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Original Essay.

PHANTOMATIC WHISPERS.

III. -!

BY JOHN WETHERBEE.

"Each heart has its haunted chamber,
Where the silent moonlight fails!
On the floor are mysterious footsteps,
There are whispers along the walls!
And mine at times is haunted
By phantoms of the past,
As motionless as shadows
By the silent moonlight cast,"

So writes the poet Longfellow, translating his lucid imaginings into tender verse. Poetry sparkles in its whole domain with just such soul feeding utterances, yielding a fascination that the prose or literal facts of life fail to do. Who knows but, as Thoreau says, "the true poet with his morning intellect keeping in advance of the glare of philosophy, always dwelling in the auroral atmosphere," is actually literal as well as poetic, and perhaps without knowing it, or as inspiration has stated it, speaking wiser than he knows. Phenomenal Spiritualism (I accent the term for a purpose) makes the verses quoted and similar ones possible facts. When Bret Harte versifies the legend of "the sad old house by the sea" in Newport, where a lady in the olden time died of a broken heart by the desertion of her fickle lover who never returned, but she kept and died with the posies he gave her of mignonnette, he writes,

"And over since then when the clock strikes two, She walks unbidden from room to room; And the aft is filled that she passes through With a subtle, sad perfume."

Phenomenal Spiritualism makes this also a possible fact; not that this incident is or is not a reliable story, but that such a thing is not only possible, but that such things are facts in human history.

I am not much of a poet, but I have my imaginings, humble perhaps compared with the celebrities, "so mine at times are haunted with phantoms of the past," and Phenomenal Spiritualism lifts them out of imagination into probable facts, and sometimes real ones.

Anne was an honest, ignorant Irish girl living in my family as a wet-nurse. I had discovered her to be a remarkable physical and test medium. She did not know the meaning of the word, or the word Spiritualism, nor did she know until I told her, or called her attention to it, that she was the cause of the phenomena in her presence. I do not propose to extend these "Whispers' into séance details, but have introduced this subfect to enable me to say with some lucidity that the presence of such a person with me has translated many a time an incident in my mental horizon that would be classified as imagination, into as positive a fact as anything in my experience. I have sensed these "Phantoms of the past as motionless as shadows," and have had the evidence of their being then and there actual presences, as really so as if I saw them. I am inclined to be very hospitable to such imaginings, and when the impression is pretty strong I call them "phantomatic whispers," though I have not the current proof of the fact as if I lived, as I once did, in the atmosphere of a medium. If I may dare to quote and garble the bard's beautiful lines, to give definiteness to the idea in my mind. I will doit thus: "'T is imagination bodies forth the forms of things unseen, while the poet's, pen molds them into shape, and Phenomenal Spiritualism gives to these airy nothings a local habitation and a name, converting many of the world fictions into realities."

There is a thoughtless disposition among some of our Spiritualists, even notable ones, to go back some on or speak sneeringly of "Phenomenal Spiritualism." I am not one of them. I follow where truth leads, even if into bad company. I hate frauds and cheating, or supplementing, or deception of any kind. I filter, when necessary, what I drink, rather than go thirsty. My spiritual absorbents are in healthy working order and I can survive until the hour of purification comes. which may not, however, be in our day. Modern Spiritualism means Phenomenal Spiritualism, or it has no definite meaning or distinguishing feature. I know of course it means Phenomenal Spiritualism and more, much more, but the "more" and the "much more" are the common property of the ethical or the religious world, including Spiritualists. The latter, by virtue of the phenomena, may have a knowledge where the others have only faith; there is a wide debatable ground between faith and knowledge, but who can draw the line between the two? have reached maturity?

and nothing else. Andrew Jackson Davis might have written and the trance and inspirational rialism, with science and logic on my side; be-Parker and others who at least could equal them with no celestial pretensions. Of course I am not reflecting upon any of the bright lights of Spiritualism in saying this; I only mean their evidence of the senses, as aid; there was not difference enough between the eloquence of Spiritualism and the eloquence of the liberal church for the one to be "self evidently influence or inspiration, and the other only born of earth. When Phenomenal Spiritualism made it evident that there was an intelligent, mysterious power that was acting on humanity, the claim of a supermundane source for the teachings seemed reasonable, and commanded attention that if unassociated with the phenomena it would not have had. Pebble stones become jewels with an appropriate setting; it is the "setting" that has got spiritual teachings before the world, not their transcendental or remarkable intellectual character. It is not wise, I think, for the Zenobias or the Ciceros of the spiritual platform, or any of the disciples, to put on airs in the presence of the mediums of phenomena, even if now and then, or oftener, one of them is found without the "wedding garment."

Phenomenal Spiritualism presented facts, and they sustained the theory, and thousands have been converted thereby. I was, as I have said. I thank it for that lift into light, now having found both knowledge and comfort in Spiritualism. I should remain firm if for any cause or condition the phenomena should cease, or like Divine Revelation (?) become a thing of the past. The "Dawning Light," as it has been called, is no special Providence vouchsafed to this age and generation, but has existed ever since "the morning stars sang together," only our fathers did not listen rightly; their ears had no such expectancy, so they heard nothing. Human beings survived death as spirits, and remembering their hunger on the point of futurity, when they were mundane beings, have ever been ready to manifest, ever been trying hard for a hearing. History, sacred and profane, warrants that statement when the past is read with spiritualistic eyes. So raps were heard by John Wesley more than a hundred years ago; Columbus heard voices, words of Hebrew grandeur; ghosts were seen by Dr. Johnson; dead kings of Denmark returned to living Hamlets (at least in poetry), and ghosts of murdered Banquos filled empty chairs to the dread vision of the conditioned; houses have had unseen tenants, and ominous whispers have proved prophetic and dreams have nad method and wisdom in them witchcraft through all time has been a fact in history with its phenomena misunderstood.

"Delicate omens traced in air To the bard true visions are."

All these things, from "old wives' fables" to the "poet's fine frenzy," have been outside of the line of the actual spiritualistic phenomena, not spiritualistic ethics, have made that line elastic, and the so-called imaginative, superstitious or fabulous, is now, or much of it, on the inside of that line, and those enlightened with the 'dawning light" can say to some at least of the labeled superstition in man's life and history, "Daughter of Zion, awake from thy sadness, for thou shalt be clothed in the garments of truth and beauty."

· As I have said before, it is a pity to have Phenomenal Spiritualism degraded by fraudulentlydisposed people, by sleight-of-hand or sleight-ofbody imitators, but mixed, as it-necessarily is, it contains the accented feature of Modern Spiritualism. But for it we would have nothing else distinguishable in us from other Christian teachings. The phenomena which mean facts become a glorious background for our speakers, sustaining them in their logic, illuminating their words with often a celestial prestige, and thus extending the area of spiritual thought, enabling the thoughtful hearer to cull from profane (that is, outside,) sources words of inspiration from both books, ministers and speakers, who and which make no spiritualistic pretensions. A word will explain what I mean. I could quote from Beecher, Murray, the late Theodore Parker and others, golden words contradicting their creeds. flashes of inspiration that are as spiritual in their source and quality as any Spiritualist could desire. The phenomena or facts in this connection

have in the first place made Spiritualists, then they have led them to the law, which extends beyond the ism into the liberal and also the evangelical body politic, and though the phenomenal will not feed and fill the human mind, the great fact it teaches will lead them to gather light from all sources, even the Christian Association and Moody's Tabernacle, and hold fast to whatever is true and good, whether coming from a spiritualistic source or otherwise.

.I like both classes of manifestations, the intellectual and the phenomenal, but if one is to go into eclipse let it be the former, and not the latter, for without the latter a knowledge of the future life would have to give place to a hope or a faith, and without the former the libraries and the teachings of the world would be still at our command. I am not plethoric with thought, but still I do not need any instruction from Spiritualistic teachers, for my re-reading of the world's books (now my eyes are illuminated with the Most of us may not now need the phenomena; | truth of Spiritualism), from the Bible down to shall we abolish the toys of childhood because we | Emerson or Thoreau, would keep me full and fed, things that I did not see in reading when I was

I am a Spiritualist by virtue of the phenomena, | spiritualistically blind. The spirits have been around the writers of the world long before 1818, but the "dawning light" is a great eye-opener mediums talked with the tongues of angels, and | to a comprehension of the fact; but Phenomenal I might have been interested and instructed, but | Spiritualism is a necessity, it is the only proof of they would never have converted me from mate- continued existence; with it there are collateral evidences, but they would not be on the bedrock sides, I could have presented them Theodore | without the first, with its fall the rest would go; but wishing others to enter the door as I have "from Richard's night to Bolingbroke's fair day" justifies my saying of two evils (?) I choose the least when, if but one class is to remain, I say cloquent teachings required the phenomena, the let it be at all hazards the phenomenal. How glad I am that both are permanent institutions. and will grow brighter and better unto the per-

Nothing is truer than that this world does not end where our view of it ends; we measure the curve and find the sphere, without seeing it; nothing is truer in our mental horizon than that there is a field beyond its reach. Modern Spiritualism is the celestial geometry that enables us to extend our lines and curves into the realm of the spirit, and it leads me to listen to the silent majority that the world calls dead, and we call departed, and I grow better for it and I hope

The sun happens to be now dropping slowly behind the Western hills, and the hour in which we are apt to be sad is drawing near, so have dropped below my personal horizon many well remembered faces, but my spirit is with their spirits holding pleasant communion, voiceless and wordless. I will not say may their "shadows" never be less, for they never will be.

What are ye! oh pallid phantoms! That haunt my troubled brain? That vao!sh when day approaches, And at night return again?

Phenomena. **Spiritual**

[From the London Spiritualist.] MORE MARVELS AT MALVERN.

SIR—In the investigation of this matter of Spiritualism we want, first of all, reliable facts. Hypotheses, theories, philosophy may wait. As in physics, so in psychics, it seems to be of little use to speculate on causes or modes, until we have collected our phenomena. Having had some good opportunities for observation recently, I have thought it my duty to put on record what I have observed for the benefit of other inquirers in the science of life.

Willie Eglinton has been rapidly regaining his health at Aldwyn Tower, Malvern, by the natural means of breathing a pure air, washing in pure water, and living on a pure diet. These, with rest, exercise, out door life and genial sur roundings, are, as we all know, the conditions of physical health; and the spiritual rests upon the physical. With youth and a good constitution the result is natural and infallible. Nature never fails to do her work, if we allow her the needful conditions. People get well rapidly at Malvern, because they find here some of the most import ant of the conditions of cure.

other side inform us, are also favorable to their manifestations. All that I have described to you and all that I shall describe, have been under what seem to me absolutely perfect test conditions; but of that the reader can judge as I pro

July 23d, Mr. Eglinton, Mrs. Nichols, two other ladies of our family, and myself, were in a small room, with the one window darkened, and the one door locked. I carefully searched the medium (Mr. Eglinton) to be sure that he had no masks, drapery, or apparatus of any kind. He lay upon a sofa, and we formed a semi-circle from his head to his feet, within which was a small round table. On this table was laid a large, heavy musical-box, which winds with a lever and ratchet wheel. Besides the outer wood cover, there is an inner glass lid, which completely pro tects and isolates the works. At a distance of twelve feet, on a book-shelf, was a mouth organ The five persons forming the semi-circle held

A few moments after the gas was turned off "Joey" spoke with his sharp, distinct, peculiar voice, which is not in the least like that of the triloquial voice, with which I am well acquainted. It has a complete individuality, and its peculiarities, and use of words, and certain lanses in speech, are quite different from those of any person present. Joey is ceremoniously polito. He addresses each person present, observing an orderly precedence. The first salutations over. he suggested that the mouth of the medium should be filled with water. This was done, Mr. Eglinton, though apparently in a deep sleep, taking the water into his mouth. The gas, lighted for this purpose, was turned down, and instantly the mouth-organ, which had been on a distant book shelf, was heard within the enclosed space, sound ing strong, full chords of three notes. light, and the medium emptied his mouthful of water into an empty glass. All hands had been held. By no possibility could the organ have been brought or played upon by any one of the five persons present.
When the light was extinguished, Joey said:

"Well, Dr. Nichols, is that a good test?"
"Yes, Joey," said I, "I think it is a perfect strangers strangers."
"Yes," said Loov: "you noticed that I played of talk foll."

The next test was with the musical box. Joey wound it up; that is, it was wound up and set going, and no one of us did it. The medium was lying on the sofa, so near that every breath or the least movement could be heard. To move the winding lever the outer cover must have een raised, and a strong force exerted. Then Joev said

"Now, Dr Nichols, place your hand upon the

ass cover.

I did so, thus securing the isolation of the orks. While I thus held the cover, so that no hand or instrument could reach the michinery, it was made to stop, go on, play a few notes, answer questions by striking one or three notes or chords. Miss M —, sitting at my right, also held down the inner, glass lid, and the instrument was made to stop or move as she desired. by what Joey said were waves of a force under his control, which checked the motion of the fly- agencies. This scrutinizing Utica public cannot ray of evidence, like a prominent English philos-

wheel governing the movement. Those who understand the mechanism of the larger kinds of rusical-boxes will see that there could be no bet ter test of the action of a preternatural force, controlled by some intelligence beyond the volition or consciousness of the persons present. It was precisely like holding your watch in your

was precisely like noiding your water in your hand, and seeing it stop, go on, move one or three seconds, &c., at command.

Then, at the request of Joey, we moved our chairs to the end of the room, about eighteen feet from the couch on which lay the medium. Curtains were dropped across the room four feet in front of him. A small lamp was lighted, and the gas turned down. It was a soft, dim light, but every object was clearly visible.

In a few moments a man came out of the central opening of the curtains. He was about six feet high, with a thick, long, dark beard, and partially bald head. He was robed in white drapery. He did not speak, but bowed his head or shook it, to say "Yes" or "No" to questions asked. His looks, though dimly seen, and, still more his ire additional to the state of more, his air and movements, and the answers he gave, convinced me that he was my brother, who died a few Years ago in America. He was much taller than Mr. Eglinton, and quite different from him in every way, who also had never seen and scarcely heard of him, and knew nothing of his pursual appearance.

seen and scarcely heard of him, and knew nothing of his personal appearance.

A female form next appeared, also that of an American relative of one of the circle. The test here was in the delicate feminine face and figure and the graceful costume, which by no possibility could have been counterfeited by the medium, whom I had carefully searched.

Then game Jean have himself in potential form, Health and the graceful carefully searched.

Then came Joey himself, in material form. He wore a close-fitting white dress from head to feet, but also covered himself with diaphanous drapery, so transparent that his whole figure was distinctly visible. Joey is a little tailer than the medium, and much more slender. His legs and thighs not nearly as large, and very lithe and sinewy. He was no silent ghost, like the others. He talked volubly all the time, first with one and then another. Mrs. Nichols wanted a piece of his beautiful white drapery. "It's of no use," he said; "it won't stay." But he sat down on the floor and showed us how it was made. Movement to describe the assemble to gather ing both hands rapidly, he seemed to gather white fog from the atmosphere, and work it into a texture of delicate, transparent gauze, nearly a yard wide. In a minute or two he made sev-eral yards, which we could see growing as he formed it; and he threw it toward us, as a draper throws silk or muslin as he unrolls it, until we all took hold of the shining web, and felt it between our fingers. It was very thin, but very hard and solid in its texture. Then it was quickly drawn away, gathered up, and dissolved be-

fore our eyes.

Joey was talking all the time, and we could hear the medium breathing hard on the sofa, and moving like omid in the nightmane.

Then Joey got into a chair and sat on the back

of it; sprang down, and, taking up the chair by one of the legs, dourished it in the air as if it had been a wand, showing great muscular power in fais fingers. He took up the small round table by one of its claws and waved it also about in the air as I am sure neither I nor the medium—the only men in the room—could have done. He did the same with the beavy musical-box, first winding it up and setting it playing.

Ing it up and setting it playing.

Finally, when Joey had disappeared, the medium came before the curtain, with a little girl standing beside him. Then the parting salutations to each person were made. In a few moments three raps were heard—the signal to light the gas-and the medium woke from his trance

of nearly two hours.

The conversations with the materialized forms that have the power of speech are very curious and in themselves very striking and perfect tests. We have had Joey talking with us when the medium's mouth was full of liquid; when it was covered with gummed paper; when he was at a covered with gummed paper; when he was at a considerable distance. We have the absolute considerable distance. certainty that he is, in person, in mind, in voice a distinct individuality, who can come into a room when the door is locked, appear and disappear, and do many things ordinarily impossible. If you will allow me, I will give in a future paper an account of some other tests, and of the, perhaps, best tests of all—the proofs given in the conversations of these materializing spirits of their individual reality; and some clue, perhaps, to their motives and characters.

I have related no fact that cannot be proved by the oaths of from two to six intelligent and un-

the oaths of the impeachable witnesses.

T. L. Nichols, M. D. Malvern, July 29th, 1877.

THE CECILS AND THE EDDYS.

A recent number of the Utica (N.Y.) Observer contains the following interesting letter, which we transfer to these columns for the bene fit of our readers:

To the Editor of the Utlea Observer: Four years ago last November the Snell Broth ers gave an exhibition in the Opera House-claiming to eclipse or equal spiritual mediums... Col Alvin White and Auctioneer James F. Hone acted as committee—Hone said he was afraid to go into the cabinet. Mr. White went into the cabinet and sat with the brothers, and reported to the audience that he could not discover how the tricks were played. The writer arose from the audience and asked the privilege of sitting ir the cabinet, which was granted. They fied both my hands, to prevent my detecting them. I pushed the door open with my foot, let in the light, and caught Snell with one hand loose playing his pracks, and gave an explanation to the audience. The next day I was recognized by "xes," said Joey; "you noticed that I played full chords, so"—playing as before—"so you could n't say that Willie played with his nose, as he might have done, this way." And Joey played a series of single notes, evidently with an an observer reporter 1 showed him how easy it was to get out. Mr. Wickson of the crowd and an Observer reporter 1 showed him how easy it was to get out. Mr. Wickson, of the Herald, said 1 obtained a good deal of fame. What I did really obtain was an opportunity of making a candid statement, through your paper, of the real position of these pretended "expos-

"as compared with spiritual mediums, As the Cecil Brothers are working such wonders, will you, Mr. Editor, allow me a, word of same ch tracter?

Recently I vi-ited your city to see William Eddy, one of the most noted mediums of the world. Entering one of your large stores I was recognized by the bookkeeper, who saw me at the Snell show, and he called my attention to the Cecil Brothers. Others joined the conversation, aving here is a fine opportunity to get \$500 as a orfeiture, if they can't do anything that is done in the presence of spiritual mediums. I find this to be the general impression made upon the public.
The Cecil Brothers advertise to forfeit \$500 or

explain how these things can be done by human

see any difference between explaining how a materialized spirit might be produced, or of actually producing from twelve to lifteen persons (men, women, children and Indians) in less than an hour, and having them step out of an empty holblinded, only a few feet from the sidewalk and in full view of the sidewalk and an adjoining house:

Lam willing to stake all the fame that I possess, and all that Mr. Wiekson spoke of, on the following:

That a few evenings since, between eight and That a tew evenings since, between eight and nine o'clock, at the house rented by Wm. Eddy, in Utica, there appeared in the presence of Dr. A. G. Porter, of New Berlin, Albert Good mow, Wm. Owens, Peter Bachelor and Maria Horton, all of this city, and myself, from twelve to fifteen materialized spirits, two Indians with peculiar dress, one very tall, with maked feet, some children and several females, who were recognized, among them Mrs. Horton's husband, Di Horton, who was nicely materialized, and spoke for some time very plainly and affectionately to Mrs. Horton. Her grandfather, Elder Hunt, also ap-peared and talked in the same manner. Next evening the Cecils had so driven Mr. Eddy to the wall that not a solitary person occupied the row of chairs except myself and wife. Mr. Eddy entered the cabinet in good humor, saying, "It may be just as good as if there were more here." We liked it better. From eight to twelve persons appeared, some of them nicely materialized, and

nearly all recognized by us.

Cedar Lake, N. Y. JAMES J. WHEELER.

Free Chonght.

SPIRITUALISM vs. CARPENTERISM,

To the Editor of the Banner of Light :

I have been much amused of late in reading an article in the Popular Science Monthly from the pen of Wm. B. Carpenter upon the subject of 'Mesmerism, Odylism, Table-turning and Spirituallsm." The old saying that extremes often meet is amply verified in his case. He, as a representative of the so-called scientific materialis's of the present day, has met orthodoxy upon the common ground of a denial of all the recorded facts relating to the phenomena of Modern Spiritualism, Mesmerism, &c.

We would naturally suppose that a person who had delved, or professed to have delved, deeplyinto the hidden mysteries of nature, would be very loth to say what was or was not improbable in the realm of hitherto unexplored natural laws. But if we may believe him, no one is to be trusted in giving evidence with regard to phenomena which appeal directly to the senses of hearing and seeing, unless he has previously had "scientific training "; and he has left us hopelessly in the dark as to what he means by "scientific training," and how we shall acquire this precious gift.

He affirms by implication that no one is competent to testify in regard to the evidences of his own senses unless he shall have previously been blessed with his sine qua non, his ultima thule, "scientific training"; because otherwise he is sure to be under the rule of a "dominant i lea.

Now I would like to ask Prof. Wm. B. Carpenter, C. B., LL. D.—and the rest of the alphabet attached—in the name of common sense, if it is necessary to be "scientifically trained" to use properly our natural senses? Is it necessary to understand quadratic equations to be able to multiply four by eight correctly? Must I be versed in conic sections in order to divide ten apples equally among five boys? Can I not trust the evidence of my senses when they tell me that a table is lifted up in broad daylight and carried around the room, and no visible power touching it? Is it the rule of a "dominant idea" which enables a table to tip up to an angle of forty-five degrees with two men whose united weight is more than three hundred pounds sitting upon the edge which is raised up, with nothing else apparently touching the table but the tips of the medium's fingers resting lightly upon its centre? This came within my own observation. Mr. Carpenter would say that I was deluded by "expectancy and prepossession."

Away with such nonsense! Assertions of that kind are unworthy of any one having the least claim to common [sense, to say nothing of "selentific training."

A young lady friend of mine visited another lady who was a medium for physical effects; and after they had retired to their room that evening many articles were thrown about, and among other things a shoe was thrown and struck my friend over the eye, making a wound which took more than a month to heal up.

Mr. Carpenter would explain this on the grounds of "expectancy," "atmosphere of credulity" and "prepossession"; but such explanations will not go down with people who, though not having "scientific training," yet posse-sthat less pretentions gift, common sense.

Now, in all seriousness, I would like to ask if Mr. Carpenter himself is not under "subjection [5] of mind to a dominant, idea," when he refuses to accept the evidence of thousands, in all ages of the world, in regard to the physical phenomena connected with Spiritualism, mesmerism, &c.

We would naturally suppose that one possessed of so priceless a gift as "scientific training" would be slow to 'say what was beyond the pa'e of natural law, and therefore impossible. I would not be understood as saying aught agains: science per 'se, but only against pretension to a knowledge of its mysteries. Certainly no one should boast of his acquirements if he has failed to divest his mind of that enemy to all fair investigation which we call prejudice.

Knowledge and "training" have done very little for him who refuses to accept as facts things which have been testified to by thousands, simply because they are outside the common experiences of life; who, notwithstanding the ar-

opher a few years ago, declines to investigate because upon a priori grounds he has decided that such things could not be. It seems to me that science has done very little for the individnal who has not divested his mind of prejudice sufficiently to enable him to accept new ideas, even though they do not come through the recognized channels of scientific investigation. Indeed the greatest difference between the bigotry of scientists and that of orthodoxy is in its direction and not in its spirit. E. G. ANDERSON. Dutch Flat, Placer Co., Cal.

BEGIN ARIGHT.

To the Editor of the Pannet of Light

We have been trying to organize the scattered forces of Spiritualisa's into a solid phalanx, but our repeated efforts' have come to naught in almost every instance. It seems to me that the attempts have been made at the wron's end. Most of the work already attempted was commenced at the top of the pyramid instead of the bottom. Leaders who wanted to be the top stone have met and resolved themselves into an upper circle, i and requested organizations to be formed under them, and the trouble was they would not form.

Now it seems to me that organization should come from the masses, because of the need of combination, and until the masses feel the need; they will not be the substratum of it.

Many years since the now powerful denomination of Methodists was started by Wesley and his coadjutors to infuse religious enthusiasm in the English Established Church, and to that End they Ith erated over the United Kingdom... In this they were unsuccessful in the aggregate, but a few entered into their labors, and to keep their interests alive and to work together, they banded into circles or classes of tweave, one to be their leader; and these leaders uniting, altimately formed societies, (not churches,) for they were urged; to still retain their relation to the Established. Church. These societies, composed of a number of circles, engaged exhorters to breach to them from time to time, and from their limited means paid them for their labor, whether it was once a week or once a month. These circles formed the basis on which arose societies; and when they came to the United States, with the same process they formed churches. The preachers' were at first called to societies once a month or once a quarter, as means would warrant, and a number of them formed a circuit, until these societies were able to pay for the full time of one preacher; alone, and even then they often added more preachers, so they could have different ministers every Sunday.

This is the way organization commenced with the Methodists.

If a system has worked well and successfully we see no reason for discarding it when we have the first principle for basic operation in our own work, viz., circles. We would suggest; in order to start on a solid basis, that circles be formed of those interested, one being a medium (or sit till one is developed) and one a chairman or leader, and when the circle is full (say twelve) another be formed, then when there are enough to establish lectures the leader or chairman be the director of the meeting, the chairman of a formed circle to Join with the chairman of another, and as fast as they are formed the chairman torchairman and medium both, if thought best) be admitted into this circle of chairmen; then all business arrangements agreed upon by this second ther of circles be reported back to the first through their chairman and their cooperation asked. This brings harmony of action through every circle, and a united effort will gather strength. Then if there is need of a State or national organiza ion it will come in legitimate

These thoughts are suggestions, subject to change as circumstances dictate, but to me this seems the basis on which organization should start to be a success among Spiritualists. W. A. D.

Mars and its Recently-Discovered Satellites.

To the Editor of the Banner of Light

Recently, as your readers are aware, a most important telescopic discovery has been made in fact, the most important of the century, and second probably to none, if we except those of Neptune and the Asteroids, in the annals of telescopic research. I refer to Prof. Hall's discovery of a satellite-perhaps two-belonging to the planet Mars. The peculiar merit of this discovery consists not in the size and importance of these bodies, but in the fact that Mars has been the subject of more searching scrutiny than any other of our planets, if we except the moon. And it has been reserved for American science to re-ceive finally the reward for all this careful scru-

Not long since, while comparing together various clairvoyant and psychometric descriptions of Mars and its inhabitants with the records of astronomical research, and noting points of comparison which, by a course of analogical reason ng, might serve as indirect corroborative evidence for some of those statements, which generally require so large a taxation of faith, I became interested in Prof. Denton's work, "The Soul of Things"; and while examining the curlous records therein presented, one statement contained in Vol. III (p. 188) arrested my atten-This statement occurs in one of corded psychometric examinations of Mars, by his son Sherman, under date of May 20th, 1869, in which he is describing the various objects which attract his attention while upon the planet, and is as follows: ("What planet is that which looks so near"") "I see one planet that looks larger than any one does here. It looks as large as the door-knob."

On the following page, in note (2), Prof. Denton says: "This may be a satellite of Mars. too small to be seen by our telescopes." Prof. Hall, In his statement, said he was not certain of the existence of a second satellite, but believed there were two, and said it was possible to discover the satellite only by putting Mars out of the field of the telescope, so as to get rid of the brilliant

light of that planet. This certainly seems a direct verification of a psychometric statement made ever eight neurs ago. And as all such verifications are of the utmost value in helping us determine the amount of confidence we can repose in such occult methods of investigation, opening, as they do, boundless realms of possibilities, I considered it advis able to make a note of this.

Perhaps others have already noted the same but I have heard nothing as yet in this connec-tion. I would also suggest that after we know definitely the size and distance of this satellite compared with Mars, it would be worthy of note to compare its probable apparent size, as seen from Mars, with the statement of Sherman. Also I should like to inquire of the readers of the Bańner of Light whether any of them know of any other recorded observations upon the subject?

C. A. Simpson:
Baxonville, Mass., Sept. 1, 1877.

A good laugh occasionally is better than a whole apothecary's shop of medicine. It is an act of wisdom; it shakes the cobwebs out of a man's brains, and hypochondria from his ribs, far more effectually than either champagne or

For the Bant er of Light. THE BAPTISM OF LOYALTY.

per monorale surviva the state of the state of a second of the state of the state of the state of the state of the

A Scene fr in the Present of Fire ! NUMBER IV. BY FANNY GREEN MIDDLEGALL.

Scene: A Garden near the Church Alone, at midday, underteath the shadow of her dear church-indeed, in sacred precincts, Stood young Joan, her rathos opening into Another period, and a higher power. By instinct taught, she knew some wondrous thing. Stranger than all her marvelols life had been, Was epending, even then, and from the strife Slowly evolving, ere long must lead forth. To a new mode of action. She had been The sed by conflicting thoughts; and from her life. The mething light had seemed to fade away; But then her beautiful faith was still unshaken, At d in the dark she held the hand of angels With perfect trust, and still was "only waiting," To go where they might lead.

But lo ! a voice, Profoundly deep and mystical, she heard Call from the midst of shad we to dean, down, Artise, and taster? for the work is ready. neces the Dasphip, and restore his kingdom And averthy country."

algás. O. Lamamazed: A poor, weak girl am 11. And art thou mocking?

Alas ha as hilknow not how to ride a And how shall lead armses? Vote E.

Fear bothing, Go to Bandricourt, The king's great Captain now at Vaucouleur, He will be test and soud you to the Daughin saint Margaret and Saint Catharine, both will be Protectors and detenders. Fear thou nothing. The voice ceased, and the splender was withdrawn,

Buy Joan trembling stool. What could it mean: Mod yet, how many marvelous dreams and visions. And sounds and voices, pointed unto this ! Enigmas dark, without interpretation. New scened to have a meaning. Could it be That all these worders, in andfest in action, Would lead to such achievements, grand and gloriou She was half terrified and half abashed The summons of the angel scemed's (awful; And measured by her poverty, her weakness, It seemed a most deristion. Yet she knew There was a something will fand magical That she should do, for all her life declared it,

Absorbed and lost in this profound of thought she did not know that Michael had appeared. Unconsejously she looked, and there he stood, Armed with a leveled lance, and robed in light, As in his picture that hung o'er the Altar; And, though he gave the accustom 'd " Repediction. omething in his presence terrifled her; And falling at his feet she; subbling, cried; Have pity on me, Ange I and oh, Say What is this strange and awful thing I 've heard?'! He i fied her from Earth, and gently soothed her With power magnetic.

Awful, sayest thou? To save thy King to liberate thy Country! Would such a fate be awful? Daughter, listen; There is an old tradition thou hast heard, That from Domitemy should come forth a maiden, saints instructed and by angels led, Who should deliver France and THOU ART site!

JOAN. Oh, Angel! Angel! Oh, I faint, I shudder, To the k of this great work and all my weakness; And surely thou art not deri ling me? Thing's ful pance.

To save my country! On, had I the power To now with my heart's blood so great a blessing How say faily I'd ylead . The possible -And all of it. I'll gladly dor but this, So far beyond myse of and all I can be-11 'in frightened and I 'in maddened with the thought! Michael.

District, my daughter. Does not God know best? And he has called thee.

Just, Oh! dost thou believe it?

MICHAEL. I know it; for 't is he who truly sent me This day to open, with a hory baptism, Another crisis of thy wondrous life, The word of highest Wisdoms will confirm it, So be thou doubtest mine, - 14

JOAN. Oh Angel bright! I know thy word is truth. I doubt no more; But bow myself unto thy sacred hand In reverent submission

MICHAEL. Joan of Arc. Listen now, and mark the sign Of a baptism all divine. It shall teach thee, it shall guide thee 'Till no hero stands beside thee, And thy simple peasant name
Crowns the prondest scroll of fame.
As the wind's breath wakes the flower. We call forth thy latent power --Power to live, and work, and be Glory of Humanity! th my daughter! could'st thou see All the splendor crowning thee, All the good that thou shall do, Making wildest romance true. Thou would'st low, in reverence sweet, At thy Sovereign Father's feet.

Daughter, precious daughter dear! Tell me truly, dost thou fear This hoilest baptismal rite. Which, ere a year has taken flight, Will put into thy virgin hand, For moblest use, the hero's brand. To break the savage Tyrant's rod, And conquer, in the name of God-Thy king to crown, his kingdom save And lift thy country from its grave-. To bind with clives, fair and green, Her brow majestic and serene, And spread o'er fields of rich increase, The fertilizing dew of peace: But, tell me, art thou still afraid To dare thy fate, Heroic Maid! To know that thou wert born to be The Champion of Humanity?

She tooked up with her tearful eyes Into the distant glowing skies; Her sobbing heart, her sighing soul, Touched by the Infinite Control, Grew calm and quiet, while her face Beamed with a spiritual grace; And from the bending heaven a flame, Attracted by her presence, came, And gently drawing nigh and nigher, Around her wrought a robe of fire; And thus, in living flame baptized, By Ged and Angels canonized Enshrined and consecrate, she stood, Wedded unto ETERNAL GOOD.

"Oh, wondrous sight ! oh, mighty power! That crowns this bright, baptismal hour With fire descending from above, The emblem of Almighty Love!" The happy angel cried. "And now My hand I lay upon thy brow; But to confirm the g'orious sign That shines forth in this rite divine, Thy Guardian Angels, ever nigh, Shall lead thee forth, from low to high, Still fearing naught, from high to higher: So shall thy growing hopes aspire, Now from the cold, and from the dark, Lead on to victory, Maid of Arc !"

No longer could be aught impossible To one thus called and crowned. And from that hou She only saw herself Champion of Right. Crowner of Kings, Deliverer of France. The flames that robed, pervaded her whole being, Electric, yet intelligent. The heart From its late torpor sprang, with glad rebound, To new resolves, and with a higher purpose, Until the Innermost and Outermost, Quickened and consecrated, owned the power And knew that it must be. And, thus confirmed, Her Paith baptized itself; never to shripk From difficulties, fears, or doubts, or dangers, Was the award it gave, and she believed; For she had passed beyond the finite portal, And all the Possible lay bare before her.

"A descriptive drama drawn from the life of Joan of Arc Many receive their creed as they do their money, becau they find it in circulation.

The Reviewer.

"Visionen im Wasserglase," etc.

We have received from Baroness Adelma von Vay, of Gonobitz, Austria, a copy of a work of some hundred pages, printed in the German. tongue, in which a marked and novel phase of her mediumship is practically set forth to the reading world. In her preface this talented

have mentioned my visions witnessed in a glass of water. For the benefit of the reader who has not perused that work, I here present the following explanation of those visions from the 'Studies,' page 85:
"Our spirit guides advised me to make the at-

tempt to see visions in a glass of water. They disclosed to me one day that I possessed the gift of being abloato see spirits without becoming somnambulie; that I was clairvoyant. They said the visions should take place in this way: I was to fill a smooth, unpolished glass with water and look therein and they would then proter, and look therein, and they would then produce spiritual representations in the same. Upon making the trial, I immediately saw all kinds of objects in the water. I first perceived bubbles and small clouds, then a railroad, a dog, and then forms resembling human beings. At first the water seemed to be agitated; by degrees the pictures appeared at the brim of the glass. I per ceive these visions only in the evening, never by day, and I must feel disposed thereto through an earnest desire for the same. I am in a normal condition—i, e, in full consciousness of what I observe and say, and what others say or do. The desire of others to see this or that picture has absolutely no influence upon me. I am always quickly sensible of the presentation through joy or pain, through mourning or serenity, through comfort or discomfort, through bliss or vexation. The view of a high, pure spirit delights me, while on the contrary that of a low, impure one inspires deep compassion. The view of sick persons always causes me to feel their sufferings. I also sense smell, and receive the impression of heat and If at times my eyes fill with tears, I am obliged at other times to laugh heartily over the scenes which I perceive. These pictures are often developed one from the other; many remain a long time in the same place, others again disap-pear instantaneously. They often appear to be much larger than the surface of the glass would seem to permit. These presentations sometimes appear like photographs, then again in colors, or like brilliant light or cloud-pictures. Light blue, yellow, golden, red, filly, gray and green are the colors which I see. As I perceive the visions in the water I dictate the view to my totally depraved red men, it is very certain that husband, Baron Eugene von Vay, who transcribes it, and it is then explained by my guides.

ADELMA VAY."

The first part of the work relates specially to these visions, while the second treats of what may be denominated the elementaries of the the peculiar and prophetic character of the visions perceived by the Baroness, we cite the following, together with its fulfillment, concerning the coming to Austria of Miss Lottle Fowler, the American test medium, then in Great Britain, but now at Saratoga, N. Y., etc.:

"LXXX. April 20th, 1875.

Vision of the Medium in the Glass of Water: Count B. in a black cloud. A lady sits in a dark cabinet. A figure near her plays the flute; another, a bluish Spirit, surrounded by a brilliant light, holds a staff in her hand. An Indian with a plume of feathers on the head. I and my husband, Cousin Gundacker, his wife, and the stranger lady seated around a table.

Interpretation of the Vision by the Spirits through the Medium: Court for the vision by the Spirits.

through the Medium: Case of mourning in Count B.'s tamily. The lady is a medium from England, through whom you and your relatives will

receive physical manifestations. Fulfillment of the Vision through Facts: May 2d Count B.'s brother-in-law died in Vienna. In June Miss Lottie Fowler (who until this time was only clairvoyant) visited us; but here a most astonishing physical mediumship was developed through an Indian spirit, Pinkle, the flute and other instruments being played upon while the medium was secured in a sack. The bluish spirit which I saw was the medium's guide, Annie. We often sat with our relatives at the table awaiting manifestations. (Thus that which at the time of the vision seemed enveloped in obscurity, the spirits already saw in anticipation.)

A recent number of Hunian Nature (London, Eng.) devotes several pages to a consideration of German works on Spiritualism, in the course of which it refers pleasantly to Psychische Studien, the Leipzig monthly, cites the works of the Baroness von Vay, "Geist, Kraft, Stoff," i. e., Spirit, Force, Matter (published in 1870), and Studien über die Geisterwelt" (published in 1874), and

"The most notable evidences of mediumship in Southern Germany, or the Empire of Joseph, that have reached us, are the works of the Baroness Adelma von Vay. From personal experiences which Miss Lottie Fowler communicated to us after her visit to that lady, it is evident that the family is highly mediumistic, and that the locality has been the scene of spiritual phenomena for many generations.'

Our readers, especially the younger portion, have reason to entertain a lasting memory of this gifted Austrian lady, because of the fine series of 'Andersen" sketches given through her mediumship, and translated for our columns by Dr. G. Bloede, of Brooklyn, N. Y. It is evident that in every department of the work to which her attention is called, Baroness von Vay does good and thorough service to the truth which she has so enthusiastically espoused.

THE DOCTORS' PLOT EXPOSED; or, Civil, Religious and Medical Persecution. Is Massachusetts Ready? Being the report of the hearing granted by the Senate Judiciary Committee, on a proposed Act, No. 46, entitled: "An Act to Regulate the Practice of Medicine and Surgery in the State of Massachusetts." Boston: Colby & Rich, 1877. Pamphlet, pp. 69.

There appears to be a simultaneous movement throughout the country, on the part of the doctors, to have laws enacted which shall debar all except those having diplomas from the practice of medicine. The effort has been repeatedly made, and in some States has been successful. Perhaps a more infamous enactment was no-where plotted than in Massachusetts. This proposed to set up a tribunal of three physicians, who were to yearly examine all the physicians in the State, and grant licenses to practice. Should any one practice medicine in any of its forms, without the consent of these despicable censors, they were to be fined from fifty to five hundred dollars, to be received by the person who entered complaint.

This proposed law was aimed more directly at the clairvoyant and mesmeric physicians and spir-itual healers, and if it had passed [which it failed to do], was so severe that a husband could not attend his sick wife or children, or a friend assist another in a medical manner, without violating

the law and being exposed to its penalty.

The Legislative Committee, to whom the subject was referred, wisely resolved to hear both sides of the question, and there were able men and women in Boston who felt that a deadly blow was aimed at the liberty of the citizen. They came before the Committee, and by facts,

er, Mrs. Warner, Mrs. Julia A. Crafts, Prof. Toohey, and Rev. Charles W. Emerson. There is no doubt but the "Regulars" have a

slight trace of truth on their side. There is no doubt that the irregular practitioners often make mistakes, and their patients carry to the grave e evidence of their malpractice-but what of the mistakes of the doctors themselves? of the tortures they have inflicted on suffering humanity! the deadly poisons they have administered by the ton! the deadly effect of calomel

their blood-letting!
We have memory which will go to eternity writer and worthy lady presents the object of the brochure as follows:

"In my book, 'Studies of the Spirit-World,' I have mentioned my visions witnessed in a glass of Nearly every family in the land have such a memory, or would have, did they know the medicines their dear ones were given in the name of medical science!

No law should be framed to compel the people o swallow the medicines of an M. D. and none other. The people know what they want, and if they are deceived, it is no business of the doc-

The masses may be ignorant, but the way out of darkness is not by treating them as children incapable of liberty. By being deceived occasionally, they learn the truth. The physician who successfully heals will be popular, and no one will ask for his diploma.

This subject is being agitated in a good many States, and as it is a blow at the liberties of the citizens, should be promptly met by all lovers of

This little tract, which is sold at cost, contains the whole argument in favor of unrestricted medical practice, and when the occasion de mands, no better document can be obtained to scatter among the people and awaken thought. A few hundred copies, rightly placed in any State where the doctors are inaugurating this movement, would most effectually put a quietus on their efforts, and we cordially recommend it that will encourage the timid and hesitating, and to the friends in those States where efforts are at the strength necessary for efficient action. present being made to enact or enforce what has been well styled "The Doctor's Plot."—Religio-Philosophical Journal.

A Fine Piece of Satire,

Is this, which we copy from the editorial columns of the New York Times:

AN IMPUDENT INDIAN. The Yorth American Indian is utterly and irredeemably bad. For the truth of this assertion we have the unanimous testimony of the gentle and cultured frontiersmen, besides the calm, ju dicial decision of an eminent Federal General a more gratuitous and uncalled-for fiend never vexed a peaceful squatter or annoyed a wellmeaning Federal commander.

The life of this man Joseph is one long record of uninterrupted infamy. From his earliest manhood he has been conspicuous for unparalleled impudence. Instead of murdering and earth, the air, fire and water. As a specimen of the neguliar and prophete character of the visions ent savage would have done, he has until very recently been guilty of the effrontery of behaving himself like a peaceful and honest man. Not one of his band was permitted to perpetrate a single outrage upon a settler during the whole time that he was living at peace with the United States. Thus this miserable savage impudently aped the customs of civilized and Christian men and took away from his white neighbors every plausible pretext for exterminating him.

Not very long ago the Government, which must have become thoroughly tired of Joseph's impudent peacefulness, notified him that he must give up to white settlers the reservation upon which his tribe lived, and which had been solemnly guaranteed to the Nez Perces by a treaty. Instead of promptly obeying the order, Joseph, with a degree of impudence which was really startling, remonstrated with the Government, and actually hinted that it was under obligation to maintain its own treaties and to keep faith with him. Of course the idea that a great and enlightened Government ought to keep faith with a feeble tribe was too absurd to merit no-tice, and Joseph was once more calmly requested to hasten his departure. In the meantime white men entered his reservation, in spite of his ridiculous claim that he had rights of property which anybody was bound to respect. Present ly it so happened that one of his young men was killed by an energetic settler. Incredible as it may seem, Joseph went to the extreme length of asserting that this trifling incident was a murder, and sent to the nearest settlement and gravely requested the authorities to arrest and punish the so-called murderer. One can fancy the inextinguishable laughter with which this request was greeted. Had Joseph requested the punishment of a man who had shot a woodchuck or a prairie dog his impudence would have been sufficiently amusing, but that he should expect a white man to be punished for killing a mere Indian was perhaps the most absurd idea that ever entered the aboriginal brain.

Upon the hollow pretext that to be turned out of the home which the Government had guaraneed to him, and to have his young men shot for the amusement of frontier riflemen, constituted a grievance, Joseph deliberately took up arms and made war against the United States. There was something heroic in the conduct of the patriots of the Revolution who preferred to fight the British Empire rather than to pay taxes without representation, but there is nothing to relieve the vulgar impudence of the chief of a small band of savages who prefers to fight forty millions of people rather than to give up his wretched little country. Of course, after he had thus displayed the full malignity of his nature there was noth-ing left to be done except to exterminate him, and troops were sent against him for that laudable

It shocks all our finer feeling to be compelled to say that so far Joseph has fiendishly refused to be exterminated. He has not only defended himself with a skill that is plainly the direct in-spiration of the devil, but he has willfully refrained from perpetrating the outrages which we have a right to expect from a savage foe. When Gen. Gibbon's army attacked one of his villages the women and children were heroically killed by the troops; but when Joseph the other day attacked a little band of white people he released the women without injuring them. This was clearly the act of a cold-blooded, calculating savage, who cunningly pretended to place his enemies in a false light by permitting them to monopolize the cruelties of which he ought, in accordance with his cherical results to know them. cordance with his aboriginal nature, to have been the sole author. He wanted to be able to say, when people exclaimed against the blood thirsty Indians who spare neither age nor sex, "Excuse me! there is a trifling mistake here. It is my women and children—not yours—who are shot and bayoneted." There can, moreover, be but little doubt that this subtle savage has secretly induced his enemies to scalp such of his tribe as have following the their power. If he had any have fallen into their power. If he had any sense of decency he would have done all the scalping himself, but he can now point to Nez Perce scalps in the hands of the white men and make

them the text of impudent and sarcastic remarks.

The longer this unspeakable wretch postpones is extermination the more he deserves our indignation. There never was a holier cause than that for which our troops are fighting. We are sustaining the sacred right of our Government to repudiate its treaties, and protesting against the wicked assumption that an Indian can ever have any rights whatever. In opposing this noble cause Joseph is invoking the condemnation of all fair minded men, while his wanton refusal to kill women and children, even after we have kindly women and children, even after we have along set him the example, ought to create a whirlwind of indignation all over the land. At the same time we should humbly confess that we are not altogether blameless. If we had poisoned Joseph They came before the Committee, and by facts, arguments and wit really left nothing for the proposed law or its advocates to stand on.

Among those who came to the front of the battle were A. E. Giles, who gave a powerful, eloquent and scholarly speech, of itself enough to defeat the iniquitous law, Allen Putnam, the veteran Spiritualist, Henry N. Stone, Mrs. Rick-

cent agents we might have quietly removed every Indian within our territory, and thrown open all the reservations to those who are now suffering from want of room in the narrow confines of the Continent. Though we exterminate Joseph and his warriors, and though we shoot every woman and bayonet every baby of his tribe, we cannot fully atone for our neglect to poison them in the days when that good work could have been done cheaply, safely and easily.

Banner Correspondence.

Spiritualism in Texas—The Work of Col. and Mrs. Eldridge, etc.

To the Editor of the Banner of Light:

I presume a few words from Texas will not be unacceptable to yourself and your readers.

The cause of Spiritualism is not in as flourishing a condition in this as in the more northern States. Our numbers are quite respectable, but scattered over such a wide extent of territory that organization and unity of action are difficult. Our State Association exists, and that is ail. There are a few local organizations, which, though generally weak, are sowing good seed and laying the foundation for something better. The outlook, however, is hopeful and full of promise. There are here, as there were in earlier days at the North, very many who take an interest in Spiritualism, and who only lack opportunity for investigation and a little moral support to become thoroughly convinced and active Spiritualists. The opportunities and support will come in time. We are gradually overcoming the bitter opposition of the churches, and gaining a moral standing give us the strength necessary for efficient action. We have had a few earnest workers among us

who have awakened an interest that will eventually bear good fruit. Among the number are Col. Eldridge and his wife, who made a tour through a portion of the State during the spring and early summer, meeting with gratifying success. With one exception they received the most flattering notices from the secular press, and created the most favorable impression among both believers and skeptics. Among all our lecturers and mediums there are few, if any, who can accomplish as much toward convincing the better classes of the truth of the Spiritual Philosophy as Colonel and Mrs. E. They are both intelligent, cultivated, refined, sincere and earnest. The former was a colonel in the Confederate service, and has since been in the practice of the law at Memphis, Tenn., holding a high position among the leading members of the bar of that city. He is an agreeable gentleman and a pleasant and forcible speaker., His lectures, though not radical, are liberal and full of thought. He appeals directly to the better impulses of man and woman, and aims to show to the world the refining and elevating influences of true Spiritualism, and in such a manner as to meet a ready response in the hearts of those who love truth and morality. Mrs. E.'s mediumistic powers are good, and of their genuineness there can be no doubt. She possesses in a rare degree all those womanly qualities that win respect and esteem. Dignified and modest, yet affable and pleasant, and with an air of simple truthfulness and sincerity, she disarms suspicion at once, and gains the confidence of even the most skeptical. They certainly deserve success, for they have sacrificed flattering prospects in life to labor for the good of others. Col. E. lectures free, and his wife's charges are moderate—the money refunded if satisfaction is not given, while those too poor to pay are given the preference over others. During their recent trip they scarcely received more than their expenses-paying their way as they went. Commencing in October they intend to make a more extended tour through the State, effecting local organizations wherever possible. Due notice of their appointments will be given through the Banner and other spiritual papers. They are at present in Waco, where Mrs. E. is resting and recuperating her health.

Mrs. Hawks has recently been lecturing in Galveston and Hempstead, and has, I learn, met with good success. There is a strong society in the latter place, thanks to the labors of Judge Booth, President of our State Association, aided by Colonel and Mrs. Eldridge.

That old veteran, Col. Paul Bremond, though still strong in the faith, is too much devoted to his new railroad to find much time for spiritual matters. He is, I am glad to say, meeting with deserved success in his pet enterprise.

Mr. and Mrs. J. R. Painter and A. B. Bristol. well known to many Spiritualists North, are livng here, and are among our hardest workers.

I am glad to see through your columns that Bro. Wilson is still able for duty. He made two trips to Texas, and has many friends here who will join me in wishing him continued prosperity.

The Banner has a fair circulation in Houston, larger, probably, than you are aware, as many of us receive it through our newsdealers. I trust the number of its readers may increase here as elsewhere. More anon. Fraternally,

CHAS. E. DWYER. Sec'y State Spiritual and Liberal Asso. Houston, Tex.

Spiritualism in Virginia. To the Editor of the Banner of Light:

I have lately paid a two weeks' visit to Virginia, and was agreeably surprised not only at the liberal hospitality of old and new friends, but to discover so much acquaintance with the philosophy and phenomena of Spiritualism among the residents of Richmond and Staunton. In both places many families have one or more members, male or female, the cultivation of whose mediumistic gifts is a matter of public acknowledgment; but many more are hiding their light under a bushel (basket) away from the observation of their Orthodox neighbors.

In Richmond the cause has several bold espousers, including Mr. Rothery, healer, No. 914 Main street, who is well posted in the philosophy, and lectures at intervals in a quiet way. Mr. Charles Richardson, 27th and M streets, and his family, with his medium daughter, have been for some time the subjects of spirit-manifestations, at first unexpected and uninvited, now frequent and courted. A lady relative, who was a believer and tried to impress the family, but without success, before her departure, by her demonstrations, was afterward the occasion of their conversion to the reality of the phenomena. She had promised to so manifest after the change called death. Their attention was attracted by unaccountable noises and movements of articles of furniture. The lounge on which Mr. R. lay was withdrawn from the wall and replaced without mortal contact. The rocking-chair in the centre of the room was rocked untouched. Raps were made upon the bed, floor, and walls, exhibiting as much intelligence behind them as the

raps of a friend at the door, and claiming, in reply to questions, to be the relative referred to. The parlor organ was played without contact, Information was imparted, not known, but afterward confirmed, identifying conversation was had through the table tippings and tappings and the daughter's clairvoyance. The medium of course has been called a witch, and shunned by some of her mates as though she were in league with an omnipotent rival of Divinity. -The lessons of charity which they receive, however, are heeded. One evening we formed an impromptu circle with Mr. R., the daughter, my good old maternal ancestor, and myself. The table was raised squarely from the floor into the air, and made to heat perfect time to the organ and to songs; the rocking-chair, apart from the sitters, was rocked to and fro; spirit forms were seen and described, and my mother, for the first time, was touched upon the arm by an invisible hand, when she burst into tears (of alarm), but was soon relieved when my father entranced the medium and told her, among other things, it was he who had touched her.

Mr. Shaw and family, on the suburbs, have regular meetings at present for tests and materialization.

Mr. Clarke and daughter, 25th and N streets, are not novices in spiritual experiences.

Among the new disciples are a district attorney, and other lawyers, who a few years before, I remember, were closely woven in the warp of sectarianism. The truth is spreading in private, and time will discover a large leavening.

In Staunton I was pleased to converse with several of the disenthralled, and some good media. Here, as in Richmond, but perhaps more markedly here, the bread of the real gospel is rising, but the owner will not openly avow the ingredient. Yet many believe, know, and enjoy more than they profess. Among the faithful may be nominated Mr. J. T. Pritchard and lady, Mr. Brownold and family, Dr. Krebs, and others, who do not hesitate to acknowledge their positive conviction of the identity of Primitive Christianity and Modern Spiritualism, the good pastor notwithstanding. It is said that mountainous countries, like Scotland, are not only naturally inspiring, but furnish the best atmospherical medium for spirit-manifestations. Perhaps this may account for the latent and sometimes ebullient talent certainly resident in this beautiful region of the Blue Ridge.

I found one medium opposite the railroad station; another, friend of the late Judge Cochran, who was himself one of the believers; another on the outskirts, and one or two more indulging their gifts sub rosa. As a growing medium, Mrs. Brownold deserves special mention. What the inquiring people of Virginia want is a strongly developed test-medium, like Slade or Foster. A reliable party, "endowed with power from on high," would excite wonder and promote mutual benefit. It is hoped that before long the inhabitants of that sphere will fully develop or invite the needed phenomena. J. F. SNIPES. 87 Leonard street, N. Y., Aug., 1877.

New York.

BROOKLYN.-Charles R. Miller writes, Sept. 6th: "The following resolutions in reference to the death and burial of our venerable brother, Mr. Josiah F. Kipp, were adopted at our Saturday evening conference, July 25th. The resolutions were directed to be sent to the Banner of Light for publication, and would have been promptly forwarded, but through inadvertance the minutes containing the resolutions were mis-

It is but an act of justice to the Schermerhorn-Street Society of Friends, to state that the responsibility for the act of refusing to Brother Kipp's remains the right of sepulchre—a right that belonged to him as a member of the Society—rests wholly with the Cemetery Committee, and, as now appears, with one of the members of that committee; but the Friends' Society stands responsible for this as well as all other acts of its accredited agents; and it can in no way divest itself of the discreditable notoriety which the Cometery Committee have brought upon it, other than by repudiating the reprehensible action of said committee:

RESOLUTIONS ADOPTED AT THE SATURDAY EVENING CONFERENCE OF THE BROOKLYN SPIRITUALISTS AT DOWNING HALL, BROOKLYN, N. Y.

Whereas, During the last week our venerable friend and brother, Josiah F. Kipp, at the ripe age of seventy-eight, passed to the land of souls, and to his companionship with the immortals, easing off the old garments of materialty and taking on the bright robes of the spirit; and Whereas, Our ascended brother by a long life of usefulness has left behind him the richest possible legacy and inheritance for his children and kindred—a life of good deeds and a memory fragrant with goodness and trath-therefore, Reso feed. That we, the kindred and friends of Brother Kipp, henor his memory, and hold the example of his useful and well-spent life as the unbroken links of a chain which shall again unite us in the spirit world as we have been unlied here in the bonds of fellowship, friendship and affection.

Resolud. That the refusal by a religious society of this

been united here in the bonds of fellowship, friendship and affection.

Resolval. That the refusal by a religious society of this city, to the family of Brother Kipp, at their request, to allow his remains to be placed in the Friends' Gemetery beside those of his wife—this refusal being made on the express ground that he deceased toos a Sprittualist-reflects the greatest discredit on those responsible for the act.

Resolval. That as Sprittualists and lovers of justice we feel called upon to characterize the act of the Committee in charge of the Friends' Cemetery, in refusing a burtal place to Brother Kipp's temains beside those of his wife—because the religious belief of the deceased was not orthodox according to the standard of his self-righteous judges—as evincing a spirit which, we are glad to know, will find outside the ranks of the bigoted and intolerant neither imitators nor defenders.

Vermont.

NORTHFIELD .- D. T. Averill writes: "The eminent success that attended the Spiritual State Convention, held at Northfield, "Vt., Sept. 7th, 8th and 9th, must be highly gratifying to all who wish to see truth and enlarged liberal ideas advance and receive attention.

The church (kindly granted by the Committee of the Universalist society) was again and again filled with attentive audiences, which were wel held to the close by Drs. Storer and Greenleaf Sunday afternoon the church was filled as it is said never to have been before; some standing-room being used after two rows of settees were placed in the aisles. Six hundred to eight hundred (the estimated numbers) is not bad for a country village.

Three set discourses were given by Dr. Storer, and three by Dr. Greenleaf; every one rich in thought, and filled with progressive ideas—really to comprehensive minds feasts of reason.

The last address was by Dr. Greenleaf upon the 'Opening of the Books.' The speaker went back to the early periods, and traced, geologically, the opening of the ascending series of books in nature's revelations.

The improvisings of poetry by Miss Jennie Hagan were truly wonderful. That her utter-ances were highly interesting to the assembly was made evident by the liberality with which an appeal for her benefit was responded to. In the performance of the duties of presiding

officer, Mrs. Manchester again demonstrated woman's capacity.'

7.

California.

SAN FRANCISCO.-Waiter Hyde, who has been lecturing in different parts of the State, gives us an account of his experiences, from which we extract the following: "'No indeed! No Spiritualist shall speak in our church if I can help it. I think they are doing a great deal of harm.' The speaker was a trustee of the only Protestant church in town, a powerfully built man full of life and vital power, and is a black-smith. We left him, and proceeded to occupy the grand stand on the plaza. Here nature lent has her most hangen influences. The trade winds us her most benign influences. The trade-winds | such work were Mrs. George, of Philadelphia,

seemed listening to inspired utterances, and hosts of angels drew near. * * * I gave six successive lectures, treating of the nature of the soul, spirit and mind, their relation to each other, and their action in the use of the body. My audiences were large, and many listening in the distance finally drew near, and with tears and a softened heart communed with me concerning the possi-bilities of life here and hereafter." Mr. Hyde also speaks approvingly of the mediumship of

THE HARVEST HOUR.

From the broad fields, their golden glory shorn,
And sumy uplands, of their beauty reft,
Through the still swedight of the autumn morn,
And hedgerows, with their lingering jewels left,
By the brown river, through the leafy lames,
On to the farmsteads move the loaded watns.

The stalwart reaper bears his brightened scythe, Or tracks the course the great machine has made, And bounde has and had, simburnt and lithe, Round whose straw bats weedbine and popples fade, Wako all the meadow land with harvest strains, Clustering and laughing round the loaded watus.

'T is soft Soptember Naturo's harvest yields, But all through life our ripening fruit we reap, Now storing violets from sweet April fields, Now roses that hright July sunshines steep, Now garnering gray October's sober gains, Now Christmas holles pile our loaded wains, Ah me I how fast the fair spring flowers die, How summer blossoms perish at the touch, And Hope and Love, in useless sympathy, tweep for the Falth that gave and lost so much I From half our sheaves drop out the golden grains, Small is our portion in the loaded wains.

Small is our portion in the loader wants.
Yet, ere the mighty Reaper takes it al.
Filing out the seed, and tend it road by road;
One ear is folk, though bondreds round it fall,
One aero 'mid a midewed upland good;
Eternity will rear on heavenly plains
The smallest treasure won from loaded wains.

—[All the Year Round.

The Monogamists of the Mormon Church.

The great central head of the State Church of Deseret, Brigham Young, has passed from the scenes amid which his active brain and strong will created so marked an impression. And with his decease we begin to hear from another branch of the Latter Day Saints not so widely known to the people, their brethren of Utah having overshadowed them by their numbers and their power. We find in the Boston Traveller of a late date an editorial which to our apprehension sets forth the state of the case regarding the past history and present prospects of this branch of believers in a clearer light than anything we have elsewhere met, and take occasion to quote from it, in vindication of our assertion, the following succinct sentences :

The death of Brigham Young is likely to bring into more prominence that branch of the Mormons which has rejected the great bigamist as a prophet, and has steadily opposed polygamy. Although but little known, the anti-polygamous Mornous, who accept a son of Joseph Smith as a prophet, have many churches in this country and in Canada, and a few in Europe and in Australia. Their newspaper organ, The Saints' Herald, published at Peoria, Ill., is a well-edited journal that has reached the respectable age of twenty one years and country and the contribution. twenty-one years, and each number contains evidence that the "Latter Day Saints" are widely scattered, and that they are zealous in their

Their opposition to the peculiar customs of the Utah Mormons is emphasized by the placing at the head of the paper the following passage from the "Book of Mormon": "Hearken to the Word of the Lord, for there shall not any man among you have save it be one wife." Their regard for you have save it be one wife." Their regard for the Bible is shown by the adoption, as a motto for the paper, of the words of Christ in the seventeenth chapter of John: "Sanctify them through thy truth; thy Word is truth." Passages from the Bible are the texts of their sermons, and much of their preaching would be regarded as Orthodox in our Christian churches.

Their faith embraces the working of miracles, and the healing of the sick by the laying on of hands, both in answer to prayer, and they be.

hands, both in answer to prayer, and they be-lieve that at no distant day their faith will be that of the whole human race. The Church has many conferences that are modelled after the conferences of the Methodist Episcopal Church, and their churches are numbered by the hundred, though most of them are small and weak. It is proposed, however, that there shall be a "gathering" in some locality where lands can be obtained for a great settlement, and steps have already been taken in this matter, but there are few, if any. Communists among them, and it is designed that each person shall be as independent as persons in any other colony. The Church has many officers, such as prophets, presidents of confer-

ences, apostles, high priests, elders, seventies, priests, teachers and deacons.

There has been a considerable increase of membership during the past few years, but the propagators of their faith have generally worked in communities far removed from the centres of intelligence and influence, and this growth has attracted little attention, while the movements of the Utah Mormons, because they have been gathered in one place, and are distinguished by more marked characteristics, have been watched with great interest. It is probable that there will now be an effort on the part of the followers of the vonnger Smith to secure proselytes among those who have heretofore followed the leader polygamous branch. . . . The son of Joseph Smith enjoys the confidence of those who have been associated with him, and possesses some of the qualifications for successful leadership, but no one of the sons of Brigham Young is likely to inspire the confidence of large masses of men, or to retain the power exerted for so many years by the recently deceased leader.

Camp-Meeting Report.

To the Editor of the Banner of Light:

The Camp-Meeting of the Penusylvania and New Jersey Religious Spiritualists, after a meeting of ten days, closed for the season Aug. 20th. It was well attended most of the time. Spiritualists from Philadelphia, Vineland, Hammonton, Ancora, Burlington and Trenton were present, also church members and others from a distance of sixteen miles came to the meeting in all kinds of conveyances. On the last day it was estimated that over three hundred carriages were on or near the grounds, each one bringing from two to twenty persons; so we had a very large and mixed audience of not less than eighteen hundred persons present, who were addressed upon the great subject of Spiritualism as taught by Jesus and his apostles. On the last day we had for speaker, in the morning, Rev. Dr. Taylor, of Trenton, N. J., who addressed the people on

"The Religion of Spiritualism." In the afternoon we filled the time, as we thought, to good advantage. The several speakers present wished to show that they united with the officers of the Association in their endeavors to lay a foundation for a Religious Society of Spiritualists, taking the Bible as the foundation stone upon which to build. From one to two o'clock we had a very interesting conference. Some of those who were not Spiritualists took the opportunity to express their feelings, and thanked us for coming into their midst and telling them of Spiritualism. At two o'clock Mr. Wilbur, editor of the Vineland Independent, spoke of "Man and his Activities" in a scientific manner. Mr. J. Madison Allen, entranced, gave an excellent discourse on "Spiritual Religion."
Prof. Butler spoke of the good work of teaching the people how to live in order to acquire the greatest amount of happiness in this life. In the evening, at seven o'clock, a public circle was

Many mediums were on the ground, but only a few who could take part in a public circle. Among those whose development fitted them for

from the Pacific were most delightfully fresh during the day, but were hushed to rest with the setting sun. Oh the grandeur of this holy stillness in the California mountains!—All nature so the interest increased from night to night, and Mrs. George was in constant demand both for

public and private sittings.

From eight to nine o'clock Mrs. Gibson and Mr. James A. Bliss occupied the stand, Mr. Bliss closing the hour by urging the people to form circles in their own houses for spirit-manifestations, giving them directions how to proceed.

Dr. Taylor delivered another interesting discourse, giving such instruction, if followed, as would lead to higher and a more spiritual life. In concluding our report, we have omitted mentioning one week. Suffice it to say that we had no lack of interest or of speakers, although

the one on whom we had built great hopes was

John M Spear and Mrs. Spear gave us some good and practical teachings. Mr. Joseph Wood gave two very excellent lectures. Several others, during the week, gave us such teaching as would make us wise unto salvation if followed

The separation of soul and body of Dr. Jefferies cast a sorrow on us to a certain extent, but knowing as we do that he is not dead, but still lives, we were made joyful by his manifesting his power on the writer in less than one hour after he had left the form, and soon afterwards control-ling Mrs. George. We held funeral services over the remains of our brother next morning before the body was removed from the camp. Just be-fore his spirit passed out of the form, some ten or twelve of us stood around his hed and sung "Sweet By-and-Bye" and "Nearer, My God, to Thee," after which we felt the spirit of prayer come over us, and while invoking the divine aid and comfort to the departing spirit, our spiritual sight was opened and we beheld our brother as he arose out of the earthly tabernacle. There were present, also, his former wife and a little girl and a boy. As his spirit arose from the form, the spirit-wife greeted him, and they floated off to-

gether.
This scene was one which we shall never forget, and we wish we had the command of language sufficient to portray it to the reader.

Philadelphia, Pa. J. H. Rhodes, M. D.

The Wolcott Grove Meeting.

A NEW SOCIETY ORGANIZED—ARTICLES OF ASSOCIA-TION AND OFFICERS, To the Editor of the Banner of Light:

One of your correspondents has already given you some details of the Wolcott Grove Meeting, held the 17th, 18th and 19th of August, and I will merely remark, as a preface, that all who were present pronounced it one of the best liberal meetings ever held in this country. The attendance was large, the country beautiful, the weather pleasant, the speeches able and eloquent, and everything

passed off to the satisfaction of all present.

A new society was organized to be known as the "Free-Thinkers' Association of Central and Western New York. including thirty counties. In this society it is proposed to unite all classes of Free Thinkers, including Spiritualists Miterialists, Free-religionists, and others. And the fol-

lowing are the lowing are the

Name,—The name of this Society is the "Free-Thinkers' Association of Central and Western New York."

**Territory Include t. —The herritory of the Association shall include the counties of Alleghany, Broom, Cattaraugus, Cayaga, Chemango, Chemang, Chantauqua, Cortand, Eric, Genesce, Herktmer, Livingston, Lewis, Jefferson, Madison, Monroe, Niagara. Onebla, Orienas, Onondaga, Oswego, St. Lawrence, Schuyler, Sonca, Steuben, Tiora, Tompkins, Wyonling, Wayoe and Yates.

**Objects of the Association, —First, to stimulate free thought and investigation among the people in relation to their civil, religions and political rights, and encourage the investigation of questions relating to religion, science and reform, and to that end sustain free-thought peakers, hold liberal meetings and circulate liberal, scientific and reformatory appers and periodicals.

Second, to act as an auxiliary to the National Liberal Leggie is Reclievis to accomplish the total separation of Church and State, and to organize local liberal leagues in the counties above named in accordance with the provisions of the Constitution of the National Liberal League. The Greed of the Society.—Universal mental liberty.

Platfarm of Principles.—The platform of principles are the "Demands of Liberalism" as published in the Boston Index.

***M.mbership.**—Any person may become a member of this second and se

Platform of Principles.—The platform of principles are the "Demands of Liberalism" as published a the Boston Index.

M. mbership.—Any person may become a member of this Society by signing these articles of association and paying twenty-by-comis.

The Officers.—The officers shall be a President, one Vice President froddenote county, a factor-ling Secretary, a Corresponding Secretary, and a Treasurer; also an Executive Committee of seven, who shall have the general supervision of the Association. The duty of the Officers shall be those usually pertaining to these positions, with the additional duties neighbor mentioned. The Vice President of each county shall immediately after his election appoint two other persons of the county to act with him, and the three shall be the "Free Thought and Liberal League Committee" of the county, the Vice President to be Chairman, and it shall be his duty to notify the Corresponding Secretary of this Association of the names of said appointees and their post-office addresses. The duty of these Committees shall be to carry out the objects of this Association, and also to cooperate with the National Liberal League in all practical was.

Election of Officers.—The officers of this Association shall be elected annually, and hold their positions until their successors are elected. The President shall have power to fill vacanties created that a successors are elected. The President shall have power to fill vacanties created and practices of the Association shall be elected annually, and hold their positions until their successors are elected. The President shall have power to fill vacanties created and practices of the Association shall be decided annually and hold their positions until their successors are elected. The annual meeting and other meetings of this Association, by a two-thirds vote of all members present.

Meetings—When Held.—The annual meeting and other meetings of this Association.

Mettings—When Held.—The annual meeting and other meetings of this Association shall be hold at such times and places as the Executive Committee shall direct.

President—Dr. T. L. Brown. Binghamton.
Vice.Presidents—Alliegh my—Samuel Latta, Friendship; Broom—E. E. Guid, Binghamton; Cartar angus—A. L. Bramard, Samonnes; Cayug — Mrs. Muchell, Autora; Chatauqua—E. Mitchell, Jamestown; Chemang—J. V. Mapes, Elmita; Chemango—C. S. Palmer, Norwich; Cortland—Wim. D. Hunt, Scott; Eric—Geo. W. Taylor, Lawton Station; Chemango—C. S. Palmer, Norwich; Cortland—Wim. D. Hunt, Scott; Eric—Geo. W. Taylor, Lawton Station; Genesse—J. D. Richards, Banavia; Herkimer—W. J. Lewis, Hion; Livingston—H. B. McNair, Dansville; Lewis—Tromas Bacon, Leyden; Jefferson—Wim. Estus, Cape Vincent; Mudison—E. U. Van Siyke, Hamilton; Monroe—Cornella Gardiner, Rochester; Nagara—J. M. Harwood, Hess Read; Onehla—M. Peckham, Utica; Orleans—Henry Revuolus, Abloon; Onondaya—John W. Truesdall, Syracus; Oswego—Charles A. Gurley, Pulaski; St. Lawrence—J. P. Armstrong, Ogdensburg; Schuvler—Capt, D. P. Day, Walkhe; Seneca—Edmund W. Mitchell, W. Junius; Steuben—George Morchouse, Wayland; Tiega—O. H. P. Kinney, Wavertey: Tompkins—D. R. Morton, Groton; Wyoming—W. F. Grover, Castile; Wayne—Samuel Cosal, Wotchi; Yate—S. S. Ball, Penn Yan. Recording Seculary—Edgar M. Sellon, Castile, Corresponding Seculary—H. L. Groen, Salamanca, Transire—Amy Post, Rochester, Excutive Committee—C. D. B. Mills, Syracuse; Sigmund Block, Cape Vincent; T. L. Hrown, Bingmannon; Charles A. Gurley, Pulaski; David Cosal, jr., Olas Corners; N. G. Upson, Nunda Station; Clement Austin, Rochester.

ners; N. G. Opson, Amos.
Rochester.
The reader will notice that the articles of association allow any one, wherever his residence, to join, therefore we hope every reader of the Banner who has not already joined will send his name and twenty-five cents to Salamanca, N. Y.

H. L. Green, Cor. Sec'y.

Salamanca, N. Y.

R. S., The President, Chairman of the Executive Committee, the Corresponding Secretary, and Rev. J. H. Harter, of Aubara, N. Y., will, either, answer calls to lecture in any place within the bounds of the Association.

H. L. G.

PUBLIC MEETINGS, ETC.

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, Nashaa, N. H., Oct. 20th and 2 st. 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 Sace, also to all Spiritualists, to meet with us in Convention. Let those who are unable to attend this Convention write the Secretary at Bradford, N. H., with regard to the condition of Spiritualism in their respective localities.

localities
Lotalit those who are in sympathy with us attend this meeting, that they may aid in devising means to spread the gaspel of truth throughout the Granite State.

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

GRO, S. MORGAN, President.

GEO. A. FULLER, Secretary.
CHARLES A FOWLER,
DR. SYLVESTER WOOD,
GEO. S. MORGAN,
Committee.

Spiritualists' Convention in Connecticut. Spirimalisis' Convention in Connecticut. The Thirteenth Annual Convention of the Connecticut Association of Spiritualists will be held at Loomis's Teniple of Music, New Hiven, commencing at 10½ o' clock Saturday, Sept. 20th, and continuing two days. The business before the Convention will be the election of officers for the ensuling year, the hearing of the reports of the Executive Roard, and the consideration of the future prospects of the Association. Pool. William Denton, J. Frank caster and other eminent speakers are expected to address the Convention. Per order of Executive Roard.

S. PONINGON, Secretary. S. Robinson, Secretary.

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

The undersigned, owing to the fact that greater facilities are afforded for real enj-yment and instruction at grove meetings than in any observated during the summer months, propose holding a series of such meetings wherever the friends of progress will furnish a grove properly seated, and make all the other necessary arrangements.

Let the triends awaken to the importance of keeping their spiritual armor height, and let us show the hosts of old fogylsm that we can keep the car of progress moving in spite of Möödy, Sankey, and mad times.

If the triends will do their part by furnishing the place, we will do ours toward giving them an enjoyable and profit able meeting, relying on the generosity of the lovers of truth for our remaineration. Address.

J. O. Barrett, Geneva, Wis.

If you would have the hen's egg you must bear with her

cackling.

BY PROF. S. B. BRITTAN.

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THE HIGH FUNCTIONS, AND TO THE ELEMENTS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD.

DR. BRITTAN grapples carnestly with the facts that have puzzled the brains of the philosophers of every ago and country; and has grasped in his masterly classification the greatest WONDERS OF THE MENTAL WORLD!

In this respect his remarkable book is a COLLECTION OF MARK CHARGETTERS and must attract universal attention. ARRE CURIOSITIES, and must attract universal attention. At the same time, the student of Vital Chemistry, Physiology and Medicine, the Divine and the Moralls, the Metaphysical Philosopher, and the Political Reformer, will find it replete with profound and profitable instruction.

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cents.

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floor), Boston. Mass.

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and Callathenics. (With Illustrations.) Together with Programmes and Exercises for Sp. cial Oc-casions. The whole designed for the use of Progressive Sonday Lyccums.

BY J. M. PEEBLES, J. O. BARRETT AND EMMA TUTTLE. THE MUSICAL DEPARTMENT BY JAMES G. CLARK.

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

Hoands, 41.50, postage free.

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THE FALLACIES OF THE

Free Love Theory;

OR, LOVE CONSIDERED AS A RELIGION. A Lecture, delivered in Washington, D. C., April 25, 1875, by J. W. Pike, of Vineland, N. J.

oy J. W. PIKE, of Vineland, N. J.

Price 20 cents, postage 2 cents.

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No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Nooks.

Passed to Spirit-Life:

From Springfield, Mass., Aug. 20th, Mary Abbot Dicknoon, only daughter of E. W. Dickinson, aged 37 years.

She was a holde woman, a devoted daughter, sister, and true friend, whom all who knew her loved. She was ever ready to minister to the suffering, shedding acquier, peaceful influence wherever she went, ever faithful, and always anticipating the comfort of her father and brothers. We know that they are not without the light of the spiritual Philosophy, and know that although she is not with them in the form, she will warch over them in spirit with her spirit mother. Her filloess was quite brief soft she caught glimpses of her future home, and was with as upon the day when we laid her form an Nature's arms; and the highest tribute we can pay to her memory is to strive and he as true and useful. Funeral conducted by the writer.

Mass. Sanaali A. Bynanes.

From Taunton, Mass., on Monday, Sept. 10th, James S.

From Springfield, Mass., Aug. 23d, Betsey, wife of Win.

Hitchcock, aged 6-years, 'Mrs, Hitchcock was among the earliest to embrace the Spiritual Philosophy in this city, and her faith held out until the close of her earth-life. She had been a constant reader of the Banner for many years, always fluding food for the mind and spirit therein. She was a kind and loying wife, a devoted mother, and good friend, and will be missed from the home circle; but she will watch over them with that same spirit of tove until they rejoin her in that higher condition of life. May their faith be a staff that will be made strong in their day of sorrow. Funcial services were conducted by the writer.

Mrs, Sanah A, Byrnes.

Drowned, at Hartford, Vi. (near Woodstock Station).

white bathing in White River, Victor O., son of Mrs. S. A. Jesmer (medium), of Upper Falls, Vt.

Obituary Notices not exceeding twenty lines published

gratuitously. When they exceed this number, toenty cents for each additional line is required. A line of agate

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\$1,00, postage free.

ANIMAL MAGNETISM

(MESMERISM)

Artificial Somnambulism:

Being a Complete and Practical Treatise on that

Science, and its Application to Medical Purposes.

Followed by Observations on the Affinity Existing

between Magnetism and Spiritualism,

Ancient and Modern,

BY THE COUNTESS CAITHNESS DE ST. DOMINIQUE

This work on Animal Magnetism is just what has been long needed, and will no doubt meet with a rapid sale. Its

pages contain a summary of the history of the Science; its

original and successively monthed principles; its ancient practice; a declaration of its definitive principles; a con-

densed description of its actual practice arranged in per-fect methodical order; an indication of its practical appli-

cations; an appreciation, from a moral and legal point of view, of the processes adopted in practice, and of their

cidated, while others are entirely new. We may mention

The distinction between Mesmerism and actual Magnet-The definition of the four degrees of the Magnetic State.

Hypnotism, or the electro-biological method brought back to its true position in the magnetizing process.

The distinction between simple Magnetic Sleep and Som

The different conditions of Somnambulism, independ

ently of the state constituting Lucidity properly so called. The historical affinity between Magnetism and Spiritual-

ism, and their reoprocal influence.
These essentially important points, barely, if at all,

touched upon in hereto/ore existing works, would alone

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Including Invocations and Poems,

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These Lectures were given by Mrs. Richmond during the nonths of February and March, 1877, and embrace the fol-owing topics: "THE RISE AND PROGRESS OF FIRE" MASONRY, AS ANALYZED BY SPIRITUALISM." "THE CONDITIONS NECESSARY TO SECURE THE FULLEST AND

Man and his Relations.

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relation to a belief in a supernatural order of things. Certain views set forth will be found in the shape of prin-ciples imperfectly admitted, and not as yet sufficiently clu-

Hitchcock, aged 6s years. *

type averages ten words.]

From Springfield, Mass., Aug. 29th, Mary Abbot Dick-

Rational Spiritualism,

GENERAL VIEWS AND OPINIONS OF THE

AMERICAN SPIRITCALISTS,

MORALS, THEOLOGY AND RELIGION WITH OBSERVATIONS ON

The Problem of Organization.

BY S. B. BRETTAN, M. D.

From Taunton, Mass., on Monday, Sept. 10th, James S. Barney, aged 64 years, formerly of Decator, III.

Seyeral years since Mr. Barney carried on business in Taunton, afterwards removing to Decator, where he was well known and highly esteemed. He became very deeply interested in spiritorism, taking a prominent position in identifying ituself with its advocaces, and facilitating fectures and phenomenal evolences of 46 inth whenever opportunity offered. About two years since failing he afthe compelled him to relinquish business and remove to the hospitable home of his sister, Mrs. Isaac faiblit, at Roston Highlands, whose tender care has ministered to flow doring the slow decay of pevel all and mental power. The remains were taken to New Hedlord, where services were conducted in the cemetry by Dr. R. R. Storer, of Boston, representing the spiritual faith of the deceased and the relatives present, and by the Rev. Mr, Sullivan, chaplain of the Masonic Order, of which Mr B, was a member. BY S. B. BRITTAN, M. D.

In this work the admitiers of Prof. Brittin will find virtuable compound of his stows in main important topics which have tory as excited the interest of the adherents of the spiritual Dr., assition, and base lost nonrof their influence over the professition, and base lost nonrof their influence over the professition and the necessity of carnest effort for the advancement of the cause, together with the questions of organization, etc., etc., receive charrand every not freatment from this voleran in the field of spiritual inquiry, and the brochure metrics a reading wide as the confinent profession metrics a reading wide as the confinent, profagel cent.

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The deceased was 20 years and 10 months old, and passed to the higher Hife Sept. 24. 1877. His mother had long feit that his time on earth was short. Ste had been to Newbury, N. H., to Lake Sunapse Camp-Meeting, and returned in time to attend the Felchville Convention, and was sail and grieved beyond measure. But had she remained to the close of the Camp-Meeting it would not have been her privilego of looking with mortal eyes on her darling child. As she was parting with friends at the Convention he was entering the second birth. But the blessed assurance has been given her that be can revisit those he loved on earth. He was respected by all who knew him.

[R. P. Journal please copy.]

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 22, 1877.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Place, corner of Prosince street Lower Floor ..

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The Letter was becoming intentions for the Editoria De-artiment of this paper should be a blress of to later in Business Level School Chear Photon C. Tsane R. Rich, Bannet of Light Photon Case Holos, Boston, Mass.

Modern Spinish view The key while unlocks the mysteries of the Partier Latine the Process, and demonstrates the Parties existed as a many.

Free Circle Notice.

During the month of September the regular circles at the Barmer of Taght Scance Room will be held on Tuesdays and Thursdays conditing circles will be held (at To'clock) in this place of meeting. All are invited, in

Suggestions to Workingmen.

It is said that the call for a National Convention of Locomotive Engineers, to be he'd in Boston on the 10 L of October, has for its object the Inauguration of a general strike on all the trunk railroad lines of the country. If that is so, if goes to show that the feeling of disatisfaction among this ely-sof workingmentas by no means. spent its force. We need not say that the Bannorthas always sympathized with the cause of honest labor in its protracted isser with oppressive capital: Its position and its activities on ; this question cannot but be thoroughly understood. Ye it does not take any part in this or probable and wild statements set affeat and cirany other indy trial question at the point where It seeks to organize its contestants politically.

We recently published a very positive letter doubt attracted the attention of all our readers, munity: And although we could not undertake to counsel | J. FRANK BANTER - A NEIGHBOR VOCCHES FOR in any movement that, in connection with the labor question, had a political look to it, we nevertheless feel perfectly free to name a man like Prof. Brittan, and a Spiritualist, as the very person whom workingmen could schoose for an ad-ments damaging to the character of a gentleman delphia and attended scances with the Blisses, generally recognized as requisite must be had. vocate and leader in their combined movement. for their rights, with no apprehension that their cause will not be advanced to the intermost. His honesty and integrity have never been questioned heart is wholly on the side of the lab ging class, by any one who has known him from his boy and his eloquent speech would most effectively support the deep current of his natural sympathies and profound convictions.

We are permitted to make an extract from a private letter recently written by Prof. Brittan on this subject, in which he has given expression to his views and feelings, which it is hardly necessary to say are in harmony with our own. The workingman may see from this extract the kind of advocate and representative he would have in the Professor. He writes as follows:

"At my present age I want repose, and ain sure that I have no ambition for political dis-tinction. But just now I am reminded that a stronger motive than that which invites me to rest and seclusion might rouseance locaction in a new field. If anything could overcome my early and life-long resolution to keep out of the arena of political strife, it would be the righteons claims of the laboring classes -the long suffering people who create all the wealth their employers squander, whilst they are often scourged into the com-mission of crime by the irresistible force of their necessities. All my sympathies are with the honest workers in every field of human industry. Their cry for relief cannot be stilled. I cannot cease to hear it; and in some sense that touches the deepest springs of any nature, I have made their ceaseless toil, the scalling sweat and teats of this people, and their mighty anguish, my own.

New men should be brought to the front, and new measures must be inaugurated. ent administration evinces a disposition to be hospitable to all rational measures for political The signs of the times impressively suggest to this great laboring people that the present is their opportunity. A nobler states manship with broader views and more universal sympathies must shape the legislation and determine the nuture of the Republic. As a rule the virtues which dignify human nature are most conspicuous among the classes devoted to our peaceful industries. They have neither time nor inclination to study the arts of mischief. Nor can they afford to disregard the laws, since they have the means of securing their rights and redressing their wrongs in their own hands. It is better that we should uphold the law that op-presses us, than to set an example of insubordination to legal-authority. It is in the power of the laboring millions to modify or annul all the laws that operate to their injury or disadvantage. Let all this be done speedily, but by such peaceful measures as the law itself sanctions and society must approve.

The man who could write the above sentiments would make a powerful and determined leader in the great cause of labor, and he is they could identify themselves; commended to the attention of those now foremost in that movement.

The London Spiritualist newspaper is a well-conducted weekly journal. It is for sale at this office every week. We also take subscrintions for it. American Spiritualists should patronize this paper more fully than they have done. Mr. Harrison, the editor, is held in great respect in England, and should certainly be encouraged by the friends in this country in the glorious work in which he has embarked. He has our warmest endorsement.

J. Frank Baxter; His Lectures in Bos-Favor.

This celebrated medium and lecturer-to whose amplitude of attractions is also added the gift of the choicest order of vocalization-lectured in Amory Hall, corner West and Washington streets, Boston, in Dr. H. F. Gardner's course, on Sunday afternoon and evening, Sept 16th, his remarks, tests and fine singing drawing together excellent audiences.

Dr. Gardner offered a few words preliminary to the opening service, wherein he recapitulated that he had arranged this series at the present early hour in the lecturing season for the purpose of affording the Socritualists of Boston an opportunity of hearing Mr. Baxter, and also to demonstrate to the people in places distant from this section that Le (Mr. B.) possessed to the full the confidence of the community as a noble worker and a thoroughly honest man.

In the afternoon his (Mr. B.'s) remarks were directed to a consideration of the potency of factsand in this connection begave instances from his lite-experiences even as early as in his boyhood, and also cited some from those of friends, acquaintances, etc., all which had largely entered into the work of confirming him in his belief in Spiritualism-a conviction which nothing could shake. He referred to the recent action of the Winchester School Committee on his case, and declared that they had asked of him an impossibility. In the line of his lecture he was stopped in full the corner of Somerset and Howard streets, Bose, as has characterized Christianity from time im- to call "the Banner of the Cross," and acting ton, stating the name of a little one who had destimemorial, or ever since its advent. The very esparted from mortal life there to be "Flossie Atkins, who made a strong appeal for the Children's Lyceum, using the medium for a telegraphic instrument for its transmission, was recognized by Dr. A. H. Richardson, of Charlesdown, as having been while in life a member of the Lyceum in Charlestown District.

In the evening he spoke on "Spiritualism re Theology, and described several visions. One of the impressions received led him to state, in effeet: This is the anniversary of the battle of Anfictam. Thear a drum and fife. I see a body of sharpshooters. A man holds up to me a paper-It is the Banner of Light. I hear the name Berry -William Berry. [Mr. Berry was one of the original founders of this paper.]

The name and description of Rachel Greenlaw, Friday: On September 16th and 30th Sunday of Medford, were presented by the medium, Miss "Lizz" Doten recognizing her as a hidy whose funeral she had attended. Other tests of spirit identity, not here given, were afforded by Mr. Baxter during the afternoon and evening meet-

> Mr. Baxter will becture in this hall next Sunday afternoon and evening, illustrating his remarks, with tests and vocal music. We trust he will be greet d with audiences which will fill the place to overflowing.

As evidence that Mr. Bexter stands highest with those by whom he is best known we subfain the following, from the columns of the Greenfield (Mass.) Gazette, wherein a gentleman who cansdidly avows that he is not a Spiritualist states, that he feels called upon to contradict the imculated by parties whose want of information concerning the matter is equalled only by the fenerity with which they assail the time estabfrom Prof. Brittan on this subject, which no lished reputation and standing of Mr. B. in com

111М.

Winchesten, Mass., Sept. 1st, 1877. Editor Gazette and Courser - An article in your recent issue on "Spiritualists at Lake Picas-ant" contains insimuations of fraud, and state

Mr. J. Frank Baxter is a man whose thorough d; and whether or not he is mistaken in re gard to the spiritual source of his impressions, h a mere matter of opinion. But to any one who has an intimate knowledge of his character, the insinuation that he gets, his facts from old files of new-papers, tombstones, &c., or that he is guilty of perpetrating any kind of trickery upon his audience, is simply ab and A good moral and religious character, with the record of a lifetime spent in the attainment of useful knowledge and the careful investigation of scientific truths, ought to be taken as a guaranty for the sincerity, at least, of a man's public utterances, and shield him from charges of fraud and deception until unimpeachable evidence is produced.

It is very easy and perfectly natural for those not in sympathy with it to criticise and even ridicule any sore es relicion en usiasm.

It is within the recollection of the "oldest in "that a person was disgraced by join ing the Universalists; and history informs us that the same was true of the Quakers, the Methodists, the Baptists, and, in fact, every Christian sect back to the time of Christ homself, who was the most despised and rejected of ali.

These who will interm themselves by reading the works of able scientific investigators like Robert Dale Owen, Judge Edmonds, Prof. Hare, Dr. Crowell, and many others, or more briefly the articles on the subject in the new Cyclopae dias, will find that true Spiritualism is by no means a fraud or superstition, but, on the con trary, presents as great claims to candid consideration by markind as any other religious doc trine, and is as fully sustained by the Bible, in passages such as 1 Kings xix: 5 6, 7; Heb. i: 14; Acts xii: 7, 8, 9; Acts yii: 53; Acts xxiii: 9 Matt. xxxiii; Acts x: 30; &c., &c. Now if any one can explain, by any known laws of nature the things recorded in these passages of Serip ture, or the well-known phenomena of clairvoy ance, somnambulism, &c , &c., then will Spirit-ualism be annihilated, but not till then. The writer of this is by no means a convert to

Modern Spiritualism, but desires that the intelli gent readers of your widely circulated journal should not hastily condemn as a fraud a conseientious investigator, simply because he has met with a seeming obstacle in the development of a theory. I say "seeming" obstacle, because in the first place it is not certain that Mr. Baxter's "communication!" from Abe Bunter was incorrect, for a statement has been put forth, claiming to come from good authority, that the living negro had a father by the same name. And assuming that the "communication" was false, it may not be inconsistent with the Spiritualistic theory. The propensity for lying is so strong with some people, that were it entirely eradicated in their passage to the Spirit Land, their friend would not recognize them, and it is doubtful if they could identify themselves, is unreasonable to expect infallibility. W. H. B. consequently it

Concerning the persecution of this worthy medium, Dr. W. L. Jack, of Haverhill, Mass., writes

us as follows under a recent date: "I for one extend my hand, my heart and my soul to the noble, honest and truthful J. Frank free from marks. Watkins, so report says, after Baxter, one of our fearless standard-bearers, who has ever acted on principle and not policy in all his course during his enlistment in the battle for justice and right. He has won his greatest achievements in life in taking the stand he has in refusing to renounce that which is so dear to commencing Sept. 6th and continuing four days. him and to hundreds of thousands of his fellow-

men; and in refusing to bow to the mammon of ton: Additional Testimony in his popularity and the dictates of religious fanatiday a most noble example. Spiritualists, stand by your advocates, who are—as Mr. Baxter has just done—sacrificing all for the sake of the truth. I send my fraternal feelings to Mr. Baxter, whom I revere and appreciate as a fellowman and a brother medium in whose good faith I have every reliance.'

Bro. Seaver, editor of the Boston Investigator, fully speaks his 'indignation at the "mean and bigoted persecution to which he [Mr. B.] has been subjected" in the following extracts, which we transfer from his columns to our own. In the course of an article wherein is embodied Mr. B 's letter as published in our issue for Sept. 8th, he

The Banner of Light informs us that Mr. Baxter has been persecuted on account of his opinions—he is a teacher, and has had his school taken from him because he believes in Spiritualism! as if that belief were a crime, and as if Chris-teans themselves did n't believe in spirits.

We would help Mr. Baxter, and therefore we cheerfully and unasked give to his letter the benefit of our circulation. We know him to be a worthy man-upright in character and liberal and honest in his opinions. Furthermore, as he has an undoubted right to be a Spiritualist, we symwithize with him in his persecution, and hope to hear soon that the injury which his bigoted enemies have sought to inflict upon him has recoiled upon their own heads."

Eisewhere in his "Cerrespondential." Department, Bro. Seaver thus repeats his assertion: "It [the taking away of 'J. Frank Baxter's school from him because he is a Spiritualist'] was a course, and led to describe a dwelling situated on imiserable case of religious persecution, and such sence of that religion is bigotry, as shown in this Procee." A lady in the audience recognized the case (and we could give others just like it), for name and main points in the narration. Albert, Mr. Baxter has as much right to be a Spiritualist as have the school commettee and deacons who persecuted him to be Christians."

E. V. Wilson

Will lecture in Dr. Gardner's course at Amory Hall, October 7th, 14th, 21st, and 28th. He is pear as darkness. too well known as a speaker and public test-giv-to-laiming a right to apply every possible test of ing medium to need any encomium at our hands.

The Bliss Suit.

We referred to the fact, in a recent issue, that certain adverse statements had been made by. the Times, of Philadelphia, as to the Bliss media the present hour we feel that we cannot justly do more than to continue in such suspension of opinion, since the case is now on the docket of a court of law, and both the Blisses, on the one side, and their accusers on the other, are placed under bonds to answer in a sort of cross suit, the results of which will be watched for with great interest. The following call by Mr. Bliss, on allparties who have ever received at his scances the Christ let him come down from the cross and evidence of his reliability and that of his wife, save himself!" And what was the result? It that the testimony may be fi'ed as legal evidence of the bona fib character of their claims, should "He is not here. He hath arisen. Behold the receive the attention it merifs:

PHILADELPHIA, Sept. 16th, 1877.
Messus, Colby & Rich - Gents; During the past three years thou ands of tests of the recognition of spirit friends have been given through the medium-ship of Mrs. Bliss and myself as trance, chairvoyant, and materializing mediums, and I wish to ask a tayor of from; that is, that you will please insert this letter in the columns of the Banner, that all who have recognized spirit friends at my materializing scance, or received any test from them otherwise, may, in this hour of my trial, take the trouble to send me a letter confirming the test thus given.

Yours truly, JAMES A. BLISS. 1027 Orden street.

In this connection, it is no more than justice to the parties to state that a few days since J. W. Raymond, of Portland, Me., called at our office highly esteemed, and respected as a teacher in at which his three daughters manifested to him. He was an entire stranger to both Mr. and Mrs. which the media could not have known. One folly. daughter in particular, whose name was Eunicefamiliarly called "Euna"-was clearly seen and recognized by him. He has full faith in the honesty of these media.

> ration of the same, hardly deem it proper, since are the active participants in these experiments, each party has sued the other, to print a statement drawn up by the counsel on one side. Newspaper etiquette would naturally demand us to grant a hearing to the other, and we really promise to produce we must comply with those could not afford so much of our space as the battle when once brought on would necessitate. The Religio-Philosophical Journal speaks truly when it says (Sept. 15th) "The merits of this case cannot be settled by newspaper discussion.'

Mrs. Emma Hardinge Britten

Lectured in Grow's Hall, Chicago, Ill., Tuesday evening, Sept. 4th, on "The Impending Conflict and the Coming Religion her address being highly pronounced upon by a large and enthusiastic audience. She left Chicago Friday, 7th, on her way westward. We are pleased to hear of her success, and hope the ovation set on foot at Cleveland and Chicago may follow herself and Dr. Britten all along the path to the Pacific Slope.

While the allopathic and homeopathic doctors of Philadelphia were quarreling over a at the nicely arranged apparatus, shivering it colored person, the patient became violently insane and killed himself." This "straw." from the columns of the daily press, exhibits the true persecutive animus of the two sects of medicine which are now notably seeking, in various parts of the country, to pass a law tying the hands of the spiritual healers, closing the mouths of its media, and putting the collar of restraint on the neck of every person needing medical treatment, according to any progressive method, so that such person shall be confined to their old and fossilized routine. A fine showing-is it not? They fail even to agree among themselves!

S. P. Kase, Esq., writes us from 1601 N. 15th street, Philadelphia, Pa, that while at the Lake Pleasant, Mass., Camp Meeting, in August, he thoroughly tested the mediumship of Charles E. Watkins-several messages being written while in his presence by some invisible power between two slates which he (Mr. Kase) held in his own hand at arm's length from himself, a diminutive piece of pencil being first placed between the covers thus made. The slates at the time were, to his personal knowledge, clean and a pilgrimage to Portland, has gone to New York.

D. M. Bradbury, Secretary, writes that a Spiritualists' camp meeting was held at Etna, Me., We shall refer to it again next week.

Testing the Honesty of Investigators.

Is it not about time that the reliability of those calling themselves # investigators of the alleged facts of Modern Spiritualism," was put to the test? In other words, that this honesty that is so glibly talked about, was more evenly balanced between mediums and the public? Why is it that while the severest tests are called for in the former they are wholly ignored in the latter? Why should not the honesty of investigators be tested as is that of mediums? There are even some of this former class who call themselves "Spiritualists," who might be subjected to some thing of the kind without much harm to "the cause" they advocate. At least two-thirds of what have been trumpeted abroad as cases of fraud have had their origin in the willfulness, bigotry, intolerance and other species of dishon esty of so-called investigators.

Said a leading member of the Plymouth Church, during the "little unpleasantness" that is generally known to have existed there, "I would not believe my dear pastor to be guilty should a thousand juries pronounce him so; nay, were he to declare himself." And this view of the case was held by the "honest" members of all the Or thodox churches to a very great extent.

Now it is this same class, these thousands multiplied by tens, who are seeking for, and if they connot find are manufacturing to order, charges of fraud against those who are acting as mediators between the other world and this; or to use an old-time expression, between God and man. They are marching under what they are pleased under the belief "it's all right if it's for Christ."

The antagonistic power brought to bear on a sensitive medium, and all mediums are, of course, sensitive to an excessive degree, by a self styled investigator, determined to have his own way even if he destroys, seemingly, the very gates of heaven, is oftentimes sufficient to give honesty the semblance of fraud, and cause light to ap-

reliability and guard against fraud, even to cruelty, in a medium, but if a medium ventures the breadth of a single hair over the line of their own personality to question their fairness, their honor, there is at once a tempest of wrath and indignation raised, and the poor, affrighted, and deof that city, and stated that we should, for the fenceless medium is charged with fraudulent time, withhold judgment in the premises. At practices, with not daring to have his or her claims "scientifically "examined, and not willing to become subject to "crucial tests."

Alack and alas I why are not things in our day called by their right names? "Crucial tests!" crucifixion tests rather! This same class of investigators applied this form of test to a renowned medium in the days of one Pontius Pilate, and shouted as they did so, "If he be the was announced by the voice of one of his friends, place where they laid him!"

While the public, not only in our own but in all past times, has had every opportunity to test the truthfulness of the mediums, the mediums have had none to test the public. Men and women approach a medium as though they owned her body and soul-the house she lived in, and the very earth beneath her feet; tell her to do this and do that, regardless of all requisite conditions, and if she refuses to make an attempt, or if she makes an attempt and fails, she is branded as an impostor.

It is well known and admitted by every one that to produce the best results in chemistry, to satisfactorily solve mathematical problems, to do anything within the realms of art or science, and and informed us that last May he was in Phila- do it well, a strict compliance with the conditions To ignore these conditions, and expect the same results, and then to berate the experimenter be Bliss. His son Willie came and gave his name, cause they did not transpire, would be an act of

> It is no very hard matter to comprehend the the veil, and to disclose to those on earth the life and all that pertains to another state of existence we the passive. They therefore, make, or, rather, state the conditions, for they alone know conditions, be they what they may.

Perhaps the incident is forgotten of an old stones, called on a professor in one of our western colleges, and asked to be shown some of the on the part of Mrs. Kerns. experiments by which very important discoveries had recently been made. The urbane professor received his visitor very courteously, took | Who for some time past has been on a pleasure him into his laboratory, displayed the delicate apparatus with which he worked, and explained interested. Then the professor took his customreceivers and flasks, and proceeded to exhibit his experiments. Both professor and "investigator" the stones, and dashed them, stone after stone, into atoms and scattering the fragments in every cut direction.

"Now produce your wonderful things," he shouted lik a madman, as he was; "of what her to those needing treatment according to her use is all that show of glass ware? Do your work without them! I propose to have these things done in my way; and if you cannot do them you are an arrant humbug; that's what you are. And-" but before he could say more, a dozen students had rushed in and secured him. That investigator was arrested, and is now holding a private scance in a State Asylum. I am unable just at this moment to give the

time and place of the above occurrence, but it seems so aptly to illustrate the manner in which our unseen experimenters are frequently treated by the ignorant-learned men of earth that I cannot forbear to hold one more "mirror up to nature" in calling their attention to it.

It is in this way our mediums are dealt with by a class of persons who, under pretence of a desire to see the phenomena and learn the truths of Spiritualism, visit them with the sole purpose of confirming their own views, and to destroy, if possible, everything not in harmony with them. It was once said of such that they would not believe if one rose from the dead. That would be a very mild way of describing some of those we have with us. These individuals would not believe in about us if the humble Nazarene himself should tute, Ballston Spa, N. Y.

come directly to them and declare them to be

Is it not high time that we stood up manfully and guarded our mediums against the approaches of such persons? that we accorded to them some rights which an ignorant and skeptical "respectable" mob denies them? Are these delicately adjusted instruments, which the intelligences of the other world have been for many years preparing, and which, by long study and the exercise of patience, forbearance and perseverance, they are now bringing into practical use for the demonstration of the fact of immortality, to be subjected to the rude attacks of every egotistical, self inflated bigot who seeks to destroy them?

Truth cannot be destroyed. A fact is no less a fact because men will not see and admit its existence. But truths that might be a blessing to earth; facts that might comfort many a disconsolate soul, cheer the disheartened and weary pilgrim, who with clasped hands and tearful eyes is waiting for the coming light, and saying, When will the night be past and the day dawn?" may be rendered of no avail by those who denounce these truths as falsehoods, and these facts as the illusions of a disordered brain.

While I would welcome, a hundred times welcome, those who, with honest intentions, pure desires and truthful purposes, seek to know of these things, I would say to those of an opposite nature, should they approach a medium, "Stand back! this is holy ground. Seek first the kingdom of Harmony, and its righteousness, and all these things shall be given unto you." .

Do we not remember Tennyson's beautiful

lines so applicable in this case : "How pure in heart and sound in head, With what d win suffections bold. Should be the man whose the ughts would hold An hour's communion with the dead "?

J. S. A. West Roxbury, Mass.

Mrs. Suydam, the Fire-Test Medium.

Last week we published the testimony of John Wetherbee, Esq., concerning this well-known lady from the West. Dr. Mack furnishes us with the following views regarding her at the present writing:

"Are the Spiritualists of Boston generally aware of the fact that one of the most remarka-ble exhibitions of spirit power that has ever been made before a public assembly is now offered daily in our city? Are our physicists and men of science aware of their opportunity of testing a most remarkable phenomenon? If not, I hope a few words from me as to the conditions under which Mrs. Suydam submits hands, arms and feet, throat and mouth to the ordeal by

ire, will attract some attention. Before an assemblage, not so large as it ought to be, and often composed chiefly of skeptics, Mrs. Suydam will hold hand or arm for the space of thirty seconds in a steady flame from a kero-sene lamp. She will move either arm back and forth through the flame, and after the experiment not a hair will be found singed. She will thrust a piece of blazing wood, dipped in alcohol, into her mouth, and keep it there fifteen seconds. In short, she will give the most ample proof that some abnormal power is at work shielding her skin from the ordinary effects of fire.

To prove that she does not produce this insensibility by any artificial or chemical means, she will allow any chemist to wash her arms and hands in any preparation he may think available to test the genuineness of the phenomenon.

The charge so loosely brought against Mrs. Snydam that she produces the manifestation by any other aid than the spiritual. I believe to be wholly unfounded. She passes into a state of trance while the phenomena are in progress, and she allows the most skeptical committees all proper facilities for testing her sincerity and satisfying themselves that the phenomena are inexplicable by any fact or process at present known

Mrs. Louic M. Kerns.

This lady gave a public scauce on Sunday evéning last at Nassau Hall, Boston, before a highly respectable and intelligent audience. Mr. Robert Cooper presided on the occasion, and Mr. John Wetherbee was selected by the audience to act on their behalf to overlook the proceedings.

Pieces of paper of a uniform size were first distributed among the audience, on which it was requested that names of deceased persons should be written. This being done the papers were fact that these efforts of the spirit-world to lift collected and placed on the table at which the medium sat. Her hand was then influenced to write a communication to which a name was ap-. We have received a voluminous account of the must necessarily be made under conditions the pended. This was then read and the name being case from the pen of Gen. Roberts, but while most subtle and exacting and of which we can recognized as one written in the ballots, the methanking our kind correspondent for the prepa-know but very little if anything. The spirits dium took them up, one at a time, very quickly. On raps being heard upon the table the ballot was opened and found to contain the name altached to the communication. This was repeated them; and if we desire to witness the results they several times with unfailing accuracy, and in some instances names were given in the communications which were admitted to be right. Spirits were also successfully described. Altogentleman, who, having filled his pockets with gether the scance was very satisfactory, and exhibited the possession of fine mediumistic powers

Miss M. A. Houghton,

trip to England, returned recently in steamer Utopia, Anchor Line, arriving in New York, its operation. The man seemed to be intensely Sept. 12th, and reaching Boston, by rail, on the 13th. Her season of rest and recreation has eviary position behind his table; adjusted retorts, dently been of great advantage to her in point of bodily health, if one may judge by appearances. | She reports Mr. J. William Fletcher and Mrs. appeared equally interested. Suddenly, the lat- Susie A. Willis Fletcher to be in good healthter thrust his hands into his pockets, drew out Mr. F. being continuously employed as to his mediumistic powers. They reside at No. 2 Vernon Place, Bloomsbury Square, London.

Miss Houghton may be found by her patients and the public at her office, Room 5, No. 81/4 Montgomery Place, Boston, and we recommend system.

We are pleased to note the statement in a late number of the Boston Investigator, that the Paine Hall receipts "have an encouraging look, and seem to give indications that the efforts now making to save the building for the promotion of the great object for which it was erected will prove successful." This is as it should be, and we recommend the attention of all friends of free thought who may peruse this paragraph to the rightful claim to aid which this building has upon them.

The Public Free Circle held at the Banner of Light office (Mrs. Rudd, medium) on Sunday, Sept. 16th, was well attended, and all seemed to take a deep interest in the proceedings. The usual questions were answered, and five different spirits gave communications to friends.

Another extra Sunday séance will take place Sept. 30th. During September the week-day circles will be

held only on Tuesdays and Thursdays.

Miss Lottie Fowler is now the guest of the manifestations of spirit presence and power | Dr. L. B. Larkin, at his Spiritual Medical Insti-

Special Notice to Subscribers.

Vol. 41 of the Banner of Light is completed with this number. Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only RENEW THEIR | Tribune giving a traveler's impressions of the OWN SUBSCRIPTIONS, but that each will make the effort to SECURE FOR US ONE ADDITIONAL, not escape "the subtle secret of the air" is shown 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-ma-

Watkins, the Independent Slate-Writing Medium,

Is again in town. Those who have witnessed the extraordinary manifestations in his presence pronounce them beyond doubt genuine, unqualifiedly asserting that it is beyond the scope of human ingenuity to produce them under the strict test conditions allowed by the medium. Whatever unreliability, in other respects, may attach to the man, in the matter of independent slate-writing there can be no mistake. Mr. John Wetherbee, of this city, who has just had a sitting with this medium, sends us the following note of endorsement:

"I have had a remarkably satisfactory sitting with Charles E. Watkins, who for a short time is stopping at No. 46 Beach street, for slate-writing tests. I will relate my experience with him in the next Banner.

JOHN WETHERBEE."

Mrs. Cora L. V. Richmond

Is having excellent success in Chicago-her reguthat she will accept calls for week evening leccity. Now is the time for the friends resident at adjacent points to listen to those beautiful inspi-, rations with which from the very commencement of her public life, and wherever she has been, her guides have elicited alike the esteem of the believer and the wonder of the skeptic.

There is a thoughtless disposition among some of our Spiritualists, even notable ones, to go back some on or speak sneeringly of "Phenomenal Spiritualism." I am not one of them. I follow where truth leads, even if into bad company. I hate frauds and cheating, or supplementing, or deception of any kind. I filter, when necessary, what I drink, rather than go thirsty. My spiritual absorbents are in healthy working order and I can survive until the hour of purification comes, which may not, however, be in our day. Modern Spiritualism means Phenomenal Spiritualism, or it has no definite meaning or distinguishing feature. I know of course it means Phenomenal Spiritualism and more, much more, but the "more" and the "much more" are the common property of the ethical or the religious world, including Spiritualists. The latter, by virtue of the phenomena, may have a knowledge where the others have only faith; there is a wide debatable ground between faith and knowledge, but who can draw the line between the two? Most of us may not now need the phenomena; shall we abolish the toys of childhood because, we have reached maturity?-John Wetherbee.

A valued correspondent writes from Los Angeles, Cal.: "The dear, beautiful Banner comes to me as an angel of light, an angel of heavenly solace and strength in these days of weary waiting and toil. May heaven's choicest blessings surround you, the faithful, unflinching standard bearer of the angels! Your wonderful minutes The first form, the Indian, came out fidelity is an inspiration and help to the whole army of workers; and as you stand in the thickest of the battle firmly helding the clarious white Ronthe battle, firmly holding the glorious white Banner above the widespread ranks, the impetus, the enthusiasm reaches even my distant post; and though now I am only a silent sentinel, stationary and solitary, I look up to the eternal sun and stars and record anew the vow of fidelity to the work assigned me. May God preserve your life for many years to come, until you shall see all the world obedient to the holy and blessed Scriptures you have written on the folds of the ever-living, life-inspiring Banner of Light."

R. W. Hume writes: "The work before us as Spiritualists is most gigantic. The vast change that has occurred in the governing spiritual idea necessitates the remodeling of all the systems that now rule mankind. The religions on which they were based, and out of which they have grown, are dead faiths; forms, phantoms, and shadows without life. They have all been useful, doubtless, in their time, but that was yesterday. The best of them, Christianity, in its grandest formation, Catholicism, has solidified into an embodiment of personal authority; while its voungest development. Protestantism, has crumbled into ruins. Of all of them it can truly be said that modern science has powdered their foundations into dust."

The Spiritual Magazine for September-Publisher, E. W. Allen, Ave Maria Lane, E. C., London, Eng.-is received, and Colby & Rich have it on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. Among other points of interest it contains the following articles: "Spiritualism and its Phenomena." by H. W. Thomas, D D., U. S. A.; "Three One Power —Spirit, Soul, Body,'' by J. Enmore Jones, (editor,) and "Spiritual Influences," by Dr. C. Carter Blake.

Read "POEMS OF THE LIFE BEYOND AND WITHIN," which COLBY & RICH, No. 9 MONT GOMERY PLACE, BOSTON, have just issued - a new book of some 270 pages from the pen of Giles B. Stebbins, Esq. The work is offered at a price to suit the times, and deserves the most extended reading. See advertisement on our fifth page.

A secular journal which evidently has not the fear of Gen. Howard before its eyes, delivers itself of the following: "In the death of Crazy Horse the Indians lose one of their fiercest and bravest chiefs. If Chief Joseph would only die now at least one of our generals would be happy.

Read the account on our first page of Dr. T. L. Nichols concerning materializing phenomena occurring in presence of Willie Eglinton, Malvern, Eng.

"The Wind Bloweth Where it Listeth."

To the Editor of the Banner of Light: A series of letters from the graceful pen of William Winter has appeared in the New York lands across the Atlantic. That the writer canby the following paragraph in his latest letter:

"They do not err who say that the spiritual life of man leaves its influence in the physical objects by which he is surrounded. Night walks in London will teach you that, if they teach you nothing else. I went more than once into Brook street, Holborn, and traced the desolate footstep of poor Thomas Chatterton to the scene of hi self-murder and agonized, pathetic deplorable death. It is a hundred and seven years since that 'marvelous boy' was driven to suicide by neglect, hunger and despair. They are tearing down the houses on one side of Brook street now; it is doubtful which house was No. 39, in the attic of which Chatterton died, and doubtful whether it remains; his grave—a pauper's grave—which was made in a workhouse burial ground in Shoe Lang, long singe obliterated—is unin Shoe Lane, long since obliterated—is unknown; but his presence hovers about that region; his strange and touching story tinges its squalor and its commonness with the mystical moonlight of romance, and his name is blended

Thus it is that the lights of the literary world make confession, involuntary or unwilling it may be, of faith in the mysterious life beyond life and its multiform unfolding. I was streek with this feature in an able essay by Professor Fiske on "The Unseen World," Atlantic Monthly, February and March, 1876. It ends, albeit his scorn of "materialistic notions of ghosts and bogies," with the pleading, passionate protest of an aspiring soul against scientific deductions adverse to the idea of a future existence. "At these moments," he says, " when the world seems fullest lar working place-and it is further announced; of beauty, one feels most strongly that it is but the harbinger of something else—that the cease tures at different points within a radius of one less play of phenomena is no mere sport of Titans, hundred or one hundred and fifty miles of that but an orderly scene, with its reason for existing,

One divine, far-off event To which the whole creation moves." It is gratifying to see such instances of the triumph of spiritual forces over not only the senses but the intellectual powers, and hope is thereby awakened that many, even of the "wise and prudent," may be "born of the spirit" by means of the resistless potency of its revelations.

Orange, N. J. MARY F. DAVIS.

Mrs. Pickering in Salem.

To the Editor of the Banner of Light: Last Thursday evening, Sept. 13th, I was preent at a seance held by this lady at Dr. Watrons' house, only the family circle of seven then being present. After we were sented Mrs. Pickering entered the cabinet. We commenced singing; in about fifteen minutes the form of an Indian chief in full costume came out two or three times. Then followed females and males to the number f nine full forms, all stepping outside the curtain. Then two children parted the curtain—their forms were seen distinctly. Four of the spirit forms were recognized. Different colors spirit forms were recognized. Different colors of hair were exhibited by the forms appearing, such as black, brown, auturn and red. Light was turned on occasionally enough to see to read. The curtain was parted and pulled aside several times so that all present saw the medium sitting in her chair within the cabinet.

At the expiration of two hours I requested that the medium be released. The invisibles complied with my desire—the lady being restored to full con-clousness in a few moments with no unpleasant feelings. This course—i c , of holding short scance of two hours-proved to be much better, both for the medium and the manifestations, than that which has generally been ob-served at her home in Rochester, N. H., where frequently she has been held in the circle for four hours or more, and when released has been so prostrated as to require an hour or two to recover her strength and full consciousness. Under this system one circle per week has been all she could hold with any hope of success, but we have conclusively demonstrated that several short scances, such as she gave in Salem, can be held by her each week, and with much better results.

Friday evening, Sept. 14th, a select party of seventeen assembled at the same place. After appeared, coming outside the curtain, displaying different colors of hair, walking around and swinging and making gestures with their hands and arms. Two children also manifested. On one occasion, while a materialized face was looking out of the aperture, a full form parted the curtain and stood in plain view. I sat near the cabinet; three differentspirits whispered so audibly that I distinctly heard every word they wished to communicate. Others heard the whisper, but not distinctly enough to understand what was said. At the expiration of two hours, at my request—as on the first evening—they released the medium, she coming out of the cabinet, and feel ing cheerful and bright in a few moments.

Mrs. Pickering, at home in Rochester, has been favored with a circle of six persons, males and females, as a protecting and sustaining influence; coming here as she did almost a stranger, being acquainted only with two or three persons and so far from home, relatives, and the friends whose sympathy, love, and respect it has been her lot to share, I regard the scances I have wit nessed as conclusive evidence, to me at least that she is a most powerful medium for materi alization. I have implicit confidence in the ability of her guides to bring out the best results regarding her. R. Barron, M. D. No. 9. Mt. Vernon street, Salem, Mass.

Lake Pleasant Items.

To the Editor of the Banner of Light: I see in your account of Lake Pleasant Camp Meeting that your estimable correspondent, Dr. H. B. Storer, says, "There are about one hundred and fifty members of the Lake Pleasant Camp Meeting Association," &c., &c. That was no doubt true at the time he wrote, which was some time before the end of the convocation. At the close of the meeting the Association num bered two hundred and two members, agains ninety two last year. The camp meeting was think indeed in New England, the tents and cottages numbering two hundred and fifty-seven against one hundred and sixty-four last year The meeting all the way through was interesting and harmonious. At its election of officers for the ensuing year, Dr. Jos. Beals, of Greenfield, was reëlected for the fourth time with but two dissenting votes, and the Secretary, John H. Smith, by a unanimous vote, in a very large meeting, which is the best evidence possible that they are the right men in the right places.

At a meeting of the Directors it was voted that before mediums holding dark circles for flower context and the results of the place of the results of th

or other physical manifestations be allowed to give scances for pay at Lake Pieasant, they shal be required to give a test scance, and if found reliable they be allowed to have scances at the

Camp Meeting for money, and not otherwise.

It is the intention of the Association to erect new building at the corner of Broadway and Lyman streets for a scance room, post-office and headquarters.

M. H. Fletcher. headquarters. M. II. Westford, Mass., Sept. 10th, 1877.

R. W. Hume called at our office last week, looking the embodiment of health and activity. He would like to make engagements to lecture, and for that purpose may be addressed, P.O. Box 158, Long Island City, N. Y.

Movements of Lecturers and Mediums. C. B. Lynn will lecture in Cleveland, Ohio. during September; in Ballston, N. Y., during

October; in Stoneham, Mass., during November. Dr. L. K. Coonley is at West Groton, Tompkins Dr. L. K. Coonley is at West Groton, Tompkins Care. Payming the limit as wen as the mody. Co., N. Y., where he will remain a short time. He will answer calls to Yecture, healthe sick, or hold parlor scances. His permanent address is Cures every Case of Piles. 9w*.8.22. hold partor scances." His permanent address is

Vincland, N. J. J Frank Baxter speaks Sunday, 231, at Amo-

ry Hall, Boston; Sept. 30th, New Haven, Conn.; Oct. 7th and 14th, Haverhill, Mass.; Oct 21st ind 28th, Stoneham, Mass.; Nov. 4th, and Tuesday, Nov. 6th, Willimantic, Conn ; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford, Conn.; Nov. 18th and 25th, Harwich Port, Mass.; Dec. 2d, 9th, 16th, 231 and 30th, Philadelphia, Penn. The friends in towns contiguous to his Sunday engagements will do well to engage his services, for week-day evening lectures, as he holds himself in readiness to work in this manner wherever required.

George A. Fuller, of Sherborn, Mass., will speak at the Town Hall, Bradford, N. H., Sept. 23 b; at the Annual Convention of the Connecticut Association of Spiritualists, New Haven, Conn., Sept. 29th and 30th; at Nashua, N. H., Oct. 7th and 14th; at the Annual Convention of the New Hampshire State Association of Spiritualists at Nashua, Oct. 20th and 21st. Address during October, care of Jonathan Hosmer, Esq., Nashua,

Abby N. Burnham is speaking in Stafford, Conn., this month, to appreciative audiences. She will lecture in Willimantic Sept. 18th; Stafford, 23d; Stoneham, 30th.

Dr. J. K. Bailey is still laboring in the cause of truth and practical good in the far Northwest. He spent August in treating the sick at Lanesboro, and lectured on Sunday, Sept. 9th, at Wykoff, Minn., where he may be addressed until further notice.

Stephen Cutter, of Lowell, Mass., intends hereafter to devote his time to healing the sick, so he informs us.

William Wiggin, late of New York City, magnetic physician, is now located at 55 South Ashland avenue, Chicago.

Read the letter of Mrs. Carrie Grimes Forster on our eighth page. We are under deep obligations to the lady, also to Thomas Gales Forster, her husband, for the present interesting series of foreign correspondence which they are furnishing to our columns. We hear frequent commendations of the same.

A. J. Davis and Alfred E. Giles were, at last accounts, at the Poland Spring House, South Poland, Me, testing the qualities of the re-invigorating waters of that far-famed resort. Hygiea wooes and the Seer pursues-as also doth Bro. Giles. So mote it be.

Dr. Coonley informs us that the three days' Spiritualists' ineetings in Leonard's Grove and Hall, at Binghamton, N. Y., 7th, 8th and 9th of September, were very successful and well

"Christ's Successor. His Mission on Earth, and Time and Manner of Manifesting his Presence to Mankind," a lecture by Mrs. Cora L. V. Richmond, will appear in our next issue.

Mrs. Anna Kimball, trance medium, has arrived in Brooklyn, N. Y., and taken up her abode at 59 St. Felix street.

Spiritualist Meetings in Boston.

Amony Hall, —Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor. J. Frank Baxter will lecture at this hall Sunday. S pt. 23d at 2½ and 7½ r. M. These discourses will be Hinstrated with singing and the giving of tests. Dr. H. F. Gardner, Manager.

EAGLE HALL, 648 Washington street,—Test Circle-every Sunday morning at 10½ A. M. Inspirational speaking at 72 and 7½ P. M. Good mediums and speakers always pres-

ROCHESTER HALL, 730 Washingt a street,—The Free Pla form Soutety of Spiritualists holds a free circle every Sunday at 10% A.M. and 25 F.M. Good reliable mediums always in attendance. Lecture next Sunday evening at

Amory Hall.—Sunday last was an eventful day at this Hall—which was on that date dedicato Spiritualism under the auspices of the Children's Progressive Lyceum. The place of meeting was beautifully decorated. After an address of welcome from the Conductor, Mr. J. B. Hatch, remarks were made by Dr A. H. Richardson, Dr. John H. Currier and Mr. John Wetherbee, Prof. Alonzo Bond's orchestra erformed several fine selections; and those buds of promise," the children, rendered the following programme: recitations, Ella Carr, Miss Helen M. Dill and Master Allyn; song, Jennie Miller; singing was also participated in by an able quartette, and music furnished by Master Whalen, which latter closed the exer-cises. WM. H. MANN, Rec. Sec.

Eagle Hall .- Mr. David Brown occupied the platform last Sunday morning, and gave a large number of tests, which were mostly recognized, ome of them to entire strangers, and were ac knowledged to be very excellent and clear. In the afternoon and evening Mrs. Clara A. Field gave lectures that were full of excellent thought and instruction, subjects furnished by the au-

dience.
On Sunday evening next, at Mr. Brown's bene fit, Mr. E-twin, D. Keene, of Philadelphia, will be present and give tests, and Frank T. Ripley will answer sealed letters.

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in nrat, and intersection every subsequent in-sertion.

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SPECIAL NOTICES.

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

Life has few f harms for the Dyspeptic, which is not to be wondered at when we take in to account the amount of bodily and mental suf fering that this distressing malady generates. The Peruvian Syrup (a protoxide of iron) has cured thousands who were suffering from this disease. 2w.S.15.

DR BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body.

Change of Locality.

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

Mrs. Anna Kimball, Trance Medium, 59 St. Felix street, near Eulton, Brooklyn, N. Y. 8,22

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

18 *. S. S. Dr. S. B. Brittan treats chronic diseases, es cially such as are peculiar to the female constitution, by painless methods, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtile and psychological agents. Rooms at 232 West 11th street, New York.

MRS. NELLAR M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon strat, 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 Establish ment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., etc. Strangers visit-ing the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

J. V. MANSFIELD, TEST MEDIUM, answers scaled 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 Elev-enthst., between 5th and 6th ave., New York City.

BUSINESS CARDS.

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The Spirit Mess, to exceed at the Banker of Light Public. Prescurele Mean is, through the medianiship of Mrs. Januare S. Europe are reported verbarrs, and published we also pulses to a time to the property of spend Messages given each week to a consider a distribution of the medium of the London trees Messages between the control of the medium before.

These Messages between the control of them the characteristics of their arthority to the control of the medium before.

Dear sister, the result of the control of Tress Messages to be defined in the continuous of them the characteristics of their earth are the continuous of the cont

to a tighter conduct.

We ask the scalar for any less than a factory turn at some day, and you shall see me as I am, spritts in these conducts that he reason. A filter as model of the ask by perceived

Snow Drop.

Machon asked to come here a can me come? Do

The Alice Style Style Contemporary

Special Notice.

During September they now a circle days will be Tuesday and Thursday, (or thing Friday,) services commencial, at P. M.

An extra session will be hald on Sunday, Sept.

REPORTS OF SPIRIT MESSAGES GIVEN THEOLOGIC THE MEDIT WORTH OF

SIRS, JENNIE S. RUDD.

Invocation.

God of the Christian world and of the so called ; heathen, their who lookest upon all nations as one, whether Jew or Gentile, we ask thy assists of will ask you to plant in your garden of life the ance, thy guidance, as we return to earth, as we peas of beauty, that they may blossom with love step carefully along the highway of life, and and joy. Be true to yourselves, and the beloved ones that you love better than life will gather again take upon us the mortal. Oh, strengthen, guide and keep us, we beseech thee. Help us to do our work, now and forevermore.

Questions and Answers.

COSTROLLISS SPIRIT: "We are ready for your .

inclyidial can leap from this life to the Summer-Land and be entirely changed; yet as the old to is or her own place, and if any have been accistomed to use profane language, they are not ready to drop it at once. When the body is case off, of course the spirit becomes more pure and refined; still when it comes in contact me linus of the earth and wishes to be identified. it i very apt to use the self-same language it did

an wer every question that comes up before us. but shall we let ignorant spirits remain in Ignorance, or shall we bring them to earth and through different instruments in the land teach them the way of salvation. It seems to us if there is any such thing as Christianity, and the world believes in it, the answer will be. By all means bring the

ignorant spirits to earth, that they may learn.

Q = [By "A Seeker after Truth."] Is it wrong for second-consins to marry? A .- Indeed, friend, you give us a most singu-

the laws of life. People wishing light on this subject need only to look over the history of the past—to note well those families who have mar-rled and distermarried—to answer the question or them solves. We are not referring to the laws of man, for many times these precipitate them selves s marrly against the laws of God; we are speaking of Nature's laws; and we have seen in every grade of life that the mixing of the block of the same families, of the same natures, very, often produces disease—disease not only of the body but of the mind. Yet again there are exceptions where all goes smoothly as runs the river. We can only say each must be his own Julge, study the laws of his own being and the laws of the other's being, in order to answer the question

-Do spirits talk in the other life as mortals

1.-We do not talk in spirit life just as you do here. We both use our spiritual lips to bring out au lible sounds, and read each other's thoughts as they flit back and forth. It is not necessary that an American should study German in order to understand a German spirit; nor that a French-men should study the English language in order to understand an Englishman; for in the spiritual realms there is a universal language. Then, too, many of our thoughts are communicated one to the other through symbols. We might say our language is almost symbolical, the mental predominating over the other qualities

CONTROLLING SPIRIT.—These questions come to us from an individual: "Why not close the Circle Room, so far as letting every order of in-fluence come in? Why not give personal communications to individuals present in the Circle-Room?" We can only answer, as we have several times before: This is not an outlet for the gratification of those alone who come here, but it is an avenue for the benefit of the spirit world, that intelligences may freely manifest and say what they please, provided they please to use proper language and behave in a decorous man-Were we to turn the Circle-Room into a channel for individual communications to people who visit here from time to time, we should have more on our hands than we have to-day, and there would be more fault found with us than is even now expressed. We can only repeat again we are doing our utmost to help the spiritworld and at the same time to help the people of earth; therefore you must bide your time. If your friends come, rest assured we shall not shut them out; if strangers come, we shall admit them also. We answer most decidedly we could not do the amount of good we are doing to-day were we to close the avenue to strangers, and only admit the friends of those who visit the Circle-Room.

Joshua Trumbull.

Trun.bull. I went away from Portland, Me. 1 traveled from one place and another, but always got back again. I am a soldier in the "army of the Lord" now, if I wan't a soldier in the army

Me be asked to come here; can me come? Do Injun be always welcome? [Yes] Me no like to come, me no want to come in your preach wigwam, but brave do caif for L. Shalf me answer Le? [Yes.] He do say, "Snow Drop, tell your story; tell me why you no come to my wigwam." Me can no come to your wigwam, John brave, when he have the head of the come to your wigwam, John brave, Me can no come to your wigwam, John prave, and the translationary of the translation of t through, your squaw be no medium the can speak thaonch. Your pappoose me try to come through, the no make out big mighty much. You call much fately, which the Big Father's day come. Me want you to wait much sups before me can bring squaw to cour wigwam, through whom the can speak out big truths; eight times seven suns fore me can come, maybe more, but me say dat much, then if me can come me will. No call for me much more. Me got much fired. Me direct to the John brave, Plainville Settlement. [The above message was given May 1th.]

S. Chase. I am asked to come to this place. I am requested to speak my words, and teil the triends of earth whether they are fourneying through the Invocation. right and proper paths of life. I will say that we great Father, then Indinte One, who art the in spirit-life are guiding the Felm. Katie, I am doing whatever I can to assist you and your husband in the chase of life. The brook where the salmon are gathered may seem deep to you, and round you, and will assist you and your husband, and keep you in the path of truth and beauty. Please say it is from S. Chase, to his daughter Katie.

Patrick Macooney.

questions, Mr. Chairman.

A bad a blessed woman for a mother, sir, but

They expect us to represent ourselves through
sprits who passed away "years ago, when they an' get a little off the track; an', sir, it's moself
return say they are "so tited," "too tired to
talk much." "have never been rested," etc.

I had a blessed woman for a mother, sir, but
They expect us to represent ourselves through
another's brain as well as we could through
our own.

I know something, Mr. Chairman, of the trials
talk much." "have never been rested," etc.
I find tault with that, sir." But, sir, why is two
Wey is the same, an' me father, too, an' why should
I know something, Mr. Chairman, of the trials
talk much." "have never been rested," etc.
I find tault with that, sir." But, sir, why is two
what it is to have a been in it. I know
what it is to have a been in it. I know Why is this so Does it take a great beneth of Hishmen drift here-do you know? It's bettine for the coal to become accustomed to its difference you've got a praist here, an' he comes an' for at surroundings?

Asso-It may not take the soul a great while here. Do you believe that, sir? You know I've to become rested, yet when individual spirits been in the dark since I've been gone, don't your for the first time on rapport with some melling of earth, they sensestic old tired feel been here five years. How many will ye give ing they become cognizant of the infirmities into when I go away, sir? [As many as you which they bore while on earth, consequents need.] Divida bit! Where is your candles? I by they are they are too weary to communist don't see 'em. [When you get ready to got hey ear that which they would. But soon that condit on passes away, and they are able to community you shake hands on it? Faith! I have n't
me ite without experiencing these impleasant stepped my foot on one thing but I've found it. mud underneath, sir, and when I thought brought me here, and Father Riley, he come Land and be entirely changed; yet as the old too, and they towld meete come in here. What record has it, each one shall go forth to his own place, so we reiterate that each individual goes will soon learn that you are benefited by it] I'll be going now, sir. Me name is Patrick Macooney.

Emma W. Hepworth.

Again I visit earth, again I speak my word of information desired? If not, why are they permitted to return? Are there not enough wise spirits to answer all questions, knowing bank is mitted to return? Are there not enough wise names, they will know me, for I can here express spirits to answer all questions, keeping back ig. my feelings and tell them how much their love noiant spirits?

A.—Were the spirit-world governed by such a decree, we fear it would be unfavorable for the spirital life. There are wisdom-spirits enough to morning, at noon and at night. Their presence s very near me, for 1 feel it, and many times I stand beside them, and would whisper in their ears words of warning, words of cheer. I would stand beside them often, I would ask them to hear me as I come. The second time I make the attempt it will not be in vain, for I shall never ire, I shall not grow weary walking the pathway that bring's me to my loved ones. My home i beautiful, and the pictures of my loved ones are barseing on its walls. The dear good ones that I missed before I went-missed so long ago-are lar question, but I presume, in fact I see as I all here, bright and happy. Our home is a glo-lock at the questioner, that the notive is not sim-ply one of curiosity, but rather a desire to know speak more fully, but feel that I have said enough for now. Please give my name—Emma W. Hep-worth. I have friends here in Boston that will know me, for my name was once Brainard. have dear loved ones here.

William Lowell.

I thought I had outlived it, and did not expect to feel it again as I came in contact with mortal-ity—I mean the disease of which I died—but I feel it, yet I'll not care, for I know I am coming for a purpose to day—to reach one who was kind to me in earth-life when the loved ones passed from my sight, who showed me the way of eternal life, who made me feel when with me that the angels were very near, and whose Indian friend held my hand when I was leaving for the brighter land above. I have no regrets except that I left my beloved daughter lonely. I knew she would be well cared for, that the angels had her in their keeping. Though the days were dark in the past, yet the angels held her. Now life is growing brighter and home seems sweeter. I feel, as I come here, that I have no new story to tell, and maybe you will say that I am much like the Christians, who only have something of Christ to talk about. They say we spirits only tell that we are immortal, that we live on the other shore. What better tidings can we What treasure that would glisten more and shine brighter than the fact that we live, that we remember? In returning to earth we prove that we have not forgotten those that were near and dear to us. I know that the old place has changed, that seldom does the Spiritual Philosophy-sound forth from our homes to-day, yet it is touching the hearts of many who scoffed at it years ago. I see it creeping lightly over the pulpit steps, I see it there looking up at each preacher from his Bible leaves, and I watch it closely as t reaches from place to place. I am a plain, unlearned man, yet when I have seen one after another who had the bondage of theology all around them, when I have seen them come and with wild dismay stand and look and wonder at beholding not the heaven they expected, only a natural life, how I have thanked God that the right light of heaven shone around me before I left the form.

I had many thoughts I would like to give. don't expect to give them well, but I want to tell of the beautiful home I have—the beautiful flowers that are around me. I can be a ministering angel to others. I have taken many a long walk in the forest. My home is on the hill-top; I can gaze down into the valley something as of old. I feel that I enjoy life more than ever before. There is one who watched o'er our old bodies when they had been laid away. Tell her she will never know how anxiously I watched her coming, how I feared she might not be there. Tell her my wife and I were near her through the long winter, when she felt so sad; we have not forgotten her. When we have time to spare

out from Ellensville, about three years ago last October, returns here and asks that his name may be printed, that a friend may read it and communicate with him.

Erastus St. John.

My name is Erastus St. John. I passed out from New Orleans a good many years ago. I knew but little about this thing, and I cared but yet she is my wife still—and I have some children. To them I come, trusting my letter to the wings of Spiritualism, for they will think it strange, and will not wish me to give their names, but I want to say to my dear M., "I have been with you in the darkness and in the light." We were dear to each other -scarce ever separated in life until the stern messenger of death called me away, and yet not away, for I stood by her side many a long, long day, when her heart seemed bursting, when, if she could have realized that I was there and I could have communicated with her, she would have felt far better than she did. I want totell her how near I have been to her of late, how much I have watched ever her, how I have guided her. Tell her I am still the same. I trust this, as I said, to the wings or spiritual light, feeling that some one may read it and give it to her.

B. H. Richardson.

I did n't know whether to take hold of this me-dium or not. I have been standing hesitatingly here, thinking whether I could make myself un derstood through her, or whether I should only make a bungle of it, and my friends would wish I had stayed at home, yet I have had a strong desire to come. I know you have a medium nearer my home, but we sometimes read that "distance lends enchantment," and we are more likely to go away from home for an article than to stay right in our own place—perhaps that is the case with me. If I, as I said before, don't represent myself readily, I can only excuse myself by saying I do n't understand the machine. I find there are many of us who know but little of this thing and do not understand it well, who attempt to talk through different mediums, and we make ourselves very poorly understood, yet the public are not willing for an instant to give us the credit of having done the best we could

I know something, Mr. Chairman, of the trials of newspaper work. I have been in it. I know what it is to have a hand placed over your mouth and to be fold "Thus far canst thou go, and no farther; you may say thus and so, and if you trespass beyond that we will suppress you." Now I don't know as I have got anything wonderful to relate; my experience in the spirit-world has been very much like experience in earth-life. I have met all kinds and sorts of people, from every nation and clime. I find that many who were called in earth-life "Christians," now represent heathenism to a considerable extent here in the spirit-world, and that those I considered "heathen" represent Christianity. I find we are hungry for employment, unless it is some o.—[By the same,]—Some spirits make use, in manifesting, of very profuse language. Is it not true that the spirit world is one of purity. Is such language used there."

There seems to be a great mistake in regal to the spirit world. Some suppose that an any world some suppose that me manifesting and language used there. There are spirits that like to torment huse a great mistake in regal to the spirit world. Some suppose that an any world some suppose that an any was never prayed out a bit. A Father crushed down to earth in mortal life, who seem to branch the manifesting and language used there. crushed down to earth in mortal life, who seem to spring up like a rubber ball—they bound, as it were, into the spiritual, and understand it better than we old heads who have studied it all our lives. Now, I did n't come on purpose tó deliver a loving message to my friends, but because I wanted the use of material eyes to look about your city and through your establishment, and learn all I can. I came because I wanted to sit at the feet of truth and learn; because I thought I should go forth stronger to-morrow and gain love, and I ask for a hearing. I thank thee, oh more knowledge, so I could come back and give Father God, for the privilege which I enjoy this you more definite ideas of the spiritual. You can say that it is B. H. Richardson, of Baltimore.

Pop.

I come here 'cause I didn't have nowher else to go; didn't have nuffin to do, so I's come down here. There's heaps of 'em come. Aunt Sukey said I might come if I wanted to, if I'd behave myself. I used to live down in Richmond. mond; used to be a slave; used to belong to Massa Chrissie. I's not got much name, massa It's David—it's Pop, that's what it is. You see they said I was always poking my nose round what I was n't wanted. I never could find out what I was good for-what to do; somehow never could see what I could do. Can't you tell me, massa? One time it rained powerful like, and you see I was just peeking round, and I got wet, and did n't dare go home. I did n't have much and didn't care go nome. I didn't lard industry jacket on; 't was a poor old thing—all split out—and I got my death of cold. They didn't do much for me; they didn't think I was worth When I go away shall I find something to do? [I think you will.].

Charles P. Wetmore.

Well, Mr. Chairman, I come to day, not be-cause, like the colored boy, I 've got nothing to do, but because I feel I may be able to do some-thing to reach humanity. Yet I don't know that I understand the case well enough to tell my stery and make it strong enough to do others good, yet I would like, if I cannot do it, that you Spiritualists, who believe in this, should make some inquiries of the wisdom circles, and of the physicians in spirit life, that you may understand hat terrible disease [hydrophobia] with which I eft the body. My name is Charles P. Wetmore. I went out from Cincinnati. Three times I was bitten, and at last that terrible disease took hold of me which you all dread so much, and of which there are so many cases at the present time, and only through the Spiritual Philosophy and an understanding of the spiritual laws will anything ever be given which will alleviate the sufferings of those who take the disease. Much of it is like a magnetic force sent through the whole system: it goes in a short time through the blood. It may not make its appearance at once, nevertheess it is there, affecting the nerves and the nervefluids, acting upon the brain and upon the musthrough the philosophy of Spiritualism and the application of spiritual, magnetic and electrical laws we can ever be saved. Hearn that in the days of Confucius there were remedies which could be applied, which I am not able at present to give. I only come that my friends may know I am not dead; that I still live, and that that terrible feeling has passed from me. I would not have them worry or feel badly. It seemed as if I was fated.

I must go. I was only twenty-six years old. I have lived in the short time I have been here, it seems to me, ten years.

Aunt Polly.

I've got some friends round about here, and I've got a friend in Saratoga that reads your paper every week, and I want to say, and say it pretty soon, that Aunt Polly has not forgotten the promise she made to her mother to take care of 'em. I want to say that I am doing all I can for those eyes, and that I shall be round pretty soon with some advice, and give her all the strength I can. She will understand it. Tell 'em I have n't forgotten 'em. I am round, doing everything I can for 'em. I am real sorry for em; the crooked will be made straight by and-

Elvira Myers.

The last two years of my life have been bright

start me up, like Barnum's elephants. I wish they would fet me alone; why won't they? my residence, Unionville, Conn.

[Have you been "asleep" long?] I went away to 18th. [That's a good while ago] Oh my heavens! I have slept a good while, have n't I?

I guess it is time I woke up. My name is Joshua out from Ellensville about three years ago last.

My name is William Lowell; my disease, cancer; its tinkling sound through your meadows, conveys but a slight blea of the beauty and harmony which we behold here in the Summer Land. I would that all the world could feel as I feel today. I care not to bring proofs of my identity, I care not to tell my friends what I did ten years ago last. day. I care not to bring proofs of my identity, I care not to tell my friends what I did ten years ago, but I do care to tell them that I am happy, and that the sunshine of immortality surround me in my spirit-home; that I can gather the bright roses I dreamed of in earth-life; that I can plant the violets of modesty, purity and truth which I comprehended while walking the earth; that I still have the power to raise fallen men and women; that I can give strength to those snew but little about this thing, and I cared but little for it. Lleft the torn rather spidlenly I was not a believer in this, but more briefs wight furn with a feeling that I would strew your ded to the English Church. Thave some friends in New York State—a wife who is another snow, yet she is my wife still—and I have some chillider. To them I am and women; that I can give strength to those that are weak and those that are struggling with adversity. Oh, beloved ones! know that I repair with a feeling that I would strew your paths with flowers of brightest truths. I saw your grief, I knew why it was, and yet, dearly beloved ones. your grief, I knew why it was, and yet, dearly beloved ones, you should have felt glad, glad that I was reigning supreme in a home where all was free; not transmeled by sickness or pain, but ushered into that great spiritual world free! free to gain all, and to be crowned with the bright floral chaplet of immortality. Please give my name as Elvira Myers. I passed out in Washington, about two and a half years ago.

Alexis Delafolie.

[Howido you do?] I don't know how I do. [Is this your first appearance?] No, sir. I've materialized a good many times, and showed myself to my folks, but I promised to come here. I've come a good ways. I came on one of our railroads. I am seven years old. I was n't when I went away, but I am now. My name is Alexis I've folks I've and a seven years old. Delafolie. I've come because they asked me to. They said, "If this is you, then you can go down to Boston and send usa message." So I said I'd go. I've got some folks in New York City. I have been promising for a good while that I'd come here, but I could n't get in good till this afternoon. A little girl here helped me. L'd like to have my folks know that I am here, and that I 'm having a good time, and because I 've come here they 'll know sure it's me. My folks are your folks—Spiritualists, you call 'em, do n't you? Tell 'em I 've been awful good since I 've een up here.

Rebecca R. Jenkins.

I would bring a crown of glory and place it on the head of him I loved in earth-life. I would brighten the pathway of the one whom I loved in the form. I would cast every shadow from is brow, and bring forth the beautiful flowers of life. I would journey with him through the spiritual world, and point out to him the beauties of the landscape; I would gather the fresh flow-ers of truth with him; I would scatter pearly dewdrops beside him. I would gather the weetest blossoms and lay them near bim. I come here to day that I may bring an influence which will be of benefit to an individual here in earth-life; that I may strengthen him; that I may give him brighter and happier days of joy. And yet I cannot reveal to him the beauties of the spiritual world; my tongue refuses to tell the tale; I have no language adequate; I cannot describe it as I would. I can merely say it surpasses all the beauties of earth. Flowers—how bright and beautiful! homes so grand and lovely! trees that seem to breathe they are so instinct with life—each leaf whispers its story of God! clouds which seem to tell of the great hereafter to which I am still tending—for I know I am to go on and climb the great ladder of progression! Oh, I have tried to learn so much, and to do my duty! I have tried to come here with a prayer that somebody will listen, and that I may give consolation to nim whom I love. My name, Rebecca R. Jen kins, of Boston.

James W. Converse.

I launch my boat upon the waters, and it seems to bring me to this shore. I land on the beach, and placing my oars in the boat will rest for a season. I am James W. Converse. I left the form at Grand Rapids, Mich. I was about thirty-two years old. I have friends that I love on earth, friends I would gladly greet. I would take them by the hand and mould take them. take them by the hand, and would tell them of my journeys to and fro, of my life on earth, its shadows and its sunshine, its cares and its sor rows, of the disappointments and the successes of life. Loved ones, you are ever in my remem-brance, and I long to come to you.

Capt. Upton Frazier.

I don't know, sir, as it is allowable for me to come a second time. My previous message has been printed, and it attracted the eye of one who knew of me in earth-life and I wish him from spirit-life. My name is Capt. Upton Frazier. As I passed away by a fearful death, as I had but few friends to whom I could speak, being attracted here by one of the band who cer-tainly understands something of a soldier's life, I presented myself and gave my message. I was standing near a General the other day when he was talking of me, and I would say to him, as in days of old, I am still engaged in some magnetic lathe in days gone by, so am I to day; and I trust that if the right time comes, when I can communicate with him, I shall be enabled to send out some truths which will make him understand that I am who I profess to be. If he supposes for one instant that we were lying in our graves when he marched over the ground, h yvery much mistaken; we were up and with from, endeavoring to lead them on to victory, although many of us saw that we were in the wrong, while the Indian was in the right. Please direct my message to Gen. Donaldson.

Isaacs.

It is all dark to me, sir. I can't see one inch before me. I've counted over three years since went away, and I lived three-score years and ten on the earth. It's all dark! dark! dark! Money is good, sir. I don't know why it should curse me. I can't understand it. I never took anything but what I earned; but it has been so dark; and it slips from me, sir; I can't hold it. It's cold; I shiver now with the cold!

But I hid it all away: they shan't find it, not one of 'em. What will I do to see? Have you got any spectasles I can see with? I could n't even see if 't was bright. [If you had made good use of your money you wouldn't feel as you do n'w.] Made good use of it! You wouldn't have had me give it away and squander it! [It might have been better for you.] What did they make this great marble house for, that's so cold and shivery? Why do they make me stay in it? Why do n't they build me a fire and let me get warm? [Did you have a marble house when you lived here?] No, I did n't have a marble house; I had nothing but an old attic. They put me in this house, and everything is cold, just like marhle all over it. I don't want to stay liere now I've come. [I don't feel cold.] Well, why am I cold, then? Will I be warmer when I go away? You will probably find an improvement in your condition.] Had I better influence my nephew John to go and find the money? [Not unless you can influence him to use it for some good ob-ject. Unless he can do better than you have done, he will be happier without it.] They called me a miser, but I earned my money and didn't want to spend it. It's growing warmer! I'm not approaching that terrible place, am 1? I don't want to freeze, and I don't want to burn up. My name is Isaacs. I came from New York City.

John Downes,

I never felt the force of the old saying "Blessed be nothing" in all my life, so much as I do now. Well, sir, I do n't know but devilish little—I never did. I was one of the kind that never could get a cent of money in the world.! I know you don't like to have me swear, so I won't, but it's terrible hard to keep from it. Now I don't have the disposition to swear up here, but when I get hold of mortality it comes natural again. I s'pose I ought to be ashamed to swear through I do n't want to come, Mr. Chairman, but I am obliged to. Why can't I be left to rest in peace? I wish I could sleep a hundred years, like "Rip I will watch them closely and guide them well." They won't let me sleep—they I will watch them closely and guide them well.

I have need on swear through a woman. I always liked to see a woman responsibility. Is this not a grand privilege over to discouraged, but to look up. Tell the loved ones to do some work of charity, and I rejoice that it. I did n't know when It slipped out, but when I will watch them closely and guide them well.

I nave needom—standing upon my own responsibility. Is this not a grand privilege over the mortal? Does this not convey the idea there is no death? Does this not prove that we have the work of charity, and I rejoice that it is aw that old cuss here, who was rich as mud, pleasures and delights? Does it not teach that

with plenty of money salted down, and shivering with cold and airaid of hell, I kind o' felt good. I had no more idea of coming in here to talk than the Czar of Russia or the Pope had but when I saw him I wanted to tell you what I thought. I never knew the time when I had ten dollars to my name in God's world. Now that's a fact. If I had enough to get me from that's a fact. If I had enough to get me from one boat to another, I thought I was pretty lucky; and then if there was a hospital or a home that would take me in, I was all right. Finally the blue ocean was my grave, and I don't know but I'm just as happy as if I had salted down a mine of gold. I could n't resist the temptation of telling you if you had got ten cents to spend it, for Heaven's sake, and not lay it up like that old feller. To see him shivering, then when he got a little spiritualized he thought the devil was after him—it made me want-to say to you, If you've got any money, use it; be sure you use it for a good purpose, for this world up here is a curious world, full of tell-tale-looking-glasses. You can't turn round but there 's a looking-glass right under your eyes. If you want a good looking life, if you've got money, for Heaven's sake spend it for a good purpose, then you won't be

ing life, if you've got money, for Heaven's sake spend it for a good purpose, then you won't be troubled with regret.

My name is John Downes. I was about fifty years old. Thank God! I was buried in the blue ocean. It's about ten years since I went. I'm glad I didn't have a cent. I hope I never shall own ten cents in the world. [Can't you help the old miser?] I'll give him one push such as he never had, and I'll shake all the money out of him, the same as you would out of a bag. If I don't help him it's because I can't. I've come here for that purpose. I'm sorry I'm such a rough old curmudgeon—that's better than to say rough old curmudgeon—that is better than to say cuss—but then I can't help it. I'm glad I come. I feel better for coming. I feel that I'm among friends; not but that the old tar has plenty of friends in the spiritual world and he's got as friends in the spiritual world, and he good a ship as any afloat. Her name is the White Swan, and Leantain har too Swan, and I captain her, too.

There is a truth in each man's story. I know it well and feel its power. You may have the wealth of the Indies, and your ambition may show you how to spend it, how you can provide for the poor, and yet if these ideas and feelings come not from the heart it avails you nothing. You may build some lordly mansion, or spend your millions to make a worldly show of benevolence; but in the spirit-world it will avail you nothing. But if from the goodness of your soul and from the promptings of spirituality you give but ten cents to a beggar, with a pure motive, it avails you more than the grandest mansion, or even more than if you had established the great-est of benevolent societies and stood as a leader of humanitarian movements. If governed by ambition you fail totally to bring yourself up to the required mark. I would rather be an honest sailor, whose benevolence ever prompted him to do a kindness, or induced him to share his last copper with some suffering one of earth, for it would avail me more than to have given a milwould avail me more than to have given a infilion from an ambitious motive. Therefore I would say to you, from my experience of spirit-life and from my knowledge of earth-life: Ever remember that whatever wealth is handed down to you belongs not to you exclusively. If you defraud your neighbor you defraud yourself; if you wrongfully take from your neighbor one dollar, you deprive yourself of ten spiritual dollars. Then endeavor to obtain spiritual light, and work from benevolent motives, and let ambition go to the winds. Please give my name as Anonymous, I care not to give it, or sign it S—, if you

Mary Beaman.

Will you please say that Mary Beaman came here by the invitation of a friend? I wish to sav to my friends: Be of good cheer, you soon hear from me in another way. I will help you all I can. Though I suffered much, yet it is all clear now, and I fear not. It will be brighter each day I live, and I care not for the past—only for the future.

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

Mrs. Danskin's Mediumistic Experiences. [Part Eighty.]

BY WASH. A. DANSKIN.

Consumption, the most fatal of all diseases nounced incurable. The old schools of medical practice frankly acknowledged their inability to master this scourge of humanity. When once tub-reular consumption was developed with a patient the doctor always recommended a milder climate, a change of atmosphere, anything to re-move the lingering sufferer from his sight. What the highest form of medical skill has always failed to accomplish, Spiritualism in its practical beneficence has successfully undertaken.
Instead of guessing at conditions from external

symptoms, this "New School" of Spiritual Science, with its clairvoyant power, penetrates the interior, and there examines the causes which underlie the superficial manifestations of dis-This knowledge enables them to select and apply the proper remedies which, when vitalized by spirit magnetism, produce results never before obtained by any medical practice. The successful treatment of confirmed con-sumptives is the greatest triumph of Mrs. Dan-

skin's mediumship. Her own case demonstrated the power of Doctor Rush in this disease, for she was on the very brink of the grave when he took her under his care, after I had dismissed her earthly physician, and brought her into sound health and active usefulness. Since then, through er instrumentality, he has relieved many. One of the most interesting of these cases is

that of a young German girl about twenty years of age. Four months ago she was given up to die, after passing through the treatment of several physicians of respectable standing. A visitor at her father's suggested that she should try the "New School." Her mother consented, and came to Mrs. Danskin's office. Doctor Rush said the case was critical; there was scarcely enough life left to form a foundation to build upon, but directed Mrs. Danskin to take the case, and today there are not two more grateful women in the world than this young German girl and her mother. There is not a single symptom of the disease remaining. She is active, strong, and has been for some weeks working steadily at her usual place of business, but never allows many lays to pass without coming to the office to exhibit her improved condition, and renew her thanks to Mrs. Danskin, for she does not quite understand that Doctor Rush was her physician. She can see Mrs. Danskin, but the Doctor is not

Anna Jaeger.

It was in Jamaica, Long Island. Anna Jaeger was my name. I was the wife of Lawrence Jaeger, and daughter of Samuel Pryor of Brooklyn. I was buried from the house of the tenement or in-law, Jaeger. See to it that the tenement or when house in which the spirit lives is clean, for when you drift on the other side of life you are not asked by the receivers what lies without; they ask you where is your heart, your acts or your deeds, and we answer as best we can.

This dying has no terrors, has no gloom. It should be clearly understood, when entering in that br. ad and spacious home, you stand not as a stranger. Freedom is given to every human soul to search throughout the vast domain and gather knowledge therefrom for benefit to self. Having gathered this much. I pass on from station to station, at each point laying aside some of my mortality, and gathering in and taking up my immortality. I have rights now which no one can gainsay. I have thoughts now which are my own. No one can control them.

I have freedom-standing upon my own re-

God is not personal—that he stretches forth his hand, and his handiworks are for each and all alike?

Though I have left children, friends and acquaintances—those whom I love and those who love me—still I would not exchange, for the knowledge is poised that they can come to me and I can go to them.

Sarah Richards.

My name is Sarah Richards. I was the wife of Silas. In the eighty ninth year of my age, I was burled from the St. Ann Church, Clinton street, Brooklyn. If ever joy was mine, it was when the fetters of earth were severed and I found the fetters of earth were severed and I found myself, like the birds, soaring in the atmosphere and making notes toward the giver of all gifts. To me it was beautiful to die, in having the power of defining my birthright. Into earth I came as a visitor, and into the kingdom beyond as a stayer. I searched, silently to be sure, in my younger days, to find from whence came the laws of our being, and in my search I found all things beautiful, according to the letter of the law. This may appear too highly gilded for one like myself, but remember that time and opportunity give us many advantages. I knew but little of the advocacy of this law or this letter of the law—if all the physical went into decomposition and the spirit went to meet its inheritance beyond the grave.

We are told in biblical history to "knock, and

We are told in biblical history to "knock, and the door shall be opened; seek, and ye shall find." If that be true, why not this? Believe and search it. Thus I have done. It has proved itself not a something new, but something as old as the foundation of our earth; for men lived then and died then, and they, like ourselves, payer forgot their kindred. never forgot their kindred.

John Burgess.

My name is Burgess. I died suddenly, in the month of June. John Burgess, Longtown, Stratford, Eng. I was late of Mount Avenue, East Orange, New Jersey. I was in the sixty-ninth year of my age.

I am standing on a platform which is directly in accordance with the ideas which my own mind fashloned in regard to the condition after death. I have a personality, an individuality, will and motive power, action of the brain, and a vast realm before me for research.

I feel righted in my own mind concerning the

realm before me for research.

I feel righted in my own mind concerning the quickness of my death. I asked no one for attention or for comfort, and this to me was pleasant. I never felt like depending on any one for comfort or advantage, either in life or death.

This world is a positive reality. The more you seek into its facts the more practical they become. I am now convinced that not an atom of our being is lost; everything is put to some special purpose in the grand economy of the universe.

Oh, how insignificant do we appear after hav-ing been stripped of our earthly garments, to stand transparent to our own sight, viewing all the scars which we have made in time. How often does the head bow in shame! After having so beautiful a structure given us, we either willfully or ignorantly scar and deform it. I am trying to wash and cleanse the inner as well as the outer, and, by the advice and help of those who have been longer dwellers in this home than I, I hope to perform the work.

Those who knew me will not doubt, but rather be pleased to hear from me on the other side of life. So I leave, feeling satisfied that I have accomplished that which the invisibles bade me do.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK:
Ann Barbara: William Atwood; Georgo William Barstow; William Nevins; Katle Clark; Clarissa Winslow; William D. Stanwood; Daniel Furber; Milo A. Townsond: William A. Bennet.
John Sampson; J. Edwards: Howland Otis; Mary Lombard; Sophia D. Walibridge; M. C. C.; William Brayton; Jason M. Dublois; William Downes; Thomas Dwight; Michael Jacobs.

TO BE PRINTED IN OUR NEXT: Capt. Joseph C. Currier; David Brault; Rebecca Litchfield; Rev. J. Richardson; Joseph Dowd; William Wise; Joseph Whittemore; George Marsh; Lucretia—.
Fanny Ballou; Alen Faxton: Charlotte Courtney; Sylvanus Cobb, for S. P.: George M. Williams; Rosey Doland; Jamies D. Burgess; Dr. Bossulte; Wm. T. Blalseld, Justin Howard; Nancy E. Emery; Roswoll A, Sylvester; Mary E. Peters; Dr. Edwin Blake; Z. Taylor; Imogen.

Cowing to our limited space, the remainder of our list of announcements of 'messages to be published' is necessarily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS SARAH A. DANSKIN. Miss Ann Hopkins; Wm. Tucker; Jane Goode; Richard Stiles.

Adbertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN

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OW heals only by means of magnetized letters. His power in this direction has so largery increased that he does not require to see the patient. However great the distance, he performs cures as wonderful as by personal treatment. A description of the case and fee of \$5,00 required. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Send P. O. order or register your letters. Post-Office address, Utica, N. Y. Aug. 25.

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May be Addressed till further notice At Clenora, Yates Co., N. Y.

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July 7.

SOUL READING,

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Dec. 23.

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Boston every hour.

(III.ARLOTTE A. BARBER will receive her
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THE 'REDEEMED' BODY, and the various topics connected with it, for two weeks.

(AV-Sept 15.

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Sept. 1.

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NUMBER III.

BY CARRIE GRIVE- FORSTER.

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Having dwelt in our last contribution (pub fished in the Banner) amid the reminiscences excited by a Church of England structure, which, deeply touching our organ of reverence, and appealing to the worshipful feelings of a sensitive us exquisite enjoyment, we yet turn gladly to attempt a slight description of a work, more powerful and important in its bearing upon humanity than the gathered man-soleums and monuments of past ages combined could possibly prove.

Since our solourn in London it has been our

C. E. Williams, where we witnessed a visible triumph over death and the grave. We had some startling demonstrations in a dark circle, such as - 1y hand and inquiring of home affairs. several spigit votces speaking at the same moment, fans used all around the room, ornaments department appear exhaustless, in this the largest taken from the mantel and placed upon the table, and numerous similar performances. The presence of three distinguished physical meditoring to this immense hive of throbbing humanity. ums beside Mr. Williams "Dr. Monek, Mr. Willie Eglinton and Mr. Hernes-doubtless, contributed to the age and confision that prevailed for awhile. These manifestations ending, Mr. Wil-Hams's afed chaself in a cabinet in an adjoining room, the "cor of which was open during the enthree values like the kindness of the triends we were placed in a savorable post for observation. Soon voices were heard, and fights appeared within and around the calenet; and it was not long before the materialized tack and partial form of bodoby King," bearing his own light, was directly before as ever the table at which we long for a clock to ever the blemishes of the were seated, exclaiming, "Mr and Mrs. Forster," do you see me shift now, "What was the dust of all the ages, with marile and gilded treasures and musty records, compared with that one unmistakable denion-tratach of immortanty! The lamp carried by the good spirit tooked like an Illuminated stone, and sounded as of that material as he struck it against the table. Floating, as it were, up to the ceiling several times, and in other portions of the room; taiking touthe as sembled company, as he moved, still holding the light, we had full epportunity of examining the turbaned head with its mild countenance underneath. All the time the medium was clapping his hands, and giving evidence of his presence within the cabinet.

Although we have witnessed most satisfactory materializations through the mediumship of that excellent woman, Mrs. Mary Hoths Billing, Mrs. Mary Andrews, and others, yet the manifestadions appeared as marvelous, and our gratitude: materialized form.

Most of the distinguished mediums, both private and public, are at summer resorts, so that tury, and see the haugh y, supercitions, degmatic our observation in that direction is necessarily limited. A few remain in town, and, we understand, are largely patronized by royalty, nobility, and other classes of society. Mr. J. William Fletcher, our own countryman, is doing a fine work in demonstrating the fact of continued existence beyond the portals of the tomb. Dr. Monek, we are informed, is meeting with wonderful success in the physical department, in healing, materializations, we.

We had the pleasure of participating in the reception given Baron and Baroness von Vay, of Austria, and were charmed with the renowned and greeting were given with a soul impetus that must have moved the feelings of each hearer. At the risk of seeming invidiousness I must declare that, in the matter of dress, the distinguishredignest was an example of reform to the majority of her sex present on the occasion. But our views upon that subject may be considered rather peculiar.

America received a recognition through the inspiration of one of her faithful speakers; one who ever delights to proclaim the angel gospel; and who now so rrows that his physical condition prevents constant, active service in a cause that. for long years has received his holiest sympathies. I allude to my true and noble husband, Thomas Gales Forster.

We rejoiced in spirit when a clergyman of the Established Church, at the gathering referred to, scribing a wonderful manifestation that had occurred to himself and wife that afternoon. through the mediumship of Dr. Francis Monck. Navy, was the first representative of the church: that we have seen thus holding the banner of Spiritualism aloft while continuing in the estabfishment! Mr. Colley informed us that he is contemp'ating a visit to our country.

We also not a "Divine" of the Scottish Church, at Mr. Williams's circle, who is quietly enjoying the light. Entertaining the opinion that tribute cannot consistently be paid to God and Casar at the same time, we do hope that ere long both of these honored gontlemen may be enabled to still further evince their allegiance to the cause of truth and righteousness, by more publicly proclaiming the value of the gracious gift that, has

blessed their pathway.

Madame Tussaud's exhibition proved very at-Aractive, particularly the rooms devoted to relies of Napoleon First, nearly all of which have been authenticated in the Court of Chancery. We could well imagine ourselves in the presence of the "Great General," while viewing the various carriage captured at Waterloo; also the one used during the banishment at St. Helena the campbedstead, mattresses and pillow, on which the Emperor breathed his last physical sigh; as well as some of the very chairs upon which that form of the exiled Sovereign. The Atlas on which the great chieftain had drawn the plans of several battles, is of deep interest; as well as a host of mementoes that fear of encroachment upon valuable space prevents our noticing.

The "Chamber of Horrors" led the mind in another channel of thought, containing as it does, among other curiosities, an exact model of steamer fully It is to be hoped they bring mesthe French guillotine, with the identical knife sages of that decapitated 2200 persons. The sight of the United States who find themselves driven to the dreadful instrument recalled vividly the days of | wall by tens of thousands, with no work, little Robespierre and his bloody confréres; and sug- + A summer spent among monagehical institutions gested ideas of the vast amount of mental agony should give our clergy some new ideas in relation

form have been compelled, by the immutable law of cause and effect, to endure since their removal from the scene of their earthly exploits.

The remainder of the rooms are devoted to the display of life-size waxen images, in costumes copied from those worn by the originals represented. Most of the faces are pronounced excellent likenesses. Those of our Ex-Presidents Lincoln, Johnson, and Grant, certainly do not merit that award; even the remarkable natural appearance of the other groups is lacking with the American trio.

Whilst endeavoring to obtain an eligible position for seeing one of the court groups, we felt comnature in the direction of the antique, afforded pelled to remind our companion that he was obstructing the view of an elderly lady. Great was our amusement when we perceived that his gal lantry in springing aside had been exercised in behalf of one of Madame Tussaud's seated figures.

We had another incident, not so provocative of mirth, but none the less pleasurable. The figprivilege to attend a séance at the rooms of Mr. ure of William Cobbett, politician, writer, &c., reminded us so forcibly of the veteran editor of the Banner, that we felt like grasping the friend-

> The attractions and wonders in almost every city of the world. We hope to present further observations (health permitting,) when we re-

37 Power Square, Bayonater Y. Landon, W. C., Eng. S

Poreign Miscellany.

Mr. S. De Main, High Grange, England, recently delivered an inspirational lecture on "The Spiritual Body," from which we take the following extract as printed in The Medium:

" From sphere to sphere as you advance, your garments will indicate your progress. You may appear sanctinormoles here and only year season of isperity, but when you step from the material hody all will be revealed. It you would hide, and spiritual body, it will be all in vain. In the presence of your compacts you will not dare to look up. If your garments are dark as a raven's wing you must by slow and paintful processes seek to render them more beautiful. When you sist theat some and the gingpalace you breathe an atmosphere which is attracted to the spiritual body. You may not perceive evil resulting therefrom but it would strike you with terror were you thoroughly cognizant of the pernicious influence which pervades these dens of infamy. How often steady, well-meaning men who have bid fair to become useful members of society have become utterly ruined, and, the fair promises of their life have become blasted by spiritual contamination. However, if you visit places where love and sympathy reign, where each soul is laboring disinterestedly for the good of his telws, you will see emanations bright and beautiful, and receive an elevating and uplifting unfluence. Therefore, let no evil lead you; do not fear; go forth valiantly, and spirit friends will

We take the following extract from an article entitled "Three One Power-Spirit, Soul, for the in-stimable boom as ardent as it was when Body," in the London Spiritual Magazine for we first caught sight, at Moravia, N. Y., of a September, written by the editor, J. Enmore

"Take all the leading discoveries of this cenand headstrong opposition shown by the socialled learned of the schools of science—Vaccination— Gas-Scam - Electricity - Engineering - Education - Magnetism - Mesmerine - Clarroyance -Spiritualism - all have had the Lashings of the 'teatned.' The greater portion have fought through; truth and profit have won, the victory; and the new editions of our encyclopædias gradusily give them a place in recognized science The three fast are in the turnoil or the fight. Mesmerine will, on the death of its old oppo pents, stand out the victor. Deference to the grey haus of older professors, causes the young of our medical establishments to avoid avowing in public the experience they have gained by extiments. Mesmerine, once the outenst of society, is now a household word, and an explanaweman's massuming manners, joined to intell toty phrase for the orator in the House of Comlectuality and earnest interest in the cause she so mons, and on the platform; but still, it is as litcently honors. Her few words of thanks, the understood by the masses as the principles developed by the electric telegraph-the message comes; how, they cannot tell. They who fought the battle of Mesmerine have passed on, and are now in the thick of warfare, in defence of Clairvoyance and Spiritualism. The chances of victory depend entirely on Truth. If Clairvoyance be a truth—if Spiritualism be a truth—then the embattled hosts opposed will be swept off-mowed down by the artiflery of facts; till they, like other truths, have gained ascendency. If the last, 'Spiritualism,' be proved a truth, it will be the greatest of all the re-discoveries of the -a re disvovery that will open up to man the certainty of a future existence—the certainty of man's lumortality. If so, what a change-what a revolution in the thoughts and feelings of

The Spiritualist, speaking of the departure from London for America of Miss Kislingbury (who arrived two weeks ago) says: "Nobody is better acquainted than berself with the condition arose and here testimony to the truth by de, of the spiritual movement in Great Britain, and she has taken an active leading part in establishing the most efficient organization ever formed for the prosecution of those ends which Spiritual-Rev. Thomas Colley, chaplain in the Royal ists have in view, whereby the position of the movement in this country has been greatly strengthened and improved."

It is a fact that in Europe, in times of peace, there are nearly four millions of men under arms What does that mean for producers, workers and taxpayers? It is a fact that this nation has now a debt of eight hundred millions-entirely in consequence of war; the interest of that is twentyth million ; to this add twenty six millions for current war expenses-fifty-foar millions a The Crimean war they now say was a mistake! It cost us three hundred and forty millions, and we shall have to pay or have for ever lost by it thirteen millions a year! In that war seven hundred and eighty-four thousand lives were lost. Consider the absurdity of it. Its settles nothing but the question—which side has the heaviest battalions? which side is most skillin the art of wholesale murder ?- John Page Hopps, in Spiritualist.

Mrs. William N. Allen, of this town, and T. J. Skidmore and wife, of Fredonia, have just made a visit to Cascade, this State, where the wonderful medium, Mrs. Andrews. Bastian articles once possessed by that individual. The and Taylor, materializing mediums, from Chicawere there, holding circles nearly every day. Thousands visit them, so anxious are human be ings to know about their departed. Mrs. Allen says she saw a great many spirits that materialized, and among them a dear sister, that ap peared as natural as life. She has no doubt of had rested, together with clothing and numerous other articles that had contributed to the comfort in different kinds of dress—in white and other colors. Mrs. Andrews's address and home is Cascade, N. Y.; Bastian and Taylor's, 180 East Adams street, Chicago.—Westfield (N. Y.) Messenger.

American clergymen who went to Europe wisdom and comfort to the poor of the and atonement that those monsters in human to what a republic ought to be. -Ex.

More Flower Manifestations - Seauce before Miss Kislingbury.

To the Editor of the Banner of Light:

On Monday evening, Sept. 10th, I had occasion to visit Mr. Houghton at his residence, Jamaica Plain. After spending some time in conversation I was about to leave, when Mr. Houghton suggested to Mrs. Thayer, who was present, to "try the spirits" and see if they would favor us with any demonstration of their power. Mrs. Thayer seemed reluctant to comply, but to settle the question the light was extinguished, and we sat in darkness for a minute or two, and then, a light being struck, a few specimens of very fine and choice leaves were found on the table. They were evidently newly gathered, and were cold and wet with dew, One of the leaves, after lying a few minutes, began to curl up, which was considered a proof that it had been recently gathered. Mrs. Thayer and Mrs. Houghton had, it appears, visited Forest Hills Cemetery a day or two before, and had noticed leaves similar to those just brought, and suggested that it was from that place they had come. This was subsequently confirmed by a spirit who entranced the medium and who gave some interesting in the medium and who gave some interesting in-formation relative to the manifestations. It is a finable offence to gather anything in the Cemetery grounds, but spirits seem to ignore human

iles and regulations. Two days after this occurrence I again visited Mrs. Thay'er for the purpose of introducing Miss Kislingbury, of London, (Secretary of the British National Association of Spiritualists now on a visit to the United States, I who was desirous of witnessing that tady's medial powers. After about an hour's conversation we requested Mrs. Thayer to sit for manifestations. To this she at first objected, but finally consented. We sat fround a small table in the usual manner, and in a very short time Mrs. To ayer harriedly requested a light to be struck, when a beautiful white lifty was seen in front of Mi's Kishingbiry. This lady then explained that she tad been promised by a spirit in Loodon, through Mr. J. W. Fletcher, that if she would visit Mrs. Thayer a lify would be given to Miss Kislingbury, who had kept this promise a secret, was very gratified to find it so won-derfully fulfilled. Atter this flowers were brought in the usual way, as many as twenty different specimens being counted, among which was a large bunch of Hydrangea Guererfolia. Spirithands then formed, one of which touched me on the shoulder, and then gently patted my knee. Both these séances may be considered impromptu, and therefore afford additional proof, if any were wanting, of the genuineness of Mrs. Thay-

mediumship. Miss Kislingbury, who had only once witnessed flower séance, through Mrs. Guppy, expressed herself much gratified with the manifestations. and carried off her fily and a few other trophles

in evident triumph.
I am happy to say that Mrs. Thayer, since I last wrote, has changed her determination. In-stead of going to Washington she now proposes to focate in Boston. ROBERT COOPER.

New Publications.

1818 UNVEILED, "This is Volume I of Madame Blavate" sky's long promised great work on the mysteries of life in the realms of Science and Theology, and is devoted exclustyely to the former. She terms it for its sub-title, a miss-ter, key to the my-steries of amount and a odern set necland theology, which ought certainly to convey the best possible idea of its scope and purpose. At alm is professedly to find out Truth, to which all other things are subordinated. She declares that she "bolloves in no Mogle which transcends the scope and capacity of the human mind, nor in Miracle, whether divine or diabolical, if such imply a transgression of the laws of nature institute I from all eternity." she believes that the human heart has not yet fully uttered itself, and that we have never attained or even understood the event of its powers. Showsks, pertinently, if it is to much to believe that man should be developing a wsenstfalltles and a closer relation with nature? and expresses the opinion that the logic of evolution must teach as much. She cannot but think that a faculty of perception must be growing in man, that will enable him to descry fruths evendovend out ordinary ken. Still she believes that the Essential is ever the some. Every new result only comes from an end idea. While traveling in the East and pondering the question of who, what, and where is God, she came in contact with certain men who were endowed with such myst richs powers and profound knowledge that they might ell be to to ed Sages of the Orient, and to their instructions sho let ta ready ear. They showed her that the existence of God and lumortally might be deministrated. And she says they showed her that "by combining selwhice with religion, the existence of God and immortality of man' spirit may be demonstrated like a problem of Europh." S.e torefyed from them for the first time the assurance that the Oriental philosophy has room for no other system than "an absolute and immovable faith in the emalpotency f man's own immortal self." She was taught that with's omnipotence comes from the kinship of man's spirit with the Universal Soul God." They told her the latter could never be demonstrated but by the former. "May-spirit proves God spirit, as the one drop of water proves a source from which it must have come. " In the progress of to r studies, mysteries were shown not to be invisteries. Names and places that have only the significance to the Western mind which is derived from Eastern. fable, were shown to be realities. And so she says she "stepped reverently within the temple of Isls, to lift aside the veil of 'the one that is, and was, and shall be' at Sals. to look through the rent curtain of the Sanctom Sanctorum at Jerusalem, and even to interrogate within the crypts which once existed beneath the sacred edifice the mysterious Bath-Kol." She says that the daughter of the divine voice responded from the mercy-seat within the veil, and 'science, theology, every human hypothesis and concepticn born of imperfect knowledge lost forever their author-itative character? in her sight. ** The one Hving God had spoken through his oragle—man, and she was satisfied," Elequently does she remark that "centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the glant as he shakes oil the Lillipu ian cerelage and rises to his feet,"

She arows her work and purpose to be "a plea for the recognition of the Hermetic philosophy, the anciently universal Wisd in Religion, as the only possible key to the Absolute in science and theology." She anticipates the open hostility of Christians, who will see the evidences of the genulneness of their faith questioned; of Scientists, who will find their pretensions classed with those of the Reman Catholic Church for infallibility; of Pseudo-Scientists; of Broad Charcheren and Freethinkers, who will find that she does not accept what they do, but demands the recognition of the whole truth; of men of letters and various authorities, who "hide their real belief in deference to popular projudices"; and of the mercenaries and parasites of the press, who will still find it easy to mock at things too wonderful for them to understand. But she looks beyond all these-to the future. Between the two great contestants of the time-Science and Theology-the author admits, while styling Spirituall in a "strange creed," that "it alone: ffers a possible last refuge of compromise between the two, " giving us " facts that we may investigate, not assertious that we must believe without But the Piatonic philosophy she regards as furnishing the great middle ground, elaborate compend as it is of the abstruse systems of old India; and on this conception and belief she proceeds to build her plan and perform her work. It would require another volume to review and interpret, not to say criticise, this half of her task properly. Suffice it for the present that it is rich in learning endless for suggestion, and of a vast range in its thought and reflection. Published by J. W. Bouton, New York, and for sale by Colby & Rich, Boston.

THE ATLANTIC MONTHLY, for September - H. O. Houghton & Co., publishers, corner Beacon and Somerset streets, Boston-among other excellent matter continues T. R. Aldrich's "Queen of Sheba," and gives a valuable article on "Property, Titles and Debts, the Question of Their Taxability," etc., by Hon. D. A. Wells, "The Child of the State," in this number, is a sad story, which all who know of the hateful workings of the so-called "Reform Schools" will recognize as a faithful ilmning of childhood's wrongs, and the fearful temptations which official tyranny and the almost utter abandonment by every well-wisher strew in the path of the young. Poor Josle's fate is no myth, but a damning satire on the present system of society. Charles Hale contributes a highly interesting sketch entitled "Consular Service and Society in Egypt," The illustrated series entitled " Crude and Curious Inventions at the Centennial Exhibition," treats in this lostedment on farm implements, and is eminently worthy of att offen; other articles from W. D. Howells, Edwin P. Whirp e, et als. ; poetry by Edgar Fawcett, Edzabeth Akers Allen and Catherine J. Schiller and the regular depar ments appropriately crown the contents of this issue. The October Atlantic will contain "Echoes From an Old Parsonage," by the author of the famous paper on "The

Total Deprayity of inanimate Things, " which appeared in the Atlantic a dozen years ago, and T. W. Higins Thomas Gould, the sculptor, Prof. William Everett, Miss C. F. Woolson, H. E. Scudder, W. D. Howells, and othwill be among the writers in the Contributors' Club and department of Recent Literature.

A. WILLIAMS & Co., 253 Washington street, (corner School) Boston, forward to our address SCRIBNER'S IL-LUSTRATED MAGAZINE and St. NICHOLAS for Septem ber, which the reader will find for sale at their counters, to gether with other choice publications. The ILLUSTRATED is worthy of its name: " The Immigrant's Progress," "The Fan," "The Land of the 'Arabian Nights," "Wells and Cisterns as a source of Water Supply," Streets and Houses of England," "An Island of the Sea," etc., embodying some ninety-eight pictures executed it the highest style of the engraver's art, unite with numerous specimens of choice fiction, poetry, etc. "Lodusky" is a thrilling sketch, wherein some of the keenest shades of feeling are played upon; "His Inheritance" is of dramatic interest, and these are but hap-hazard instances in it grand sum total.

ST. NICHOLAS starts off with a breezy frontispiece on titled "Hurrah for the Coach!" "Young Polks' Fun in Central Park," "Gone Astray," "Drummer Fritz and Exploits," "An American Circus in Brittany," and "The Stars for September " (Proctor) may be mentioned among its chief attractions. The poetry is specially fine in its-cheerful less us. The artists have as usual done them selves credit by their faithful reproductions. The patrons of this splendid work for the little ones will, we feel sure join with us in the fullest commandation of the present

THE GALAXY-She'don & Co., publishers, New York City—presents as the initial number of its table of contents for September an exceedingly attractive article in answer to the query "Has the Day of Great Navies Passed? Davey draws up from the well of history a sparkling sketch of "Thez De Castro-a queen crowned after death"; Henry James, jr., outlines with pleasant effect the details of ... Three Exemsions ... Justin McCarthy's ... Miss M. santhrope" procees to Chapter XXXIII; Richard Grant White is "after" "Americanisms" with a pointed rod; "The American Army" is discoursed upon by F. Whit-taker; good poetry, the departments, etc., make a highly readablemue ber.

With AWARE for September-D. Lothron & Co., 32 Franklin street, publishers, Elia Farman, editor-has for its piece di resistance an acticle on the early life and prest home of the peet R. H. Stodd ard; the sketch, which is illustrate) with three partraits and an interior, fills twelve pages of the Issue. "Passing the Gipsy Camp" is the fitte of the frontispiece, which is backed by a poem on the subject by Mrs S. M. B. Piatt. Stories by Mes. Ella Rodman Church, Sophle May, Mrs. Thayer, and others, choice Blustrations, puzzles, etc., etc., blend in its pages to an harmontously arranged tableau to attract the attention of the youthful reader.

THE RADICAL REVIEW, No. 2.48 an advance even on the initial number, and that is very high praise. This is the August number, the Review belog a quarterly. Its contents are Fema'e Kinship and Maternal Fillation, by Elle Rec'us: Walt Whitman, by J. B. Marvin: Nirvana, by Dyer D. Lum; System of Economical Contradictions, by P. J. Proudhon, Editor's translation; The Labor Dollar, by Stephen Pearl Andrews; The All-Loving, by Sydney H. Merse; The Orthodox Basis of Revivalism, by John Weiss; Paul at Athens, by B. W. Ball; The Law of Prices, a Denonstration of the Necessity for an Increase of Money, by Lysander Spooner; Current Literature, and Chips from My Studio, by Sidney H. Morse, Publi hed at New Bedford, Mass.

THE INTERNATIONA REVIEW for September-Octobe entains. The Communist and the Rallway, by W. M. Grosvenor; To Charles Tennyson Turner, by Rev. Richand Wilton; The Letters of Junius, by Alexander II. Stephens; Modern Armies and Modes of Warfare, by Prof. Shellon Amos; The Administration of American Cities by Simon Sterne; Thomas De Quincey, by John H. Ingram; Judicial Partisanship-1. Queen Caroline's Case, by Dr. Francis Wharton; The Late World's Fair, Part 111. The Display, by Prof. Francis A. Walker: The President's Southern Policy; Recent American and European Books: Art Letter, No. 11, by Philip Gilbert Hamerton; and Contemporary Events. Published in New York and Boston by A. S. Barnes & Company.

THE HERALD OF HEALTH-Wood & Holbrook, publishers, 13 and 15 Laight street. New York City-contains in Its September issue many points of interest, prose and verse tering, with current items of value, into its composition Dr. Carpenter's new book receives afternate praise and blame at the hands of its "Current Literature" Department, and we think that what is said of the "Dominant Idea" Doctor's treatment of Spiritualism per se, viz; that "this part of the work will satisfy neither Spiritualists nor skepties, '' is literally true, for Spiritualists are as-tounded at the gross ignorance of the subject he seeks to treat, exhibited on the part of this scientific "G ltah," while the skeptics are infinitely disgusted at the weak ar guments and silly assumptions with which he who was to be their champion has filled out his inane pages.

THE WESTERN: A Journal of Literature, Education and Art-II. II. Morgan, editor, issued by the Western Publishers' Association, St. Louis, Mo.-is received for September. Articles on "Beggars and Beggary," "Shakspeare's Historical Plays," and "John Stuart Mill" may be mentioned as among the chief attractions of the num-

THE ATHENEUM, published at Springfield, Ill., has reached our table, and presents a fresh face and a goodly offering of prose and poetic attractions. The magazine is a monthly issue, and is devoted to "the true, the good and the beautiful" in elecutionary literature. .

THE SPIRITUAL OFFERING, for September - Nettie Pease Fox, editor, St. Louis, Mo .- leads off with an article by Wm. Emmette Coleman; followed up with one by S. B. Brittan, and another by W. F. Jamieson; Belle Bush has a poem, and various contributions from other pens, together with editorials and the answers to questions on spiritual topics, as sent in by various correspondents, make up the number.

THE PHRENOLOGICAL JOURNAL for September-S R. Wells & Co., publishers, 737 Broadway, New York City-has illustrated articles on "Life in the Deep," "Light in Dark Places, " (story) "The Stereoscope and its Pictures," etc., and furnishes, besides, much valuable information concerning the special topics for the elucidation of which this worthy magazine was instituted.

FRANK LESLIE'S SUNDAY MAGAZINE, published at 537 Pearl street. New York City, and conducted by Charles F. Desms, D.D., is received for October. Its pages—and there are many in the issue—a: choicely illustrated, and much of the reading matter is content to rest and profit.

FREE RELIGIOUS ASSOCIATION -We have received a copy of the Proceedings at the Tenth Annual Meeting of of the Free Religious Association, held in Boston during the past summer. The pages of this pamphlet are the ve bicle of much fearless and advanced thought, which might be expected when among the speakers were reckened Rev. O. B. Frothingham, William R. Alger, William Henry Channing, Rubbl Lasker, Rev. J. L. Dudley, D.D., T. W. Higginson, and others of like mental calibre. The following episode in the course of the afternoon meeting may be of interest to the many friends of "The Seer ":

may be of interest to the many friends of "The Seer":
"THE PRESIDENT (Rev. O. B. Frothlinghom, I-1 am told hat we have in the audhence a man whose name has many and many years been spoken with great respect and interest. We have never heard him on our platform, but he always speaks with undernent and freedom, with profound response for the human miled, and with a hoseful solrit as regards the future. I refer to Andrew Jackson Davis. If Mr. Davis is in the audhence and will favor us with a word, we shall be most happy to hear him.

MR. DAVIS.—I have nothing to say.
THE PRESIDENT.—Mr. Davis is an honest and modest man, an idectines, and inasmuch as he declines we must respect his declination."

ZELL'S POPULAR ENCYCLOPEDIA.-Numbers 41-2-3-4 of this valuable work of reference have come to hand at this office by courtesy of Horace King, Thompsonville, Ct., Eastern Agent, This enterprise in the literary field, as we have before stated-in its entirety-combines within we have before stated—in its entirety—combines within itself the fresh life of to-day, the revealments of science, the records of classic lore, the heantles of art and language, and is preëminently a popular work for rapid and ready u.e.—its contents on each topic being clearly concentrated in the most pulsataking manner. The present numbers bring the heatings to NEFT. In addition to many illustrations the installment before us has a nicely-wrought map of South America. Mr. King will send a specimen copy (with map) to any address on receipt of twenty cents. RECEIVED, WICK'S FLORAL GITDE, No. 4, for 1877, James Vick, publisher, Ruchester, N. Y. THE AMERICAN RULDER for September, a Journal of Industrial Art. American Builder Publishing Co., Chas. D. Lakey, President, 176 Broatway, New York City.

THE INTERPRETER AND TRANSLATOR of the Great Mysterles recorded in Duilel and Revelation, and other Books of Scripture, by James Monroe, Peorla, Ill.

Mother Shipton's prophecies are either true or false. Will's ome one, through the records in the British Museum or elsewhere, send us a copy from a printed copy published prior to 1800. The copy at present extensively sold names 1881 as the end of the world. Strange! The old Pole Star or Dracon will again pass the eye of the Great Pyramid Shaft, after a lapse of four thousand and forty-seven years, in the year 1881. Strange! The interior main or grand passage registers the end of the present Era in 1881 range! There are indications of a great change in the physical of the world's history about the year 1881.—The Spiritual Magazine (London, Eng.) for September.

BRIEF PARAGRAPHS.

Under the heading "Sparkling Thoughts," in the London Spiritual Magazine for the present month, we find the following, which we fully endorse, especially as its application in the other side of the water just at this time is highly significant: "Narrow-minded men, who have not s thought beyond the sphere of their own outlook, remind one of the Hindoo maxim- 'The snail sees nothing but its own shell, and thinks it the grandest palace in the uni-

A slothful young man was asked if he took the habit from his father. "No," was the indignant reply, "father has got all the laziness he ever had."

Ex-President Grant is in Scotland.

The army and navy monument on Boston Common was dedicated Monday, Sept. 17th. The State militia, grand army posts, veteran organizations, temperance and charitable societies paraded, the procession numbering about 25,000 men. The city was generally decorated for the occa-sion. Gen. Devens delivered the oration at the unveiling of the monument. In the evening the Common was illuminated, Gen. Hooker was given a reception in Fansuil Hall, and the city gave a banquet at the Revere House to 150 invited guests. During the day a row of seats erected on the Washington-street side of Blackstone Square suddenly fell with their burden of about 1500 persons assembled to witness the great parade. At least thirteen persons were more or less injured, though, as far as known, none

All worships are the radii of a circle whose centre is the

If-we would have a better spirit-world, must we not begin by making better the people who go to it from this? Do not remoiseless facts teach that to elevate the general condition of immanity is our most pressing duty, and that the only Satans we have to fear are those for which we ourselves are largely responsible in our political and social institutions, and in our violations of God's natural laws?

Be not affronted at a jest. If one toss salt on thee thou will receive no harm unless thou hast sore places,

Cincionati publishers who brought out the Bradlaugh-Besant book have been arrested for sending obscene publications through the mails.

Fear and wonder are the chief elements of superstition, These are supplied by ignorance. Courage and composure come of knowledge, and grow with it.—Gerrit Smith. An Englishman can do nothing without a dinner; an

American cannot stop to eat, but ask him to drink, and ther

Frank Leslie, the enterprising publisher of some thirteen illustrated papers and magazines, has failed, so it is reported, for \$350,600. The assigner, Mr. England, will continue the publication of the various publications. The cause of the failure is said to be too heavy operations in real estate, which largely depreciated on his hands,

Politeness is the science of civility.

Experience has taught the thrifty tavern keeper that he must either keep good Hquors and a back entrance, or lose the paying part of the temperance trade.

"I never flag." says Gen. Howard. Perhans naughty Chief Joseph has stolen his flag-staff.—Boston Post.

The cradle is the first rock we strike in the voyage of life, Adopt Cowper's rule in dealing with your fellows: v

An honest, candid, well-bred man Will not offend me, and no other can. "Will the buy who threw that papper on the stove please come up here and get the present of a nice book?" said a

Sunday school superintendent in Iowa; but the boy never moved. He was a far-seeing boy. WAR NEWS .- The Turks have again routed the Russian at Pievna. Suleiman Pasha seems to be working his way

through the forces in the Skipka Pass, and everything looks badly for the Czar, "A Militiaman" writes us to inquire what is the proper attitude for troops while attending divine service? Why, at "Prayed rest," we should say, - Com. Adv.

Let those who are eating the apple dumplings and molas-

ses of plenty, not forget those who are sucking the herring bones of poverty. Welve hundred and fifty dollars made the ancient "talent." It takes some talent to make \$1250 now-a-days.

Mr. Talmage prays that Mormonism may be removed from the earth. The Mormons pray that Mr. Talmage may be removed from the earth. Now let 's watch and learn something as to the efficacy of prayer.—Rochester Demo-crat.

People are led by their brains. If these lie in the head, hey study; if in the stomach, they eat; if in the heels,

they dance, &c. For nearly nine years the Spanish government has been engaged in a futile attempt to crush out the rebellion in Cuba, and thousands of lives and millions of money have been sacrificed in the effort; but to-day the insurgents are as determined as ever. Independence evidently awaits the "ever fighting Isle."

"THEO," a Love Story, by Mrs. Frances Hodgson Bur-'That Lass o' Lowrie's cently attracted so much attention, is in the press of T. B. Peterson & Brothers, Philadelphia, for immediate publication. "Theo " will be in cloth and paper cover, and the author's name will secure for it an extensive and rapid

TO PREVENT CALICO FROM FADING .- Take the dress when it needs washing and dip it in a pail of sait water and dry it before sending it to the wash. This should be done before it is washed the first time, and the process need never be repeated.

A correspondent wants to know: "Can a Christian go to the circus?" Why, yes, he can go to the circus easily enough, but it will cost him a quarter when he gots there to get in: that's where the shoe plaches. You see a Christian is always too proud to carry water for the elephant, and that's where the since has the advintage over him in the matter of free passes.—Indianapolis Sun.

F. W. Helmick, music publisher, 50 West Fourth street, Cincinnati, Ohio, sends us a new production entitled "Chromo Waltz," by Charlie Bauer.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon.)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country Those who intend to

subscribe for the contemplated work in this coun-

try should send in their names at as early a mo-

ment as possible, in order that the author may know what to depend upon. BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

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