that bread, because of the nation that was smiling across the water; because of the great lily of lands that day smiling and fair beneath the hand of God; and all the time, her own children silent, the voice of the world has praised

this land and helped her to reveal herself to the eye of heaven. And now that this hope exists and is imperishable, and now that the wailing nations throng thither, and the shores receive them with outstretched arms, and the fields smile up with their glad fruition of harvest to those that had no bread, I say this nation were worse than Rome, worse than Egypt, worse than downtrodden and betrayed France, worse than all the minions of power beneath the sun if she did not smile back her thanksgiving to heaven, if she did not wipe from her record every stain, if she did not uplift her hands to heaven and ask that her feet might be guided forever in the pathways of truth and justice.

I speak to the souls of humanity to-day, not for country; not for the sake of the strip of land that stretches far from sea to sea; not because of the love of pride and patriotismthese I have outgrown. I am no longer of any nation. I do not recognize any place beneath the sun that is dearer than any other place, nor do I know that this spot of land called America is of more value in the eyes of heaven. I do not you to reveal to the eye of heaven a nation that shall be purerecognize you as fellow-citizens any more than the remotest | ly white, even as is that nation of souls to which they have

God intended him to be in the way of life and in rectitude and government. I recognize that here each human being may expand and unfold in the wonderful fields of liberty and justice until he shall lean his brow against the very hand of

I have seen our risen statesman since he came out from the world of your existence and praises, our glorious Sumner, risen to his own place in the Spiritual Congress, not because of his individual greatness, but because of the light of truth and justice that led him on through all the years of his ripened manhood; and despite the imperfection which all possess, and despite the irritability of the later years, and despite the corruptions of place and power on earth surging around him, I see him now as a spirit, crowned by the deeds of his life. grown glorious in the words that he has spoken for mankind. And I say if this be the flower of the government, and the people blessed of all others on earth, why may we not have all politicians like this man? Why may not every child be taught to love truth for its own sake and justice for the sake of mankind, to refuse power and place for ambition's sake, and only accept it as a divine trust from the hand of God? And why may not every son of American soil read this history and learn what he may become?

I see the new nation. Its tremblings and forebodings are all around you in the air. The puppets which men use for party power, the playthings of temporary ambition, are to be swept away, and the new nation shall be born of the great heart of the people, shall be a portion of its life and its throbbings, and no man shall have place or power that is not beloved and honored and trusted in your midst. I see the tendency of this time, the storm sweeping over you, the rubbish cast away into the flery furnace that burns not with literal flame but with the consuming fire of the judgment of God. 1 know that out of this fire shall arise new-born hopes and prophecies of a people disenthralled and redeemed from selfishness and pride, looking forward to the highest and noblest conquest, the victory over self and the expression before the eyes of men of all that light with which God has endowed them.

I see the new nation. Its tremblings are in the air; and instead of bickerings and scornings and pride, I see the nation's congress assembled on behalf of the rights of the nation and all that is for the welfare of humanity, and all that shall lay the foundations for coming generations of time are builded and lain while every superfluous stone is cast away and every idle word dies ere it is spoken. I see the new legislators in their places; they are fresh from the hearts and minds of the people; they have been weighed in the balance and not found wanting. They are willing to serve, and they know that they must serve their country faithfully. I see the new executive department-not men corrupted by political contest-not those who have waded through combinations of know behind the scenes of outward life spiritual laws must place and power with ambition corroding their hearts and lives, but risen from the midst of the people, the offspring of your own lives, the fruition of the blessed firesides of the land, called from their places of private trust to the loftler position of public trust, that they may wield the affairs of

I see the judiciary when the last of the old laws shall have of that consciousness of spiritual guidance which our fore- faded away—the risen sons of your own soil who have learnfathers possessed, even though it sometimes led them into ed to know the law of the land as a righteous text-book, and cognizes in the government a power of religion in all things | justice and liberty, crowned with laurels not won from the bleeding hearts of those whom they have persecuted, not won law that shall bind men together, not by force of external cir- | from criminal courts where they have sent victims tortured into the world of souls; but from the just interpretation of laws of equity, where each human being is adjudged to be equal in rights and privileges with his fellow being, and no law is evaded, and none are condemned without justice. And I see your sons and maidens, with full knowledge of their rights and privileges, rising up in the new nation, hand-inhand together, teaching philosophy, expressing the law of the land wherein God is wedded to earth even by the light of divine freedom.

I hear no more the clanking chains; I see no more the dismal dungeon; I hear no more the voice of those that violate time while you are contending with petty differences and fac. laws which are fashioned perhaps not in their favor. But I see that every man is made beautiful by the sunlight that persecuted and oppressed look to this nation as their final gleams upon him from his fellow-men; and even as this orb of day beautifies all upon which it shines-beautifies the streets and the darkened ways and the alleys, and even the dim chambers where in silence and poverty some human bewhen Italy waited for a king that could not condescend to ing has waited for this light, so will the light of the nation, like a sun, shine upon all and in their darkness illumine them, country for the hope of their own freedom; and in a voice of | bringing them out of all corruption and corroding need. And I see that every human being in this blessed land, that has for its counterpart and prototype the land which I now inhabit, will feel the tremblings and thrillings of that higher life, and will know that it is not the flower, and not the tree, and not the external form, but the spirit of it and the life of it that is valuable to the soul of God; and that even as we speak the word which we have learned in our high estate, so will you each speak the word to those that are less favored than yourselves, and all become teachers, prophets, preachers in this new dispensation of light and harmony.

> The laws of the nation shall no longer be separated from the laws of life. Religion shall not have her separate ways silent and alone, set apart for special obligation and praise; but the sanctuary shall be wherever there is labor for willing hands to do and pathways for willing feet to tread. I shall see a religion in this new nation that shall blossom out into its laws, not by arbitrary hands nor power of law-making, but by the lives of those who are there called upon to perform their duties. And I shall see that the shedding of blood has not been in vain, and that the tears have blossomed out into flowers, and that there has risen from the disappointment and embittered hopes of many bad men the fruition of lofty praise and higher love of good and godly men.

> I shall see that this will come not because men of themselves have appointed it, but because the sun shining all the time upon the earth will bring forth the fruits and flowers, the germs being implanted there by the hand of the Infinite. And so, as the divine sun of truth shines upon you, my friends, down through the Congress of Spirits that wait in silence and in prayer for the fruition of justice on earth, down through those hosts of mighty minds that, uplifted beyond fear and praise and human power, wait, with voices of benedictions and with souls attuned to human love, for you to recognize their presence, wait for you to emulate their lives, wait for you to answer back unto their voices, and wait for

earth—it is but one voice, a voice of praise.

"Behold, I make all things new!" The winter is passed; the flowers come again. The graves of your dead loved ones blossom with new life and hope. The nation's dead are transfigured; they bloom in fields of immortal praise, and out of the flowering of their lives, out of the bloom and fruition of their magnified existence you are expected to gather the song of fragrance, the triumphal march of glorious deeds and the blessed baptism that shall fall upon you and yield its blessing to the harvest of the nations of the world.

> THE LILY LAND: Out of the red and gold of heaven, Crimson with sunset dyes. Where clouds of light were swiftly riven, And a chasm of fresh blue skies Was studded with full many a gem Behold, I saw a diadem.

Not made of stones of dazziling light: Not fashloned of the ruby, bright, Nor of the diamond, snowy white; But fashioned of the lives of men; Fashioned of deeds and thoughts, as when They rise from out their darkness here And earn a space in that bright sphere, To set their lives with sun-bright gold. So that all tongues that e'er had told The tale of life, might find it there, All beauteous and surpassing fair.

Out of the heaven of blue there sped A spirit, swift as thought of the dead; Swifter than lightning in its course, Swifter than love's sweet shaft, discours Of music, or the light-lance, fair, Whose barbed point cleaves morn's brooding air, Where cool the murmuring waters glide

Behold, this thought expanded gre-Until a space of white and blue Was made upon the waters wide-A flower bloomed there, e'en as a bride, Benyath God's hand it grew Beautiful-bathed in dew, Its petals reaching far and wide. The waters gireed on each side Its wondrous leaves, and evermore Rippling upon that flowery shore, The voice of peace and music came, Chiming like bells of starlit flame,

Oh, lily blue, brighter, more fair Than lotus flower of fabled Nile, Wonderful is thy gilmmering, rare, All wonderful thy potent smile,

Uplift thy petals red and white, Lift thy blue chalice to the light And lot God's thegers shall unfold Within thy crown of purest gold Gems that no coronet can hold!

I looked-the lily of all lands Expanded beneath heaven's hands, And unto her came every soul Bowed down by sorrow's sad control; And when they saw, their tears were gone And chains were riven, and no moar Of anguish thrilled upon the air. The Hly lay surpassing fair, And all the burdens cast away; And all the tortures and dismay No more enwrapped the soul in pain, But changed unto delight again.

I looked, and lo! beneath the sun, Upon the earth there was but one The betals, reaching far and wide. Binding with tendrils evermore Each land, all nations; every shore Sea-girdled, dressed with sea-foam spray, · Was melted in her bloom away, And only one land 'neath the sun That land was Freedom's only one;

For 'neath the eye of God's great sigh Each land was merged in its delight And all the nations came to pray, And all the nations came to stay: And God was there, and his high place Was in the flower's shining face, And in the heart and in the soul. And this was swept by heaven's control.

A GENERATION ON THE MARCH.-A generation on the march from the cradle to the grave is an instructive spec acle, and we have it carefully presented to us in the report by Dr. Farr, an English physician. Let us trace the physical fortune which any million of us may reasonably expect. The number, to begin with, is made up of 511,745 boys and 488,255 girls, a disproportion which, by-and-b e, will be redressed by the undue mortality of the boys, and will be reversed before the close of the strange, eventful history. More than a quarter of these children will die before they are five years oldin exact numbers, 141,387 boys and 121,895 girls. The two sexes are now nearly on a level. The next five years will be much less fatal. In the succeeding five years-from ten to fifteen—the mortality will be still further reduced. Indeed. for both sexes, this is the most healthy period of life; the death-rate, however, is lower for boys than for girls. There will be some advance in deaths in the next five years, and still more in the five that follow, but 634,045 will certainly enter on their twenty-sixth year. Before the next ten years are at an end, two-thirds of the women will have married. The deaths during that period will be 62,052, and of those no fewer than 27,134 will be caused by consumption. Between thirty-five and forty-five a still larger "death-toll" will be paid, and little more than balf the original band—in exact numbers, 502,915—will enter on their forty-sixth year. Each succeeding decade, up to seventy-five, will now become more fatal, and the numbers will shrink terribly. At seventy-five only 161,124 will remain to be struck down, and of these 122 559 will have perished by the eighty-fifth year of the march. The 38,565 that remain will soon lay down their burdens; but 2153 of them will struggle on to be ninety-five, and 223 to be one hundred years old. Finally, in the one hundred and eighth year of the course the last solitary life will flicker out. Such, then, is the average lot of a million men and women.

The "his or her, as the case may be," awkwardness of ur language is still calling out efforts to circumvent it. One genius—or ingenious—suggests the adoption of the Latin "hujus" as a personal pronoun of the common gender in the singular number. "Saxon," in the Inter-Ocean, objects that we want a word for nominative and objective cases, as well as ossessive, doesn't want a Latin word bodily any way, and ays: "I suggest one here which seems to bear some relationship in form and sound to the pronouns now in use, and is short and quite as easily and smoothly used in a spoken senshot that date as says and should used in a spout the tence as any of them. It is, nominative, E; possessive, Es; objective, Em. I think that e, es, em, would be a reasonable and natural modification of he, his, him, and that their adoption, if it could be brought about, would be of advantage to the language. A single illustration is sufficient: 'E who seeks es own happiness through ministering to the happiness of others wins for emself a surer satisfaction in the love and gratitude of those who come in contact with em.'" It would e very convenient to speak of a man or woman and not be

Foreign Correspondence.

INCIDENTS OF TRAVEL----MATERIAL AND SPIRITUAL.

NO, 11. WESTMINSTER ABBEY. the Knight's fones are dust, And his good sword rust;

His sout is with the agents, we trust " 'Curlosity, perhaps, more than devotion, induced an early visit to Westminster Abbey, the place of sepulture for the philosophers and poets, heroes and heroines, kings and queens of England. I own, likewise, to a feeling of indefinable reverence for antiquity, which exists to some extent in the minds of all, engendered in some through early training and association, whilst with others it remains more or less prominent, proportioned to the spirit in which they have studied the history of past ages. History is said to be Philosophy teaching by example, and to the external or surface perception this is true. But to the intuitional and spiritual minded there is yet another page of history, which, although an illuminated record, is unperceived by the many, and appreciated only by the few. In some histories the distinguishing features of this innerlife of the actors in any age become most apparent, and from such the most lasting impressions are received and the profoundest wisdom gathered. From such lives, whether of high or low degree, we learn that "history assumes its adequate significance only when regarded as a grand Intellectual and moral method, a continuous demonstration of which Divinity constitutes the premises and Divinity the conclusion." Recognizing, as we do, the divinity and immortality of the race, looking upon all past outward manifestations as but incidental conditions under the law of universal progress, esteeming the past as but a stepping-stone to the present in the world's history, and the present but the legitimate precursor of higher conditions in the future; and, too, knowing that the actors in the ages gone before are now actors amid brighter conditions and fairer skies, we could stand amid the monumental dust of the so-called good and had of other years with far different feelings than if, when we looked upon their grave-stones, we be-Heved their fate to be irrevocably fixed and their opportunities for advancement ended forever! True, standing in this great mortuary magazine, gazing upon the tombs of kings in close proximity to the epitaphs of those who deposed them, the remains of rival philosophers, poets and witslying side by side, or those of the ho'y men who have divided the world with their dogmatic and ecclestastical contests in the name of the Man of Peace, we could but reflect with sorrow upon the petty spite and sectarian bitterness of the olden time, which are, alas, repeating themselves even In our day, in so far as advanced public sentiment outside of ecclesia-ticism will allow. But -our gloomy reflections were modified by the thought that, through the operations of the divine In nature, these warriors and belligerent churchmen, together with all the blood that has been shed, may have been but means to an end, that they worked wiser than they knew, and that through their errors and wrongs, in part at least, we are the recipients of the freedom of the nineteenth century & And when, too, with the mind's eye we could see around us many of those whose storied urns we were gazing upon, and feel the influence of some. In closer sympathy with our

"All human sonis are kindred! Through the bars Of country and of sict, they shake warm hands; And even o'e! the y winner hashis, wide, Of intervenil's centuries, they send Their messages of frien Iship and of cheer,"

The date of the founding of Westminster Abbey upon what was originally Thorny Island, is well-nigh lost in the twilight of tradition and this venerable pile to King Sibert, of the East Saxons, A. D. 616; others to the British King Lucius, A. D. 184; and some date back to even an earlier period. It is related that in the year 1231 there was a lawsuit between the monks of Westminster and the minister of Rotherhithe, in Surrey, on the opposite side of the river Thames, as to the tithe of the salmon caught in this parish; the plea of the monks being that St. Peter himself had given them the tithe of salmon caught in the Thames at the time he had consecrated their church. Be that as it may, however, what is deemed, I believe, authentic history in England, dates the rebuilding of Westminster Abbey back to A. D. 1065, under the direction of Edward the Confessor, or Priest King, as he is sometimes called. He died in January, 1066, in the painted chamber of the old palace at Westminster, only a few days after the dedication of the Abbey Church which he had entirely rebuilt, and which was only completed just in time to receive his

We were very fortunate in our visits to the Abbey to meet with Mr. L. Berrington, one of the vergers, and a guide to the royal tombs. He is a gentleman of intelligence, well versed in the duties of his present calling, and withal ex- alloyed pleasures those who bore the names l ceedingly affable and obliging. Most of the local information obtained during our visits to this experiences of the past, and who have done so venerable structure was derived from this gentleman, for which he has our sincere thanks. His conduct to strangers, as far as our experience goes, is in very favorable contrast to the verger we met at St. Paul's Cathedral. The latter was certainly wanting in courtesy, and more offensively independent, I am sure, than the Archbishop of Canterbury hi uself would have been.

The shrine of Edward the Confessor is surrounded by the tombs of no less than five English monarchs, viz., Henry the Third, Edward the First, Edward the Third, Richard the Second, Benry the Fifth, and their respective queens. Near this shrine are placed the Coronation Chairs. The principal, and largest of these chairs, was made by order of Edward the First, in which the sovereigns of England have been crowned for six hundred years. Under the seat of this chair, and supporting it in part, is the famous scone stone-on which "the kings which ruled over the Scotish men received the crowne," until the time of Robert the First, and on which the kings of Ireland were previously crowned. The Scots. it is stated, have made many ineffectual attempts to regain this stone. The other chair was made at the time of the coronation of William and Mary. The shrine of the Confessor is but a wreck of its former magnificence, when, according to published records, "it glittered with its thousands of lewels, studded with fifty-five cameos," besides many gold and silver ornaments, which need not be mentioned. To this shrine the remains of the Confessor were carried on the shoulders of Henry the Third and his brother scratched his initials and the year of his visit ap-Richard, king of the Romans, in 1269; and it is on the slab.

stated that an Irishman and an Englishman were miraculously dispossessed of devils on the occasion! The Confessor died, as I have said, in January, 1066, and was first buried before the high altar. where William the Conqueror erected a handsome tomb over his body. When he was promoted to the Calendar of Saints in 1163, "Thomas a Becket translated him into a new and precious Shrine "-where his remains continued undisturbed until Henry the Third, as stated, removed them to the present spot. Among the miracles attributed to this wonderful Priest King-won- ney. Being a practical printer myself, and loyderful, certainly, for the day in which he lived, and doubtless a good man for his time - was that of curing, by the laying on of his hands, of the glandular swellings in the neck, since called King's Evil; and after his decease many extraor- country. And who shall say that the influences dinary cures are said to have been wrought at his tomb. This "miraculous girt"-or rather this medium power misunderstood-increased his reputation to that extent that he was invoked as a saint long before he was canonized. How much more rationally can the Spiritual Philosopher account for these cures; and indeed for the numer. ous similar manife-tations occurring all along down the centuries in the history of that remarkable institution, the Catholic Church' And with what profound interest do we read the history of this wonderful organization-both written and monumental-as we are enabled to catch glimpses of the inner life of the past; and are thus empowered to perceive, intuitionally at least, the struggling efforts of Truth for practical appreciation! And, as we realize the duration of the conflict, and the continuity of effort on the part of man's spiritual nature, in its warfare for supremacy over the materialism and the misfeigned gratitude and unalloyed happiness thrill; every portion of our being! And with what renewed energy and cheerfulness should we press (and generation-the glorious privilege of ccoperating with the angels in the ultimate canonization of the entire race!

But "the miracle of the world-the glory of its style and age "-as it is termed by an English author-is the tomb and chapel of Henry the Seventh. It must be seen many times to be even partially appreciated. It is certainly the most perfect and wonderful specimen of its peculiar style of architecture I have ever witnessed. Ornament riots in the minutest detail, and in the utmost luxuriance. The cultured Washington Irving wrote of this chapel that "the very walls are wrought into universal ornament, encrusted with tracery and scooped into niches crowded with the statues of saints and martyrs. Stone seems, by the cunning labor of the chisel, to have been robbed of its weight and density, suspended aloft as if by magic, and the fretted roof achieved with the wonderful minuteness and airy security of a cobweb;" which is as true to-day as when he wrote; whilst its roof seems

Equally potsed and scooped into ten thousand cells, Where light and shade repose. The tomb itself-with its metal statues and casts in alto relievo, its effigies, said to be likenesses of Henry and his Queen Elizabeth, together with its mixture of Roman arches and decorations-is exceedingly beautiful in natural simplicity and grandeur of character and drapery. Indeed, the chapel and its tomb-exhibiting so gorgeous a display of the architectural and artistic skill of the fifteenth century-are wholly beyond my powers of description.

Besides this chapel of Henry the Seventh, and inner natures, we could but realize how true it is that of Edward the Confessor, to which I have referred. I think this venerable Abbey contains about ten others; and wherever the eve gazes, it rests upon the monument or tomb where repose the mortal remains of distinguished personages, who have shaped the destinies of England for centuries past, and whose memories she has chosen thus to commemorate. To the right of legendary lore. Some attribute the building of the two chapels named above, is the exquisitelywrought-tomb and effigy of Mary, Queen of Scots. The other is reputed to be a this beautiful but unfortunate lady. On the opposite side is the gorgeous tomb and effigy of her murderer, Oueen Elizabeth. Here likewise are the remains of Mary, the sister of Elizabeth, who preceded her on the throne, and whose jealous fears kept Elizabeth so long imprisoned. Their bones repose side by side as peacefully as if naught had disturbed the current of their lives. Let us hope that their spirits have long since ceased from turmoil, in the Land of the Beautiful, where royal honors and monumental marble avail not; and where we trust they have long since been forgiven by those who suffered from their cruelty in the earth-life.

But I need particularize no further, for fear of becoming tedious. I next visited the transept to the right of the Abbey as you enter, facing the altar-the transept long known to the world as the "Poets' Corner." And here, indeed, does one feel like uncovering the head and doing reverence to the mortal remains of those bright souls whose immortal productions have done so much to illuminate the globe. With what mingled emotions did I recall the varied delights and unwas reading had given to my mind during all the much to enrich the literature of the ages! As I stood in a trance-like revery amid these monuments of departed worth, was it imagination or was it a higher faculty in which I seemed to see a succession of brilliant beings, far more beautiful than I had ever conceived them to be in the form, gazing upon me as if they would speak, but remaining silent, their feet, as it were, slippered in the violets of peace, and their brows crested with a halo indescribably beautiful, whilst their countenances were eloquent with the smiles of ineffable joy! And as the vision passed me by I felt that these great souls, whose poesy and wit, whose genius and whose erudition have unitedly instructed and beatified mankind, are

"Immortal by a double prize: By fame on earth, by glory in the skies !" And I felt, too, that such benefactors of the race need no sculptured marble, no chiseled urn, no

gilded wreath, no wordy epitaph, for their books.

their glorious books, are their monuments! Near to the nave of the Abbey, Mr. Berrington, to whom I have referred, pointed out a monument which is not without interest, as upon it is to be seen the initials of one whose name is familiar to many of the present day. It is the monument of Isaac Casaubon, a Protestant gentleman, who, it seems, was persecuted in France, and in consequence fied to England. He found a friend in King James the First, and also in Isaac Walton, the author of the "Complete Angler." M. Casaubon died in 1614, and his monument appears in the Abbey. Isaac Walton, some years after, upon the occasion of a visit to the tomb of his friend,

the left of the high altar, behind which is the chapel of Edward the Confessor, of which I have a very large collection of illustrations of the wonspoken. I stood in the room in which William Caxton set up the first printing press in England, and where he printed quite a number of his works: This took place in A. D. 1480, by the permission and under the patronage of Edward the Fourth, to whom Caxton had been introduced and recommended by Abbot Jno. D'Esting the profession, as I told the verger, it was with profound emotions that I gazed around this now vacant cloister, where "the art preservative of all arts" received its first impetus in this proceeding from this little room, and ramifying through the interstices of the Anglo-Saxon mind. have not done more toward the civilization and elevation of mankind than all the intoned services and dogmatic sermons that have ever been uttered from all the chapels and pulpits of the grand architectural temple in which we were standing? QUEEN ELIZABETH.

One other historical reference and I shall close. The verger kindly conducted us up a narrow, winding staircase of stone, into a comparatively small room, which he told us had not been opened to the public for some years, and at any time but seldom. Here we were shown the effigies in wax of Charles II., the Duke of Buckingham, who built the present palace at St. James Park, Lord Nelson, two or three of the Ragged Regiment of Westminster, and Queen Elizabeth. They are said to be admirable likenesses, and, direction of the ages, how the pulsings of un- clothed in the gorgeous but now fading and decaying apparel of the age in which these personages lived, they certainly looked very lifelike. As I gazed upon the almost speaking counteforward in the pathway marked out for our day nance of that wonderful woman, "the maiden Queen," as she is sometimes called, I could but recall, with an intensity of interest, the eventful and magnificent character of the era in which she reigned! Never before in the history of the world did great men spring up so numerously; whilst a new religion was permanently established as among the mighty crowd of incidents that marked the history of the century in which she lived, and in the grand development of which, with all her faults, she so materially aided. In looking upon the stern expression which age and the constant habit of command had given to her countenance during her later years, I could very readily imagine the truth of the expression attributed to her in the anecdote so familiar to American ears, in connection with the execution of the Earl of Essex. I repeat this anecdote briefly, for the sake of an addition which I have just met with in a parlor edition of "Old England," which I have never seen before, and which will doubtless be of interest to some of your readers. It will be remembered that when Catharine, Countess of Nottingham, believed herself dying, she sent to Queen Elizabeth, desiring that she might see her in order to reveal something to Her Majesty, without the discovery of which she could not die in peace. Upon the Queen's coming Lady Nottingham told her that while the Earl of Essex lay under sentence of death he was desirous of asking Her Majesty's mercy in the manner prescribed by herself during the height of his favor, the Queen having given him a ring, which, being, sent to her as a token of distress, might entitle him to her protection. The Earl, it seems, threw the ring from his prison window to a boy, directing him to carry it to Lady Scroope, a sister of the Countess of Nottingham and a friend of his lordship, who attended upon the Queen, and to beg of her that she would present it to Her Majesty. The boy, by mistake, carried it to Lady Nottingham, who showed it to her husband, an enemy of the Earl. He forbade his wife to carry it, or return any answer to the message, and insisted upon her keeping the ring. The Queen, not hearing from former favorite in the manner prescribed signed his death-warrant, and he was executed. The Countess of Nottingham having made this discovery on her death-bed, begged the Queen's forgiveness. But Elizabeth answered, "God

> room with great emotion. Thus much, doubtless, is familiar to all. Now follows the addenda to which I have referred. In 1564, when Mary, Queen of Scots, married Darnley, she sent to her cousin Elizabeth of England a diamond ring in the form of a heart in token of the event, and of her affection. The ring was accompanied by some Latin verses, which have been translated as follows:

may forgive you, but I never can!" and left the

"This gent behold, the emblem of my heart, From which my coustn's image ne'er shall part; Clear in Bs lustic, spotless does it shipe; "It is clear and speciess as this heart of inline. What though the stone a greater hardness wears? Superior firmness still the figure bears."

That was the ring presented by Elizabeth to Essex; that was the ring given by Essex to the boy, and which being kept back by the Countess of Nottingham, induced the Queen to allow her favorite to "perish" in what she esteemed his "pride"; and that was the ring returned to Elizabeth at the time of the fearful revelation of the countess, and which subsequently passed into the hands of the successor of Elizabeth, and the Son of the unfortunate Mary, James the First. During the reign of James, Sir Thomas Warner served as his Lieutenant of the Tower, and was likewise active in establishing several of the West Indian Colonies of England. James presented this ring to Sir Thomas as a peculiar mark of his favor. The same ring remains in the family of Sir Thomas to the present day. They have placed it upon their shield of arms with the motto, "I hold from the king"; and it is kept in the strictest custody at the present time, as the most valued of all the family heirlooms. It consists of a plain circle, of a size to fit the thumb, and of a heart formed of a rose

SPIRITUALISM.

I have said nothing as yet with regard to the condition of Spiritualism in England, or with regard to the Spiritualists whom we have met. I prefer not giving a too hastily-formed opinion, whether favorable or otherwise. Most of the mediums and many of the Spiritualists, I am told. are absent from London for recreation and health. Consequently I have not had sufficient opportunity for correct judgment. Besides, the health of both my wife and self has been such as to forbid our attending the meetings that have been held since we have been here, except in two instances, at one of which I delivered a short address, as you will see by the Medium and the Spiritualist. This much I will say, however, that we have met with the most unremitting kindness and courtesy since our arrival. I intend speaking more at length in this respect in my next letter.

THE VERGER OF WESTMINSTER ABBEY. Before closing I desire to state that Mr. Ber-

I was exceedingly interested in a cloister or rington, the intelligent and courteous verger, to room, into which I was introduced by Mr. B., at whom I referred, intends visiting the United States at no distant day. He designs exhibiting ders of Westminster Abbey. From having filled his present position thirty-six years, together with his other acquirements, he is better capacitated, perhaps, than any man living to present and delighted auditors listened to her surpassing and explain such a collection. I trust he may have a kind and profitable reception in our coun-Fraternally yours,

THOS. GALES FORSTER. London, Eng., Aug 19th, 1877.

"MATERIALIZING POSSIBILITIES."

To the Editor of the Banner of Light: The Banner of the 1st inst. under the above caption contains the printed report of an inspired lecture pronounced recently in Chicago by Mrs. Cora L. V. Richmond, which I think ought to be prized by intelligent readers at tenfold the price of the types had they been cast in pure gold.

I have listened to and read many inspired and other discourses and theoretical essays on the but little understood subject, but never have I met with anything at second hand before that so fully came up to the estimation of the modus operandi of spirit materialization that I have arrived at through many years' patient and careful observation of the facts as they transpire in the presence of different media. To my mind the following terse sentences, that are contained in Mrs. Richmond's lecture, convey a correct idea of the process resorted to by our spirit friends in order to make their forms visible and palpable to us: "A spirit is present at a given scance. Partly from atoms surrounding the medium and those who are present, but chiefly the medium, who gives off what is known as psychic force, or nerve aura, this spirit attracts sufficient to make that spiritual form a tangible appearance. If there is a photograph desired it requires much less materialization than for the human eye, because a photographic sensitized plate is much more sensitive than the human physical organization; but if it is for the human eye it requires perhaps two or three degrees of these accumulat-

How exactly does this agree with the experiences of careful investigators of the phenomenon. I have now in my possession a spiritphotograph that was taken many years ago, when the art in both spheres was in its infancy. It is but a shadow in comparison with others I have that were taken at later periods. In the first named, the eye is marked by an indistinct blur; in the latter, the organ of sight is clear and perfect, whilst the features and form are as fully developed as those in a painted portait.

So again, when spirits first began to materialize so as to be seen, I used seldom to perceive other than faint, ill-defined forms, which exhibited themselves for a moment, and then vanished like flitting shadows from sight.

At a later period, through well-developed mediums, spirit-forms presented themselves quite plainly, with their eyelids closed and the organs of speech so little materialized that they remained dumb, or lisped only in uncertain whis-

Still later, they came with open eyes, but so imperfectly materialized that the pupil could scarcely be discerned, whilst the voice, though sufficiently audible, was unnatural and illy-toned.

Now, though as a general rule the eye is not fully materialized, it is far more distinct than formerly, and on some occasions as fully developed and perfect as any in earth-life, as I have witnessed on several occasions; so, too, John King at the Holmes scances, and Robert Stickney at Mrs. Boothby's, stand forth like real men in the midst of their respective audiences, and with their materialized spirit vocal organs ring forth, in tones strong and clear as ever fell from the lips of Webster or Clay, the truths of Modern Spiritualism to an unbelieving world.

To this perfection has the science of spirit materialization progressed during the half-score years or so since it made its advent among men; and from all I have heard and learned on the subject from the spirit-world and otherwise, I feel emboldened to say it is my verdict that the earth will not complete ten more revolutions around the sun before our spirit-friends will walk visibly and palpably by our side on the streets and highways, and the hundreds of glorified spirits-like Fox, Fenelon, Wesley, Channing, Parker and Pierpont—will be able to descend in their own proper materialized spirit-forms, and from the rostrum and pulpit harangue, as in days gone by, the multitudes of repentant unbelievers, who now in their blindness make the grand truths of Modern Spiritualism themes of scoffing and derision!

Before concluding permit me to say that I think the theory of "the double" is all sufficient (apart from the explanation given by the spirits) to meet the requirements involved in the controversy referred to in your columns concerning the spirit of Abe Bunter and the medium Mr. J. Frank Baxter. I think I have held converse through mediums with the spirits of many persons who were still in the earth-form. For instance: some ten or twelve years ago I made a conditional agreement with a casual acquaintance who lived in the far West to meet him in Boston during a week that he proposed staying in that city before he returned home. It so hapmened that I did not go to Boston until somedays after the proposed time of meeting had expired, and, supposing the gentleman had returned home, I did not trouble myself to inquire for him.

It so chanced that some few days after my arrival in the city I attended an evening scance with a medium who lived in rooms somewhere high up in Shawmut Avenue, during which, among other spirits, one came claiming the name of my quondam acquaintance, to whom no other person in the circle responded. Neither did I, further than to remark that I knew a gentleman of the name, who was living, but no one that had passed away. A man present then remarked that a person of that name was staying at a boarding-house in or near Court street. Next morning I called at the place and found that my friend had not left the city. In answer to a query of mine, he said that the evening before he had been thinking of me and wondering why I had not been to see him. It was probably at this juncture his spirit found me out in Shawmut Avenue, as Bunter might have found Baxter at Lake Pleasant. THOS. R. HAZARD. Sept. 3d, 1877;

When Jefferson was our Minister to France, he once enertained at his house, with some other Frenchmen, a Dr. MacMahon. During the conversation some one denied the existence of atheists. MacMahon was a man six feet high; he rose and said: "I am an atheist." He was one of Voltaire's friends; he was Dr. Franklin's physician. He was an ancestor of the President of France, one of the pillars of the church.

Spiritual Matters in Brooklyn.

To the Editor of the Banner of Light: On Sunday last Mrs. Cora L. V. Richmond closed her August engagement with the Brook. lyn Society, and left this evening for Chicago. For the four Sunday evenings that Mrs. Rich. mond spoke for us Everett Hall was crowded. eloquence. Mrs. Richmond has, both in and outside of Spiritualist circles, many friends in Brooklyn, she having lived in this city, during her public career, a longer period than in any other place.

The following resolutions adopted by the Exccutive Committee, and presented to Mrs. Richmond at the close of the Sunday evening exercises, express the hearty approval of the Brooklyn Society of the labors of this exceptionally gifted medium:

Whereas, Mrs. Cora L. V. Richmond has given to our Society and to the large audiences that have assembled in Everett Hall on the Sunday evenings of August the benefit of her services under circumstances requiring personal sacrifices on her part, coming from Chicago to Brooklyn, and dedicating to us the single month's vacation tendered her by the Chicago Society for rest and recuperation; and,
Whereas, The entire public career of this di-

vinely gifted medium has been marked by a spirit of disinterestedness and self-sacrificing de-votion to a cause of which she is one of the most eloquent and effective advocates; therefore. Resolved, That while recognizing the source of

Mrs. Richmond's power as the exponent of a great truth to be the "spiritual gifts" with which she is so richly and exceptionally endow-ed, we tender her our grateful acknowledgments for the efficient services she has rendered the spiritual cause in Brooklyn, recognizing her disinterestedness and self-sacrificing devotion to an unpopular cause as added and essential elements of her great and growing usefulness.

Resolved, That the inauguration of our new

lecture season by Mrs. Richmond, of which this evening's service closes the first month, to be fol-lowed by Mrs. Hyzer—with the probability of a courteous interchange between the New York and Brooklyn societies, which will give us for our speakers Mrs. Hyzer and Mrs. Brigham for the first half of the year—is a promising augury for the continued prosperity and growing usefulness of the Brooklyn Society.

Resolved, That while it is a source of regret

that our finances did not warrant the officers of the Society in having any of Mrs. Richmond's addresses in Brooklyn reported for publication— thus preserving those masterly productions of thought and learning for the edification and enlightenment of a far wider circle of listeners than can be crowded into Everett or any other hall that our thanks are due not to any of the Metro-politan press, not to a single one of the New York or Brooklyn newspapers, but to a Boston Publishing House—Messrs. Colby & Rich—for the publication of a verbatim report of the Robert Dale Owen lecture; that the illiberal policy of the daily press in its futile efforts to ignore Spiritualism, giving to the subject only sufficient attention to misrepresent and belittle it, imposes upon Spiritualists the duty of sustaining the spiritual newspapers, and we are gratified to know that the circulation of that able and fearless downed the REVER OF LIGHT is large in less journal, the BANNER OF LIGHT, is large in the city of Brooklyn, and that its circulation in this city and vicinity is rapidly increasing. Resolved, That we hold it to be as much our

duty and true policy to sustain, by aiding their circulation, the spiritual newspapers and the spiritual literature, as it is to sustain our lectur-ers or any other of the efficient instrumentalities by which we can, in cooperation with the spirit-world, work for the advancement of the harmonial and heaven-born philosophy.

Last year when Mrs. Richmond was with us she was an invalid, so feeble that she could not go on or off the platform without assistance; but the lady's health is now, to all appearance, fully restored, giving promise of many years of usefulness. In addition to the regular Sunday lectures, Mrs. Richmond held weekly "receptions," the private parlors in which they were held having been crowded with visitors. It could not have been otherwise than gratifying to Mrs. Richmond to receive the social distinctions that were awarded her, and which were as marked a feature of her recent visit to Brooklyn as were the appreciation and applause of her public lectures by the crowded audiences that listened to them.

Mrs. F. O. Hyzer, of Baltimore Richmond. She will speak for the Brooklyn Society for the months of September and October. Mrs. Hyzer spoke for us in May, and in view of her effective work for that period, we have a right to expect that the interest awakened by Mrs. Richmond will not be lessened under the labors of her successor. CHARLES R. MILLER.

Brooklyn, N. Y., Aug. 28th, 1877.

H. K. Morrell, Esq., the fearless and independent editor of the Gardiner (Me.) Home Journal, has-if we may credit a recent number of that paper-treated himself to a brief vacation this summer, and in company with others, on a like errand, freed from the perplexities and cares incident to the profession, has drawn nearer to nature, our Divine Mother, as met with in the woods and fields, and beside the still or the swiftflowing waters which make the meadows green. In the course of a letter to his paper wherein the experiences of himself and party at Mt. Kineo are set forth, he dashes off the following picture of nomadic life, warm with the color of romance, but relieved by a sober background of verity:

"THE INDIANS.—About a quarter of a mile from the Kineo House were two tents of Indians. . . . We saw Maggie Tomah, a daughter of Mollie. She was a modest, quiet little lady of twenty years, looking as neat and trim, and clean as a New England maiden of the better class. She spoke English as well as anybody, and was a very intelligent and attractive She had been at Chesurcook five years, and had been to school some. Her busy fingers diligently plied the needle and scissors, as she fashioned birch bark napkin rings. She makes a beautiful kind of trimming for them out of white ash, which reminded us of the tatting and edging of her white sisters. We asked her if she did not want to go into the towns and learn and live like white maidens. We fancied we saw a shade of regret, and an aspiration after better things, as she mildly said: I guess I could not do that.' Perhaps she is better as she is. She seems to us a sort of Pocahontas, and is the most interesting Indian we ever saw. We doubt if she would make much by exchanging her life of purity and freedom; her health and strength; the music of the sighing spruces, the whispering pines, and swish of the waves on the beach, for the whirl, and sin and tattle of fashlonable life, even with the music of the piano and the glare of the ballroom. She would be like my bobolink, who pined and sighed for his sunny fields till one bright sunset we took him, kissed his cream-colored head, and let him fly, promising him then and there that we would never again deprive any of God's happy creatures of freedom and liberty."

The boon which has been so long sought from English universities by women has come at last unexpectedly. The Scottish University of St. Andrews announces that in the month of June, 1878, it will hold an examination in arts for women to confer on successful candidates the degree of Literate in Arts (L. A.) Thus the world moves. - Woman's Words.

A spoonful of salt put in a lamp filled with oil will prevent explosion.

Banner Correspondence.

Michigan.

BATTLE CREEK.-Captain H. H. Brown writes: "Since the season became favorable our State has been the field of grove meetings, and as many as we have had, their number would have been increased had there been more speakers in the State. For myself I have had three or four calls for every Sunday of late, and other speakers report to me the same in their case. I regard this as a most happy sign. The reports from all these meetings are excellent.

Our meeting on the 26th of August, at School-croft, in regard to numbers certainly was the

or meeting on the 26th of August, at School-croft, in regard to numbers, certainly was the largest held this year, and I presume the largest for three or four years, in this State. Full three thousand people were present in the beautiful hard-maple grove. Nothing occurred to mar the complete harmony of the occasion. Probably one third of the audience were entirely ignorant of our philosophy. Great good will be

ignorant of our philosophy. Great good will be the result of this gathering.

Mrs. L. E. Bailey, of this city, Secretary of our State Association, gave a very fine original poem upon 'The Conditions of Angel Communion,' which received many commendations.

poem upon 'The Conditions of Angel Communion,' which received many commendations.

Mr. and Mrs Steadsman, of Allegan, and Miss Pierce and Mr. Jordan of this city, furnished delightful music, while Bro. M. C. Vandercook, of Allegan, sung three of his original songs. Bro. V. was developed a few years since as one of our speakers. A year ago he suffered the amputation of a leg and his preferred the Augusta speakers. A year ago he suffered the amputation of a leg, and his usefulness in the lecture-field is for a time impaired; but his guides have assisted him in his rare gift of song. Four of his songs have been published; three by the firm of Ditson & Co., Philadelphia. They are full of inspiration, and should be popular with all lovers of pure sentiment. His Life's Golden Morning, and 'Roll on, Kalamazoo,' ever waft me nearer to my angel home when I hear them. Liberal friends cannot put thirty five cents to a better use than to send to him for one of them.

I lectured in the afternoon upon 'The Fundamentals of Spiritualism,' to the discussion of which I had the closest attention. Mr. Pomeroy also addressed the meeting.

Our State Convention meets this month, and I hope to find it an unusual one for the amount of practical work done.'

practical work done."

Óhio.

ANTWERP.—We desire to call the attention of the liberal public generally to the fact that M. K. Wilson, of Danville, Ill., formerly a resident of this place, being a man of ability and leisure, has spent two years in looking up what we know or cau know of the Christian Bible, the character of the church fathers and Chris tianity before the time of Christ, also the Pagan and Christian Bible compared. The result of this study he has embodied in six lectures (to gether with other lectures on kindred subjects if desired), all of which he will give to any society or community of friends for just such sum as will meet his traveling expenses. Bro. Wilson is a genial gentleman of more than ordinary worth and none will have occasion to regret having made his acquaintance or welcomed him to their homes. This we feel justified in saying after an intimate acquaintance of upwards of fifteen

years. Thos. Wentworth, THOS. WENTWORTH,
DANIEL WENTWORTH,
ALBERT WENTWORTH,
OBED F. WENTWORTH,
A. J. CHAMPION,
A. J. CHAMPION.

New York.:

CUBA .- Dr. H. P. Fairfield writes: "I think there is a place or state for everything in God's double universe; there is nothing lost; everything has a somewhere, and—manifests itself in the development of its life. All feed on or commune with God; the fool and the philosopher partake of the earthly and heavenly bounty—the plous Protestant and the righteous Spritualist. But the Protestant rades the truth of misting the protestant rades the protestant rades the protestant rades. But the Protestant rejects the truth of spiritual communion, and clings to the letter or symbol, which expresses quite a different thought or lower idea of God, humanity and heaven.

How narrow and ignorant are those who would bind all men to one mode of thought and worship! 'God is a spirit,' said Jesus. Life, then, is the manifestation of the spirit, and God is all and in all with amount are stricted for the spirit. in all, with ample provision for all the intelligent creatures that he has created, and individuals and society will manifest themselves according to the moral food they choose and the development they have. If the animal nature predominates, the manifestation will be correspondingly low and selfish. But if the spiritual nature is authorized and prodominates then the results is cultivated and predominates, then the results will be generous, God-like in spirit, peace on earth, good will to man. Such are the thoughts and feeings that I receive to-day from the spirit of Sylvester Judd."

Massachusetts.

DUXBUBY .- Mrs. A. Hinckley writes, Sept 3d: "I have been a Spiritualist for twenty-seven years. I have met with quite a number of mediums during that time. Last March a young man was directed to this place by spirits for our spiritual good, and we have had a great many superior tests and lectures through his mediumship, given in circles only. He has never been before the public as yet, but we think he is fully competent if he had a little encouragement. He is perfectly honest and truthful, and fully imbued with right principles, and wishes to do every one good. He is often controlled by a small Indian boy, who is very witty, and has given us many interesting facts. Then again, we have had lectures from those who were wise and highly educated when they were inhabitants of this earth. This young man's name is Daniel Caswell, and his residence is at No. 9 Hancock street, Bunker Hill District, Boston. He left us for his home last Saturday, and I feel it to be only right and just that the public should be made acquainted with him. We have received great good from his sojourn among us."

Oregon.

HALSEY. - Miss Dora J. Ray writes, Aug. 15th: "Spiritualism is progressing on the Pacific slope. Our village has just been visited by Dr. E. W. Shortridge, of San José, Cal. He de-livered a series of lectures here which were well attended considering the busy time of year. He is an excellent speaker. It hink if a few more such and some good test-mediums would come here they would do a great deal of good and be paid for coming. The lectures delivered by Dr. Shortridge have created some excitement, and caused some to think more about the consistency of Shirthelium. If a good test medium would of Spiritualism. If a good test medium would come here and hold scances I think there would be quite a number of 'converts.' The people want tests of spirit-power."

Colorado.

GEORGETOWN.-R. O. Old forwards us a letter under a recent date, from which we make the following extracts: "The well-known test writing medium and Spiritual Post-Master, Dr. James V. Mansfield, of New York City, has visited our mountain town and left, one and all of the friends regretting his stay could not have been longer with us—particularly as many persons who had, before the Doctor reached here, expressed a desire to have a 'sitting,' did not even see him: this more, perhaps, because it was not thought other than that his visit to Georgetown would extend beyond three days, than on account of business that could not be laid aside for a few hours.

It was refreshing to have so noted and cele-brated a medium as Dr. Mansfield visit us, the result of whose coming to the cause in our midst derived from the tests he gave of his peculiar mediumship—will be good. Among those to whom he gave sittings there was but one who appeared to doubt the genuineness of his power, and but one who expressed himself as believing they will the phenomena witnessed explainable as mind-

reading, while all others receiving answers to questions addressed to departed friends and relatives—questions that under all the circumstances of each sitting it was impossible for the Doctor to know anything about—declared them one and all to have been answered, and so correctly as to prove the grand and unanswerable fact of spirit-communion. I myself addressed four questions communion. I myself addressed four questions to friends and loved ones in the other world, to which answers at once came that were entirely satisfactory, at least to me, and that with ordinary explanation of their meaning to any one would seem to be convincing."

would seem to be convincing."

The last evening of his stay in the place the medium stopped at the house of the writer. "At the Doctor's kind suggestion that the friends should be invited to listen to some personal spiritual experiences of his on this occasion special invitations were given to about thirty persons to be present, of whom twenty-five availed themselves of the opportunity and attended at our home—a conversazione the most intensely interesting resulting. The Doctor's personal experiences, as an intercommunicant between two worlds, have indeed been remarkable. For nearly thirty years he has been convincing the skeptle and confirming the doubting of the reality of the beyond, and that continued existence is the absolute inheritance of all, thereby affording comfort and solace to thousands of the stricken ones and heavy-laden of earth, even to measurably lifting, by the announcement and proof, the burden of error and superstition from off the shoulders of humanity."

Pennsylvania.

PHILADELPHIA.—William Winner writes, Sept. 3d: "The Keystone Association of Spiritualists, meeting at Circle Hall, No. 403 Vine street, (where their conferences and scances have been held for several years,) on Sunday, Sept. 2d, made choice of officers for the current quarter, or fall season. Joseph Wood was elected President, and William Winner Secretary and Treasurer. The Association has continued to meet during the hot season, and part of the time the assemble hot season. blages were fairly encouraging. Within a few weeks we have added scances to the ordinary exercises of the Conference, and the evidences of exercises of the Conference, and the evidences of spirit communion have been of the most satisfactory and cheering character. The exercises of Sunday were very interesting. Mrs. Carrie C. Van Duzee, a trance medium, favored us with an address that evidently pleased the audience.

Shall we not, in view of the grand and glorious work in Conferences such as that at Circle Hall, commend to our brothers and electron conventers.

commend to our brethren and sisters everywhere to organize such like institutions, knowing that where two or three are gathered together in harmony of desire and purpose the spirits will manifest themselves?"

Minnesota.

REPORT OF MISSIONARY WORK IN MINNESOTA FOR THE MONTH OF AUGUST, 1877.—Our labors began for the month of August at Luverne, Rock Co., where we lectured the 1st, 3d, 4th and 5th, receiving for the same \$17,50, expenses being \$5,00; the 6th and 7th at Washington, Nobles Co., receiving \$14,00, expending \$11,75; the 9th at Jackson, Jackson Co., receiving \$4,00, expending \$7,00; the 12th and 13th we delivered three \$15 00, expending \$2,50; and on the 14th we spoke at Park's school-house, Martin Co., receiving \$1,50. Total receipts \$52,00; total expenses \$26,25; net receipts \$25,75; whole number of lectures eleven.

Here my work was brought to a sudden ter mination by a severe attack of billious fever, from which I had not recovered Sept. 1st.

THOMAS COOK, State Missionary.

AN "INSECTATIVE" IDYL.

Oh, for some pup-pup-pup-pup-power,
To catch the fuf fuf-fly
That every bub bub-blessed hour
Mum-mocks my angry cry.
He bub-bub-buzzeth when I read;

With tickling cuc cuc creep
Across my face with mad'ning speed
He crawleth when I sleep.

He bites me on the nun-nun-nose, And buzzes in my ear;
Ils lazy huh-huh horn he blows,
That tickles me to hear.

Forth from the syrup he cuc-crawls, With sticky fuf fuf-feet; In liquid sweetness oft he falls, But, oh, he is not sweet.

He is no fuf-philosopher, Science is not his meat, And yet he huh hath, as it were, Air pumps in all his feet. No dud dud-dud dud doctor he; For every aggravation

His only treatment seems to be Cuc counter irritation. He does not pup-pup-pup-pup-preach, But all these dreamy days, When saint or sinner he can reach,

He pup-pup-pup-pup-preys. Oh, wretched fuf-fuf-fuf-fuf-fly! Oh, mite of living death! I'd like to smite you hip and thigh,
And shut off your bub breath!
-Robert J. Burdette, in the Burlington Hawkeye.

Sound Views.

A Texas gentleman, in a letter written to a friend in this city-from which we have been permitted to make the following extract-thus expresses his views of the "new departure" organization project so keenly agitated in certain quarters, not long since:

"May-you long enjoy your home laziness, books and magnetized sanctum." But there is a trouble in the Books. Since the horizon of my mind has been extended by the Spiritual Philosophy, I find I have to read all books over again, so much is seen and comprehended that was not seen and comprehended before. Does this occur with you, too? It seems to me we must have a re-reading of all our literature, from the Mosaic record to J. S. C. Abbott, there is so much that has been tabooed by students, as wild imagination, which will prove true. A generation or two may have to clapse before this can be done, but it will come. Meantime I am sorry to see this cry about organization so wildly rampant. It will only show our weakness and delay our advance. The majority of what we call Spiritualists are only half converts. Their belief in the old is only somewhat shaken; and the latent force of lifelong teachings and habits still operates strongly. Even you and I feel it in ourselves. Then, too, what does Spiritualism teach? Nothing but the golden rule which has been taught from Brahma down. I do not see how we can build a new religion on that."

SINGULAR PREMONITION OF DEATH. — On Tuesday, Aug. 17th, Roscoe Hurd of West Lebanon was drowned. The Great Falls Journal non was drowned. The Great Falls Journal says: "Mrs. Hurd had been spending a few weeks at Ogunquit for her health, accompanied by her daughter Ella and Roscoe, the youngest son, fourteen years of age. Last week Mr. Hurd had a very singular dream. He seemed to see Roscoe slide from the rocks and be engulfed in the waves. So vivid was it that he could not get the waves. So vivid was it that he could not get rid of the impression, and last Saturday went down to the beach to see if all were safe, and when he came away cautioned them over and over again to be careful. At 5 o'clock Tuesday afternoon this terrible dream had its fulfillment Roscoe had fixed a comfortable place for his mother to lie down on the shore; cheerily saying that he would be back soon, he went in bathing with a small boy ten years old. While playing on the rocks he slipped, and an undercurrent quickly took him beyond human help.

The Philadelphia clergymen who are denouncing the opening of the Exhibition on Sunday have the remedy really in their own hands if they will only use it. Let them preach better

Sunapee Lake Spiritualist Camp-Meeting Notes.

To the Editor of the Banner of Light:

This camp-meeting has been a great success, large numbers of people being in attendance at nearly all the meetings. Twelve hundred were present Sept. 2d. Dr. A. Hodges, by means of his wonderful and convincing tests, created great excitement. His tent was thronged with visitors. He has made many lasting friends in New Hampshire. Many skeptics, who when they came were ridiculing Spiritualism, left the doctor's scances thoroughly convinced of the truth of spirit communion.

Prof. M. Milleson's lectures and paintings added greatly to the interest of the meetings. Mrs. A. P. Brown, of St. Johnsbury, Vt., delivered many very able and logical discourses during the meeting. George A. Fuller spoke at nearly all the sessions. He delivered the closing address Sunday afternoon on the subject "He giveth his angels charge over thee," which was applauded by the listening multitude. Mrs. Olive G. Pettis, of Providence, R. I., spoke a number of times in Price Reduced from \$1,50 a very interesting manner. Mrs. S. A. Brock way, of Newbury, N. H., delivered three very fine discourses. Dr. William A. Towne exercised

his powers as a magnetic physician with great success during the meeting.

A vote of thanks was given to Bro. J. M. Fletcher, of Nashua, N. H., for the able manner in which he officiated as chairman during the greater portion of the meeting. Bro. Fletcher spoke many times in a very able and interesting

manner.

Luther Buxton, physical medium, from Deering, N. H., gave two very successful scances for physical manifestations. He should be brought into the field, for a great work might be done

through him.

We were visited by a delegation from the Shaker Community at Enfield, consisting of foar sisters and one brother, who remained a number of days. Their singing added greatly to the interest of the meeting. With them there came a spirit of harmony and brotherly love. They visited, by special invitation, one of Dr. Hodges's scances, also two of Luther Buxton's, and were very much interested in the tests of physical manifestations. manifestations.

Much good has been done in this vicinity by

this Pentecostal outpouring of the Good Spirit. Scales have fallen from the eyes of many, and the golden light of Spiritualism streams where only a few days ago nothing but theological darkness existed.

A Noble Example. To the Editor of the Banner of Light:

At Lake Pleasant Spiritualist Camp-Meeting, Sunday, Aug. 26th, there appeared large show-bills which announced a Methodist Camp Meetonly which announced a Methodist Camp-Meeting, and Mr. Moody to be present. The bills were not disturbed or defaced. I asked a Methodist this question: "If this had been a Methodist Camp-Meeting, and the Spiritualists had put up a similar notice of their meeting, what would have been the result?" His reply was: "It would have been pulled down, and the act would have been right." Comment is uncalled for in the case.

A. S. H.

Paine Memorial Building.

To the Liberals of the United States, Canada, and Else-

Paine Memorial Building.

To the Liberals of the United States, Canada, and Elsewhere.

We, the subscribers, having been elected Trustees of the Paine Memorial B aidding, the fee simple of which having been transferred to us by the former Joint Tenants, to have, hold and manage for the Liberal cause, fluding a heavy debt upon said property, appeal to you and all interested in the Liberal cause, for aid and assistance to help meet the present expenses, and to assist in finally removing the said indebtedness.

We find the taxes for the year 1876 (\$102) unpaid, and the property liable to be sold in a few months to satisfy said tax. The interest on the first mortgage will be again due in September, amounting to \$1750. The insurance on the Building will expire in September; the premium for renewal of the same will be some \$190, besides some bills for necessary repairs, &c. With those facts before us, and trusting in your generosity, we appeal to you for aid and assistance. This is an emergency which cannot be put off. Heretofore our Treasurer has bired money to make up the deficiency, when contributions have failed to furnish the means to meet payments. We can no longer depend upon him, as the Building is now indebted to him several thousand dollars. This appeal is made now for any assistance which friends may bestow oil the Building to help us save it until such time as it can sustain itself.

The income from the building at presont is not sufficient to pay its expenses, and therefore we, the Trustees, in our anxiety to save the property for the Liberal cause, consider it our duty to issue this appeal. We are confident that, with help from our friends generally, we shall be able not only to defray the current expenses of the Building, but to gradually reduce the debt from year to year, until, in the not very disrant future, all incumbrances will be removed, and the edifice, by its own earnings, will be rendered self-supporting. This, briefly, is our object, and it can be accomplished by the coöperation of the Liber

Passed to Spirit-Life: From Hopkinton, Mass., Aug. 19th. Lilla M., daughter

of Willard and Susan E. Morse, aged 14 years 10 months.

of Wilhard and Susan E. Morse, aged 14 years 10 months.
Long mouths of weariness and pain had been severing
the ties which bound this beloved child to earth, until, although in sweet patience, waiting, with joy she halled the
coming of the mess-ngor.
The funeral was largely attended, the writer conducting
the services. The floral offerings of numerous friends
were abundant and beautiful, and so exquisitely arranged
as of themselves to be suggestive of the beautiful land of
unfading bloom where the weary one had found rest. Ere
the day's close her freed spirit expressed her complete satsfaction in the exchange of spheres, so the unselfish hearts
that loved her were conforted and sustained.

that loved her were comforted and sustained.

From Fitchburg, Aug. 20th, Carrie, daughter of John and Mary A. Hartwell, aged 13 years and 10 months.

Through months of wasting sickness had the medium-mother watched over with faithful care her gentle, mediumistic cilid, hoping that perchance the blow might be averted. But love stronger and more tender than mother love saw that the sensitive soul could not unfold in beauty save in the harmonions conditions of angel life. Such words as could come from that life through the organism of the writer were spoken to the bereaved family, then the spirit's rejected garb was borne to its resting-place in Ayer. May our sister's spiritual gifts be increased by the ministry of the loved one.

From Marlboro', Aug. 21st, Luke H. Wood, aged 47

years.

Mr. Wood was a man of sterling integrity and faithful in all the relations of life. With a keen natural insight into mechanical principles, he had done much as an inventor to help the world's work. It was the privilege of his beloved mother to share the watchful care the faithful wife and affectionate son gave se cheerfully to the loved one. Brothers, siters, friends, kind physicians, strove in vain to avertthe impending stroke. After a season of intense suffering he gently fell asleep, to waken in that land where many a loved one had gone before, and of the resulties of which he felt the full assurance, expressing his faith therein, and destring if he "passed on "the writer should officiate at his funeral.

From him, as from many another, has already come the cheering assurance "It is well with me." May the ministry of his freed spirit sustain his dear companion, and strengthen the fatth of all who loved and mourn for him.

From Chelsea, Aug. 30th, Mrs. Emily N. Dow, aged 38

years.

For some months past she has been gradually wasting away by consumption, but was patient and resigned. Her parents, one brother and two sisters, have passed on by the same disease, leaving one sister (who was a faithful attendant on her suffering relative;) and two brothers, husband and three children. By request, funeral services were held at Mediord by the writer. May her husband, children and relatives receive this truth that they will meet her again, and that her spirit will watch over them. neet her again, and that her spirit will watch over them.
40 Dwight street. SAMUEL GROVER.

From South Boston, on Monday, Aug. 27th, Mrs. Laura M. Newton, wite of Charles L. Newton, aged 60 years 8

months.

Spiritualists for many years, and fully restizing the truth and beauty of the Spiritual Philosophy, these friends have parted with their four children in past years, and are now separated from each other, with the consolation of knowing that they shall meet arath where all that makes the ties of kindred precious shall be perfected in character, and they shall know even as they are known. Faneral services were conducted at the house by Dr. H. B. Storer.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

PUBLIC MEETINGS, ETC.

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

The undersigned, owing to the fat that greater facilities are afforded for real enjoyment and instruction at grove meetings than in any other way during the summer months, propose holding a series of such meetings wherever the thends of progress will fargish agrove properly seated, and make all the other necessary arrangements.

Let the triends wasken to the importance of keeping their spiritual armor/bright, and let as show the hosts of oid fogylsun that we can keepidhe car of progress moving in spite of Moody, Sankey, and "band times," if the friends will do their part by furnishing the place, wo will do ours toward giving them an er joyable and profit able meeting, relying on the generosity of the lovers of truth for our remuneration. Address .

C. W. Stewart, Geneva, Wis.

J. O. Barriett, Glenbeulah, Wis.

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gene Hutchinson.

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With best wishes for him and yentself, WENDELL PHILLIPS.

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Shirees'of meetings, lecture app intiments, etc., should be forwarded to was office as early as Modelay of each ook, in order to insure publication in the same week's

Thigh ting from the Rasser of Light, care should be taken to distinguish, between, editor anarthe es will the

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 15, 1877.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Ploor). WHOLESALE AND RETAIL AGENTS.

THE SEW ENGLAND NEWS CO. BOOURYST.

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Leave B. Rich Busines Manager. Lighter County Edition. Harner of Light Publishing He lost Boston, Mass.

Morogen Spirite stism the key which in tooks the mysteries of the Past, explains the Present, and demonetrates the Fature existence of man.

Free Circle Notice:

During the month of September the regular circles at the Banner of Light Scance Room will . be held on Tuesdays and Thursdays -conftting Friday. On September to heard noch Sunday circles will be held (at 3 o'clock) in this place of meeting. All are invited.

17 On Monday, Sept 17 h, the Banner of Light Bookstore will remain closed throughout the entire day, in consequence of the Soldiers' Monument celebration.

Alvin Adams, Esq.: His Work in Mortal: Message from his Present Sphere in Life.

On Saturday evening, Sept. 1st; there passed on from his beautiful residence in Watertown, Mass., the spirit of Alvin Adams (founder, and to the time of his decease the land of the "Adams Express Company "), after an earthly sojourn of come seventy-three years.

It has lor a been our privilege to enjoy a pleasant acquaintanceship with him who has now exchanged his important place among the trials and turmoil of active lessiness for one in the more gulet though not less within procession of events in the world of scanner, albut, nevertheless, we feel hardly equal to the work of a biographer, present to our readers a brief narrative of the many of the great points which made the enteradd our fistimony to and thanks for what he ding and successful were evolved during his se striving to, advocate, while he set walked with men. Wat the writer of an editorial in a recent number of the Beston Transcript, we really hope Othat some intimate friend of the deceased "will etc. long give to the public a no morigh of him which will express for some, and secure from a great many more, a by the stimute and appreciation of the man and of his many valuable services to the

With the same writer we also feel to agree In the statement that Mr. Adams was indeed, in very many respects, a remarkable individual; a man who exhibited a genius in a novel and difficult direction for cultivating and exercising it. "Probably others, (continues this scribe) as they have seen him coursing through our streets, may have had suggested to their minds the idea which we have assiciated with him as we have met him, that he was the Daniel Webster of his own range and work of life. His manly, stately and well knit form, the simple dignity of his presence and the port of his bearing, would of themselves favor this suggestion. And as to his mastership of his profession or calling, and his comprehensiveness of view as an organizer and administrator of a most complicated and ramified business, he too must have had a procuminent intellectual force. He had for many years passed the first stage of manhood before he found the sphere for the exercise of the capacities he had in him. He laid with care, precision and sharp discernment the foundations of a business which admitted of any extent of subsequent accretion and expansion simply because the principles by which its first elements had been adjusted were so thoroughly sound and safe. To what numbers of employés as clerks, agents, traveling messengers, correspondents, book keepers and common laborers did be furnish occupation, and incidentally a drilling in routine work which would fit them for success in other kinds of business; And what responsibilities did he assume in the selection of men whom he could trust as his agents in commissions of which he was the ulti-

Mr. Adams began life in the physical at Andover, Vt., June 10th, 1804 He made Boston his residence at an early period of life, and soon lost all he possessed of a monetary value by the fluctuation of the produce market, he having embarked in that particular business as a venture. About this time Mr. William Harnden started the first express route in this country, and his success caused young Adams to resolve to open an opposition express line, and for him to think was to act. He had hard work at first. With but little capital save his energetic self and a valise, he established an office in the shape of a desk-room, and gave his whole time and attention to his business. His affairs soon warranted his entering into partnership with Ephraim Farnsworth, who was subsequently succeeded Farnsworth, who was subsequently succeeded from time to time have essayed to carry on Spirby William B. Farnsworth.—Adams & Co. then rapidly extended their business. First the server Adams willing to bear his part in the pecuniary My name is Adams—Alvin Adams.

mate security."

ice was extended to Washington, then between outlay, and particularly was this the case con-The attention of the reading public's respectfully called to the large supply of spiratasis. Reformatory and Miscellanceus Works which we keep on cate at the BANSAR Pount Books tork, ground Boor of business Massister, Responsible of Province street, Boston, Massister, Captaint Books tork, ground Boor of Brownice street, Boston, Massister, and the public of the state of Province street, Boston, Massister, and the public of the mine years it was continued found him a generous subscriber to its funds.

We are also prepared to misorders for such basks, panishbets, etc., as have appeared by name in, the catalogue of the first shadily and particularly was the discussion of the mine years it was continued found him a generous subscriber to its funds.

We do not present this inside view of the life boorts formerly offered to Andrew Jackson Davis, and California. The West, Southwest and North Hartford and Springfield, and afterward through- cerning the Music Hall course of lectures, which were soon included in the system. In 1850 the the reputation for energy, foresight and perse-All usual rates:

All We respectfully decline all business peramons look business had become so important that Adams ling to the act of B sixs on commission. Solid for a free X Co, arranged to send their money and small Catalogue of our Publications. & Co. arranged to send their money and small Far from it; he was in the deepest sense of the packages over the New York and New Haven words a self-made man; and his very business Railway, paying the sum of \$1700 per month for keenness exhibited itself in his willingness to a small space in the car of a fast train. In 1854 make good use of whatever came to him-whether the expresses of Adams & Co., the Harnden Company, Kinsley & Co., and Hoey & Co., were own reason and judgment prompted him to think consolidated under the name of "The Adams" Express Company," which now has business and | free agent : the advice of spirits or mortals he transfer connections with every route throughout the civilized world, for freight as well as ex- what was best, as should all others. We truly charge. The success of this wide and comprehensive system is in great part due to Mr. following of spirit advice actually proved to be Adams's tact and management. The property for his advantage, he willingly acknowledged his that we should restore something of the morality of the Adams Express Company is well known, the stock baying risen at one time to \$500 per share, the par value being \$100.

Of late years Mr. Adams has lived somewhat retired on his beautiful estate in Watertown, and has had an opportunity to cultivate his taste for the beautiful in nature and art. His gallery, which until recently has been free to public inspection one day in the week, is one of the finest dections of paintings to be found in the State. His residence has been called "the model house of Massachusetts," and however taste may dif- of to day! It is the glorious privilege of Spiritufer in regard to its style of architecture, the grounds about it never failed to call forth express. First, Cause who plants, these soul-germs in the sions of admiration from the thousands who have rambled over them.

The disease which opened for him the avenue to the thither side of life was hydro-thorax, and so Musery was its operation that at but a brief season ere he passed away the idea had become prevalent among his friends that he was at least temporarily improving in health, though his manent restitution. The members of his family yet left in the form, together with many friends. lament the departure from this stage of being of one who has been ever faithful in the varied walks of life to the light that, was in him, but for him we are assured the horizon of usefulness has only been widened.

An article in the Boston Times for Sept. 9th sums up his standing in community as follows: "A more genial man never lived. He saw all who called on him. He never professed the Orthodox creed of his fathers, but did good all his life, giving most generously of his bounty. His clerks and men were proud and fond of him. He cared for their wants, studied their comfort, looked after their families, and when he gave advice gave money with it. In many social respects he was a model man. As the found rof a unique business he was sagacious. As a business man he was honest and successful. His death is lamented by the merchants of Boston, with whom he was associated-intimately nearly forty years, and whom he served with fidelity and promptness.

Mr Adams, as we stated last week, was for many years preceding his transition a confirmed and earnest disciple of the new Gospel of Spiritual sm-though we have yet to see the first public print which has the fairness to acknowledge it. That he made no secret of this is a fact patent to many now residing to Boston and vicinity, whose testimony we can bring forward, if necessary, to substantiate our claim. In the early days of his investigation, and for a long period succeeding them, it was his wont to hold frequent sittings. with Miss Fannie-Burbank, afterwards Mrs. Felton, a business and test medium (also a tranco and in the course of this shetch desire on yeto speaker) of the most figliable character, and salient polits in his career, to which we wish to prises undertaken by him so preciminently startaccomplished for the callse of truth which we are acces with her. Of one instance in this regard we are per-onally cognizent, to wit: Mr. Adams Acres It informed us, in the course of a conversation we had with him at our office not long after the purchase was made, that he had bought the place in Watertown - which he subsequently did so much to improve - at the request and by the advice of his spirit guides as expressed through the lips of this medium. Mr. Adams informed us that the purchase was consummated under the following circumstances: The idea had seized him to build up for himself a home in the vicinity of Boston, and he had, during a sitting with his medium, intimated the same. Whereupon the intelligences controlling told him to go out into the country and "proset"-that they would accompany him, and that when he returned they would give their views as to the fitness of the I cality for the uses designed. The first place toward which he directed his steps was within the limits of Dorchester, and he was quite favorably impressed with several places which met his eye; but on his return he was told, through the medium, that this direction was not the best one for him-that his health would suffer if he made his residence there. So accordingly he went forth again-this time shaping his course toward Watertown. Finding the grounds now so extensively known to the public, he was, on his return, advised by

the invisibles to invest, which he did. Another case: When Mr. W. H. Mumler, of Boston, first became known as a spirit-photographer, Mr. Adams was promised by a disembodied intelligence purporting to be that of Daniel Webster, during a sitting with his trusted medium, that if he would visit the gallery of Mr. M., the one then controlling would appear with him on the plate. Mr. Adams was at the time an entire stranger to Mr. Mumler, and on visiting his place of business to sit for a picture did not mention his name, or give any clue either to his profession or the promise he had received. When the picture was developed a good likeness of Mr. Webster appeared by the side of that of Mr. Adams, and the sitter was satisfied and positive, and so expressed himself to us, that it could not have been produced by any form of deception. We now have at our office a copy of this photograph, which was presented to us by Mr. Adams him-

He also in special terms acknowledged to us his feeling of indebtedness for many valuable hints as to business, etc., received through the same instrument of communication. He after a time also made use of the services of other media. and proved his gratitude for what he felt he had obtained in the way of advice, etc., from the spiritworld, by donating to us a stipulated sum yearly to be used in sending the Banner of Light free to the poor, and in strengthening the hands of our Free Circle Meetings. The committees who from time to time have essayed to carry on Spir-

verance enjoyed by him in the world of business. from advisers in the flesh or out of it-which his would be of advantage. He was in all cases a weighed in the scales of his own conceptions of honor the man in this, however, that when the debtorship, and did not (as do so many of the prominent business men, doctors, politicians, etc., etc., of the present day, who make an extensive practice of holding Nicodemean scances with the media of Boston and every large city on this continent) hide the fact, or deny the source from whence the valuable counsel came.

The book of mortal experience has in his case been closed; his remains have received the last memorial rites at the hands of his fellow-men. But the Alvin Adams of the past is the Alvin Adams alism to teach, and more, to proce that the Great warm soil of human life, watches over the expanding blossoms, smiles on the fruit, whatever it may be, whether of one or a thousand-fold. (knowing better than we, ensphered by our poor, limited powers of comprehension, the circumtances which have contributed to the small or the abundant result) does not gather the barvest into any four sonare golden granary somewhere physicians did not encourage the hope of a per. afar off in the heavens for his own special delectation, but gives to the hungering children of earth the advantages which spring from the ripened grain: Spiritualism has demonstrated that earth is not as the dairyman's vessel, neither is death the skimmer's shell removing forever from the reach of all human needs the richest portion, the dearest outcome of existence. The aspirations that rise in mortal hearts, the longings for true living, the efforts to benefit the race and increase the facilities by which the people may conquer space and time in their struggles with the demands of existence, are not lost when death opens the door and says to the aspirer: Behold, thy desires are now attainable; to the worker, Thine efforts for human good may now reach a wider circuit and embrace a fuller success. And in the effort to advance, the newly, enfranchised spirit receives aid from those beyond it, while by the conditions of demand and supply it gives to the lohabitants of the earth-sphere such portion of what it attains to as is fitted to the ap-

preciation of mortality. Therefore when such minds as his, whose life and transit have furnished the text for these sentences, go forth from the field of physical activities to mingle with those of the spiritual, the oftquoted words of Paul concerning the "loss" which is experienced by the so called living, in contradistinction to the "gain" supposed to inhere to the "dead," receive a new translation, inasmuch as we become with the risen spirit joint heirs in the advantages and gains incident to every advance step which he takes in the new sphere of life whither he has ascended. The worlds, of spirit and matter not only are contiguous, but they may be said to transfuse each other, having no dividing line; the richness of the past of all earth's struggling sons, the germ-benefits of man's every trial, are not cut off from those who require their aid or uplifting inflaence, by any great gulf fixed "so that they which would pass from hence" to the needy cannot; neither are the world's benefactors in any department of life exiles from their brethren who yet sorely require the advice and assistance which they are fitted to give. Resting firmly in this knowledge of the enfranchisement from untoward conditions, and the added usefulness into which each disembodied intelligence is ushered at death, we bid our-rison brother a happy "Godspeed" along the path of progressive unfold-

At the Banner of Light Free Circle Meeting held Tuesday, Sopt. 4th, the following (which from the nature of the case might be with justice denominated as a preliminary) message, was given by him through the lips of Mrs. Jennie S. Rudd. Fully acquainted, as we are, with the depth and earnestness of his convictions, we are in no sense astonished at his eagerness to manifest-even though the attempt at return was made at so short a period subsequent to his phys-

ical decease: Friends -1 do not know as I shall be able to speak to you as I long to at this time, for as I approach earth I feel the infirmities of the diseased body I have just cast off. As I stand beside this medium I realize what I never fully realized before: the difficulty in controlling satisfactorily to the spirits themselves I do not propose, Mr. Chairman, to take much of your time. see many old spirit friends standing here, faithful to the cause, even after a spirit has passed I hope and trust that the time will come when I shall grow stronger than I am to day, that I may make myself manifest in such a manner that no one will doubt that it is I myself Perhaps some will say, You had better have remained away until you could come as you desire; but I always felt an earnest yearning that when I left the form I might speak as soon a possible to the people, and tell them whether Spiritual sm was true, or whether I had for years been deceived. I know now that this great philosophy is a truth; that it transcends all the ideas I ever had of it. It is broader and grander than anything I ever conceived of, and I can realize fully now how much I was guided from my childhood, from my cradle up, by the hand of the spirit-world. I desire now on this day to place my name beside the names of those who have been here often and have spoken of

the spiritual.

When I get stronger and older in this life I—will return and tell you of my journeyings, for I do not intend to stand still; I intend to find out all there is to know; I intend to understand as much of life here is to know; I intend to understand as much of life here. much of life here as I possibly can, and from time to time I hope to be able to express my feelings, and to talk with those I knew while on earth. I thank God that the spiritual light was

given me years ago.

It is a wonder to me to day why I was selected as an agent for the spiritual world to work through, and yet I see I was; and though I may not have improved all my spiritual opportunities, may not have lived so near the spiritual as 1 wish I had, yet I did the best I could, and shall con-

tinue to do so. You shall hear from me often. You will always hear me say that I thank God that the spiritual light was given to me while here. I stand here to give praise to these people who in-stituted this Circle-Room and gave it to the spirit-

Old and New.

In a lecture given in New York on the above theme, Felix Adler proclaimed many thoughts that will find a response in all aspiring and liberal minds. He acknowledged at the start that there is a great want felt in the community: religion, which should be the highest truth, has ceased to be true to our feelings and become palsled with age. The great tides of life are sweephas ever known, while within the church alone all is motionless and still. There the effete forms of centuries gone are still maintained with obstinacy; or, if concessions are made, they are tardy, ungracious and unsatisfactory. At the opening of our second century, with Washington's precept fresh before us that the success of the republic must rest on private morality, we see it imperilled by private and public license and corruption. It therefore becomes imperative

The moral welfare of the young is likewise, and principally, to be looked after, for with them rest the hopes of the future. For this reason Dr. Adler professes to have set on foot his pres- among the highest on the State list of teachers. ent movement. By the holiest instincts of humanity, he said, we are bound to provide better and more largely for their moral welfare. He said that he found a new creed impossible, therefore he worked within his present limitations and with such tools as he could command. We need, said he, an union upon some broad basis, a great principle. Liberalism, he held, had made the mistake of refusing to organize, and hence its weakness; while Catholicism had pursued the opposite course, was a splendid-organizer, and hence had won signal and brilliant victories. He proposed to combine the features of both.

He would proclaim for a motto-Diversity in the creed, Unaniminity in the deed. He demonstrated the falsity of the assumption that morality was impossible without dogma. History and philosophy both prove the contrary. Dogmatic religion tends to the grievous injury of morality. The highest and best religions have been due to the moral element in man. The common argument for immortality is untrue. The common opinion about souls originated in an erroneous explanation of the phenomena of dreams. The theory of rewards and punishments is untenable and demoralizing. Virtue can have no reward except so far as it is virtue, and that is not virtue which claims a reward. Dr. Adler's main object is to check the morbid craving for immortality, and to direct the attention of men to the more urgent and pressing needs of the here. There is no death in Nature, only transmutation. So among mankind there is the conservation of the moral energy.

Nothing whatever is lost. The germ of the good we sow lives after us, and the dead are not dead if we love them truly. In our own nobler lives we give them immortality. The lecturer said he had examined and weighed the Bible, and what was false and worthless in it he rejected, while what is good he accepted because it is man's testimony to the divine possibilities in the human soul. Every great religious movement is a protest against the mock-holiness of the time, and is a triumph of conscience, as shown in the history of the rise of Monotheism and Buddhism. As there are priests of science and priests of art, so there must be priests of morals, artists of the good, preachers of the ideal, to teach the young and spiritualize the real. Our ideal is the fellowship of all mankind, united in purity, wisdom and love. To compass it, we must have greater simplicity in manners, greater continence of the passions, greater charity.

We must become exemplars of these virtues, and show in deed what we profess in creed. In the founding of Ethical Schools are placed by statement of the superior power of Truth to Dr. Adler all the hopes of Liberalism. Ours is | make the spirit free. Any other power is impomainly a work of preparation. He said that he tent to do it, and cannot expect God's cooperabelieved in deliverance by delivering, in the merging of passion in compassion. He claimed to have made a beginning, to have laid the corner-stone. It is not a personal cause that he advocates, but a deep, downright purpose which will form a bond of union not to be easily broken. Far as we have gone, he said, we shall have to go-further still upon the path we have entered, feeling sure that our enemies never sleep. We shall need time and patience, new men, new synonymous with selfishness. An appeal to books, new means of instruction. He looks to the land and the nation for support. Nowhere pon with which it is attempted to conquer the on earth is a truth so well appreciated, and spirit. Yet the pulpit is full of it; and this very worked out when accepted, as in America. To God in the Constitution business is the fruit of a larger truths America is dedicated.

fairest jewel to the diadem with which her sons bring. have crowned her. In religion, the priest stands between the people and their God; but as we are ourselves punished for the transgressions of Nature's laws, the liberals who set aside the priests are made odious.—Therefore great discoverers like Laplace and Newton have received the anathemas of the priesthood. The great trouble of the day is that the hearts and heads of the people are at war with one another, and that right education is necessary in order to bring them together. A new rationalistic religion, he claimed, is in steady course of preparation.

Written for the Banner of Light. THE CLOVER-BLOSSOM. This noon reclined upon the grass I lay

In happy mood, for all the land was bright. Beneath a shade I lay and saw the light Make sweet the fields and all the landscape gay The cooling breezes friendly-like did stray, And fanned me with touch like fingers white, And I was pleased with Nature's love and might. And thought 't was good to live on such a day. But carcless-like I plucked the blades around When close at hand I saw a clover-flower, And reached to take it from its resting-ground And scatter it with foolish wasted power, When quick there came a bee and took its sweet, And I in wonder let it rest complete

Our English agent, J. J. Morse, the cele

-[WILLIAM BRUSTON

brated trance orator, delivered three inspirational lectures in the Assembly Room, Philharmonic Chambers, St. Mary street, Cardiff, on Monday, Wednesday and Friday, Aug. 27th, 29th and 31st the subjects being chosen by the audience. He also spoke in Merthyr, Aug. 28th, and in Ysbradgynlais, Aug. 30th.

James Shumway, Esq., writes us from Philadelphia, Pa., that the First Association of Spiritualists of that city commenced its regular course of lectures for 1877-8 on Sunday, Sept. 2d. at Academy Hall, 810 Spring Garden street, E. V. Wilson being the speaker for September.

J. Frank Baxter.

On our eighth page will be found several articles bearing in whole or in part upon the relentless persecution visited by the bigots of Winchester on the head of this fine medium. We really hope that all Spiritualist societies will remember his claims to recognition when making up their list of lecturers for the fall and winter, as he is eminently worthy of countenance and ing man on to larger achievements than the past employ. The following strong endorsement of his powers is from the pen of one whose name is well known to our readers:

To the Editor of the Banner of Light: In your editorial of the 8th inst., upon the persecution of J. Frank Baxter, you added greatly to the name you bear of being the honest medium's friend. I am personally acquainted with Mr. Baxter, and know that he is a good man; and I have witnessed repeatedly, in public halls in this city, the most positive tests of spirit iden-tity through his mediumship; communications that could not have come from mundane sources; that we should restore something of the morality and lonesty on which the fortunes of the state rest.

and I will pledge the fingers with which I write if it can be proved that he is deceptive. His reputation as a teacher is acknowledged. Some months ago he received a call-or a call was contemplated—to take charge of our largest gram-mar school; in answer to the question why he was selected, it was said that his name ranked

Mr. Editor, is it not possible that intelligent spirits have brought this trouble upon Mr. Baxter to cause him to give up teaching, so that he may have more time to give to proving the immortality of the soul? I have often thought that, with his wonderful mediumship, it was a pity he could not devote all his time to lecturing and giving tests; for in the past he has been so con-fined to his school that he could only accept calls to such towns as were within a few hours' ride of his home. Wise spirits teach mortals to become individualized—to have minds of their own; yet at the same time they say: We will bring this spiritual light to benighted humanity, even if we sacrifice (?) mediums. Be this as it may, it is certain that Mr. Baxter, who has a family depending upon him for support, des rves great credit for his manliness of character in giving up a good salary rather than to be untrue to principles; and he not only has the sympathy of his friends, but his heart every time it beats must say to him, "Well done, good and faithful serv-ABBOT WALKER. Salem, Mass.

MR. BANTER'S LECTURES IN BOSTON.

Mr. Baxter will speak in Amory Hall, Boston, (corner-West and Washington streets) on Sundays Sept. 16th and 231, at 21/2 and 71/2 o'clock P. M., in a course of lectures arranged by Dr. H. F. Gardner. The hall is easy of access from all parts of the city and vicinity because of its nearness to the point of convergence of all the horse-

This specially prepared engagement for Mr. Baxter, in Boston, by Dr. Gardner, at a time when the effort is being made on the part of the creedists to crush this useful medium, appeals especially to the liberal-minded among the citizens of the metropolis. Let the friends of Mr. Baxter and of the cause in general come forward and show their appreciation of his manly course and fearless conscientiousness. Let them see to it that Amory Hall is crowded on these Sabbaths, to listen to the eloquent inspirations, fine singing, and indisputable tests which he is sure of affording. A fee of 15 cents to defray expenses will be charged for admission to the hall.

Tyranny of Dogma.

Dr. Howard Crosby, of New York, said in an address which he made to the Pan Presbyterian Council in Edinburgh, the last summer, that "If a man's will is to be enfranchised, it is truth alone that can make it free, and not a majority of power by threat or otherwise. So all appeals to partisan feeling, to national pride, to personal advantage, to philosophic symmetry, are but the use of carnal weapons, which are never mighty through God to the pulling down of the strongholds of sin and error." There is the complete tion. Would that the ecclesiastical see and know this! Perhaps it does, but it hates to let go its present advantage.

Dr. Crosby asserts that even an appeal by a minister to "personal advantage" is a carnal weapon, and will never help to pull down the strongholds of sin and error. Yet the modern sermon is stuffed full of appeals of that sort, salvation itself having become, through preaching. "partisan feeling" is but the same carnal weapartisanship as rank as any that ever existed All the nations of the Old World live in the among those whom the pious clergy call bad past. America alone lives in the future, to work men except when they are appealing for money out a problem-the problem of freedom. This to build churches with. We only wish they Republic is consecrated to the service of human- would allow every one to go in quest of truth ity, and a high task is to be performed in freeing without any restraint from them; they know her from her religious fetters, thus adding the they are afraid of the emancipation it would

> Here is what the editor of the Merrimac Valley Visitor says in regard to the hard times: There are millions unemployed to-day; and millions more living at a poor dying rate, while capital is gobbling up all before it to the crumbs of poverty and the headstones of the dead. All taxes, so enormously high, are levied on what touches labor; while millions, ay, thousands of millions in the hands of wealth are exempted; and constantly we see a decrease of the personal property which is hidden away from the assessors or put into other hands. It is high time that the laboring and the poor, whose votes count, should appeal to the ballot-box. Strikes will not save them; they want to hold the legislative bodies and enact laws for labor as well as money. If there is nothing better—and we doubt if there is-let them go back to the laws of Moses; go to anything, and it can't be for the worse."

Dr. Thomas J. Lewis, 485 Waverly avenue. Brooklyn, N. Y., writes: "All church organizations are moral, social, religious, and spiritual failures; hence should the followers of Spiritualism undertake to put it into church forms they also would fail in any such movement. To my mind Spiritualists can most successfully and appropriately organize themselves into a society, to live only natural, spiritual lives, so that the individual and social rights of each would be respected by

According to recent issues of the Louisville (Ky.) Courier-Journal, Trade-Journal, etc., Mrs. Dr. A. E. Cutter is creating a profound sensation in that city, being most ably seconded in her efforts for the successful development of plans for the benefit of women by that fearless, erudite and eloquent apostle of liberal thought, Prof. Joseph Rodes Buchanan.

"Phantomatic Whispers, No. 3," by John Wetherbee, will appear in our next issue.

E

SPECIAL ANNOUNCEMENT! CILES B. STEBBINS'S NEW WORK IN PRESS.

Admirers of that fine book, "Chapters from THE BIBLE OF THE AGES," as arranged by this talented compilator, will, we feel assured, be pleased to know that

COLBY & RICH, No. 9 MONTGOMERY PLACE, Boston,

have in press and will issue on Sept. 15th, 8 New Book of some 270 pages from his pen, en

POEMS OF THE LIFE BEYOND AND WITHIN. Voices from many lands and centuries, saying " Man, thou shalt never die."

Convincing rhetoric, elevating thought and up lifting sentiment are embodied in choice metrical diction, and typographically engrossed, in a high order of the art, on the tinted pages of this work.

The voices speak grandly, and to the point, and are drawn from a widespread throng of witnesses, viz.: "The Hindoo Veda," "Mahabharata," "Persian Sufi," "Homer," "Virgil," "Euripides," "Derzhaven," "Goethe," "Miss Lizzie Doten," "Mrs. Barbauld," "Mrs. F. O. Hyzer," "Emma Tuttle," "Belle Bush," "Florence Percy," "Whittier," "J. G. Clark," "Mackay," "Massey," and many others.

The book will be offered at a price to suit the times, and deserves the most extended reading.

Heresy Trials.

In Scribner's Monthly occur some very just thoughts on the above subject, with a brief review of their history by way of illustrating them. The whole thing shows plainly that what is heresy for one generation is orthodoxy for its successor. The magazine referred to reminds us that when Mr. Pynchon, of the Massachusetts Colony, wrote a book in which he attempted to prove that "Christ suffered not for us those unutterable torments of God's wrath, commonly called hell torments," the authorities deposed him from the magistracy and publicly burned his book in Boston Market; and then they had the decency to appoint Mr. Norton, of Ipswich, under very handsome pay, considering the times, "to write an answer to the book." Mr. Pynchon's heresy has become modern orthodoxy; and now if any minister dares to assert that Christ suffered genuine hell torments, down goes his house.

Another instance is that of Robert Breck, who wrote, less than a hundred and fifty years ago, "What will become of the heathen who never heard of the gospel, I do not pretend to say; but I cannot but indulge the hope that God, in his boundless benevolence, will find out a way whereby those heathen who act up to the light they have may be saved." To have uttered that sentiment was such a breach of orthodoxy that the writer was arrested by an officer with a drawn sword, to be carried from Massachusetts to Connecticut for trial, and refused bail on the ground that the offence with which he was charged was "high treason, not only against the King of England but the King of Heaven." How like children and fools these theological wiseacres act, and no less so in our time than in preceding ones. The orthodoxy of to-day will be nowhere after a few years, when Gov. Rice, Ex-Mayor Cobb, Fertilizer Horsford, and other lesser lights will be entirely extinguished.

Vermont Spiritualist Convention.

The Convention met at Northfield, Sept. 8th, at 9 A. Mr. Middleton and others expressed themselves as favoring steps toward a more permanent legal organization of the Association. Mr. Crane, Dr. Ingraham, of Manchester, N. H., and other members made remarks of an interesting character. At the opening of the regular services the house was well filled, the speaker being Mrs. Matthews, of Springfield. of Boston, followed, and urged the importance of organizing Children's Progressive Lyceums. At the afternoon session the church was filled. A committee, consisting of Messrs. Hawes, Middleton and Gould, was appointed to examine the legal standing of the Association and apply to the next Legislature for necessary amendments. Addresses were made by Mrs. Tanner, and Dr. Greenleaf, of Boston. At the evening session an address was made by Dr. Storer.

During the session remarks were made opposing the proposed amendment recognizing God in the Constitution, some speakers claiming that it would disfranchise Jews, Spiritualists, Unitarians and Liberals, also vigorously opposing the new law in Vermont, limiting the practice of medicine to those regularly educated in it, and urging its repeal. The exercises were appropriately varied by songs and music.

Joseph Kinsey writes from New York City, under a recent date, that he not long since attended with pleasure one of Mrs. Boothby's materialization séances at her residence in A ppleton street, Boston. In the course of his letter he says: "I was fortunate in meeting there one of my friends from Cincinnati, Mrs. Guilford, who was spending some time with Mrs. B. to get the benefit of her seances, and who expressed herself in the most assuring manner of the wonderful appearances at this gifted medium's circles. Mrs. Boothby told the writer that she had been criticised for not inviting or admitting every one to her parlors, but that she had been severely injured by the presence of wonder-hunters and sight-seers, whose coarse natures rendered it a severe trial for her to be in their presence at all, and she thought she had as much right and as good reason to exclude such persons from her presence, as refined persons had for objecting to the society of rude individuals, whose physical tenements were the vehicles of unpleasant or dangerous ailments. In which view I heartily concur, and think Spiritualists should sustain such mediums from the censure so often indulged in against pure-minded persons who are giving their lives to this good cause."

Our friends, Andrew Jackson Davis and A. E. Giles, have been of late "doing" the mountain regions of Maine and New Hampshire with intensest satisfaction. When their climbing in search of health is accomplished, they purpose to settle for awhile to enjoy it in Hyde Park, Mass.

J. V. Mansfield, the scaled-letter answer ing medium, has returned from his Western trip, and can now be found at his office, 61 West 42d street. New York City. Read the testimony of Mr. R. O. Old, concerning him, under "Banner Correspondence."

Special Notice to Subscribers.

Vol. 41 of the Banner of Light is drawing to a close, being completed in one number from this date. Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only renew their own subscrip-TIONS, but that each will make the fort to sE-CURE FOR US ONE ADDITIONAL PATRON for the current year. We request those of our patrons whose time expires with the present volume, but who'intend to renew, to forward funds as soon as possible, in order to spare to our clerks the additional labor of taking out and then rearranging the names in the mailing-machine.

A Cheap Book!

By reference to our eighth page an announcement will be seen which sets forth that Colby & Rich, Banner of Light Bookstore, No. 9 Montgomery Place, Boston, offer that wonderful work, "The Mystery of Edwin Drood, completed by the spirit-pen of Charles Dickens," which on its appearance created so profound an impression, at the suprisingly modest figure of \$1 per copy in cloth, and 50 cents in paper. The book contains 488 pages, and will be sent post-free on the receipt of price.

The Religio-Philosophical Journal,

Of Chicago, Ill., starts out with its issue for September 15th upon a new volume-XXII-under the able and efficient headship of Col. Jno. C. Bundy, assisted by J. R. Francis, and other able writers and correspondents. We wish this beacon-light of the cause in the West a prosperous future, and feel sure that its conductors will ever (as in the past) be found working for human good and the advancement of liberal thought and spiritual unfoldment among the people.

Foster in Troy.

Charles II. Foster is at present giving to the New York Trojans a taste of his remarkable quality as a test medium, and all accounts are to the effect that his success is as great and the satisfaction of his patrons as complete as ever in the past. We believe Rochester claims him when he leaves Troy.

The past week has been a remarkable one, in point of visitors from abroad, in the history of the Banner of Light establishment. During it cents; N. D. Green, Dalton, Pa., 50 cents; Jas. we have had the honor of pleasantly meeting with or receiving the cards of Miss Kislingbury, Secretary of the British National Association of Spiritualists, 38 Great Russell street, London, W. C., Eng.; Mr. C. W. Harrison, and Mr. J. J. Ashworth, (Seedley) of England; Mrs. E. L. Saxon, of New Orleans, La.; and M. Hawks, Esq., of Memphis, Tenn., husband of the celebrated medium and speaker, Mrs. Annie C. Torrey Hawks.

A half-fledged "Professor" by the name of Henderson is, according to his poster, which we have just received, exposing (?) the "bonified tricks performed by" "medims" in New York State, and mourns piteously because no one can be found to "except" his challenge. We should say if there is any "exposure" in this case it is of the fact that somebody is shockingly ignorant of "the King's English"-and ignorance and assurance, it is well known, are a pair which mostly go hand-in-hand.

On Sunday, A. M., Sept. 2d, the "Spiritual Association of Shreveport, La.," took possession of their new and spacious hall, hitherto known as the Emanuel Hall, in the Smith building on Spring street. Col. Eldridge, of Memphis, was present and delivered a brief address that profoundly impressed all who heard it.

By her card on our fifth page it will be seen that Mrs. Annie C. Torrey Hawks has returned from her lecturing tour, and can be found by parties desiring her mediumistic services for the next three months at her home, 206 Union street, Memphis, Tenn.

If will be seen by reference to the notice to that effect in another column, that the Children's Sunday Lyceum will be held hereafter in Amory Hall, corner of West and Washington

Read the report of the funeral obsequies of Miss Helen S. Abbott, the whilom Guardian of the Children's Progressive Lyceum of Charlestown District, which will be found on our sixth

Read the advertisement of "Mrs. II. S. ." on our fifth page, concerning the new pamphlet addressed by Spirit Henry S. Lake "To the Priests and the People."

Movements of Lecturers and Mediums.

Mrs. A. P. Brown will lecture in Sutton, N. H. Sept. 30th, also Oct. 7th, 14th and 21st.

George A. Fuller lectured at Croydon Flat and Croydon East Village, N. H., Sept. 9th, and will speak at Sunapee Sept. 16th. He has only a few more Sundays to remain in New Hampshire. Parties desiring his services must address immediately at Newbury, N. H.

T. B. Taylor, M. D., (author of "Old Theology Turned Upside Down,") who has lectured acceptably in New York, Boston, Baltimore, Washington, Chicago and other points in the United States, would like to make engagements to speak during the fall and winter. Dr. Taylor is a regularly educated physician, and has also received a thorough mental training, which while he was in the church raised him to a high position in its ministry. He may be addressed at No. 31 West State street, Trenton, N. J.

William Denton commenced a series of six lectures at Phenix Hall, Rockland Mass., Sunday evening, Sept. 2d, his subject being "The Sun and the Interior Planets." Sept. 9th he spoke on "The Moon, the Exterior Planets and Comets." The course continues as follows: Sept 16th, "The Law of Progress as Illustrated by Astronomy and Geology;" Sept. 23d, "The Stars;" Sept. 30th, at 2½ P. M., "True Manhood;" Oct. 7th. "The Gospel of the Nineteenth Century." Prof. Denton has added to the attractive power of his eloquence the illustrative aid of the stereopticon and oxyhydrogen light, and has in his collection some of the finest views ever exhibited in America. His lectures cannot-fail of being intensely interesting.

A. S. Hayward, vital magnetic physician, has visited Provincetown, Hyannis, Barnstable and Yarmouth recently. Mr. Richards, of the Barnstable Patriot, speaks of him in the following words: "We can from personal knowledge and benefit recommend him as a 'square dealing'

man who possesses a wonderful healing gift." Mr. Henry C. Lull, inspirational lecturer and test medium, would like to make engagements to | A.11.

speak for societies during the fall and winter. Keep him busy, as he is an able speaker. His address is 943 Washington street, Boston.

Mrs. Louie M. Kerns, spirit medium, will hold a public séance on Sunday evening next at 8 o'clock, at Nassau Hall, Washington street, Boston. Admission fifteen cents. Mrs. Kerns is clairvoyant and clairaudient. She will describe spirits, giving their full names, with written messages (sometimes fac simile) accompanied by the celebrated ballot test.

Mrs. M. Hardy Perkins (as will be seen by her card on fifth page) has returned to Boston, and can be found at No. 4 Concord Square.

Mrs. Clara A. Field, lecturer, business and ballot-test medium, whose advertisement appears on our seventh page, has recently removed from West street to more commodious quarters, and can now be consulted at No. 17 Hayward Place, Boston (off Washington street, near Globe Theatre). She would like to make engagements to lecture anywhere at reasonable distances from the city. The ballot-test séances, with which she illustrates her addresses, have never failed to awaken the deepest interest in the audiences witnessing them.

Dr. W. L. Jack has returned to his office in Haverhill-No. 60 Merrimac street-where he will be pleased to see his former patrons and patients. He will hereafter be in Boston two days in the week during the coming season, for professional purposes.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From Almeida A. Fordtram, Industry, Texas, \$2,00; Mrs. E. B., 25 cents; A. E. G., \$2,00; Wm. Armington, Watchemoket, R. I., 85 cents; C. R. Morton, 50 cents; Rachel J. Brancher, Chestnut, Ill., \$1,00; Friend, Petaluma, Cal., \$2,00; Nathan Crosby, East Brewster, Mass., 1,00; Daniel Collins, Standing Rock, D. T., 40 cents; Simon Oler, Philadelphia, Pa., 50 cents; M. P. Baker, Putnam, Conn., 50 cents; Eliza McLian, Kalamazoo, Mich., 40 cents; E. C. Welsh, Grangeville, Cal., \$1,75; a Friend, \$1,00, J. K., \$1,00; A. Randolph, Somerset, Mich., 40 cents; a Friend, Philadelphia, Pa., \$10,00; Dan Shaw, North Abington, Mass., \$1,00; Mrs. Moses Burnham, Essex, \$1,85; P. A. Cornell, Central Village, Ct., 85 Shumway, Philadelphia, Pa., 40 cents; J. O. B., Boston, Mass., \$5,00; a Friend, Portsmonth, N. II., 50 cents.

Friends, you have our sincere thanks for your kind efforts in helping sustain our Free Circles.

Donations for God's Poor Fund. Received since last acknowledgment:

From Mrs. E. B., 20 cents: James U. Stewart. 50 cents; A Friend, Alton, Ill., \$5,00; Theodore Shue, Spanish Ranch, Cal., \$2,75; Joseph Dimmock, Pocassett, Mass., \$1,85. We tender thanks in behalf of the beneficiaries.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Propressive Lycenim No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Harch, Conductor, J. Frank Baxter will deliver a course of feetures at this hall on Sundays Sept. 16th and 23. at 2% and 7% P. M. These discourses will be illustrated with shaging and the giving of tests. Dr. B. F. Gardner, Manager, EAGLE HALL, 616 Washington Afret.—Tast Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present.

ent.

ROCHESTER HALL, 730 Washing! n street.—The Free Playform Society of Spiritualists noids a free circle every Sunday at 102 A. M. and 2½ P. M. Good reliable mediums always in attendance. Lecture next Sunday evening at 7½ o'clock by Mattle Strickland. Rochester Hall. -The Children's Progressive

Lyceum held its second meeting since the summer vaction at this hall Sunday morning, Sept. mer vaction at this hall Sunday morning, Sept.
9th. The services consisted of the regular programme, as detailed in the Guide, together with
the following exercises of a literary nature:
Reading, Mrs. Hattie Wilson; song, Jennie Miller; recitation, Jennie Bicknell; piano solo,
Helen M. Dill; song, Jennie Shuman; piano
solo, Carrie Shuman; song, Florence Danforth;
remarks by Dr. John H. Currier and Mr. Albee.
This Lyceum will hereafter hold its meetings

This Lyceum will hereafter hold its meetings at Amory Hall, corner West and Washington streets. On Sunday next the first session in the new place will occur, at which time prominent speakers will be in attendance, and the hall will be formally dedicated to the purposes of the school, and the good of Spiritualism generally.

Nassau Hall .- A corespondent writes: "On Sunday last the meetings at this place were unusually interesting. In the morning the hall was crowded with interested listeners to the wonder-ful tests given through the mediumship of Mrs. Maggie Folsom, Mrs. Nelson, David Brown and

At the afternoon circle excellent remarks were made by Mrs. Aggie Davis Hall, and many tests which were verified by persons in the audience were given through the mediumship of David

Brown, Mrs. Stanwood, and others.

Leo Miller spoke in the evening to a very good audience, who received his remarks with unusual

The meetings heretofore convened in this bell will in future be held in Rochester Hall, where the free circles will be continued every Sunday at 10½ A. M., and 2½ P. M. On Sunday evening next, at 7¼, Mattie Strickland will occupy the platform."

The Eagle Hall meetings, so writes a correspondent, "were unusually interesting last Sunday. In the morning, owing to the illness of Mr. E. D. Keene, (the advertised medium) that may. In the morning, which can be seen a divertised medium,) the meeting was turned into a conference, which was participated in by several in the audience. Mr. J. Frank: Baxter being present was called upon, and responded with several of those fine songs with which he has delighted so many thought. sands. Mrs. Ciara A. Field delivered two very excellent discourses in the afternoon and evening, which were replete with good instruction, upon some of the vital principles of pure Spiritualism, and were listened to with rapt attention. Mrs. Field will speak in the above named hall next Sunday afternoon and evening.

Dr. William Britten begs to announce to his friends and patrons that his business in the manufactory of the Home Battery, &c., will be carried on as usual by Mr. Chas. Williams, electrical instrument-maker, 9 Court street, Boston, to whom all business communications must be hereafter addressed.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lrst, and fifteen cents for every subsequent in-ertion.

sertion.

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

BUMINESS CARDS.—Thirty cents per line,
Agate, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. Morrisson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

Lite has few Charms for the Dyspeptic, which is not to be wondered at when we take into account the amount of bodily and mental sufering that this distressing malady generates 2w.S.15.

Change of Locality.

DR. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until fur-

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

DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by paintess methods, using the best remedies known to modern pharmacy, together with Electricity, Magnotism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when ne-

MRS. NELLIE M. PLINT, Electrician, and Heating and Developing, office 200 Joralemon stret, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

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 SPINITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

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

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

T MORSE, the well-known English lecturer, will act 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., ROOM DEPOT.
WILLIAMSON & HIGHEE, Booksollers, 82 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANKE OF LIGHT PUBLISHING HOUSE, BOSTON, Mass.

ROCHESTER, N. Y., ROOM DEPOT.
WELD & JACKSON, Booksollers, Arcade Hall, Rochester, N. Y., keep for safe the Neptricust and Reform Works published by Colby & Rich.

PHILABELPHIA ROOK DEPOT.

DR. J. H. RHODES, 259 North Ninth street. Philadefphis, Pa., has been appointed agent for the Bisanner of
Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above,
at Lincoln Hall, corner Broad and Coates streets, and at
all the Spiritual meetings. Parties in Philadelphia, Pa.,
destring to advertise in the Banner of Light, can consult
DB. RHODES.

PHELADELPHEA PERIODICAL DEPOT.
WILLIAM WADE, 825 Market street, and N. E. corner
Eighth and Arch streets, Philadelphis, has the Banner
of Light for sale at retail each Saturday morning.

NAN FRANCISCO, CAL., BOOK DEPOT. At No. 319' Koarney atreat to a state the best of the control o MAN FRANCINCO, CAL., BOOK DEPOT.
At No. 319 Kesney street (upstairs) may be found on
sale the Banner of Light, and a general variety of Npiritualist and Reform Books, at Eastern prices. Also
Adams & Co. 's Golden Pens. Pinneteites, Npence's
Positive and Negative Powders, Orton's AntiTobbeco Preparations. Dr. Morre's Nutritive
Compound, etc. Catalogues and Circulars mailed free.
AT Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117,
San Francisco, Cal.

NEW YORK BOOK AND PAPER AGENCY, CHANNING D. MILES keeps for sate the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Rooms, 424 street and 6th avenue, and Republican Hall, 55 West 33d street,

HARTFORD, CONN., BOOK DEPOT, E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly forsale the Engineer of Light and a full supply of the Spiritual and Reform Works published by Coby & Rich.

WANHINGTON ROOK SPEPOT,
RICHARD ROBERTS, Bookseller, 110 Seventh street, above Now York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Beform Works published by Colby & Rich.

BALTEMORE, MD., ROOK DEPOT, WASH, A. DANSKIN, 70% Saratoga street, Baltimore, WASH, A. DANSKIN, 70°, Saratoga street, Baitimoro, Md. Respector site the Regimer of Light, and the Spir-Hunt and Reform Works published by Colby & Rich.

W. PHILLIPS. 499 Madison street, Chicago, II., Reeps for sale the Bunner of Light, and other Spiritual and Liberal Papers.

MRS. M.-J. REGAN, 629 North 5th street, St. Louis, Mo., Reeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

The Chicago, II. Country from the Sen to the Healthing My Chicago, II., Reeps for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

The Chicago in the Sen to the Sen

CLEVELAND, O., BOOK DEPOT.

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

LONDON, ENG., ROOK DEPOT.
W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the Bunner of Light, and a full line of Spiritual and Reformatory Works parished by Colby & Rich. He also receives subscriptions for the Ban-

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

AUNTRALIAN ROOM DEPOT.

And Agency for the BANNER OF LIGHT, W. H. TERRY, bear for sale all.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russoll street, Melbourne, Australia, has for sale at the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may tall times be found there.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE. BOSTON, KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform AND MISCELLANEOUS BOOKS.

AT WHOLESALE AND RETAIL.

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

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

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

M. HARDY PERKINS, TRANCE MEDIUM, No. 4 Concord Square, Rostor Office hours from 9 to 2. 7w - Sept. 15.

Tw*-Sept. 15.

MEDICAL AND HUSINESS CLARVOYANT. Six questions by mail 50 cents. 28 Kneeland st., Boston. Sept. 15.-4w*

MRS. W. H. YOUNG. No. 1534 Wallace street, Philadelphia, Pa.,

TREATS the sick by laying on of bands and chairvoyant prescriptions. Will diagnose the diseases of both sexes and send remedies, but will only treat women and children in person. In every case where her diagnosing is not correct she will return the money. To know your complaint, send to k of hair and \$2. Prescription \$1 extra. Treatment in person, \$2, or special rates if desired. Sept. 15.—\$w*

PSYCHOMETRY.

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

iressed envelope.
JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia,
Jan, 17.—†

The Peruvian Syrup (a protoxide of iron) has cured thousands who were suffering from this A Splendid New Volume,

ENTITLED,

POEMS

LIFE BEYOND

 $\mathbf{WITHIN}.$

Voices from Many Lands and Centuries, say-

ing, "Man, thou shalt never die."

· EDITED AND COMPILED BY

GILES B. STEBBINS.

These poems, from many lands and centuries, are selectd and arranged with the hope that they may help to make still more clear and vital an abiding senso of the reality and nearness of the Immortal life, and of the pow rand beauty of the splittual life and light within us-the truths of the soul. Here are the inspired and intuitive statements of the great fact of immortality, in words full of sweetness and glory and of a divine philosophy. They reach toward a larger ideal of existence here an I hereafter, that shall meet the domainds of reason, conscience and inderest affections, satisfy our highest aspirations, and so light up our daily path that we may have more strongth of life. They may give hope and cheer to the mournfuand desponding by glimpses of the Better Land through the gates ajar, and voice's from those "not lost, but gone

CONTENTS.

The World of Immortality, Pranslation of Ydishthira. Valmiki, We are Weserthan we Know The Ex-rasting Memorial, Purity of Spitt-Communion.

God's Presence Chamber Ballad of B the Christabel, Function of Achilies, The Ninth Paralise.

A Vision of Achilies, The Grands of Man. Soil and Body. The Shale of Hoctor, Hann to Zeus.

Hymn to Zeus.

The Dipig Poet.

We are Weserthan we Know The Ex-rasting Memorial. Purity of Spitt-Communion.

Ballad of B the Christabel, Fleak Right Path to the Skies Heaven Near The Beautiful Land. Man, thou shalt never Die. The Aurora Borealis. There is yet a Boundless Chean.

a Paradise of Achines, 1,134 of Man.
A Hody, ade of Hoctor, 1,150 per to Lo Zens.
Aying Post and Evening, 2,150 per to Locan, en? Heaven's Joys. My Soul. Beauty. The Mudstry of Angels. Death Shall Die. Sweet Day. Hovond the Vell. How Wonderful is Man! The White Island. Fear Not. With us Still. The Swift Spirit. Matten's Prayeron his Blind-

Heapte
The Mudstry of Angels
Death Shall Die,
Sweet Day,
Sweet Day

Visla Spark of Heaver Flame, Tome, Mother's Picture, Homeward in Song, Mozet's II quiem. The Two Worlds, The Soul Immortal, the Soul Lumortal.
Intimations of Immortality,
Whence this Pleasing Hope?
The Lumortal Minet.
The Riessed Dan ozel.
The Upland Path.
The Kingdom of God.

Aton Ben-Adhem.
The Golden Gate.
Thoughts from '' Festus.''

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Address and Confession

OF a Roman Catholic Priest. By Spirit Henry S. Lake, Price 25 cents. Address Mas. H. S. L., 107 Fifth St., San Francisco, Cal. Sept. 15. TRANCE AND INSPIRATIONALS PEAKER, having return d from West Louislana and Texas, would like to make engagements in the South and West for three months preceding December. Address her 206 Union etc., Men.phis, Tenn.

CHARLOTTE A. BARBER will receive her friends Monday and Saturday evenings at her residence, 74 East Newton street, Boston. She will speak one evening during each week on the subject, Physiology of THE "IRDERMEN" BOLY, and the various topics connected with it, for two weeks.

Message Department.

The Spirit Messages given at the Banner of Light P Pille Proof from Monthless, through the good module of Mrs. JEUSTES, Review are reported perform, and published cast ween in 115 To partment.

capt weed in the Thepartment.

We also by this hand this page reperts of spirit Messages goes act work in Barting regorded intrough the medium-

R the of Mis Sanayi V. Dassain.

These Messages in Larredge spirit carry with them the characteri ties of the Learning feet quarteriary with them the characteri ties of the Learning feet on at legend, whether for good or evid consequent of the who pass from the cartle-sphere in an access of speed state, eventually progress.

or higher condition.

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and the massages given at the Banner of the desired in the mage, being from entire terms in other and desired view, we have no state of a desired may recognize the desired with a desired may recognize the desired may be able to the desired may be a desired to the desired may be a desired to the desired of the state of the desired proof of the vered at these Scances are often pro-

i's enong the authorice. Those read to gence by the Chairman, are sent in pendicts nations of flowers soft died... S. Roch holls to pally deceleles. LEW48 B. Wittson, Chaleman.

Special Notice.

During September, the regular circle days will be Tuesday and Thursday, (omitting Friday,) services commencing at 3 P. M.

Ex'ra sessions will be held on Sundays Sent. 16th and 30th.

REPORTS OF SPIRIT MESSAGES GIVEN THREE OR THE MEDICASHIP OF MRS, JENNIE S. RUDD.

Special Sennce Sunday, Sept 2d. Invocation.

Our Father, thou who fillest all the world with thy presence, thou whom we fail to find yet know art near us, as the sea shell sings its songof home and we know that it is a truth, so may we, as we come from the Summer-Land, sing our songs of love and truth, and may the children of earth be conforted and strengthened thereby. Oh may we ever bring strength, may we ever bring power and user-tanding of the spiritual to earth. May we touch the hearts of mortals. and may they respond to our call as we say to them, "Come up higher; come up nearer to the in fact we never die. angel-world; live nearer to the spiritual; be true to the innermost teachings of your souls." May the children of earth be made happier, be made purer and stronger by our coming to earth again to day.

Questions and Answers.

CONTROLISMO SPIRIT - Mr. Chairman, we are ready for whatever questions may be offered. Ques.—What is though:

Ans. - We can only give our blea - that it is the action of the spirit of a mortal upon the brain. and the sending forth of that thought is really an

-{By A. W., San Francisco.} Does pro gression in spirit-life commence soon after the death of the body, and continue on and on to all

-We know of no stopping place to progres-We know that the moment we cense to breathe in your world and commence breathing or living in the spiritual world, that moment there is an onward step for us, we are freed from the infirmities of the old body, we fly, as it were, the wings of love to those climes where we can touch the spiritual, where we can feel its power and unfield all that belongs to our better natures. Ves, progression ensues immediately from the both of the spirit into spirit life: and yet let us say that progression commences from the birth of the spirit into the earth plane, for if you note the progress of the baby up to manhood you will see there is a step forward each day-and death, as you call if is only one step b youd. Life is really progressive; it continues on and on and on, we cannot see to what ulti-mate, but we know we have all elemity to progress in when we been me sprittral beings.

Q -In this state of being the differences in

talent and other material advantages are very marked. Some are highly favored with coroling development and are the ones to be envied others are as consplenously deficient, and from no fault of theirs. When spirits are no longer orners are as conspicuously dedicted, and from no fault of theirs. When spirits are no longer subject to phrenological or other developments, do they stand on the same plane as to ability and capacity for enjoyment? Or how is this favor-Itism to be accounted for "

"A. - In the earth life there are many indi-viduals who, if they had had the advantages of cultivation, of education would spring forward and astonish the world; but they are hedged about by the circumstances of earth, and their powers are curtailed. Yet the spirit never eases to chafe in its house; it longs to emerge from its old, home, to grow stronger and grasp those truths which it only sees glimpses of. When those individuals enter spirit-life they call unto themselves wisdom spirits, that have long watched over them, and, being freed completely from the dominion of the old body, not needing the pecuniary supplies requisiteing string education and the retinements of earth, they at once progressionward and upward. If you could stand upon our shore and view many of the poor waifs that have been cast here, and compare them with the that have had every advantage in the earth-life, that have been surrounded by the finest and the most beautiful relations of being, you would be astonished to see how far they have progressed beyond such favored ones. Yes, friends, you may live in a hovel here, but if your spirit is strong and long and you can consider the second of the second such as the second of the s strong and large and you can comprehend much beyond you, when you get into, spirit life there will be no one to say, "Thus far and no farther." There will be no one to tell you that unless you have bags of gold you cannot grasp knowledge for knowledge is free here. All we ask is the desire. If you bring us that desire, you car learn all that there is to learn. When you have studied for one twelvemonth there and think that you have gained some wisdom, so vast will be the field beyond that you will say, I have only mastered a, now give me b, and so on until you have compassed the whole alphabet, and still there will be more to accomplish. There is no favoritism will be more to accompuse. There is no involved in spirit-life; all individuals are treated justly, according to their capacity. They go to their own place; they land in their own homes; they are surrounded by that which is best for them, that which they draw to themselves. All of you are making your conditions in spirit-life today, are making your homes; step by step you are building your conditions there. There are some who are ever asking, Shall we be our individualized selves when we get there? Yes; and remember, if you would have your garments shining with brightness, if you would have your life surrounded by all that is beautiful, do right

Controlling Spirit.

utter them, rebound and make you sad in the fu-

coming back as we do to our established circle can, here. It means something more than that some triend shall come and deliver a message. Friends, bere in this life it means something more than e mere saying "I was born in such a place, I died with such a disease. I was aged so and so That is not the whole story, but it means this: here is a free platform on which we spirits can stand; no matter how low an individual's condition, no matter how dark his earth record may be, he is sure of a welcome. While on the earth Lever endeavored to do what I could for this institution, for this paper. As I said before, my interest has never abuted. I still love the cause, I still love the old. Banner, I want to see it wave over the heads of Boston people always; I want to have them strengthened by contact with the piritual; I want to look back, one year from today, and see you stronger than ever. Rest assured that my love, my power will ever go out for the benefit of the spiritual cause, and while I am not scated here as our friend sits, yet in spirit life there is another circle room, there is another circle where I may be called to do my work as I was wont to do it while here in the

Philip Wilson.

Mr. Chairman, I am something of an old man. I've come a good ways to look into your room to-day. I belong out in Minnesota. I have been gone some years—almost ten, I guess; it was in the month of February, I know, that I got out, or died. I supposed I was to sleep until Gabriel should sound his trumpet! I believed in "the resurrection of the body and life everlasting," but I find that we are resurrected the very mo-ment we cease to breathe. It seemed strange to when I found it so, and I felt sometimes as if I would like to speak to those whom I used to know, and tell 'em that the life everlasting begins at the birth of the spirit into spirit-life; that heaven begins here below, and if you want to reach it you've got to five lives of usefulness and truth. I was true to my religion. Lever true to do do the best I could, and I know that I acted up to the light that was given me. There was not so much required of me as there is of you people, for you've got a higher light and a brighter one, a larger one; and because you have you should n't set it up and say the little candle you shouldn't set it up and say, the fittle cannot field has given to some individuals is good for nothing. If you have got a bigger light you must be thankful for it. I am sure I am thankful I've got a larger light and can come here, and I want it to shine; I want 'eno to know where I bring, that Phaip Wilson still lives. Now I know life is eternal; that the immortality of manis sure; that we remain not in the grave. We begin life as soon as we cease to breathe here-

George I---

Mr. Chairman, I come here at the request of y sister, who peruses your paper from week to seek. She has asked if I would come and speak to her; not but that I have spoken to her through mediums from time to time, yet it seems to be her pleasure that I should visit this Circle Room. her pleasure that I should visit this Circle Room. I don't like to send my letters through the public press, yet if it will benefit her, or cause her to believe more confidently than she now does, I certainly am willing to do so. It is many years since I came to spirit-life. I left my home when quite young for a visit away—I was going toward the South. With the facilities for travel which we had at that time it was quite a fourney; much more so than for you to cross the Atlantic to day or to visit California. It was not many hundred miles for me to go, yet my mother, brothers and sisters felt that I was going a long distance away. It was with sorrow they bade me good by.
When I was going 1 felt, as I bade adleu to

home, something of a presentiment; I had a feel-ing that it was for the last time—that something was to take place before I should return. It did; I left my body and returned only in spirit to find my friends, bathed with tears, with sad hearts, my friends, bathed with tears, with sad hearts, looking at various little mementoes that had once belonged to me. I remember well when this same sister had a picture taken how the tears flowed at the thought of me, giving it a sad express has been called upon from time to time to get acrough different situations of sortion and pattering. I have been with her and have endeavored to manifest myself. My mother, who stands beside me, joins with me in toye to sister Puebe, and says, "Remember I visited you-my letter went through the post-office safebecause I am a part of earth, therefore I cannot entirely for ake it while I have dear ones here. I long to guide them, to help them. Some of them I cannot reach. I may touch a brother that I have. I love him very much. I may say, "William; I am near you, I shall be with you from time to time;" yet no answering thought comes time to time;" yet no answering imaga comes to me, for he hears me not. I may speak to him of one he loved as well as himself, of that dear one, that dear child, yet he heeds me not. Though I may say to him, "I am certainly with you, assisting you," I cannot reach him; yet maybe as we come from time to time, and send our letters through your general post office, we may at last touch his heart. I send this to my sister Phebe II., from George L. I know she will understand

George Roberts.

I don't suppose it is hot here, but it feels hot to me. I don't understand it. I did n't feel the burning, the heat, nor anything until I got here. Now I teel it, it is hot, the flames are coming, the steam is there. I won't stay, I'll only say that George Roberts, who lost his life by burning, at Lyon's Falls, near the terminus of the Black River Canal, comes here. I'd like to talk, but I feel it so bad I can't. I wish my friends would let me come. I can't talk now, sir. I'd like to stay longer and tell more. [You'll do better] Can I come again? [Yes.] It is dreadful to be burned to death.

Rev. Gardner Baker.

Surely the Lord is good, his name should be praised by all on earth! Let me give thanks to the great Father of All that I still live and that I can manifest through another individual, that I can cause lips to speak that which I would gladly speak. Were I here I would praise God for every power that he has given me, for all the strength, for all the days, the many days that he permitted me to live on earth. I would gather strength to do my duty in the life where I now find myself. I have been gone, sir, from your life but a short time, only a few weeks. I found as I landed on this shore suddenly that there was no death, that what seemed so was simply a change, like the blowing out of a candle, which another breath could almost rekindle. As the candle of life went out, as I said before, suddenly I found myself standing by my old body! I realized as they gathered round who were to perform the offices, I felt their sadness; I was still myself. I longed to speak to them, but if I spoke ver so loudly they answered me not. On meeting those here who understood these conditions here, be true to the inner teachings of your own souls. Remember that "curses, like chickens, come home to roost," and when bad thoughts come to your soul, learn that they may, as you sunday, to-day, I felt that if I came here my voice should not go out for wrong. I would have it go for good. I would praise God for every broth he here it would have it go for good. I would praise God for every breath he has given me. I would thank him for all the brightness of life. I would have you all live pure and holy lives, that you may feel the Controlling Spirit.

Again, friends, we welcome you to our Circle-Room. A year has rolled around since we greeted you before; we again say we are glad to meet you. Our interest in the spiritual life has never abated, our feeling to do what we can for humanity has never grown less. We feel, as we look on the upturned faces before us, that you, too, are interested in the immortality of mankind, that you, too, are glad that the certainty of the life bryond is established. We know that you foin with us heart and hand as we gather beauty of the life everlasting when you have got

we would bid you realize the significance of our that he is alive and will do all for them that he

W. L. Newbury.

Mr. Chairman, I have only a brief message to give. I would like to say to my friends who have so many times within the past few weeks wished that I was on earth and that I knew what was going on with my affairs, how they were being dealt with, that I am on earth. I know all about it, and it does not trouble me at all, provided the schemes which were in my-mind before my exit and entry into spirit life are carried out to the letter. I feit that if there was anything I could do for humanity it would be to aid others in learning. Feeling the need of edu-cational advantages for the young, I endeavored to provide those books, those advantages which I thought would be of benefit to them. I want that work carried out. I care not what else becomes of what I have left on earth, let my dear ones do what I have left on earth, let my dear ones do what they please. My friends, the nearest and dearest, can work out their own salvation. I I only ask that those plans which I had in mind, which I now desire to be carried out to the letter, may be fulfilled. You may register my name as W. L. Newbury, of Chicago.

Reuben Payne.

I call here, sir, at the invitation of a brother-inlaw of mine, who has said quite frequently he would like to hear from some of his friends. Now I could sing in church, but this talking in church is quite another affair. I don't believe I would ever have made a good minister if I had tried.

I'm a plain-spoken man; whatever I have got to say I'll say. I have been near my children, especially near Ann, ever since I went away. I can get near to her, and she has had need of me; she has had many sad hours of which everybody has not known. I have tried to do whatever I could for her. She is cheerful and strong now. I have met my wife Dorcas, my father and mother, and all of my friends. Many of 'eman and mother, and all of my friends. are with me to day, and would like to communicate. I would say to H., I can't tell you anything wonderful, only that life here is just about what it is with you. Your idea of heaven is about right. I believe you've got nearer to truth than any of 'em. Keep on, and I'il help you all I can. You can sign my name Reuben Payne, and direct my letter to H. C. T., Rockland, Mass.

Mary Brazzill.

Mr. Chairman, I have been gone away only two or three weeks. I feel quite weak, but yet I d like to reach my friends it it is possible to do so, and I only want you to say that it is getting brighter, and that I am very happy; that I find a beautiful home here. I have must and flowers, pictures and birds, and I have met so many that I can't tell you of now; but I will tell them if they will only go where I can talk with them. This is so natural that I don't know why everybody wouldn't believe it. It dawns on us when we die like some great bright light; it comes to us as naturally as the breath comes to the child when it is born. We see at once that we can communicate, that we are not lost, but we can enjoy life here on earth, and when we see our friends sad, as I have seen mine, and hear them friends sad, as I have seen mine, and hear them cry, it only touches us with sorrow, because we want to wipe the tears away and let them know we are close by. They pull us so right down to earth we can hardly enjoy the spirit life. I say, I bon't pull me; let me be; don't think of me too earnestly. I am happier now; I shall soon get more strength given me. Don't hold me; let me igo to my spirit-home; let me realize all there is there. I shall soon return, laden with happy thoughts, I trust. You can say that It is Mary Bruzzill, of Hartford, Conn., West street.

Lizzie Foster.

Again I trespass upon your time, Mr. Chairman, because I want to send a letter to a friend of mine in New Haven. I have visited her several times and tried to have her see me, but some-way she will not believe that I am gone; and I want to assure her of the fact that I have left this earth and am now a spirit. I still am a medium. I am frequently near her when she is prescribing for the sick. I have never forgotten the good old. times we used to have together; and as soon as she will believe I am there, I think I can control her and talk with her husband; then she will know that I have been round. I would like to

dress is the same it always was. I am not sorry for the exchange of worlds, although on account of my loved ones I would like to have stayed longer. I think I can work better as a medium now than I did while here. [Delivered Sept. 4th]

MESSAGES FROM THE SPIRIT-WORLD GIVES THROUGH THE MEDICMSHIP OF MRS. SARAH A. DANSKIN.

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

BY WASH. A. DANSKIN,

While Doctor Rush, as a general thing, treats his patients, through Mrs. Danskin, by scientific methods, first examining and diagnosing the case, then treating it with such medicines as his skill suggests, yet those medicines have imparted to them previously a vitality without which they could not be effective. Each particular constitu-ent of any preparation is thoroughly magnetized

before being compounded. We get many letters describing the sensations produced by contact with these magnetized medical preparations; and the thought has sometimes crossed my mind that the time will come when all disease will be removed by the transmission of the vital currents from a healthy organism to the one that is unsound

An illustration of this power was given through Mrs. Danskin that seems to sustain our most extravagant anticipations in this direction.

A lady who seemed to be in intense agony, saying she had not slept any the previous night because of the pain she suffered, commenced unwinding the bandages from her hand to see if anything could be done for her. A strong influence settled upon Mrs. Danskin, and as soon as the hand was unwrapped she grasped it with one of her hands and placed the other on top of it. The patient was frightened beyond measure at this rough handling, but exclaimed in a moment, "The pain has all gone! I have no pain!"

Mrs. Frances Sedgwick.

My name is Frances Sedgwick. I was the wife of John Sedgwick, and daughter of Samuel Davis, of Michigan. The problem of death has been solved. The

mortal part has put on immortality and roams in the mansion of the Eternal. How strange it seemed to me when I first awoke to conscious ness and realized the grand truth of continued

Memory with me was a gift, and I prized it most highly, for often, in the stillness of the night, when others slept, it called up the companions of other days and made the hours glide away that would otherwise have been monot

I am not specially sought out by the Divine Creator for benefits. Others like myself have the fife beyond is established. We know that you follow with us heart and hand as we gather from Watertown, who prom the byways and lanes, the dark places and the high places of the spiritual world those who wish to communicate with friends on earth, and land wants them to feel the saint, and is no respecter of persons. I, like when we feet toward each other as we ought always to less with one whom men call God. God is not a perdawn by tender love and sympathy. Spoke of our faith and trust in the infallible laws of nature, which are the divine expression of God—the necessity of an earthly level the saint, and is no respecter of persons. I, like

Samuel Mount.

I do not anticipate making so long a communication as the one who came before me. Samu-el Mount is my name. I was sixty-eight years old. Hived in Brooklyn. My residence was on Fleet street. The wave of time, not of eternity, swept over me and at last the messenger came and bade me follow, which I did with no reluctance whatever, for I knew there was a sunny side of life for me in that kingdom where the angels

There is freedom here-no chains or fetters. I can pass from point to point without being har-assed by circumstances. Now comes the thought to myself; why do men fear death? When theology pictures all things beautiful in heaven, still the Christian always feels a sense of doubt concerning his passing through the "valley" and the "shadow." This should not be. Man should learn whence he came and whither he must go. I am so satisfied with the change; even if one breath would bring me back and encase me in the flesh, I would say nay.

Those whom I loved I still love. Those whom

I protected still I protect; because they feel me or see me not, let them not doubt my truth and sincerity. This is not a mere figure of speech, but a manifestation of life beyond the grave.

Anonymous.

More swift than the antelope, more buoyant than the bird, I passed from one point to the other, and now I stand in the midst of the ghostland, where I have met kindred and friends who knew me and welcomed me. Though divided from my kind and tender wife, still it is well, for now I am receiving my reward and can fully comprehend upon what platform I am standing.

The ghost land is no shadowy plain, it is a positive reality of realities, where, after having become educated, we know by the eye and clasp of the hand those whom we knew in days gone by.

Strang, is it not, that we should fade and then revive! But this is no dream. The shortness of my earthly life gave but little time for strong impressions. I had rather have lived longer and been a comfort to my father and mother; but the decree went forth: "not for this life, but for that life which is forever and ever."

I have no experience in this mode of fashion-

ing words and sentences; however, I have made the attempt, and have done the best I could under the circumstances. Grief for having died has no lodgement within, for all things pertaining to life on this side are so superior in beauty, so exquisite in taste, that I would not exchange

Once a mortal, now an immortal, with power to come and go, to be with those whom I have left behind to console and to cheer; for Lam not lonely, I have companionship within myself.

I withhold my name, for reasons good at the present. They not being believers, but strong doubters, if given it might breed dissatisfaction. The coming has been an advantage to me, if it proves none to them. Farewell for the present.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD. MESSAGES RECEIVED LAST WEEK:

Clark Lawrence; Joseph Dodge; Susan H. Ferd; Fanny Matla Haskell; Lucy May; Mary Thaxter. Matthew Gault; Thomas Kensett; Oliver S. Chapman; Mary E. Vance; Joseph Le Fayonr; Angusta A. Currier; William Brightman; Juliana Meacham. TO BE PRINTED IN OUR NEXT:

Joshua Trumbull; Snow Drop; S. Chase; Patrick Ma-For A. Emma W. Hepworth: William Lowell; Charles H. Willis; Erastus St. John; R. H. Richardson; 'Pop,' (a colored boy.) Charles P. Wetmore; 'Annt Poliy,' Elvira Myers; Alexis Delafolle; Reberca R. Jenkins; James W. Converse; Upton Frazier; Isanc; John Downes; S. —; Mary Beaman; Samuel Wood. Owing to our limited space, the remainder of our list of ments of "messages to be published" is necessa

rily omitted, but will be reprinted at a future day.] GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN. Anna Jasger; Sarah Richards,

A Spiritualist Funeral. To the Editor of the Binner of Light:

On Tuesday, Aug. 28th, 1877, Helen S., only daughter of Mr. John G. Abbott, of Charlestown District, after years of patient suffering induced by heart disease, gained her immortal freedom. When public lives cease their work in the mortal we honor them with public tributes, as they by. At your request I now assist my boy George is from L'zzie Foster.

I ever love my friends. I have well-comed to this shore many of them, and I have because I am a part of earth, therefore I cannot because I am a part of earth, therefore I cannot is a strong that that this is I. Say to her that Mary's added, to be generally recognized. It ravely occurs that we are privileged to pay a tribute to one so retired and yet so worthy to be known as the dear friend who has just passed to the higher life. Here was a strong, earnest soul, capable of a wide sphere of action-a mind naturally gifted, intellectual and spiritual, fettered in all its earthly career by a weak, pain-stricken frame. Yet did this patient soul bear its cross so cheerfully, so heroically, that her presence was like rare sunshine; and to those who knew her best-she was most dear.

A few years ago the inevitable messenger, who " loves a shining mark," took from this family a son, who had fust completed his collegiate course, to whom, with his superior taients, fluished education and perfect health, the future looked hopeful and brilliant. Around this young man we may well suppose bright hopes and ambitions clustered, and this ordeal was trying, especially to the delicate sister who had been his playmate. But realizing that the life so promising to earth would continue with added powers in the better world, they mourned not as those without hope. A little while, and suddenly, by that dreaded, swiftcoming p wer, paralysis, the faithful mother was stricken. The laving eyes were closed, the willing hands were folded, and she passed on to her reward.

Then the strong spirit of the sister and daughter railled

the weak frame, and bravely sought to fill that mother's place, while closer drew the bond which held together this parrowed home-circle. Well and faithfully did the gentle girl fulfil woman's grand mission of making home pleasant. Nobly and truly did the father and two remaining brothers devote their lives to her comfort and happiness; and it has seldom been our lot to meet with a family so harmoniously united, so worthy each of the other. Though never strong enough to mingle much in society, Miss Abbott was for some time Guardian of the Charlestown Lyceum, and indeed the whole family were most actively engaged in that movement during its later years. Whenever er her health permitted she was a willing worker, and on many occasions evinced her abilities to have become shining light in the world had physical strength been vouchsafed.

Several days before her transition Miss Abbott saw and conversed with her mother and other spirit friends. This had been her life-long prayer. They came to her unmis takably plain, kissed her and gave plessages for the family, They were just as real, she said, as those in the mortal, On Friday, the 3ist, a large number of friends assembled

at her father's residence for the last rites over the tenderly cherished one. The occasion was most interesting. Though in presence of the deep grief of friends, though tears and sympathies were freely mingled, the lofty influence pervading all was solemnly beautiful, sweetly calm, and made the hour Impressive, and never to be forgotten by some hearts at least, as from a high spiritual sphere descended a holy baptism—a divine benediction—upon the stricken yet trusting hearts, until it seemed as though every soul present must have realized that it was good to be there. How fitting that a life which so sliently yet abundantly

blessed the world should, even in the closing scene which awaits all mortality, draw together such fine spiritual inluences, call forth such tender, sacred emotions, and im bue all with a pure, exalted peace. Everything bore witness that loving hearts sought to perform the last officer worthly. The beautiful casket was tastefully trimmed with suilax and white flowers, while a large cross and vreath covered the top. From the chandeller, also entwined with smilax, a white dove was suspended directly over the silent sleeper, emblematic of the spotless life now translated. The profusion of lovely flowers which every where met the eye testified how many friends had offered this last slight token of their love and respect.

Rev. William Brunton, well known to the readers of the Banner, commenced the services with a sweetly touching prayer. The choir sang, with a subdued organ accompaniment, "She has Crossed the Shining River." Mr. Brun ton then continued the exercises. We deeply regret our inability to give a full report of his fine discourse, but can offer only a few fragmentary ideas from memory; his remarks as a whole were surpassingly beautiful and spiritual. He said the occasion was a golden one. An occasion

the many, have to perform my work. Through that work I gain my unfoldment spiritually. these expressions of love and grief. If, said the speaker, the Infinite Father would ask us what more could we have, we could but respond, An undying frame, subject to no pain or change or decay. So an all-wise love could grant no higher boon than the change called death. But the tears shed here to day were tokens of the undying affection for the beautiful daughter, sister and friend, Now that she had gone out from us to a broader sphere of existence, all the grand and beautiful in her life and nature would be more dearly prized. Even as we say good-night and but a moment seems to pass ere the morning comes, so only a few moments and the greeting in the new life will come. Oh, then the fond clasping of hands, the love kisses, the sweet reunion will be our grand reward after the final triumph over death and the grave.

The choir sang, "Where the Roses ne'er shall Wither." Mrs. E. M. Hickok, after repeating a passage from Rev. 21: 4, spoke as follows: If it were possible to speak words just fitting in the shadowed hours of our mortal lives, the present would be a rare occasion for a well-deserved eulogy. For it is easy to speak from the heart's inner depths in highest praise of the gentle life which has so well and pa-tiently fulfilled its mission. It is easy and mournfully pleasant to dwell tenderly upon the rare, sweet qualities which made this dear one so lovely. Truthfully we can say this was not an ordinary life; it was not an ordinary mind which governed it. Friends and acquaintances who mind which governed it. Fricains ally life glided by, who marked the cheerful smile, the kind greeting extended to all, could but admire the gentle patience which murmured not, and so unselfishly strove to bear its own burdens through all the weary years of pain and sickness. All who knew her will testify to her remarkable patience and cheerful manner; but few perhaps understand the full depth and power of the soul that could thus make its own happiness, and also contribute to others', in a life so secluded. ness, and also contribute to the special properties of mine; higher than all earthly expressions; purer than all human aspirations, was the fine spiritual element, the perfectly attuned soul, which could find heaven within its own resources. And few can realize, even while they praise the serene trust and patience of this beautiful life, just how it has blessed those within its lumediate influence. There are generous words and deeds unnumbered, of purely unselft-h motives, unknown to the world, performed with that delicate regard for others which only a refined and sensitive soul could possess. But the same noble spirit which outwrought many a

grand act along life's way, now prompts us to pass them stlently by. They need no praise from mortal lips. They live in tender memories; they are recorded where the angels write. All this we love to speak of, and in doing so are able to repress the tide of grief which the thought of her departure brings. Gaining strength from a higher power, clasping the hand that so surely guides us, even in the darkness, we can hold in strong abeyance the natural emotions while trying to fulfill the last wishes of the dear one. But when we would speak our sympathy for those who loved her best of all, who never wearled in watching her every expression and anticipating every wish, oh, then we feel how meagre are the words at our command ! how poor is human language to portray the soul's deep feelings ! We realize how poorly we can do justice to a character so highly refined, so thoroughly spiritual. Nor can we hope to estimate what this quiet, retired life has been in the home it blessed; what peaceful and harmonious influences have clustered here; what pure, baptismal blessings this fragile presence has brought to the true-hearted brothers, and the loving father. What holy, guiding influences, what fine, spiritual perceptions, what true and lofty purposes governing each daily life, have gone with them out into the world's sin and strife, from this sweet, restful home. Oh, such a life, though all too brief and marked with mortal pain, has blessed the world beyond all telling. Clear and shining stands its record; grand and lasting its reward. No wonder that the clinging human love sought to keep her, while her gentle spirit, all ready and willing to go, still patiently lingered for the sake of those who found it so hard to part with her. No wonder that tender hands long held her by their magnetic power. No wonder that loving hearts ache now to see her mortal form go out from home forever. Dear, patient, gentle spirit, so sweetly reposing in its undimmed faith; so certain of its future home; so happy in the thought of an angel mother's welcome. To see the smile of perfect peace with which she spoke of her transition, was sublime. To he near her, and to converse with her, seemed to me like standing in the outer courts of heaven. For hers was the glorious trust, the lofty rest, the infinite calm of a soul that understood unutterable things. "There is no dark valley," she said, "all that is past, and the way is clear and bright." As a mortal this loved one's work is done. It bath been well done; and now the best comfort in our lonely grief must be the thought of her glad freedom .. Now the sweet spirit so long enchained can rise to its highest aspirations. New it can drink in the full inspiration, the transcendent beauty of the world eternal. Oh, glorious immortal liberty! how many an earth-worn soul longs for thee to-day !

Dear, stricken friends, words fail us now. Our deepest sympathies are with you, though words seem powerless, Oh, well we know, most keenly have we realized how the first great flood of a desolating grief will sometimes dim the brightest faith, how its bitter force will rift away even the soul's sheet anchor, and bear it helplessly out on the

Oh, well we know, when the heart's tender fibres are crushed, when the soul is bowed with grief, how hard it is to say, "He doeth all things well!" But yours, as ours, is the grand faith that makes all glorious the future. You realize that the pure, saintly influence still lingers near; you are assured that the family ties are not severed; and, though three are there and three are here, spiritually your circle is unbroken, and still the invisible cord of love and

Oh, loving, lonely hearts, fond, devoted father, and patient, watchful brothers, you have been faithful even unto death! No stranger hands ministered to her in the last weary hours; no stranger voice jarred upon her sensitive nature. Know in this your hour of sadness that whom the "Lord love'h he chasteneth!" Ay, more, "He scourgeth every son whom he receiveth!" So we must be tried by affliction to fit us for the kingdom; we must suffer to be exalted; we must pass through the valley to gain the mountain height. But "He leadeth us," and however deep the valley, however dark the night, however blinding the mist, He will safely guide us up the mountain steep to the shining heights beyond. And if, dear friends, life's burdens fall more heavily, if hearts grow faint and hands grow weary without her cheerful face to greet you, if hours are long and lonely in your shadowed home, look upon the last work wrought by her gentle bands [referring to a motto, "Sweet Rest in Heaven," which hung upon the wall) while her waiting spirit joyfully realized the full meaning of the words. And as you read remember how her love and sympathy for you are interwoven there—with every thread some tender thought of the dear ones she must leave. Then, with your souls exalted by spiritual faith, grasp that blessed promise so dear to earth's weary ones, bear the heavy cross, sustain the unending conflict. and by-and-bye, when all the stormy tides of human life have been overcome, you shall find with her "Sweet rest

The choir then sang, "Come unto me."

Ir. G. W. Atwood spoke briefly but with much feeling. When first called to our sister whose earthly casket lies before us, he expected to find a weak mind and body, the result of years of suffering, but when he went away he felt that his was the strong body, hers the strong, superior mind; at every subsequent visit he felt he was elevated and benefit ed. Was ever a mortal being so appreciative, so thankful for every service rendered? It was not labor; simply all done for her with a wish to do more. He deemed it good fortune to have known her, and should cherish her memo ry during earth-life.

The mortal remains were then taken to Woodlawn Cemetery, where Rev. C. H. Barnard made a beautiful inspiraional prayer and offered a few well chosen words of consolation to weeping friends. The home she has so cheered and blessed will sadly miss her tangible form, but her spirit-presence will be clearly felt and recognized. ELIZA M. HICKOK.

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Banner of Light.

BOSTON, SATURDAY, SEFTEMBER 15, 1877.

At Home with Fire!

To the Editor of the Banner of Light : Attending the Banner Circle on Sunday afternoon, Sept. 1st, I heard that Mrs. Suydam, the "fire-test" medium, was to give a scance at Eagle Hall in the evening, and I went to see it. It was very satisfactory, and far better and different from what I expected. She very thoroughly and quite permanently held her hands and arms in the hot blaze of a kerosene lamp, also manipulated burning alcohol, breathing it into her mouth. She did enough of this to have blistered or roasted flesh under ordinary circum-

After she had finished (and the committee of skyptics had stated what any one in the room would see was the fact, that neither her flesh, nor ven the small hairs on the flesh, experienced in the least degree any disturbance by the operation), a person claiming to be a Spiritualist, whose name was said to be Moore, arose and said the whole thing was a fraud; he afterwards qualified it, as his opinion-the rudeness of the attack being based not on any knowledge of Mrs. S., but wholly on the fact that people had adsertised and performed more wonderful firefeats, such as holding live coals and melted lead and other fire manifestations, intimating that spirits had nothing to do with it, but that it was the result of chemical protection; when this speech was followed by an animated but disagreeable discussion by quite a number of the audience. Finally a man by the name of Butter, who said he was not a Spiritualist, but had some knowledge of chemicals, said he would like to come prepared to test the lady on some occasion for his own satisfaction, and would like to bring with him some experts and dectors. This was agreed to by Mrs. Suydam, and Tuesday evening, (4th) was fixed for the scance, and a very intelligent-looking audience gathered on the occasion, Mr. Butler appearing with a number of chemists and doctors, who by general consent took charge of the exhibition. Dr. Thayer, a well-known city physician, was requested to examine Mrs. Snydam's arms, and he did so minutely, and pronounced them perfectly healthy and natural, and he could detect no chemical application on them. Mr. Butler then bathed her arms and hands in some solution that would annul any chemical effect, and Mrs. Suydam then washeds, ported in the Banner for Aug. 25th:

drawing her arms slowly through it, allowing it on to a more useful and natural sphere, well be

satisfactory, and was unanimously and enthusiastically applauded. Remarks were made by several persons, and the discussion was quite animated. Every one was satisfied that the thing was fairly and actually done, but the how was quite a problem. The committee did not seem to think the spiritual claim good; they not ; being Spiritualists, that was a matter of course. Mr. Butler, who seemed to be the "boss" of the operator would, moving them all the time, and not in the flame two consecutive seconds. Still, he thought by practice he could do all that the lady did. At this point he remarked that he had perceived semething that smelled of burnt hair, and looking at his hands, he found his trifling manipulation of the flame had burned all the small bairs off of his hands. It was the testimony of the committee, including Dr. Thayer, and the experience of any who chose to examine, that after Mrs. Suydam's protracted association with the same flame, and also the manipulating of an alcoholic flame, not a hair on her hands or arms was singed.

This was so evidently a success, and the astute observers were so at a loss to explain it, that the closing discussion was quite scientific and respectful; even Mr. Moore, though disbelieving its spiritual claim, seemed inclined to apologize for his rudeness, as some considered it, on Sunday evening. A full report of the remarks would be interesting reading, but I have confined this article to the simple details of the "test," but one remark which Dr. Thayer made was so true, and from so intelligent a source, it is worth noting independent of the seance that I have attempted: to describe, which is this: The doctor said he did not say he was not a Spiritualist; that the study of material science, physics, tended to make people materialists, and he had had doubts of a future existance, but as he had grown older he had become satisfied that man was immortal. Most of you here, said he, seem to be Spiritualists. Let mo say to you that one-half of the brain of Boston is very hospitable to Modern Spiritualism, one-half of the brain of this city receives the manifestations of Modern Spiritualism with a good deal of tenderness, and many more would own up their belief than do if by admitting being a Spiritualist they did not seem to be approving manifestations that are silly, degrading and fraudulent; that when the subject is purged from tainted associations many would be openly with you of culture and science who know it roots in truth, but do not wish by identification seemingly to endorse the doubtful or discreditable.

Mr. Moore, whose action on the previous occa-sion had been the cause of this second and interesting meeting, said at the close of Dr. Thayer's remarks, that they were the truest and most sensible words uttered during the discussion. I am of the same opinion with Dr. Thayer, that more people are hospitable to Modern Spiritualism than belong to its body politic, but I do not appland the Nicodemi; I follow where truth leads, and take the consequences. I am sorry to be as-sociated with "trifles," or to be in the company of frauds, or publicans and sinners, but when a thing is true, I am there, in duty bound, for truth will endure—the barnacles of error will in time wear off. I wish the uncounted "hospitality" that Dr. Thayer refers to would come to the front and help cleanse this new and hopeful J. Frank Baxter.

To the Editor of the Banner of Light: Allow me to explain more fully in relation to some spirit tests given by Mr. Baxter, which are beyond the "obituary and grave-stone notices," which, to the minds of the majority of the manthis medium, and others whose development is on the mental plane of the spiritidentity given through this medium, and others whose development is on the mental plane of the spiritual phenomena. The tests given to Giles B. Stebbins, of Detroit, Mich, and published in your Camp reports of the proceedings at Lake Picasant, show the fallacy of the idea that these tests, given by Mr. Baxter, are the result of previous preparation. He could not have known beforehand who was to be pres ent at the meetings, therefore arming himself with special information was, as far as utility was concerned, out of the question.

The Springfield Union reported that a Western railroad accident test was given. "The victim was recognized by several Spiritualists, but no name was furnished." This was a mistake, as the name was given in full. The facts cited by Mr. Baxter were as follows: There is a spirit standing over a man [pointing to Mr. Marsh, of Charlestown] His name is Loel Wood, Mr. Marsh sald, "I do not know him." But soon after his memory was refreshed and he said he was well acquainted with Mr. Wood, but did not know his first name. The following day he came the second time, and gave minute particulars of West Acton. Cephas B. Lynn, who was present, said that he attended the burial, and it was he was always called Loel Wood. Mr. W. for many years was an engineer on the Fitchburg Railroad, and left some nine years ago for a situsad fate, which was so vividly seen and describ-

ed by Mr. Baxter:
If these particulars were from memory, Mr. oaxier is the greatest wonder of the age, to say the least; but another case, (where no chance for the exercise of memory came up) that I was personally knowing to, puts his honesty as to spiritual gifts beyond suspicions of departitions. oritual gifts beyond suspicion of deception and

duplicity in my mind. In regard to the negro spirit that has caused such a commotion, I will say that Mr. Angell, of the Hoosac Valley News, was present at the Lake Pleasant Camp-Meeting when the informa-tion was given, and informed me that he wrote the obituary notice; and to my mind some negro spirit controlled Mr. Baxter, and gave the in-formation more to remind Mr. Angell of his misake, and as a joke, than from any serious consideration. This case resolves itself into this solu-tion: That all information given by spirits is no more or less reliable than the spirits are who give it.

A. S. HAYWARD.

A correspondent writes us from New York City to the following effect, thus verifying one of the messages given through Mr. Baxter as re-

Boston, Mass.

their with soap and water, and wiped them dry, number of tests through Le Frank Baxter—among Mr. Butler providing the materials. "I see in your 'Notes from Lake Pleasant' a Mrs. Suydam then deliberately took the hot glass with both hands from the lamp, held it steadily in her hands, and then laid it on her check and neck, with apparently the same effect as if it had been only blood warm. She then put her hands into the dame and kept them there, severe fold and if best ban throadsey he nessed severe fold and if best ban throadsey he nessed severe cold, and in less than three days he passed to run up through her extended fingers, turning her hand slowly without withdrawing it, allowing the flame to run through the fingers the other way.

The exhibition was as remarkable as it was the working Spiritualist. I well remember the skiden in the skiden in his speech, which to me accounts for the feeling in Mr. Baxter's throat. He was a working Spiritualist. I well remember the skiden had and told me of. The age ber the vision he had and told me of. The age was correct.

To the Editor of the Banner of Light

While reading over J. Frank Baxter's protest while reading over 3. Final Baxter's project of his innocence in regard to the "Bunter" case tears rushed to my eyes, and I felt impelled to write you a little incident that has just happened to me. I feel sure that there is some law governing these things that we none of us as yet un-derstand. I have an only sister living at Winevening thought by practice he could do it, and chester, the same place in which Mr. Baxter rewhile saying so, his first attempt to remove the sides. About a week ago I had a very singular glass (which was some degrees cooler than when dream. I thought I was in an upper room of my Dr. at Sider's house, that I was in an upper room of my audience smile, he thought the carbon, or smoke of the high flame, possibly became gradually a protection to the skin, and then proceeded to put his hands in and out of the flame, not as Mrs. S. did, to stay and be at home in the flame, but as any raw fallen only the distance of one landing!" I thought I drew her to the stairway, and, pointing impressively with my finger, we both looked down through the well, scanning the whole dizzy height; but I thought I had saved the child. And now comes the strangest part of the story: Three days after, my sister came to Boston to see me. She was looking pale and anxious, and her first words were, "Oh, sister, little Herble has had a dreadful fall! three days ago he fell from the top to the bottom of the house, through the well of the stairway. I took him up for dead, but by some unaccountable means he is comparatively uninjured." Her first words on finding the child had been

"Oh, he could have fallen only from the first landing!" but it was afterwards proved, beyond the shadow of a doubt, that the child had actually fallen the whole distance, not only from his own statement but from his little brother and. sister-poor little frightened spectators of the dreadful accident.

And now arises the question, What saved the

child's life? Was it my own wraith or double? or was it the spirit of our own dear mother that bore him gently down this dizzy height and then flew on the wings of her love to me, to give me the vision that it was myself that saved the little one? Or was it the sympathy existing between two sisters, that the very words that she uttered on finding the child should have been imprinted on my mind? Mrs. A. Greenwood. Boston, Mass., Aug., 1877.

Mrs. M. B. Thayer. To the Editor of the Banner of Light:

On Friday evening last I had the pleasure of attending one of the remarkable scances of Mrs. Thayer, the flower medium.

Mrs. Thayer having been absent from Boston for nearly two years, I was anxious to know whether her manifestations had undergone any change or assumed a new phase. had not. They are the same as former ing all their marvelousness and power. They are the same as formerly, retain-

The scance took place at the residence of Charles Houghton, E-q, where Mrs. Thayer is at present staying. Instead of being engaged, as skeptics might suggest in roving Jamaica Plain in search of ferns and flowers for the purpose of her scance, Mrs. Thayer; we were assured, had been at home all day. It therefore remains to account for what occurred—the production of flow-

ers and birds in a closed room. Some twenty-five persons were scated round a large dining-table, the medium occupying a posi-tion midway on one side. She sat with her hands resting on a flat piece of cork and her head covered with a silk handkerchief. The company were requested to place their feet flat on the floor, and to rest their hands on the table and to sing. After a short interval of darkness, a strong was felt, and Mrs. Thayer asked for match to be struck in order to see if anything had taken place. This was done, and on the ta-ble, by the dim light afforded by the match, were een a pigeon and some green leaves. The match having burnt out we sat in darkness again for some little time, singing as before, when strong breezes were again occasionally felt, but nothing more served to indicate that anything was being done. A light was at length struck, when an other pigeon was found on the table and a fine e this new and hopeful display of flowers of various kinds. There were JOHN WETHERBEE. roses and lilies, pansles and pinks, ferns and

grasses, and a long piece of English ivy, and one plant with earth around its roots as if just taken from a flower-pot. The bringing of these things by an invisible agent is wonderful enough, wherever they may have been brought from, but the getting them into a closed room adds considerably to the mystery, and is a problem for materi

alists to solve.

Mrs. Thayer's scances are not only very won derful, but are a beautiful manifestation of spirit power; and have been the means of convincing hundreds of skeptics that there is something in the world besides matter. When in Philadelphia she held a scance at a church in the presence of church members, and demonstrated to their satstaction the power of spirit over material sub-

After spending a short time in Boston, it is Mrs. Thayer's intention to visit Washington, where she will probably be located for the next few months. ROBERT COOPER.

Foreign Miscellany.

Mr. J. J. Morse lectured before a large audience in Doughty Hall, London, Sunday evening, Aug. 23d, on the subject of "Religion: its Needs and Nature." / Near the close of his remarks he said:

"However much the question of immortality the second time, and gave minute particulars of may be doubted, rest assured that it is a reality, how he was killed and the time he lived after the and that you will find it out for yourself sooner accident; also of his funeral and his burial at or later. A life of blessedness is very pretty to look forward to, but a path of goodness would be a much better thing to commence here, and now, his first funeral service. Loel F. Wood was his full name, which he gave the second time, but he was always called Loel Wood. Mr. W. for 'By their fruits ye shall know them.' If man is the same in the next world as he is in this, that which produces a life of blessedness now in their hands, and putting it into their months, ation on a railroad in Ohio, and there met his must, perforce, continue to do so; if this were not so, he would be utterly changed on passing into the next state, and all the ties and sweet

> considerable local notoriety at Ashington Colliery, in Northumbria, Eng., is developing as a trance speaker. Writing concerning him, Jas. Nicholson says: "Judging from the short speech addressed to me personally through his guide, I should say that he is likely to become a first class medium for inspirational speaking, and the more so that he is naturally possessed of the poetic gift." The spiritual vineyards are increasing, and such workers are needed.

Mr. W. J. Colville is lecturing in Newcastleon Tyne. In one of his discourses he said:

"Let the mediums be developed among friends only, and when developed, always have one friend, at least, with them, who should be the leader of the circle. Admission to honest skep-tics should not be denied, for when the circle was composed of persons seeking for truth the influences were such as would draw only those spirits who would be willing to satisfy the minds of honest investigators.—The guides of the medi-ums should always be consulted, and the most conclusive tests were usually given spontaneous-

ly by the spirits."

The guides of Mr. Colville assured the audience that "developed spirits were far more anxious to produce manifestations under strictly test conditions than any mortals could be, and if persons would only meet together with-high and noble motives when they seek intercourse with the spirit-world, they would draw around them such spirits as would afford them proof conclusive beyond description of the genuineness of the phenomena. If mediums were really discovered partonicha. It meanings were rearly discovered to be impostors, then they should most certainly be exposed. But in the majority of cases physi-cal mediums were persons easily influenced by those around them; and by giving them healthy and pure surroundings you will hear little or nothing of trickery and imposture."

"Saunders's News-Letter" (Dublin, Ireland,) contains a favorable account of a private séance; the writer expresses his surprise "that any one can be found who thinks he knows all the mysteries this world contains, or who thinks, the elucidation of such facts unworthy of a philoso-

Dr. and Miss Slade, and Mr. and Miss Simmons (which was some degrees coder than when sister's house; that I passed out of the room into are now at 61, Rue d'Arlon, Brussels. Mr. Riko, took hold of it) made him jump, and the the passage way, and caught her little boy just of the Hague and some of the local magnagers. of the Hague, and some of the local newspapers, printed the assertions made at Bow street by Messrs, Maskelyne, Lankester, & Co.; but although members of the best society in Holland and Belgium have had scances with Dr. Slade, the said assertions have not been borne out by what the forewarned investigators witnessed.

M. Aksakof, of St. Petersburg, Russia, the sarant and prominent Spiritualist, writes to the London Spiritualist : " August 4th, 1877. I am now, and have been for the last month, in the Caucasus, where I have been cured by mineral waters near the town of Piatigorsk, after a four months' attack of fever. I take much interest in the development of the medial powers of Miss Katie Cook, also in the experiments of the Count de Bullet. At the beginning of September I return to St. Petersburg."

Mr. E. W. Wallis, of London, has delivered five public inspirational addresses in Oldham during the past fortnight, and they are stated to have given general satisfaction. The good work is progressing in England.

Mr. Henry LaCroix, of Montreal, well known to the readers of the Banner of Light by his occasional contributions, has arrived in London on

At a regular meeting of the Society of Oromase (investigators of Spiritualism), at the Hague, Holland, Aug. 7th, Mr. A. J. Riko, Oude Molstraat 81, was elected President, and Mr. M. L. Delboy, Spuistraat 67, Secretary, to whom all communications should be addressed.

Cleveland (0.) Notes. To the Editor of the Banner of Light:

We resumed our regular Sunday service, Sept. 2d, under the ministrations of Mrs. Emma Hardinge Britten. The weather was unfavorable, but the friends turned out in large numbers, showing that neither the speaker nor the cause was forgotten.

Sunday the 9th, Cephas B. Lynn commenced an engagement with us, to last during the balance of the month. It is now some six years since Mr. L. was at this place, but I feel sure the cause in his hands will not suffer, and that he will reflect credit on the society for which he speaks. C. Fannie Allyn succeeds Mr. Lynn.

In closing permit me to say a few words in praise of Mrs. A. Coombs, of this city, a fine trance medium and speaker, who starts this week for California, taking in many of the intermedi ate cities. The friends on the line of route will do well to bear this in mind, as she is highly

To the Spiritualists of New England, Greeting : I am engaged to speak the Sundays of October in Boston, Mass., and would like to lecture weekday evenings in the cities and towns anywhere within one or two hundred miles of Boston. Many of those whom I met at Highland Lake and Lake Pleasant Camp-Meetings urged me to visit their places and lecture, and give readings of character. I could not then determine to do so, but now can. Will such persons correspond with me at once on reading this letter, and oblige E. V. WILSON.

No. 229 North 2d street. Philadelphia, Pa., } Sept. 8th, 1877.

BRIEF PARAGRAPHS.

SHORT SERMON.-The greatest victory man can obtain is over himself. He that disdaineth to feel an injury, reorteth it upon him who offereth it.

. The consumption of horsefiesh in Paris, begun during the reign of the Commune, is steadily increasing. During the first six months of the present year the butchers who deal in meat of this kind killed 5283 horses, donkeys and nules, while during the first half of 1876 only 4422 were killed. There are more than fifty shops devoted to the sale of this meat.

A cannon ball from a Torkish battery carried away eighteen syllables of a Russian General's name recently.

A good little boy who was kicked by a mule did not say naughty words or go home crying to his mother. He just tied the mule within five feet of a beehive, backed him round to it and let him kick.

TRUTH AND LOVE, Let us rise in our might And fight the good fight, With weapons of Truth and of Love! Then the groveling foe Full quickly shall know That our power comes from above.

was a successful affair pecuniarily. Those who have studied this unique assembly are forcibly reminded that in dog nature as in hun an nature, the smaller and more puny the individual the more noise and bluster he is apt to create. One Scotch terrier will how and bark and whine more in two hours than will any other specimen of the genus canine.

The dog-show at the Music Hall in this city last week

-[DIGBY.

The Spiritualists tell of invisible painters. There were always invisible painters. Who paints the water liftes? Who the autumn leaves? Who the evening clouds? Who the morning sunlight, -Ex.

"Boy," said an individual to the hostler of a hote on alighting from his phaeton, "extricate that quadruped from the vehicle, stabulate him, donate him an adequate supply of nutritions aliment, and when the aurora of morning shall again illuminate the oriental horizon I will award thee a pecuniary compensation for thine amiable hospitality." The boy ran into the house and told his master that a foreign gentleman wanted to see him.

EPITAPH UPON A MILKMAN. Pataway his short quart measure
And the cow with fron tall;
"Mi-lk!" he yells no more at morning—
He has kicked the golden pall.

In the Himalaya Mountains trees grow up to a height of 11,800 feet, and there are often forests just below this line. In the Andes the growth of trees ends at 12,130 feet; in the Alps it ends on an average of 6,400 feet, but it is stated that specimens of trees are found above 7,000 feet; but the pasture grounds in Thibet are known to extend over an elevation of from 15,000 to 16,350 feet.

Egypt now extends to the great lakes of Central Africa, and she has thus become, in point of territorial extension one of the largest countries in the world.

> THE HEART. Two chambers bath the heart, And there Dwell Joy and Care, Dwell Joy and Care.
> Wake, Joy, In thine,
> Thus Care in his
> Will reacefully recline.
> Oh, Joy, beware!
> Speak gently,
> Lest thou waken Care,
> —[From the German.

The Indian Brahmins neither eat nor kill any sort of animals, and it is certain they have not done it for more than two thousand years. Their Pagoda is a Brahminical Temsmall interior. Near the door is a block used for behead-

The wise man is he who frankly acknowledges that love

Good manners, as has been pithily said, are only the absence of seifishness. They are the doing to others as we would wish to be done unto. A thoughtfulness for the comfort of those about us, a pleasant smile, a kind word—these are the ingredients of which good manners are chiefly

TO T. B. A. TO T. R. A.

The lanse of waters in dim woods; the chime
Of distant bulk; the rustle of green trees
By night wings stirred; the drowsy hum of bees
In gardens where the honeysuckles climb;
The cricket's carni, voiced in pulse-like time;
The symphony of rain-drops on the root—
All haunted mer yet slumber kept aloof;
Until at last, oh, friend, thy silver rhyme
Came shading through the dark, as I have heard
In autumn twitights, with a glad surprise,
The sudden song of some sweet belated bird,
Entranced, I distend to thy magic strain,
Till soon the hovering angel touchail my eyes
And in sweet dreams I heard the low refrain.

Portsmooth, N. H.

ALBERT LAIGHTON.

THE WAR NEWS continues to be provocatively unfath-

omable-at least by any who wish to reach the bottom facts. The substantial advantage, however, seems to rest the Turks, at present writing It is often lamented that the female teachers in our pub-

It is often lamented that the length teachers in our public schools change so often, because they leave school to be married; but I believe that this is far from being an unixed wit, but that on the contrary this fresh young element has its value in the schools, if it works upder competent direction and supervision, and that whatever evil arises is more than compensated by the knowledge of the schools which is thus gamed by the farme mothers of the community, who can exercise so powerful an influence upon education.—Edna D. Cheney.

Cotopaxi has just "erupted," so say the despatches, and in the land and water convulsion one thousand people and two thousand cattle have been destroyed, regetation swept away, and starvation stares in the face the residue of the people in that vicinity.

GRAY'S ELEGY.—George Macdonald, the novelist, has written two initiative starzas for addition to Gray's Elegy, in order to do away with its one reproach of having no woman in it except "the busy housewife." The lines which are to appear after the fourteenth stanzas, and so take precedence of the men altogether, are as follows:

"Here sleeps some fair, whose unaffected charms Bloomed with attraction to herself unknown,

Whose beauty might have blessed a monarch's arms, Whose virtues cast a lustre on a throne; "Whose modest beauty warmed an humble heart, Or cheered the labors of some homely spouse; Whose virtues formed to every duteous part The healthful off spring which adorned her house."

'PETERSONS' DOLLAR SERIES OF GOOD AND NEW Novels,"-Something entirely new in literature is a series of choice works of fiction now published by T. B. Peterson & Brothers, Philadelphia, Pa. They are all printed from large type, and are all issued in uniform style in large duodecimo volumes, and are bound in red or blue vellum, with gold and black sides and back, and are sold at the low price of One Dollar each. Among those already issued may be mentioned "Country Quarters," by the Counters of Blessington; "My Son's Wife," by the author of "Caste"; "The Helress in the Family," by Mrs. Daniel; "Saratoga, the Famous Springs," a love story etc., etc. For sale by all booksellers, or sent post-pald on remitting the price of the ones wanted to the publishers, T. B. Peterson & Brothers, 3% Chestnut street, Philadel-

New Publications.

ALIUNDE; or Love Ventures, is the odd title of a little caper-covered sketch of a romance, whose scenes are laid in tropical islands. The story is that of three young fellows from Washington, whose life and experiences on the islands are intended to be narrated in the most ravishing way. The satire on our customs here at home is only a thir disguise for the voluptuous pictures which are the real book. We see no moral in it but that of the flesh, C. P. Somerby, publisher, New York.

THE QUEEN'S FAVORITE; or, The Price of a Crown. This is a historical romance of the fifteenth century, and forms still another of the exceedingly popular "Dollar Series" of l'eterson & Brothers. It is full of stirring scenes to which the life is imparted by living characters, sketched with a free grace and power. The dislogue sparkles, the movement of the story is rapid, and the descriptions are fascinating. It is worthy to belong to the Dollar Series of Select Fiction published by this enterprising firm. For sale by the New England News Company.

A FANATIC.—As the afternoon train over the Ogdensburg was preparing to go out yesterday, an ordinary looking man entered the dépôt and commenced shouting in a most frantic manuer, urging people to attend the campmeeting at Fryeburg and have their souls saved. He at last entered one of the cars and took a seat, but soon arose and started on a rush through the train crying, "Come to Jesus!" "Get on board the gospel train!" and similar expressions. On reaching the baggage car he was stopped a d taken back to his seat, where he remained quiet until the train left. His actions created the wildest excitement among the passengers, the ladies screaming at the top of their voices. The same man made similar demonstrations at Old Orchard last week, and it is evident that he is insane from religious excitement.—Portland Press.

Supposing this man had hean a Snittueliet.—

Supposing this man had been a Spiritualistoh, what a time the papers would have made about it. This man is simply consistently doing what he daily hears preached from the pulpit and exhorters' desk. He is carrying out the Moody and Sankey plan on a small scale.—[Gardiner (Me.) Home Journal.

Verification of a Spirit-Message. To the Editor of the Banner of Light:

In the last issue of the Banner is a message in the last issue of the Banner is a message given through Mrs. Danskin from David Jones, of Cold Spring, L. I. I knew this old man well, for a period of ten years previous to his departure, and can vouch for the truthfulness of the communication, which strikingly betrays the marked peculiarities and characteristics of the individual. individual.

individual.

He was very skeptical in regard to theological doctrines, and I think had little or no belief in a future life. I frequently gave him copies of that excellent paper, the "Boston Investigator," which he took great interest in reading, and whose anti-theological teachings he heartily endorsed. He was an upright, conscientious man, and had many estimable qualities, which won him many firm friends among all classes by whom he was surrounded. All who knew him will rejoice to hear from him, and to know that now, in the home of the angels, he finds that will rejoice to near from film, and to know that now, in the home of the angels, he finds that immortality is a truth, and not an illusive dream.

Respectfully yours,

LEWIS S. DEZENDORF.

Poughkeepsie, N. Y., Aug. 20th, 1877.

Annual Convention of the New Hampshire State
Association of Spiritualists.

The New Hampshire State Association of Spiritualists
will hold its Annual Convention in Good Templars' Hall,
Nashua, N. H., Oct. 20th and 21st. The first session will
be called to order Saturday, Oct. 20th, at 2 r. M.
An invitation is extended to all the Spiritualist Societies
of the State, also to all Spiritualists, to meet with us in
Convention. Let those who are mable to strict this Convention write the Secretary at Bradford, N. H., with regard to the condition of Spiritualism in their respective
localities

gard to the condition of Spiritualism in their temperature conditions. Let all those who are in sympathy with us attend this meeting, that they may aid in devising means to spread the grapped of truth throughout the Granite State.

Geo. A. Fuller, of Sherborn, Mass., has been engaged for the entire Convention.

GEO. S. MORGAN, President.

CHARLES A. FOWLER.

DR. SYLVESTER WOOD, Committee.

GEO. S. MORGAN,

Spiritualists' Convention in Connecticut.

The Thirteenth Annual Convention of the Connecticut Association of Spiritualists will be held at Loomis's Temple of Music, New Haven, commencing at 10% o'clock Saturday. Sept. 22th, and continuing two days. The business before the Convention will be the election of officers for the ensuing year, the hearing of the reports of the Executive Board, and the consideration of the future prospects of the Association. Prof. William Denton, J. Frank Baxter and other eminent speakers are expected to address the Convention. Per order of Executive Board.

S. Robinson, Secretary.

S. ROBINSON, Secretary.

A Special Convention

A SPECIAL CONVENION
Of the New England Labor Reform League will be held in Boston, 176 Trement street, Sept. 16th and 17th, day and evening. Stephen Pearl Andrews, Rev. J. M. L. Babcock, E. H. Heywood, Moses Hull, Angela T. Heywood, Leo Miller, Mattle Sawyer, A. D. Wheelerand other speakers, will attend.

E. H. HEYWOOD, for the Committee.

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A few opinions of the press on published extracts: From the Worcester West Chronicle.

From the Nashua (N. H.) Telegraph.

"The captions of the new chapters are given in full by the Union, and among them are the following, which are certainly in Dickens's happiest veln. . . . Copious extracts are also given, which all admirers of Dickens will be com-pelled to confess are not unworthy of his pen." From the Springfield Union.

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