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BOSTON, SATURDAY, SEPTEMBER 29, 1877.

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Banner Contents.

FIRST PAGE, -The Rost um: Christ's successor: His Mission on Earth, and Time and Manner of Manifesting His Presence to Mankind. SECOND PAGE. - Free Thought: The Relative Position of the Sexes; The Nicolemuses; "Mediums and Money." Poetry: The Prophecy.
Banner Correspondence: Letters from Illinois. New York, Maine, Ohio, Minnesota, and Culfornia. Spiritual Phenomena: Experiences with Charles E. Walkins; Spiritual Phenomena. Passed from Earth Life. The Work in Michigan, etc.
THIRD PAGE. -Poetry: Time to Go. Vermont Spiritualist Convention

Spiritual Grove Meeting. Convention and Obituary Notices, etc.

FOURTH PAGE.—The Phenomena Through Charles E. Watkins. A New
Volume, Dead? J. M. Peebles in Coylon, "A Wolf in Shoep's Cloth-

FIFTH PAGE, -Short Editorials, New Advertisements, etc. BIXTH PAGE .- Message Department: - Spirit Messages through the Me

diumship of Mrs. Jennie S. Rudd. SEVENTH PAGE. - Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin. "Mediums in Boston," Book and Misce

EIGHTH PAGE.-Foreign Correspondence: Letter from Paris. Foreign Which is Right? J. Frank Baxter in Boston.

The Rostrum.

CHRIST'S SUCCESSOR: HIS MISSION ON EARTH AND TIME AND MANNER OF MANIFEST-ING HIS PRESENCE TO MANKIND.*

A Lecture by Mrs. C. L. V. Richmond, Delivered at Chicago Tilinois

[Reported especially for the Banner of Light.]

We have indicated somewhat in previous addresses the belief among the ancients of a true Messianic period, a recurrence of the time when Messiahs were to come upon earth. We believe that all history confirms the statement that among the various nations of the earth the Messiah, under different names and titles, has appeared to man. We have referred to Buddha in the East, whose three several appearances confirm the statement of a recurrence of the Messianic period. We have referred to Zerdusht, or Zoroaster, in the East, as one of the messengers, if not an absolute Messiah to the people; also to Crishna and others. We have referred to various epochs among the Hebrews wherein, after Moses, the indications of prophet and seer foretold the advent of a new King, who was to usurp all powers of other kings and rule over them.

That this prophecy undoubtedly pointed to the spiritual instead of the temporal kingdom, and that the advent of Christ was the fulfillment of the prophecy, though unrecognized by the Hebrews themselves: that Buddha in the East, Zerdusht or Zoroaster, and indeed far back to Cadmus and the original Adam of the races of the earth were divine messengers; that when the world is completed, and all perfection attained that is possible from the present gradations of matter, there will be found to be a regular succession of spiritual epochs, as there have been regular successions of material epochs upon earth; that a gradual scale of unfoldment spiritually is no more out of harmony with the laws of the Infinite than a gradual scale of unfoldment physically, and that the building up of a spiritual atmosphere to give place to loftier souls upon earth, is no more a supposition than the building up of external strata, wherein, by regular gradations, higher forms of physical life can appear upon the earth.

than this. Preceding the advent of the Christian epoch, all through the Hebraic throes for material power and splendor, were indications, signs, tokens, testimonials of the approach of a surpassing spirit to the earth. He was known in the ancient language as belonging to the regular succession of the order of Melchisedec, which, you will remember, in a previous discourse we stated must have referred to the essential spiritual order, or what is known nominally as the real apostolic succession, but what has been perverted from the spirit ual to the material kingdoms by historians and theologians: That this order referred to those souls who in regular succession, either as prophets, messengers or messiahs, came to the earth to fulfill special ministrations; that this period was ushered in by certain spiritual signs and tokens, the dissevering of old and established forms of faith, the excitement and visitation of the spirit, as in the day of Pentecost, the descent upon certain lines of the house of David of special spiritual powers, which, interpreted, means not the literal house of David, but the house of the spiritual kingdom of David, which had a regular significance in the old interpretation of the name, that as David charmed King Saul to the forgetfulness of his sorrows, and won him away from the great turbulence and rebellion of his spirit, so the kingdom of David, by establishing the regular succession of spiritual harmony, brought to earth the Messiah in the form of Christ.

These interpretations require spiritual knowledge, and not literal simply. They belong to a class of facts and a period of events that must be interpreted with spiritual significance and with reference to those laws that are just as easily studied as the laws that govern the starry firmament.

We have stated that the another thousand years was the millennial epoch, but not the thousand years of your calendar. It is variously estimated from two thousand to twentyfive hundred years. We believe the exact period to be about twenty-two hundred years in the recurrence of the Messiahs of the East. We consider that this period refers to the gradual rise, culmination and decline of certain spiritual states upon earth; and that as nations have their birth, rise, culminate and fall, so spiritual waves of thought, brought by spiritual intelligences, have their advent in exact form upon earth, rise to their culmination of power and decline to give place to other waves of thought that supersede them.

The Christian era in itself has been one, not of a succession of angelic ministrations, but of a succession of culminations upon earth. You will remember in the advent of Christianity that whereas Rome became the power and queen of the world, her empire gradually faded as Christianity advanced and as spiritual power seemed to take the place of the material. You will remember also that in the height of the power of Rome, when Church and State were united, gradually the material was disintegrating and the spiritual taking its place all over Western Europe. It is supposed that about the year of our Lord fifty-two, Paul himself introduced Christianity into Britain. This is not confirmed, but it is supposed that it is so, and from this fact the transferring of the Christian epoch from Rome to England was a prophecy of the Reformation itself. Rome herself became the subject of temporal power, and therefore could not, after the first three or four hundred years, retain the spiritual supremacy. Then the advent was foreshadowed, as we say, in Western Europe; but meanwhile there came what was known as the darker ages. Down swept the northern hordes; civilization was suppressed,

finally caused the transfer of the seat of the spiritual empire

to the western shores of Europe.

This wave of Christian religion, having its birth in Palestine, its first advent in Jerusalem, culminating in Rome, reaching the height of its latter decadence in Great Britain. sweeping over the continent and bringing those souls within its supremacy that have swayed the greater portion of civilization for the last two thousand years, has finally, without temporal power, without material force, without anything which man has usually considered as the building up of a dynasty, scattered its forces far and wide, not in Church and State in the organized form, but in the souls of men, while Church and State gradually crumbling and fading away leave nothing but ruins and monuments behind; the spiritual leaves, the harvest of the kingdom of Christ. If anything could be more in accordance with the hypothesis one advances than another, it is the promise of Jesus himself, which, taken in a literal sense by his followers and disciples, was supposed to mean that he would return within a short period of time. John upon the Isle of Patmos may have had some such idea, but his prophesy distinctly foretold another advent in another period of the earth's history, and that wonderful apocalypse undoubtedly refers to the vast periods of time that would intervene before the essential spirit promsed by Jesus should follow him into the world, and as the Comforter reveal the Messiah that was to come. The Spirit of Truth was promised, the Comforter; and in the direct language of Christ he foretells that it is necessary for him to go away or the Comforter cannot come. He does not define this Comforter as being himself, but as being the spirit of truth, and in his utterances, which are concise though brief, there is a distinct indication of a recurrence of spiritual power in another form and personality. Among all classes of Christians the second coming of Christ has been expected, and there are those, especially the Adventists, and others, who believe in this literal coming, and who have fixed several distinct periods for that advent, and made preparation for literal translation to the kingdom of Christ. Unfortunately for themselves they have misinterpreted the word-taken it lit erally instead of spiritually, and have expected the passing away of the physical earth and heavens instead of the spiritual earth and heavens foreshadowed by the prophesy. After the same manner the evangelical Christians have misinterpreted the judgment day, and various references to the dissolution of the earth and the coming of Christ to claim his own. After the same manner they have interpreted literally instead of spiritually the coming of Christ upon earth to establish a literal kingdom here, which is the belief with some orders of Christians, who suppose that the wicked will pass away from the earth and leave it to the inheritance of the righteous, who expect within a short period of time that Christ will come here and reign with them upon the earth as their King. All of these, however, are indications of the reality, and there is just enough truth in them to confirm the spiritual explanation to which we have referred, instead of the literal one which they expect. The old heavens and the old earth are evidently passing

away. Indications have been seen since the Reformation itself, and Swedenborg, with divine vision, foresaw the dis-This were in itself a sufficient solution, but there is more ruption of present orders of religion and the spiritual king dom that was to supersede them: various indications within the church, the disintegration of papal power, Rome rescued from the hands of the temporal authority of the Pope, the Vatican no longer holding sway over Roman Catholic Europe: Protestant England gradually losing her hold, so far as the Church is concerned, upon the hearts and minds of the people, and the dissenting bodies by greater unity and strength blending the hearts of the people into a more humane worship; the rising up out of different forms of church or of different creeds and denominations of those broader and larger in their interpretation and scope than the preceding ones-all indicate that the old heavens are passing away and that the old earth, or the old kingdoms of the earth, are fading and receding under the light of this disintegrating power.

"Behold I come quickly," says John in his revelation, meaning Christ, whose power culminated upon earth nearly two thousand years ago, who shall come not in literal form, but in spiritual form, which is now being felt; and those who have passed up through great tribulation, those who are washed in the blood of the Lamb, (which is a figurative expression), those who are made white and clean by suffering, who have been purified by their knowledge and their love of the truth, who have as martyrs, seers, saints, been driven into the spiritual kingdom through earthly flames, but who have conquered pain and suffering by spiritual power; those who have suffered inly and have made no sign, but have given their lives to the devotion of truth-all of these, ripened into the kingdom of the spirit of Christ, will be gathered to him as his

The agitation in the spiritual atmosphere is just as sure an indication of the recurrence of spiritual kingdoms as the agitation in the physical atmosphere betokens the conflict of elements externally. By the same signs that the astronomer can foretell an eclipse, or the approach of a comet, or discover a new planet, by the same signs that appear upon the sea or on the desert, by which the true observer can tell the approach of the tempest, by the same indication that great physical events are foretold in portentious tokens and symbols along the horizon, so the discerner spiritually sees that in all this agitation of Church and State, of creed and sect, of government and political contest, there is a gradual commingling or conflict of spiritual elements, and that this conflict betokens the ripening of one harvest and the seed-time of another.

All great scientific truths have been sown in the same way, and you will notice that those philosophies that have survived the conflict of nations have been philosophies that have been sown on the ruins or on the receding wave of philosophies, that have gradually culminated in themselves, and given their harvest of thought to the world.

Confucius interpreting the religion of the East, Zoroas giving to the Persians the signs by which they might know the coming of the Messiah-and they did know it-the Assyrian and shepherd kings watching their flocks and the stars by night, foresaw with spiritual symbols, as well as material, the advent of the coming Christ. On the mountains of philosophy Socrates and Plato, with divine contemplation, saw the overshadowing of the mighty spirit that would come upon earth in the solution of all these mysteries. Pythagoras before planted the seeds of a subtle system that in various ways and forms has ripened to the kingler, and all the prophets of science. Freedom of thought, a token of its presence; not only this, but the direct lines of

fidelity and atheism, culminated into a form of rationalistic | crued and directed by corresponding spheres in spiritual life, philosophy that bridges over the chasm of the centuries. All the sphere of healing, the sphere of harmonizing the various gave promise that for the letter there should be the spirit; instead of chaff and stones, there should be bread; instead of and explained; the very power that is coming upon the nathe outward, there should be the inward feasting of the soul, evil at Rome was attacked by him so vigorously; that was foreseen by those who have superseded Luther when still the | church against church, the spirit of Christ alone surviving. evils that he saw in Rome crept into the churches of the West. That same prediction and power that led such minds out of the church of Rome have led the same minds out of the church of St. Paul's and Westminster, out of the creed of King James, out of the articles that bound them to a single line of faith. and opened up the avenues of light in a spiritual form Those same indications that have led the Quakers, the Puritans, the Shakers, and various denominations into the western world to worship at the shrine of free thought, and follow the light of the spirit, those same indications that have given the tokens of spiritual power and spiritual gifts, the gift of tongues, the gift of healing, the interpretation of tongues, the that awaken from the past out of its sleep, in response to the power of prophecy, the discerning of spirits, all gifts mentioned in the advent of the Christian epoch, are discernible in the world at the present time. No such recurrence of spiritual gifts has taken place at any intermediate stage of the taken place at every advent of a new religion upon earth or a storied memories and wonderful powers of Brahminical faith: special dawning of a new power. Twice, thrice in the Hebraic nation the Pentecostal flame was kindled; the gitt of tongues and prophecy came in the advent of the process, and was distributed all through the line of Hebraic poets and prophets down to the Christian era, and at times since the advent of the Christian era these flames, with singular prophecy of a mightier power, have sprung up and been kindled; have been kindled sometimes in the cloister of the Roman Catholic cell; have been sometimes kindled in the very power of debate that Luther, Melancthon, and their coadjutors possessed to highway robbery. As the nations of Christendom have made meet and combat the school-men of Germany; have been kindled in the gifts that variously interpreted were known to John | shall be considered a highwayman, who, whether pope, king, Wesley and his followers; have been interpreted in various ways by Quakers, Unitarians, Universalists, different denominations, until at last every class of Christians knows that there is a sign by which the spiritual coming of the Lord has to come and claim his own, but they make no disposition of house of David. There is no mystery. Gradually the world the others. All those that are left, all those that are not is being prepared. There are typical minds upon the earth save perhaps the Universalist and radical Unitarian, becomes narrow under strict analysis. Every class of Christians parcels off the souls that belong to Christ's kingdom, leaving the others in whose hands? An infinite deity, or an infinite spirit of darkness, who is permitted to hold sway over them. The saviour of the world, under the Angel of Harmony, is save perhaps the Universalist and radical Unitarian, becomes Souls whose lives are as good, whose example is as lofty, | man and woman, the perfected type of the human race here whose moral integrity is as great, who have not seen because they did not know the sign of the spirit of Christ. To whom in wisdom; and the Angel of Harmony shall come and abide they did not know the sign of the spirit of Christ: To whom do these souls belong?

The Universalist interprets largely the love of God, and includes, by some manner of mysterious process not known to the growth of the spirit, the salvation of all souls. Later the progressive Christians have given to Universalism a larger scope, and have nearly hinged or impinged upon the spiritual philosophy to account for the gradual salvation of souls in another world. Thus they have outgrown the evangelical order of any other salvation or any other condensation of the salvation or any other condensation. order of any other salvation or any other condemnation, and bridged over the darkness and abyss of Hades with the light man life the expression of its power. of a progressive faith in the spiritual world.

But this is not sufficient. If there be administrations of law and government of temporal power; if the sun's splendor leads and governs the planets that revolve around it; if the earth itself holds by a law of wonderful attraction all the atoms to her surface; if by other laws she may impel those atoms to the formation of flower, and tree, and shrub, all the time by these subtle laws holding the integral parts to her very heart, then in the spiritual kingdom angels, dominions, administrations and powers by laws that are just as understandable hold, govern and teach and sway the souls of men and of spirits, and this kingdom of Christ fulfilling literally the expression and form foretold claims its own as they ripen unto it; and gradually, could you behold the spiritual forces, you would find not a literal conflict but a conflict of ideas and thoughts wherein those who are truly born to the spiritual kingdom of Christ rise up from their struggles, having vanquished and conquered the external life, and are ready to be gathered unto his spiritual kingdom, and wherein the material worshipers, those who are tethered to Rome, those who are tethered to Protestant creeds, look in vain for the advent of his coming into their kingdoms, and wait and watch because they have not the true spirit of Christ within their

In their prison cells they wait in the darkness of creed, and, obscured, they wait, tethered and bound round by the external bondage of selfishness and pride—these souls wait in vain; but the souls that do not wait in vain are those that have risen from Church and from State, from without the walls of creeds and from within the walls of convent or of solitary cell to the triumph and victory over the individual self that Christ taught, and these shall make up the angels that belong to his kingdom. One hundred and forty-four thousand of the children of Israel, it was said, and one hundred and fortyfour thousand of each of the nations of the earth that have known of Christ-these will be absorbed into his spiritual kingdom, while the angel that is to come will take charge over the next epoch of spiritual power upon earth.

Christ's work, we say, is well nigh accomplished. Not that it shall be lost or finished, but that the special force and prescience of that single administration of angelic power draws to a close by the signs and tokens we have indicated of the special prescience of another angel whose dynasty will begin at about the Messianic period, namely, about twenty-two hundred years after the advent of Christ. We see the signs already here-the Swedish seer, the seer of Poughkeepsle, the various ministrations of spirits known in Modern Spiritualism, the indication of a mass of spiritual life approaching the earth and agitating the waters that had grown stagnant and dom of thought; and within science itself what wonders have | dormant; the reawakening of new germs of spiritual power. been wrought. The prophesy and discovery of Galileo ripened | not simply through Christ and Moses, but through the spirit and the arts and sciences overthrown. But this gave place, into wonderful systems of truth through Herschel and Kep underlying, that gives to every heart a sign and to every soul

as we state, to the disintegration of those elements that | ripening under the vigorous thrust of what seemed to be in | ministration given through various spiritual media, all gov-Sese things, but chiefly those things within the church itself, | philosophies of earth, the seeer whereby the different creeds and fechnicalities and tormalities are merged into each other tions of the earth. Christ said, "I came not to bring peace which was foreseen by Luther when the great gorgon-headed | but a sword." And that has been fulfilled-nation against nation, brother against brother, creed against creed, and The Comforter, the Truth Teller, brings the spirit of peacepeace to the nations of the earth, wherein all forms of warfare shall be impossible through that reason and judgment and calmness and nower that is coming to man -arbitration wherein it is not possible for the human mind to have any difficulty that it is not possible for the human mind to solve; the nations of the earth, meeting together not upon bloody battle fields, to solve the problems of government by force, but in the halls of convention and Congress, wherein America, England, France, Russia -all of modern Europe will be represented-the Orient, Turkey, all of these dead nations presence of the new angel that is coming, that would not awaken to the voice of Christ, but awaken to another voice that can solve the problems of true religion. China, dead for centuries, awakens from her sleep and meets the nations of world's history. Such a recurrence of spiritual gitts has the West; Japan, ancient in art and learning, revives her Buddha clasps hands across the graves that Christianity and Mahommedanism have made, and greets the western world

with a new empire, not of warfare but of peace. Yes, there shall come a time, at the advent of the new angel whose name is Harmony, when every nation's shall greet each other nation in fraternal union; when the best and noblest minds of every government of the world shall assemble in solemn convocation and dispose of all the feeble and petty strivings, when injustice shall be piracy and warfare slavery piracy, so shall war be considered piracy, and he or ruler, shall be the first to declare war against a nation for

This is what the indications portend, and the line of succession that calls this angel to the earth is as distinctly known been foretold. Their interpretation is that Christ himself is and absolutely foretold as was the advent of Christ to the grown to the kingdom of Christ, all those that have spiritual to day. There are men and women who sufficiently repreinsight but are not recognized followers of Christ-what is to sent the advent of the spirit of Harmony. There are those be done with these? Who takes charge of the souls that are at least who might stand as prophets for the incoming of the left outside of the kingdom of Christ? In what manner are new dispensation. You have heard their voices; they have they to be fed? Who sustains them? Who uplifts them? given you the philosophies that have brought you to your All cannot belong to Chief's kingdom, for all do not know of him, and have not recognized him. Every class of Christians, seeds of that new sowing which is gradually ripening unto with men, and their feet shall be guided and their ways the rected, and the voice that heralds this coming speaks the advent of a spirit which is not he nor she, but both, even as the angels are, which typities what man and woman shall be in he new age that is coming.

Not many centuries has the world to wait. With expect-

int longing poets have foreseen this, and in wonderful vision

Far away in the heavens a host, led by the Sen of Man, whose sign is the cross, is receding. Other hosts in remoter periods have passed away beyond the atmosphere of earth's spiritual horizons. That sign—that cross disappears. No more the sword is unsheathed, no more the figure, or torture, or martingly a man and the more methods in the or martyrdom appal; no more nations war with nations in the name of Christ. He calls his own. Far toward another part of the spiritual heavens the mild, beaming light of another of the spiritually is seen. Its approaching waves mingle in purest hues and colors with the Christ waves that are still upon earth, sometimes clashing, but more frequently solving them and their mysteries and angularities—waves of light that is raishout those illusting all that some draws and dight that in rainbow hues illumine all that seems drear and dark, and prepare the minds of earth by faint gleams of that celes-tial harmony which is to come.

Oh, serene and perfect Soul! oh, light of the planetary spheres, approaching and approaching still! By thy fore-shadowing presence felt! be these minds illumined by thy presence till strife and discord and disturbance cease, and the orld shall herald in the coming of the new morn of peace. This is our view of the next Messiah.

THE ANGEL OF HARMONY. Athwart the sky the golden sun's bright Time. Rises each morning in the orient. And traces on the sarry from ment. In burning letters his bright golden name. In crimson and in purple tints at eve The sun shiks downward to his fiery bed While glowing scried clouds above his head, The hovering nimbus of his life receive.

The day dies, but o'er all the deep'ning heavens. The marshaled hosts of stars appear and shine, While the pale moonlight's vestal beams combine To cross with whiter my the morns and evens. Oh! wondrous power, that when the sun is gone, And sik n! darkness sits enthroned above, Then over all the supreme soul of love In many a form of light is aye reborn!

So when across the golden morn of years Some sun of splendor from the splrit-world HIS banner of pure truth has broad unfuried, A world up ises from its darkened fears;

And when 'mid crimson flood of human gore At eventide this sun of truth sluks down. The world receives again the night's cold-frow And all seems darkness as it seemed before. But there above the starry vault still shines With million suns as brightly fair as those That thus have faded at the evening's close, And million torches kindle million sbrines;

And one more near approaches evermore, Guiding the hosts and usbering the dawn, Even by the same light on the dewy lawn, Even by the glory at the morning's door!

The Sun of Truth brighter and brighter still Succeeds with each succeeding day of earth; Each alght of gloom ushers another birth, And all is merged within bright heaven's will, The night of warfare, where old systems die, The strife where clashing interests merge in peace, Wherefrom the sout's eternat, sore release Shall heralds chant along the paling sky,

Broods closely. But if sombre night by here, Surely, the morning splendor grows apace, "And on the beautiful Madonna's face The light of Hope's bright smile illumings the tear.

The night of woe shall vanish from this plane! The night of sorrow wherein tears that flow For dead, once buried in the earth below, Shall nevermore eclipse the soul again! Oh angel! by whose blissful waves of tight
The earth is melting now in harmony,
Draw near us from thy blest eternity.
And show the dawn beyond the spirit's night!

Free Chought.

THE RELATIVE POSITION OF THE

This is one of the most important topics at present claiming the attention of mankind in all enlightened communities. In the earlier ages of the world folygamy generally prevailed. Man, being mainly upon the animal plane, by the exercise of a strong and positive will, held woman in subjection not only to his baser passions but compatible they to see the main transit behavior. compelled her to perform the most menial labor, and such is the case now among rude and bar-barous nations. This brutai feature of man's nature demonstrates the cru le idea that " might makes right." As civilization and refinement have taken the place of savageism, the condition of woman has gradually and steadily improved. Monogamist marriage is the true basis of social life, and just in proportion as it has been recognized, promiseuity condemned, and we had been permitted to take her place side by side with man, the race has been elevated. The efforts that have been recently made to reinstate the old barbarous customs of pelygamy and promisculty have failed, the moral sense of the people has revolted against them as crimes not to be toler-It is true, that the common and statutory law still permits great irregularity between the sexes, and that man's social position is degraded by retaining these relies of the dark ages in the treatment of woman. The law of nature is absolute, giving the right to each one to do those things which their capacitles enable them to per-

form in the best manner.

The education and promotion of woman must necessarily result in the elevation of man to blober and better conditions. She will not interfere with him in any way by fulfilling the dutie for which nature has given her capacity; on the contrary, nothing will tend to improve the condition of the race more than the establishment of universal equality for men and women everywhere. According to natural law, women should have all the privileges possessed by men, so far as their mental faculties and physical abilities. will permit. Abstractly, their rights depend upon their respective endowments. There are rights common to all, and rights poculiar to each sex. With those no laws, political, moral or dis

vine, would warrant an interference.

Were the prominent advocates of women's rights a little more limited in their demands, perhaps the men would not be so unwilling to accede to their wishes. The extremes to which their ideas of equality run, are so far beyond what might be termed their natural rights, that men shrink from d sturbing the present political status. The "reforms" demanded are too rad-ical and extensive. "Great political and social changes like these require time to accomplish them. It is only by slow, gradual development that the public mind can become familiar with new plans, devices and purposes

Justice demands that all avenues to positions of honor, profit and trust should be open to women. She should be educated to the furthest extent of her mental capacity. The sexes should receive equal compensation for a similar kind and amount of labor. In this there should be perfect equality. In fact, under all circum tances where labor is performed, mental or physical, there should be a fair and just compensation

If the elective franchise was extended to women, there is no doubt they would exercise it with as much indement and more honesty than While there should be extended to her perfect equality in all things not inconsistent with the laws of her nature, we would not like to see her attempt to discharge military duty, although one hundred and fifty pounds of female flesh might resist the force of a cannon ball quite as much as the same number of pounds of the other sex. Military tactics and the duty of camp life would be wholly inconsistent with her organization. We would not like to see her wear the uniform of the police, or don the cap and water-proof of the fireman. We would not like to see the mother of tive or six children be compelled to sit in the jury box, for, although, her judgment would probably be as clear, and comprehensive as man's, her natural social position demands her presence with her family, in the discharge of material duties. However quick her perceptions and muate love of justice, we would not like to see her on the judicial bench. Her imder her wholly unfit for such a position. In the medical profession she already occupies a promi-nent position. In short, we would open the doors for her admission to all professions, trades and occupations for which she has taste or talent, and when she discharges, the duties, incumbent with the same ability as the other sex, the compensation for services rendered, and chances of promo-

tion to positions of honor should be conal-When women have extended to them these legal and equitable rights, and occupy the positions to which they would naturally lead, it will doubtless have a beneficial influence and salutary effect upon the social, moral and political relations of life. The history of the world is but a narrative of the rise and fall of governments the elevation of individuals to power, and their overthrow. No clixir has yet been found that will materially prolong the existence of a social

whether the introduction of a new element the influence of women-into the management control of the political affairs of a nation, would prove beneficial, is a question well worthy the consideration of statesmen. It is only this government that can afford to try the experiment. None but a Republic can take the risk of making such a radical change. Does not the strength of governments, their permanency, their capability of duration, depend, to a great extent, upon the introduction of some important element, some grand scheme, which has not yet found favor, having as its basis, perfect equality, exact and impartial justice, in the administration of the laws and in the social relations a recognition and tolerance of nothing but virtue and high-toned moral integrity?

THE NICODEMUSES.

BY THOMAS COOK. To the Editor of the Banner of Light :

I have not sat down to write out a string of complaints, as the caption to this article might lead some to suspect, but simply to ventilate a fact which grows more and more apparent to my observation every day, as I travel up and down and across the broad prairies of Minnesota, to wit: that there is a large and growing class of Nicodemuses throughout the length and the breadth of our fair land, who are seeking the true light from the spirit-world covertly, underhandedly; who have found our glorious phenomena to be an eternal, living truth, but have not the boldness to speak out and give voice to their convictions. If they feel this course to be the true way to act let them continue to do so, "neither do I condemn" them. Now Nicodemus of old, I think it most likely, was a pretty good sort of a man, and I am glad he even stole in by night to investigate, as I am also rejoiced to know modern Nicodemuses are doing. But it reminds me of an expression of old Jonathan Bidwell, a Universalist preacher of the West, who, in remarking of a class of people who in getting religion became sedate Bible-readers, said they were "good. inoffensive souls, and good for nothing souls," which illustrates my conception of the modern spiritual Nicodemuses.

Said a learned and distinguished church-member of this State to me-in the privacy of his own parlor-who is as thoroughly convinced of the phenomena of materialization as I am in my twenty years' investigation, who has visited Bastian, Witheford, Annie Stewart, and numerons other prominent and distinguished American | Anna Jaeger.

media; "Why, Mr. Cook, I was introduced to Bastian and Taylor's scances by a Methodist minister, and to Dr. Witheford's by a Baptist minister." And then and there he told me what he had seen, and it puts to shame what little I have seen. This same distinguished gentleman has also been developed, as he informed me, (which was attested by other of his friends), as an excellent writing medium; nevertheless he attends the church regularly, of which he is an active member as well as Sunday-school director, doubtless doing good, but, as St. Paul's expression was, is it the "more excellent way"? Now this same Nicodemus's Church persecuted me, and the few who dared to give me the least aid and comfort, to the very verge of violence; and the presiding minister under whose teachings he sits, each Sabbath walked the streets endeavoring to persuade people to keep away from my lectures; and which, one remarked to him, was as bad as the heathen do toward their missionaries. Now while I am well aware that there is a day of reckoning for them as well as for usvall, I cannot help querying whether we, who bear the brunt of missionarying among those who hate us for our Spiritualism as they hate their cloven-footed devil, have not'some right to enter our protest against these Nicodemuses giving aid and comfort to the Church, our implacable enemy, who would gladly see us stoned from the field of action? Now let those answer who-believing in Spiritualism—are yet neglecting to help mediums and workers, and giving aid to their enemies.

"MEDIUMS AND MONEY."

To the Editor of the Banner of Light: I feel most desirous of giving expression to the heart-felt pleasure the late communication of Mrs. Henry A. Lake, of San Francisco, gave me. Bright spirits, aid her in this the most pressing need of the new dispensation, that some "spot where the mediums during the different stages of development may be surrounded by such conditions as shall tend to promote their rapid and permanent growth." may be established. Such a step was often spoken of to me by beloved have been a sensitive or medium always, but I Jesse B. Ferguson before he passed on. Meddid not understand the power I had or whence diums' homes? Yes; and protected by self- came the voices I so often heard, or why I saw damis nomes. Tes, and protected by sendings mediums—spiritual mothers and fathers, who love to devote their time, talents and voices of strangers to me I did not pay much heed to them, and considered them the idle fanand means to the beautiful unfolding of the gifts of the priestesses and priests of our spiritual dispensation. How truthfully Miss Leys gives expression to her conception of the "Materral Base" for aim and effort. Howelse can we build the temple? Our basic foundation must indeed be on material ways and means. Would to God that immediate effort could be taken, so that a Spiritual Home might be established in the imme-Spiritual Home might be established in the turmoil and coll, "Mamma, come I mamma, come I wand diate neighborhood (yet out from the turmoil and coll, "Mamma, come I mamma, come I wand answered you!" Without thought I turned and answered you!" Without thought I turned and answered this land. And as it remains for those on this side to keep the pathway harmoniously open from the spiritual to our shore, it is to be hoped that great hearted women and men, sympathizing with our cause, will in their love for good deeds unite to furnish the means to accomplish so desirable an object.

ROBERT C. MACGREGOR. 5 Hawley street, Memphis, Tenn.

> Written for the Banner of Light. THE PROPHECY.

BY PHILLA.

It came to me in dreams- the prophecy Of what the next ten years should bring to me. I stood before a mirror, and there saw My farure self, and looked with silent awe Upon the work of years. The faded face Had taken on a strange and added grace. Born of the spirit's triumph over sin; glimmer from the altar's light within. Myself -yet not myself, but yet to be -& I, curious, looked upon the future ME.

Looking, I questlosed: "What the work I 've done! Stands It out clear beneath the coursing sun? And does the world, from many a printed page. Read thoughts of mine thoughts worthy of a sage? I fishened, haply if to hear my name Rung out by some in grateful, glad acclaim, For good bestowed on needy ones below; "And is this in the ?" the stlence answered, "No!"

"And what of him ?" I asked, as thought went on To one whose friendship for long years had shone A light upon my path, till he had grown Nearer than friend or brother I had known; "And what of him?" I asked, still loath to find The years our friendship ever could unbind. I listened, but his voice made no reply. I asked my heart, it gave no answering sigh; Gently, but firmly, stood the years between Hearts that so tender each to each had been!

I saw ambition's fires had burned away; That friendship, even, had closed its sunny day; The work undone that I had hoped to do: A gulf between me and the friend so prue,

What then, "I questioned, has life brought to me? What have I offered, oh, my God! to Thee ?!!

I listened, and the silence found a voice, That made my humbled, awe-strack soul relaice. The speech, though wordless, flowed into my soul As summer waves, in peaceful languer, roll Binding our thought in rhythm soft and slow.

I saw my soul was tuned in sweet accord With the revealments of God's holy word-So full of love there was no room for fear. Its altar-fires were burning bright and clear, The spirit, blending with the Will Divine, Breathed out its prayer, "Thy will, oh. Lord! not mine. It did not fall its sure reward to find, For, like a flood, all human love poured in To bless the heart at last redeemed from sin!

[From the Boston Investigator.]

"THE LIFE LINE OF THE LONE ONE."-This Is the rather quaint title of a work which is un-derstood to be the autobiography of Warren Chase, an able and prominent lecturer on Spirit ualism. In regard to the importance of that subject, there may be a difference of opinion; but we think there will be none in respect to the meritorious conduct of a man struggling with low birth and iron fortune" to obtain knowledge and distinction, in order that he might make himself useful to his fellow men. And this being the "life-line" of the "Lone One," his book teaches a good lesson to young men

upon the importance of industry, correct habits and mental improvement. He also gives us an interesting account of his efforts, trials, success and discouragements as a social reformer—in which avocation he is still laboring, cheered by the hopeful philosophy of a

"good time coming." The date of that time he is probably not able to fix! but we respect all men who are working for it honestly and at a sacrifice, even if we cannot adopt some of their speculative opinions; and so we hope the "Lone One" may be made as much less lonely as the wide circulation of his book can make him. Besides his own personal experience he gives many pages of very fine poetry, illustrative of the dif-ferent subjects of his chapters. The book also contains a correct portrait of the author. For sale by Colby & Rich, 9 Montgomery Place, Bos-

See to it that the tenement or 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? where are your acts or your dreds? and we answer as best we can.—Spirit

Banner Correspondence.

Illinois.

CHICAGO.-Wm. Wiggin, magnetic physician, 55 South Ashland avenue, writes, Sept. 14th: "Mrs. Cora L. V. Richmond has returned to this city; her health has greatly improved during her summer vacation; her guides seem to be able to use her even better than formerly, judging by the manner her lectures are received, and the earnestness and appreciation manifested by

Bastian and Taylor are compassing a good work here in convincing many skeptics, and leading others to inquire how and why these, to them, marvels occur.

Spirit artist Wella Anderson is very pleasantly

situated on Ogden avenue, opposite Union Park just the quiet, harmonious location for spiritual Mrs. Mary Hollis, also residing in the same block, is attracting a great deal of attention to

the cause by her peculiar phases of manifesta-The proprietors of the Religio-Philosophical Journal are very fortunate in having secured the services of Col. Bundy as editor, for, evident-

Emma Hardinge Britten gave a lecture here on the 4th inst., on her way en route to California. As is always the case with her, the subject was well handled and eloquently delivered.

ly, he is the right man to have at the helm of that

I have just got doulciled here, and now feel quite at home, as the Chicago brethren have kindly extended to me the right-hand of fellowship with the fervor of the true Western grip, and I anticipate having a large field of usefulness open up to me, in this section. Whatever success may attend my efforts, I hope I may be a worthy, though humble instrument in the hands of the angel world to confer some benefit on hu manity. I hope for the continued success of the Banner of Light, and that the truth it advocates will be rapidly and broadly disseminated among the people.

New York.

TROY .- A correspondent writes: "The sublect of Baxter and Bunter seems to have called forth so many episodes of like character that I feel inclined to contribute one to the public. cles of an Imaginative brain, but was aroused from the delusion by the spirit of a living though absent daughter who was visiting with her grand-parents eight hundred miles from where I reided. The circumstances were these: On a Saturday morning I had felt strangely sad, and my mind would wander from my duties to my little absent daughter, who was nearly ten years old When the morning duties were done, I went to my room to arrange my hair. While thus engaged, I distinctly heard my little girl's voice c. I, 'Mamma, come! mamma, come! I want Yes, Lulu; what is it?' and saw her at my bed-side for a moment, then she was gone. I turned back, trembling, to finish my toilet, fearing and feeling that she was III. A few days afterward I was called to go and attendher in her last sick-ness, and learned that on the previous Saturday she had been unconscious at times, and had called repeatedly for her 'mamma'. Let me add that at that time no other child was near me, and that I was a strict church member, and very much op-posed to what was termed Spiritualism."

Maine.

ETNA.-D. M. Bradbury, Secretary, weight that a Spiritualists' Camp Meeting was held at this place, commencing Sept. 6th and continuing four days. "It was presided over by E. W. Mc-Fudden, Esq., of Fairfield, under the direction of Daniel Buswell, of Etna, John W. Herrick, of Bradford, and John S. Miller, of Carmel, Committee of Arrangements. The order of exercises o'clock, and an address at half-past ten o'clock A. M.; social meeting at one, and address at half-past two o'clock P. M., and social meeting at seven o'clock in the evening. Among the speakers may be named Dr. H. P. Fairfield, Moses Hull, Mattie Sawyer, and F. L. Gurney, of Mass; Priscilla D. Bradbury, Dr. Demeritt, Mary E. Wentworth, Mrs. James Gould, Mrs. Barton, et als., while some forty mediums and others filled up the time of the social meetings. The interest ncreased from the first to the last day, on which latter an attentive audience of from six to eight thousand persons assembled. As this was our first camp meeting in this State, we appointed a committee to take into consideration the propriety of calling another for next year. Daniel Bus-well, of Etna; John W. Herrick, of Bradford; John S. Miller, of Carmel; Cyrus Chase, of Mon-roe; James S. Norris, of Bradley; Wm. W. Rog-ers, of Hampden; Henry Gale, of Bangor; and Dr. Demeritt, of Dexter, were chosen as that committee. With thanks to the Rresident, speakers, officers and choir, the meeting adjourned."

Ohio.

KELLEY'S ISLAND .- Mrs. E. Kelley Huntington writes, Sept. 16: "The Spiritualists of this place were aroused from their lethargy last week by Bro. French, of Clyde, who informed us that Miss Susie M. Johnson, the remarkable trance speaker, was in Ciyde, and would make us a visit and give us one or more lectures if desired. We were too glad to give her an invitation to come we had been without any spiritual food since E. V Wilson was here a year ago. Kelley's Hall was well filled last Sunday morning and evening, and a desire was expressed by many that another lecture should be given Monday evening, and Miss Johnson was persuaded to stay another day. She intends going west to Colorado, and Spiritualists in that direction will do well to give her a call. I am afraid many Spiritualists in the future state will feel, as Mr. R. D. Owen says he does, i. c., that they will wish they had been more active workers in the spread of the Spiritual Philosophy. If people believed that salvation only was in believing in Spiritualism, there would be more activity in proselyting. Mediums and manifestations are so common that any one who has any curiosity or anxiety on the subject can easily set his mind at rest by seeking evidence. Everybody will soon find out the truth, if left alone until they pass the river. Spiritualism is good to live by, and better to die by.

Minnesota.

FARMINGTON .- S. Jenkins, President of the State Association of Spiritualists, forwards us the official call for a meeting of the Association, to be holden at Minneapolis Oct. 19th, 20th and 21st. He earnestly appeals to the Spiritualists of Minnesota and Northwestern Wisconsin to throw off all lukewarmness and substitute a spirit of earnestness and zeal worthy of those who have obtained a knowledge of the Spiritual Philosophy, and show humanity where they stand, and be willing to help others find the light and the truth as revealed in Spiritualism, a student of which he has been for over twenty years, and every day it becomes brighter and more glorious, and he would have others share with him the happiness he enjoys.

California. SNAKE LAKE VALLEY .- D. W. Hambly writes: "Mrs. Belle Chamberlain has been well received in these mountains of Sierra Nevada. The people in our villages, hamlets and towns possess a large amount of freedom and liberality in their natures, so her lectures and seances were well attended, and no doubt great good will be the result of her efforts in the cause of Spiritual-

Phenomena. Spiritual -

EXPERIENCES WITH CHARLES E. WATKINS,

Fo the Editor of the Banner of Light:

I read a very unfair article some time ago in the Herald, explaining the way the cheat (?) in slate-writing and pellet tests was probably done. The article succeeded in explaining to Spiritualists of experience that the reporter required more extended observation before being warranted in saying, as he did, "that he had seen a good deal of that sort of thing," trying to give the impression that he knew all that there was to be known on the subject.

I was very glad to have an experience with Charles E. Watkins, who is staying for a short time at No. 46 Beach street, Boston, for he was the very medium that called out the Herald's article, which I said, and repeat, was neither true nor fair. I will not make a long story, Mr. Watkins does not need it. His spirit-writing in Greek with the Greek professor at Lake Pleasant Camp-Meeting, and the later one in the Swedish language with a Swede, who told me it was satisfactory, proves him to be a medium, and the phenomenon a spiritual one, if the details were explained.

I followed an impression I had and bought two new slates at a store, and had holes bored in the frames and tied the two slates together and scaled the knots. The slates were clean, and the nfedium never touched or saw the inside of them. I had charge of them, and they were never out of my sight. The room was as light as a clear afternoon sun shining into it could make it. The tied slates lay on the table before me and before him—not under the table but on the table. It took some little time, for the new slates were not in so good magnetic condition as the slates in his common use are, but I felt as though I would like to have the writing on the new slates, so I was patient, and was well paid for my patience, for after a while I heard the atom of pencil that I had put in the slates before tying them together beginning to write, after which I cut the strings and found one of the slates filled with a communication signed by the name of a well-beloved friend and relative who died some seven years

Now, my good reader, I know as well as I know that the sun has shone to day, first, that, as said, the slates were new and clean; second, that no one in the room or out of the room (the only occupants being the medium and myself,) wrote the communication on the slate; and, third, that it must have been done by an invisible, intelligent being or beings, and could not have been done in any other conceivable way. I make this statement as strong as I know how, and my oath attached if needed; not that the medium is a Messiah, or even a worthy member of a Christian church, but that he nor no other living man wrote a word of that communication on that slate, and I am as satisfied that it was the act of spirits-persons out of the human form, as I am that I have a wife and four children. I would be willing to be hung, if I deserve hanging, on as square and unmistakable evidence as I have of what I have above stated.

It is hardly necessary for me to say anything more, as one unmistakable fact is as good as a hundred, but I will add that I had other manifestations—a number of pellet tests. I need not describe them, but I could not help thinking how foolishly self-sufficient the Herald writer was in his explanation of how the pellets were read by the medium, as well as how his slate writing was done. I had many communications besides the one described with the tied slates. I will describe level. I took his two slates and washed them clean, and laid one on the other, like a double slate, and held them out at arm's length and three feet or more from the medium, and he never once touched them; the bit of pencil began under slates; then I opened them, and on each slate was an intelligent communication, one from a relative and one from a friend. Both, it will different spirits and on different subjects, and the handwriting of each was very different, also. It would make this article too long to note the several others, perhaps a dozen in all, that were, statement answer the purpose, adding that this double communication, as well as the others, was not written by any human being in the form, and I would stultify myself if, with all my experience in the manifestations, I did not say that I honestly believe, in fact honestly know, that it was done as claimed by the spirits of the depart-JOHN WETHERBEE.

From the Narragansett Times, Wakefield, R.1., May 11. SPIRITUAL PHENOMENA.

BY THOMAS R. HAZARD.

"Oh. Death, where is thy sting? Oh, Grave, where is thy victory?" On March 31st, 1877, I held what is called a "séance" with Mrs. Katle B. Robinson, No. 2123 Brandywine street, Philadelphia, who has long in the field plying her beautiful mediumistic gift. Among many other spirit friends, my recently departed daughter took control of the

organs of the entranced prophetess and said: "Oh, God is good, my own dear father; God is good; he taketh home the weary spirit that has suffered long in its physical body. In his beautiful world of light and love he hath a home for all that have suffered; and at every home, dear father, we find union and love.
"Tell my dear sisters and brother that Fanny

lives beyond the grave, and will ever come to guide them and love them as dearly as when in life she walked by their side. "Oh, my father, how I thank you for your

kindness and love to me; and when your work is done we all, with mother and sisters, will meet in love. Dear father, I now know that pure Spiritualism is beautiful, and in talking with the dear ones in spirit-life we recognize that your views in relation to it are right.

"They tell me that this is the anniversary of

'Modern Spiritualism,' and how happy I am, with mother, Anna, and the loved ones, to greet you in this way on this day. I will come again, but oh, father, as I look upon the spirit-world, its climate is beautiful and fair, the flowers are always blooming there, and friends and kindred unite in love. Truly, father, I have found a

In conclusion, let me say that I have had, within the past six weeks, several communications from my spirit-daughter, through different me-diums, similar in character to the above. On two occasions, at private residences, she materialized her full form, on one occasion taking me by the hand and sitting down beside me on a sofa or a short time. On another occasion she walked by my side some yards with my arm in hers, and as she was about to retire, threw her arms about my neck and tenderly kissed my lips more than

As of old, some one may query, "Can these things be?" I answer: Yes, they are so.

Passed from Earth-Life. At South Portsmouth, Rhode Island, on the

twelfth day of September, 1877, Gertrude Min-turn, daughter of Thomas R. and the late Frances M. Hazard, in the thirty-fifth year of her age. Possessed of an expansive and highly cultivated intellect, and a superabounding wealth of sympathy and tenderness that embraced in its never-ceasing flow all of God's creatures, whether of the human or brute creation, whose sufferings she ever strove to relieve to the full extent her available means and feeble bodily strength would permit, the frail tenement, shattered at last under the unequal strain, gave way, and broke under the unequal strain, gave way, and broke the mystic cord that bound it to life; while the glad soul winged its way to the Joyous home that, under the kind providence of the Almighty Father, has been prepared for her by her departed mother and sisters in the heavenly spirit land.

The funeral took place at Vauciuse. The only services performed were the reading by her brother of passages from the twenty-third Psalm and thirteenth and fourteenth chapters of John, and of the grave the following beautiful lines. and, at the grave, the following beautiful lines by Mrs. Browning, closing with the Lord's prayer repeated by a cousin of the deceased:

Of all the thoughts of God that are Borne inward unto souls afar, Along the psalmist's music deep, Now tell me if there any is For gift or grace, surpassing this:
"He giveth his beloved sleep?"

What would we give to our beloved? The hero's heart to be unmoved,
The poet's star tuned harp, to sweep, The patriot's voice, to teach and rouse, The monarch's crown, to light the brows. "He giveth his beloved sleep." What do we give to our beloved?

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A little faith, all undisproved, A little dust, to over-weep,
And bitter memories, to make
The whole earth blasted for our sake. "He giveth his beloved sleep." 'Sleep soft, beloved!" we sometimes say,

But have no tune to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again Shall break the happy slumber, when "He giveth his beloved sleep. Oh earth, so full of dreary noises!

h men, with wailing in your voices! Oh delved gold, the wailer's heap! Oh strife, oh curse, that o'er it fall! God makes a silence through you all. And "giveth his beloved sleep.

His dews drop mutely on the hill, His cloud above it saileth still, Though on its slope men sow and reap; More softly than the dew is shed, Or cloud is floated overhead,

"He giveth his beloved sleep." Yea! men may wonder while they scan A living, thinking, feeling man, Confirmed in such a rest to keep;
But angels say, and through the word
I think their happy smile is heard,
"He giveth his beloved sleep."

For me, my heart that erst did go Most like a tired child at a show, That sees through tears the jugglers leap Would now its wearled vision close, Would childlike on his love repose, Who "giveth his beloved sleep

And, friends, dear friends, when it shall be That this low breath is gone from me, And round my bier ye come to weep, Let one, most loving of you all, Say, "Not a tear must o'er her fall—

-[Newport News.

The Work in Michigan.

To the Editor of the Banner of Light: The Convention of Spiritualists held Aug. 31st to Sunday, Sept. 1st, at Fowlerville, Livingston Co., Mich., was one of the most successful meetings ever convened under the auspices of the Michigan Association of Spiritualists. The meeting was opened by Rev. T. H. Stewart, agent of the State Association, Mr. C. T. Powers, or Fowlerville, was chosen President, and Mrs. Mary C. Gale, of Byron, Secretary. Mrs. Delsey Benjamin, Mr. and Mrs. Bently Sabine, both of Fowlerville, Committee on Finance; Mr. William Spencer and Mr. William Hopkins and Emuel Durfey, of Fowlerville, Committee of Arrangements. Lecturers present: Hon. S. B. McCracken, of Detroit, Prof. A. B. Spinney, of Detroit, Rev. T. H. one which was on his own slates, but just as | Stewart, Ind., Mrs. M. Cain, of Milford, Mich., a clair good a test, for my eyes are open and my head is voyant physician. The meeting was called as a grove meeting, but owing to the somewhat inclement state of the weather, the sessions were he'd in Cooly's Hall. Fowlerville is a village of about twelve hundred inhabitants. and twenty-five miles east of Lansing, the capital of the State, on the line of the Detroit and Lansing and Northern Railroad. The meeting in all respects has been an entire success, even beyond the most sanguine expectations. The to write, which I had put between the upper and hall was filled at the day sessions, but on Saturday and Sunday evenings it was densely packed. There are a number of active, carnest and influential Spiritualists in the village, and a goodly number have been present from neigha relative and one from a friend. Both, it will be loring villages and the surrounding country. A considerable seen, were written at the same time, both by ble portion of the audience, however, has been made up of resident members of the Orthodox churches, who have been attentive, interested and respectful listeners, and upon whom a decidedly favorable impression has been made. An Orthodox minister sought to make a little capital in behalf of his religious system, on Saturday, by categiven me in this way, so I will make this brief chising some of the speakers, although his objections were received in a kindly spirit; the only essential result was an acknowledgment by the minister himself of believing in the fact of spirit communion. The exercises were greatly enhanced in interest by the excellent music furnished by a choir composed equally of Spiritualists and adherents of the Orthodox faith. The meeting has been one of harmony, courtesy and reciprocal good feeling. The cause is upvard and onward, and the representatives of the State Association who were present will go to the State Convention and to other meetings that are to be held strengthened by the new inspiration that has been shed upon them by the Fowlerville gathering. MRS. MARY C. GALE, Sec'y.

> ASTRONOMICAL.—In a recent lecture delivered in Edinburgh on "The Stars," Prof. Grant gave a graphic idea of the immensity of space said a railway train, traveling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in two hundred years, and Alpha Centauri, the nearest of the fixed stars, in forty-two millions of years. A ball from a gun, traveling at the rate of nine hundred miles an hour, would reach Alpha Contauri in 2,700,000 years; while light, traveling as it did at the rate of 185,000 miles in a second, would not reach it in less than three years. Light from some of the telescopic stars would take 5760 years to reach the earth; and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth, so that we saw objects not as they really are, but as they were half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might present itself to us. As to the magnitude of the stars, he noticed that it was computed that Alpha Lyra was one hundred billions of miles distant from the earth, and its magnitude and splendor were as twenty to one when compared with our sun. Similar investigations brought out the fact that our sun was neither vastly greater nor vastly less than the great majority of the stars.

Perhaps after seeing the sober side of the following it will not seem that red men are the only American savages. A Deadwood correspond ent writes: Our county commissioners passed a resolution offering two hundred and fifty dollars reward for the body of any Indian found in this (Lawrence) county, dead or alive. The order came just after the Indians had left—and so did the troops. "Make it scalps, Jedge," said the boys. (Every lawyer here and every civil officer is a judge, and every man with good clothes a colonel.) "And then, you see, it won't take so much packing, 'cause, you see, some of them Injuns weigh one hundred and eighty pounds, an' now can we get 'em in? Us boys expect to get onea week aplece, the way we shall work it, and it will take more to pack 'em in than it will to get 'em. You see, we boys are all pards, and are going to divide the catch. Make it scalps." They were told that a well developed scalp would be considered a whole Indian, and the themselves out.—Boston Advertiser.

TIME TO GO.

They know the time to go!
The fairy clouds strike their inaudible hour
In field and weedland, and each punctual flower
Bows at the signal an oledlent head,
And hastes to bed.

The pale anemone
Glides on her way with scarcely a good-night;
The violets the their purple night caps tight;
And hand in hand the dancing columbines,
In bilthesome lines,

Drop their last couriestes,
Flit from the scene and couch them for their rest:
The meadow lily folds her scarlet vest.
And hides it 'neath the grasses' lengthening green,
Fair and serene.

Her sister lily floats
On the blue pond, and raises golden eyes
To court the golden splendor of the skies.
The sudden signal comes, and down she goes,
To find repose

In the cool depths below.

A little later, and the asters blue
Depart in crowds, a brave and cheery crew:
Whit: golden rod, still wide awake and gay,
Turns him away, Furls his bright parasols,
And, like a little hero, meets his fate.
The gentians, very proud to sit up late,
Next follow. Every fern is tucked and set
'Neath coverlet

Downy and soft and warm.
No little seedling voice is heard to grieve,
Or make complaints the folding wood beneath;
Nor lingering dares to stay, for well they know
The time to go,

Teach us your patience, brave,
Dear flowers, till we shall dare to part like you,
Willing God's will, sure that his clock strikes true,
That his sweet day augurs a sweeter morrow,
With siniles, not sorrow,
—[New Jerusalem Messenger.

Vermont Spiritualist Convention.

To the Editor of the Banner of Light:

The Vermont State Spiritualist Association convened at Northfield Friday, Sept. 7th at 11 o'clock A. M., and was called to order by its President, Mrs. Lizzie S. Manchester, of Randolph. After filling vacancies occurring in the official Board of the Association, adjourned until 11% P. M. Met agreeable to adjournment, and opened in conference, the President in the chair. Bro. Thomas Middleton, of Woodstock, (Father Middleton, as he is familiarly called,) addressed the Convention referring to the progress Spiritualism had made in the last thirty years, the importance of living up to its teachings, Conventions are just what we make them, all sentiments of value must emanate as well from the pews as the rostrum, and other appropriate and timely remarks for which he is so eminently qualified, and ever ready to give. Father Middleton is an old and faithful worker in the cause of Spiritualism. Years ago, when it cost far more self-sacrifice and moral courage to be identified with Spiritualism than it does to-day, he was an active and efficient worker with tongue and pen in defence of its principles. He, like many others of the old pioneers, is now fast nearing the shores of

the eternal world; the bodily presence will be missed, but he will be with us, we trust, in spirit.

Bro. John D. Powers, of Woodstock, followed in urging upon Spiritualists and Liberals to resist the attempt about being made by Prof. See-lye and others to get God admitted into the Con-stitution; also to see to it that the M. D.s' law as stitution; also to see to it that the M. D.s' law as it now stands on the statute books be repealed at the next session of the Legislature. Dr. S. N. Gould, of Randolph, made some practical remarks on the importance of holding conventions, and a more thorough organization. Mrs. Waterman, of Randolph, an inspirational medium, gave one of her beautifully improvised songs for which she is so justly celebrated. A resolution was passed extending to Mrs. Slayton, of Chicago, an invitation to take part in the Convention, and favor it with an exhibition of some of her fine powers as a singer and reader. Bro. Middleton powers as a singer and reader. Bro. Middleton referred to the subject of God being put in the Constitution, saying it would disfranchise Unitarians, Spiritualists and Jews. Other remarks followed in the same direction.

Thomas Richmond, of Chicago, thought Spirit-

ualism elevated the intellectual faculties of man-kind, urged the repeal of the Medical Law, also the taxing of church property, stating there was more than five hundred million dollars worth of church property in the United States exempt from taxation, enforcing additional burdens on

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Miss Jenny B. Hagan, of South Royalton, (the child medium,) gave a poem, "What is God," subject given by the audience, which she rendered most beautifully. Miss Hagan was seventeen years old last July, a perfectly unsophisticated girl, with hardly a common school education. Her phase of mediumship consists in impactable process of mediumship consists in impactable process. poems on subjects given by the audi ence at her suggestion after she ascends the platform, without any preparation or forethought Her poems are cultivated in language and pointed in expression. One can scarcely fail, in view of her simplicity and child-like appearance, of being convinced that some power outside herself con-trols her. She informs me these manifestations began in her earliest infancy, even before she could speak plainly. She is destined to become a medium of rare merit. Wm. B. Parrish, of Stowe, offered very suggestive remarks on "Human Rights," prefacing them by reading from Prof. Denton's poems, "Radical Rhymes," "Who are Denton's poems, "Radical Rhymes," "Who are the Thieves?" Mrs. Manchester gave one of her inspirational songs as a preface to some congratulatory remarks on the future of our beautiful

philosophy. Adjourned.
Friday evening, half past 6 o'clock, called to order by President. Drs. Storer and Greenleaf were invited to take part in conference. Dr. Storer spoke in regard to the success of Camp-Meetings in Massachusetts and the progress of Spiritualism in Vermont. The subject of spirit communion was discussed by Bros. Middleton and Craine, of Hyde Park. Allusions were made to the "Abe Bunter" case through Frank Bax-

Dr. Greenleaf said Spiritualism, instead building churches, had been building characters that would live throughout all eternity.

that would live throughout all eternity.

Messrs, Powers, Gould and Howes followed with pertinent remarks. Song by Miss Shedd. Improvised poem through Miss Hagan, subject, "God's Method of Redeeming the world." Song by Mrs. Waterman. Adjourned to Saturday morning.

Saturday morning, 9 o'clock, Convention called to order. Conference until half past 10. Bros. Middleton, Howes and Gould urged the import-Middleton, Howes and Gould urged the importance of making our organization more permanent as a legal institution. Bro. Craine claimed that Spiritualists, like all of God's children, are religious beings, and can't help it if they would. He related his experience with Charles H. Foster. Dr. Ingraham, of Manchester, N. H., gave pertinent remarks on progression. Mr. Middleton spoke of our experiences as the best mode of education and a great henefit in our mode of education, and a great benefit in our conferences. Mr. Knight, of Waterbury (a Quaker), spoke of the persecution of the Quakers in past time. Miss Shedd, of Hardwick, favored the audience with one of her beautiful songs for which he is so ductive behavior. the audience with one of her beautiful songs for which she is so justly celebrated. The hour having arrived for the regular speaking, Mrs. S. H. Matthews, of Springfield, a faithful apostle of the angels, gave a very interesting history of her own life-experiences. Mrs. D. C. Geer, of Warren, sang the "Spirit of Prayer." Dr. Storer, of Boston, being introduced, read from "Holy Writ," about Peter going on the house-top to pray, and his vision, then gave one of his most able discourses, which to appreciate one must hear. Miss Hagan came forward and called for hear. Miss Hagan came forward and called for a subject from the audience. "God in Humani-ty" was given, on which a most beautiful poem was improvised, when the Convention adjourned

to half past 1.
Saturday, half past 1 o'clock, Convention met according to adjournment. Opened in conference of one hour. A committee was appointed to examine the legal standing of our organization and apply to the next session of the Legislature of Vermont for such amendments and provisions as may be necessary. Harvey Howes, Thomas Middleton and Dr. S. N. Gould constitute said committee. The hour for regular speaking having arrived, Mrs. Abby W. Tanner, of Montpeller, on being introduced, prefaced her remarks with prayer, giving in her own agreeable style, which

appealed to her audience, a good discourse. The appealed to her audience, a good discourse. The choir connected with the Universalist society entertained the people with some selections of their fine music, when Dr. I. P. Greenleaf, of Boston, being the regular speaker for the afternoon, addressed the audience, taking for his subject "Human Possibilities," which he handled with masterly skill, as is his wont to do. Adjourned to haif past 6 o'clock.

Convention met at the appointed hour. One hour's conference. Bros. Howes and Craine related their remarkable experiences with medi-

lated their remarkable experiences with mediums. Mrs. Waterman improvised a song. The audience gave Miss Hagan two subjects for poems, "The town of Northfield," and "Intellect," both of which were beautifully rendered. Dr. Steven being were about it. tellect," both of which were beautifully rendered. Dr. Storer being announced took the stand, and introduced his subject by reading a poem by Gerald Massey, "The Spiritual Life." The audience at this time, which had filled every part of the house almost to overflowing, was held, as it were, spell-bound, during the two hours in which Dr. Storer was delivering his address. Music from the choir followed, when the Convention adjourned.

when the Convention adjourned.
Sunday morning, Sept. 9th, Convention net and opened in conference one hour. Principal topics, Bros. Baker and Gould's experiences with the Holmeses, at West Burke, Vt. The Convention of the Conven the Holmeses, at West Burke, Vt. The Convention was taken by surprise by the entrance of a bridal party, who assumed position in front of the speaker's desk—Dr. C. H. Roundy and Mrs. S. H. Matthews, of Springfield, being the contracting parties, Dr. I. P. Greenleaf administering the ceremony. Miss Hagan gave a poem on the marriage; music by the choir. Dr. Greenleaf took the stand as the regular speaker of the morning, choosing for his subject "St. Peter," as not being a suitable personage on which to found an infallible church, as portraved by both writan infallible church, as portrayed by both writ-ten and unwritten history. Mrs. Waterman gave a song, and the Convention adjourned to meet

a soil, and the Convention and outned to meet again at half past 1 o'clock r. m. Convention called to order by the President. Remarks by Messrs. Knight and Baker in reference to spirit communications through medi-The house was filled to its utmost capacity, not leaving a single foot of standing-room un-occupied. Bro. Craine congratulated the friends on seeing such a large concourse of people before him, which was evidence to him there was an anxiety to learn something of us and our philosophy. The time of conference having expired, ophy. The time of conference having expired, Miss Hagan gave a poem on "Schools," also one on the "Abe Bunter" case, which caused considerable merriment. After singing by the choir, an inspirational song by Mrs. Manchester, subject given by the audience, "What Shall we Find Over There?" Dr. Storer took the stand as the regular speaker for the afternoon, dwelling largely on the religious nature of man—religion as relating to anything that improves the man.

Adjourned to half past 6 o'clock.

Convention came to order, and opened in conference. Bro. D. P. Wilder, of Plymouth, addressed the Convention in behalf of the "Vermont Liberal Institute," a school situated at Plymouth, soliciting aid for its support. Dr. Gould followed on same subject. Mrs. Roundy, being entranced gave a description and after. being entranced, gave a description, and afterwards the name of Rev. O. H. Tillotson, who once preached in this town and in this house. The description was so complete that it was re cognized before the name was given. Miss Ha-gan improvised a poem on the "parting" from this Convention. A collection was then taken up in favor of Miss Hagan, which resulted in ob-

taining ten dollars and seventy-five cents.
Dr. I. P. Greenleaf took the stand and addressod the Convention, being the last speaker prior to final adjournment, having for his subject, "John on the Isle of Patmos," and the "Books were Opened," which he handled with unprecedented ability. At its close a vote of thanks was extended to the Universalist Society of Northfield for their kindness in granting the use of their church for helding this Convention. their church for holding this Convention; also to the choir for the fine music furnished; also the different railroads for their courtesy in furnish-ing free return cheeks to those passing over their roads to attend this Convention; also to the host and hostess of the Northfield House and their assistants for the kind attention extended to their quests-during the Convention. Adjourned sine

Thus ended one of the most successful Conventions ever held in Central Vermont.

Z. GLAZIER, Sec'y.

Northfield, Vt., Sept. 15th, 1877.

Spiritual Grove Meeting. To the Editor of the Banner of Light:

The Spiritualists of Swanville, Me., and vicinity held a grove meeting and basket picnic in Marden's Grove, west side of Swan Lake, Swan-ville, Aug. 19th, commencing at ten A. M. and two P. M. At the forenoon session several hunters.

A Fifth Congress of Women will be held at Cleveland, Ohio, October 10th, 11th and 12th, in Case Hall; the daily sessions beginning at 103A. M. 2P. M. and Tr. M.

JULIA WARD-HOWE, President.

A Fifth Congress of Women will be held at Cleveland, Ohio, October 10th, 11th and 12th, in Case Hall; the daily sessions beginning at 103A. M. 2P. M. and Tr. M.

A LICE C. FLETCHER, Secretary.

Madison, New Jersey.

Mind on the Body: two P. M. At the forenoon session several hundred were present. The meeting was called to order by Mr. John Royal; then followed singing by the choir. Mr. George C. Waite presented the following preamble and resolutions as a basis of

remarks:

Whereas, Spiritualism is based upon the hypothesis that there are disembedled spirits, and that they communicate with mortals, which leads to the conclusion that all existence, as far as the human mind can conceive of, is spirit, that all Spiritualists of necessity endorse this hypothesis, and, therefore, that it is their serious duty, however widely they may differ upon other subjects, to stand by and protect each other in the advocacy and promulgation of this which they all agree to be a grand truth; therefore, Resolved, That mediums and speakers should not only stand-by and protect each other in the advocacy and promulgation of Spiritualism, but should also meet in general convention in the State, at least twice a year, at such time and place as they may decide, to relate experiences and enjoy such phenomena, teachings, and advice as the spirit-world, together with this, sees fit to give.

Resolved, That although Spiritualism is as boundless as Nature it is not lost in any separate issue, but includes the sum total of all phenomena based upon the hypothesis of spirit-existence.

Mr. John Maddox, of Jackson, Me., delivered

Mr. John Maddox, of Jackson, Me., delivered a stirring, eloquent, and logical lecture in support of the principles of the preamble, closing by arguments strongly substantiating the second resolution. Mrs. Emerson, of Swanville, made an earnest address, urging people to live true and noble lives. Mr. George C. Waite was of opinion that Spiritualism had come to teach people to

mind their own affairs.

The meeting was called to order in the afternoon by Mr. John Royal, who made a few remarks, inviting all mediums of whatever persuasion to give their views of Spiritualism. followed singing by the choir, and a lecture by George C. Waite. Subject: "What is Right?" Mr. John Maddox considered the views expressed by the preceding speaker. Mr. Solomon Ellis, of Stockton, made a few pointed remarks, after which Mrs. Shorer, of Waldo, gave an able address, deep in sympathy, earnest and interest-ing, in regard to the duties of Spiritualists, and human beings generally. Singing by the choir closed the meeting. It was estimated that about a thousand people were present.

George C. Waite.

Bradley, Me., Sept. 11th, 1877.

ANOTHER BLIND TOM.-Down in the Pang Yang, that delectable region of lower Ulster that represents the lowest stratum of her humanity, represents the lowest stratum of her humanity, lives Blind Tom, one of the most remarkable blind men in the country. Tom is totally blind, yet he does a full day's work in every kind of farming labor, hoeling corn, diggling potatoes, laying stone walls, threshing, storing hay in the mow—in fact, almost anything a farmer has to do. He is a favorite hand with employing farmers, as he is a very faithful and intelligent worker, needing no supervision, and always turning out as full a day's work as any laborer on the farm. He walks the highway with no more hesitation than a man in full possession of his sight, makes his way to any of the neighbors' houses without the least trouble, and goes to Centre-ville, a distance of four miles, with no inconvenience. He chops all the wood for family use, getting it in the forest near by, into which he goes alone. He can also distinguish the different qualities of wood, and also goes into these woods, finds the cows and brings them home. The well near by has no curb, but Tom goes to it every day alone and draws the water for the family. Blind Tom is about sixty years old, and has lived in his cabin at Pang Yang nearly all his life. He is a colored man, and has a smart wife and eight children. — Rondout (N. Y.)

Victor Hugo has not feared to be recorded among the friends of woman. He writes in this wise to a brother author: "I have at length, despite the anxieties and labor of these troubled hours, been able to read your excellent book. It is a work of talent and courage. Courage, alas! he must have who will be just toward the weak

er. The weaker is woman. Our ill-balanced society seems as if it would take from her all that nature has endowed her with. In our codes there is something to recast. It is what I call the 'woman law.' Man has his law: he has made it for himself. Woman has only the law of man. Woman is civilly a minor and morally a slave. Her education is imbued with this twofold character of inferiority. Hence many sufferings to her which man must also justly share. There must be reform, and it will be to the benefit of civilization, truth and light. Serious and powerful books such as yours will do it. I thank you as a philosopher for your noble labor."

Richard Dale Owen, the Indiana State Geologist, is said to be a learned and courtly old gentleman; as benevolent and gentle as his father, the famous Communist. One of his brothers, David Dale Owen, was for six or seven years United States Geologist, and in this capacity surveyed and apportioned a vast extent of mineral lands. It was his custom to give free scientific lectures to the inhabitants of New Harmony, and shortly before his death he built, at a cost of \$10,000, a fine laboratory, now on the property occupied by one of his nephews. When the Grand Duke Nicholas of Russia, afterwards czar, visited Robert in Scotland, he proposed to take the young David to his court, and pledged a fine future for him, but the father could not be persuaded to give up his son.

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,

Nashua, N. H., Oct. 20th and 21st. The first session will be called to order Saturday, Oct. 20th, at 2 r. M.
An invitation is extended to all the Spiritualist Societies of the State, also to all Spiritualists, to meet with us in Convention. Let those who are unable to attend this Convention write the Secretary at Bradford, N. H., with regard to the condition of Spiritualism in their respective

gard to the condition of Spirituanism in their respective localities.

Let all those who are in sympathy with us attend this meeting, that they may aid in devising means to spread the gospel of truth throughout the Granite State,

Geo. A. Fuller, of Shorborn, 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,

The Thirteenth Annual Convention of the Connecticut Association of Spiritualists will be held at Loomis's Temple of Music, New Haven, commencing at 10% o'clock Satple of Music, New Haven, commencing at 10% o'clock Sat-urday, Sept. 29th, and continuing two days. The business before the Convention will be the election of officers for the ensuing year, the hearing of the reports of the Executive Board, and the consideration of the future prospects of the Association. Prof. William Denton, J. Frank Haxter and other eminent speakers are expected to address the Con-vention. Per order of Executive Board. E. Anne Illiman, President. S. Robinson, Secretary.

Minnesota and Wisconsin.

The Spiritualists and Liberals of Minnesota and North-

west Wisconsin are cordially and carnestly invited to atwest Wisconsin are cordially and carnestly invited to attend the Annual Convention of the Minnesota State Association of Spiritualists, to be holden at Minneapolis, Friday, Saturday and Sunday. Oct. 19th, 20th and 21st. Come, friends, one and all, and have a pontecortal season. I cordially invite all talent in the above-mentioned localities friendly to the cause of progression to meet with us and lend a helping hand to the cause we so carnestly love.

S. JENKINS, President Ass'n.
[Liberal papers please copy.]

The Spiritualists and Friends of Human Pro

The Spiritualists and Friends of saturms gress
Will hold meetings on Sunday, Sept. 30th, in the Court
Howse, at Auburn, N. Y. Mrs. L. A. Pearsall, of Disco,
Mich., J. H. Harter, of Auburn, and others, will address
the meetings. Prof. P. O. Hudson, of Indianapoids, Ind.,
will be present to enliven the people with his sout-stirring
songs, Everybody is invited to be present.

Per order Committee.

Congress of Women.

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

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

Let the friends awaken to the importance of keeping their spiritual armor bright, and let us show the hosts of old fogylsm that we can keep the car of progress inoving in spite of Moody, Sankey, and "hard times."

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

C. W. Stewart, Geneva. Wis.

J. O. Barrett, Glenbeulah, Wis.

Passed to Spirit-Life:

From Eureka, Humboldt Co., California, Aug. 21st, Dr Emma Steele Tower, aged 52 years 3 months. Emma Steele Tower, aged \$2 years 3 months,
She was a graduate of the Physio-Medical school at Cincinnati, Ohio, of which Dr. Curils was principal. She was also a graduate under Dr. Wm. Bird Powell in the science of the human temperaments with reference to compatibility in marriage. Her clairvoyant and healing powers were scarcely second to any in the country, and she was favorably known from Boston to San Francisco as skillful in her profession and as gental as sunshine in her social relations—being called by the spirits "Daughter of the Sun." She was descended on the mother's side from the Dickinson who signed the Declaration of Independence, and on the father's from the Scotch-trish Grahams, L. Tower.

aged 74 years 5 months.

Bro. Grover leaves a wife, two brothers and an only sister, who, like himself, are carnest workers in the spiritual vineyard, and are cheered by the knowledge that when the short journey of life is over all sundered earthly ties will be elemally reunited. He also leaves four half-brothers, who in this hour of sadness have not the same faith that cheered him, making him anxious for the change from the nortal to an immortal form. May his resurrected spirit be permitted to lift the vell that encircles his touch, so that they may see the home of rest awaiting them in the Summer-Land. Funeral services—conducted by the writer, assisted by Mr. Abbott, Mrs. Car. and Mrs. C. B. Marsh, of Charlestown District, who sang two fine selections from the "Spiritual Harp"—were held at his residence on the afternoon of the Itth inst.

71 Leverett street, Boston.

From Everett, Mass., Sept. 10th, Mr. Joshua Grover

From Ypsilanti, Mich., Aug. 12th, very suddenly, o heart disease, R. G. Murray, formerly of Rochester, N Y., and more recently of Detroit, Mich., aged 78 years. Mr. Murray has been for many years a thoroughly convinced and consistent believer in the Harmonial Philosophy, being constantly assured of the presence of, and in communication with spirit friends. He had long desired and lived in anticipation of the new life which awaited him, where he would be welcomed not as a stranger, but as one fully prepared for the change. His remaining friends will miss a brother radiant with a gonial and hearty friendship, and the cause a faithful advocate.

From Snake Lake Valley, Plumas Co., Cal., June 27th Mrs. Jane Jenkin Hambly, wife of D. W. Hambly, aged

50 years.

For thirty-three years she has been a true and devoted wife, and her husband and children sadly miss her visible presence in the family circle, but realize that her spirit is still with them. She has been a spiritnal medium for the last twenty-one years, and has done what she could to enlighten people in regard to spirit-communion; and since her departure has demonstrated the fact to her family by holding sweet converse with them. She was greatly attached to and beloved by her family. Several of her children had preceded her to spirit-life. Her departure was very sudden, from neuralgia or suffocation of the heart. She apparently dropped asleep, but awoke only in the spirit-world.

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

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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

nambulism, The different conditions of Somnambulism, independently of the state constituting Lucidity properly so called

The historical affinity between Magnetism and Spiritualism, and their reciprocal influence. These essentially important points, barely, if at all, touched upon in heretofore existing works, would alone

suffice to justify its publication. Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring it within the reach of all. The work formerly sold for \$1,50 and postage, but is now offered for the extremely low orice of \$1.00. POSTAGE FREE.

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"THE RILIGION OF SPHILTCALISM AS COMPARED WITH
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To the Fatter of the Burner of Light;

Thave been to see Mr. Charles E. Watkins, the made in for independent slate-writing, at d'I can confirm all that my male bor and triend, Mr. John Well erbee, says of the phenomera in the present i under ef code parer.

Traffed of Mr. Wathers, Tuesto Sept 18th, 1877 about one objects post, at the follow, No. 46 Beach street? If the costs mas in to believe that neither to ror discarely, Mr. L. highly, knew who I was.

Mr Wathers was ex deptly not in a good need Something but on a red to the purpose bung at d in a sociowist attributes toposteasked meto follow from apstars. I went into his shoping green, the two wend easi of which look on Bouch street. The soul incomes pouring in any broked. In a fervous, excited manner, and with flushed face, Mr. Walk to me yed about the room a few minutes, then came and put his hand on my head. Removing his hand impatiently, he said, 24 feel/suky," Museemed difficult for hangethrow off his had mood. I spoke a few encouraging words. At last, after night touching my head, he took a seat opposite to me at a small table, and said, as if tentatively, and not quite sure, "This your last name begin with 87" 9 Yes " "Does your first name begin with E?" "Yes," "Then you are Epes Sargent," he exclaimed-lis tace brightening, and his whole manner sudden's changing. We shock hands, and as if thep ted, he proceeded to business. If this was detay, it was the best I ever saw.

By the medium's direction I now wrote half a dezen names on slips of paper, and relled them tightly into pollets, taking care that he should "I shift observe the motion of my percell which be Indeed showed no disposition to do for he had reminded not to be circumspect on this point. Proment's be haves the from while a sitter its writing. Without touching my pellety except with the point of a state pencil, his fold me the name (at known to me) written on each and this without a study metake. Proof postave as this was of the angerng fact of supersonsual or Sphilmal vision, either by himself of by some Spirit invisible, I will not dwell upon it, since it. was thrown it to the shade by what followed.

Mr. Wathins I ow allowed me to use for the coming crucial manifestation a fresh state which I had brought with me- which was enclosed in covers, and which I had bought at the store of Messrs, Nicho's & Hall, In Browfield street, not twenty minutes before I entered the house. Having placed between one of the itside covers and one of the surfaces of the state a crown of state peneil not 'arger than the fourth part of a small pea, he told me to hold the slate out at arm's

Bear in mind that we two were alone in the room; that there had been no possibility of his making the sight st mark on the new, unused slate: that I sal with my back to the light streaming in at two mount the develows, the blinds of which were through block What Mr Watkins sat before me, some Two feet fill, that I was in a perfectly a reposed, capable state of mird, with all was to strong an the about the lower as sing the state was trace of the last bend that I was consider a faith at the modining when I extended my arms were the second free test trem the date. Note that the three start becomes an and these which are not so much so.

Under these saidle conditions to the fairest, somerest, at a troot assuring that can well be in agined their dependent writing came this essev eral fines: Furt cape the name " Arms Cors Mowatt." This name I had written on one of the pellets. A seight time I held out the same slate, and there came the words of My door brother your era Large." This name I had not written har even attered until it was attered by the medium damself, as coming from one who wondered I had not remembered her. A third time. I held gut the same slate, and there came, disposed as follows, and unpunctuated, these

Advanced by the Advanced by the Control of the Advanced by the

This name I had not written or even uttered (as a name belonging to my father), until it was given by the medium. "God bless you," was, in his carthelife, my father's frequent and peculiar form of greeting. He almost always ended his letters with its

Having now satisfied myself that the theory of some invisible chemical writing, which would be jundo visible on the slate by the sitter's holding if, was all nonsense as an explanation, I took two slates belonging to the medium, and having wiped them earefully with a wet towel which I had asked him to hand me, I held out one for Mr. Watkins to place the bit of slate pencil on it, and then covering it carefully with the other slate, I held them, thus joined, both out in my left hand. I distinctly heard for a moment the delicate sound of the moving bit of pencil, and then, before twelve seconds could have clapsed, the medium said, "It is finished." I at once removed the upper, state, and there, on the under one, was a message or fifty-four words, signed by

the full name of my brother George. I need not go further. It would be idle to make such a statement as this to'a Sadducean public but for the fact that some hundred good men and true, in Boston, in Portland, and elsewhere, stand ready to affirm that they got, through this same medium, under similar conditions, precisely sim-Har confirmation of the stupendous fact of intelligible writing obtained independently of any known force or means by which a homean being could have

I care not what may be said of Watkins's character, or want of character. I know he could not have cheated me and my hundred fellowwitnesses, under the plain, direct, simple and irresistible conditions, freely youchsafed to meon the 48th of September. I know-if I knowanything absolutely-that I was under no "prepossession," or hallocination, which could have affected my observation of the phenomenon.

I would call upon those persons who are willing publicly to corroborate this statement of my experience by their own, to do so, at their earliest others, in respect to this conclusive proof of in. of the food it so freely dispenses to the world." John Wetherbee.

dependent state writing, are absolutely true and in no slightest degree exaggerated.

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This is a representative case, as strong and scientifically demonstrable as any fact can well The Phenomena Through Charles F. be. Help us, friends of truth, to pile up the tes-Watkins - 1 Demonstration Not to timony on it; until no sane, "unprepossessed" man or woman can resist it. I would recommend some such form as this, properly attested:

This is to express that at a contract of 1.377. In the modulity is model Modulities by Marking Lecture question also provided independent laterary regards the modulity of the modulities of the

That the intelligence shown in these state writings is independent of the medium's mind is made probable by many considerations. I will merely mertion two facts (dready familiar to the tender of the Banner) as confirmatory. Mr. T. Timavenis, a Greek gentleman, and teacher of Grick in the Collegiate Institute at Springfield, Mass, got, according to his own published testimotiv, a writing in correct modern Greek. Another gentleman, Mr. Ferd. Anderson, a Swed ish ne chapical engineer from Karlstad, Sweden, and Sweden, Upfanissioner at the Philadelphia Centermal Exhibition, got a sitisfactory commain eation in the Swedish language.

One word as to the duty of investigators and of Spintualists generally in regard to this extraordinary median ship. The transcendent phenomenon in Watkins's case, is evidently accompanied with a severe, exhau-ting strain upon his nervous system. After a month of medial work, he finds himself, after paying his agent and his own necessary expenses (he is a married man), with hardly money-enough to support himself for the month in which he is now compelled to lie fallow and unoccupied in order to recruit. He charges but two dollars for a séance-devotes to it often more than an hour-and after seeing five or six sitters is much a Manisted. He ought to see but three sitters a day, and charge five dollars for each successful sitting.

Such a medium ought, to be protected as far as possible in his health; and his hoanejal circumstatices. He eight to be placed above all sordid arxieties, and helped to enlitivate a screne and salutary state of mind. He ought to be placed far above any temptation to deceive. The nervonstorture, through which he evidently bas to passin these medial wrestlings, ought not to be aggravated by any cares or troubles which can possibly be avoided. He has an excellent little 'who is manifestly doing all that her gentle, devoted nature, can to keep him in the right path. A real duty rests upon all Spiritualists and truthso kers in regard to a case like this, and I hope they will appreciate it, and act up to it.

Look at it: Here is a young man, in whose presence, under the most simple conditions, an intelligent force, operating outside of any visible organism or physical brain, is plainly manifested in its effects. The fact is demonstrable. It has already been demonstrated to hundreds, and the medium is so peculiarly gifted that he is ready to prove the fact to the toughest skeptic or the most verses all the anti-spiritual philosophy of the past and the present; it makes rubbish of thous sands and tens of thousands of books in which an atherstic and Sadducean doctine is taught; it scatters the whole army of modern atheists and amaterialists, who have grown to be a powerful numerous readers of this now ripe and well seastronghold of a positive erichee.

"No wender that stell mor, as Frederick Harris on what fractions know there was as yet to free at death) and Leslie Stevens, who, in the Among the former we congratulate our readers Forting Lift, Review, catchet disguise his confer ft on having successfully sustained and strengthfor believers in immeriality - no wonder that ened a favorite paper to enable it to continue its These men speak with an anger (significant of free) of Molern Spiritualism; prate of our hid abbling in the fifth of Spiritualism"; stigmafire it as a "disgusting subject," and charge congratulate them on being able to refresh their such then as Alfred R. Wallace with "groveling minds with the weekly perusal of the best thoughts before a Yankee conjurer"; no womber they are of many of the brightest thinkers of the time, thus violent in their exhibitions of hate, for such a phenomenon as that given in the presence of Charles E. Watkins meets them on the vantageground of absolute science, experimental proof, and physical demonstration, and utterly demolishes their godless philosophy, and rends and timent. We congratulate them on being able to annihilates their whole Sadducean system. The Vogts, Buchners, Hacekels, Hartmanns, Lewinses, Stephenses, Loweses, Harrisons-the whole advance-guard of the atheistic materialists of our operation and sympathy and well-wishing it day, now masquerading in the garb of scienceand exercising a remarkable influence upon the thing worth congratulating one another about, rising generation - can be put to rout by such facts as I and others have witnessed, beyond all doubt or eavil, within the present week, and which any honest man can verify if he chooses, should ness to spirit influences - Under the circumstances, let us recognize the duty incumbent on

us, and discharge it faithfully. I have none of the zeal of the propagandist, as fast as he is qualified and disposed to receive all the guaranty in respect to the future that its Lankester, Dr. W. B. Carpenter, Dr. Win, A. Hammond and many others, claiming to be experis, and alone competent to decide on the facts, rying to discredit and stamp out with scorn ture. I feel that it would be recreancy even in one so obscure (comparatively) as myself, not to utter my positive contradiction, knowing as I do that their antagonistic declarations, their ignorant explanations, and their specious theories in opposition to the great truth, are utterly false and EPES SARGENT.

No. 68 Marcland street, Boston, Sept. 23, 1877.

GOETHE'S IVY. BY B. P. SHULLABER

A leaf from o'er the sea!-that lately swung, In verdant beauty, o'er the casement olden Where Goethe, in his early manhood, sung,

And woke the living lyre with measures golden s ancestor, may hap, had scaled the height, Reaching and clinging with tenacious fingers And seen the n astro his immortelles write. Within that fane where veneration lingers!

The scene - alas! how changed - which we revere Though still its status as when Goethe left it. The odors of tobacco smoke and beer Of all its pristine fragrance has bereft it. A cafe, now, at Franktort, and the leaf Tells but the tale of glory come to grief.

Dr. W. L. Jack, of Haverhill, writes: "The convenience, and send their records, carefully Banner of Light comes freighted with its usual Tortified by such particulars as science may desistore of living truths, and food for its thousands mand, to the Banner of Light. If Watkins has of friends and subscribers. Indeed, we could no fair play, and is not over-worked, he will demon- more dispense with it than we could our daily by Epes Sargent, concerning Charles H. Watkins strate to the most obstinate physicists, provided bread; for what bread is to the body, so is the and what he saw while in his presence, will find they want the truth and are honest, that the Banner to its many readers in a spiritual sense- additional matter in this direction by referring statements given by Mr. Wetherbee, myself and Bread of Life to those who are ever eager to eat to the sketch on our second page, contributed by

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Are Inquiling from the Consign of 1.16°T, care should be taken to distinguish between editorial arthers and the communications (condensed or otherwise) of correspondents. Our on units are open for the expression of in-personal free thought, but we can of and take to endorse the varied shades of open how to which the effects give utter ance.

tenance.

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When new-pipers are to two set which contain matter
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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 29, 1877.

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MODERN SPIRITUALISM -The key which unlocks the nysteries of the Past, explains the Present, and demonstrates the Enture existence of man.

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An extra scance will be held at the Banner of wite, to whom he appears much attached, and Light Free Circle Room by Mrs. Rudd, commencing at 3 P. M. precisely. Doors open at 2 o'clock.

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work for so many years and through so many changes in society and religious affairs. We having, as it were, a library and a feast always before them, as a reservoir of sopply against spiritual drought and a resource in moments of questioning and uncertainty and vacillating sensay with deserved pride that this work is in good part due to them, inasmuch as without their cocould not have succeeded. Here, surely, is some-

We also congratulate ourselves in that we can repose at this time on the deep and strong consciousness of a multitudinous friendship and fra-Mr. Watkins retain his health and his sensitive- ternity that wonderfully enlarges the horizon of our working would and lights, and colors it as no other power could do. The BANNER need make no new pledges nor bind itself by any new promfor I-believe that truth will come to every man ises; its character and recognized influence are it. But when I see such men as Professor E. Ray friends and patrons could ask. It is enough to say that it wardvance on the same high road on which it entered years ago, full of courage and faith in the future of humanity, and resolved these amazing, demonstrable phenomena of nation work out its mission by the active employment of every agency that is of recognized spiritual origin or that has a spiritual tendency. We' seek to gather and concentrate influences that in a scattered state would be without a known effect, and so to use and direct them that they will yield fruit an hundred fold.

It naturally rises in the thought to recall the long list of those once active and prominent in this spiritual work who have passed out of the range of human vision only to expand their powers and enlarge their usefulness. They are as much, yea more, in cooperation with the world of men than ever, and by their known presence add incalculably to the success of all efforts for the extension of spiritual truth and

the emancipation of the human mind. Time passes, and all of us move swiftly upon its current. It will be but a little while when we shall every one of us see the mysteries of life and creation on a more expanded plane. Let us continue to work together while we may, that the world may be better for our having lived in it.

Readers of the article in another column

Dead?

If this were all of life, what a farce it would be to have lived it! How idle to have been the sport of these countless dreams, longings and imaginations! How foolish to have passed through this changing experience and have no result from it at last that is real! Happily, the revelation has been made in our time of a future that is the outcome and evolution of the present; that assures us that what we call death is only a change of condition, inseparable from physical laws. It is the cry which the human spirit has made for centuries, and never till now has it been fully silenced by the response which leaves nothing to ask. Let us once more look about us and reflect. Only last month was it discovered that the distant planet Mars has two moons. People refuse to doubt that the other worlds are inhabited, though the conditions of life may be so different from ours.

Then our so called solar system, of which Mars is a part, is not the only system there is in the universe. It is but a small cluster in the boundless realm of space. And what are we, who pretend to define and limit God? It makes the mind droop to think of the vast possibilities of life, of which this is but the entrance. It cannot be that the thousands of generations which have preceded ours are vanished from existence. Atheism can explain nothing on this score, can answer nothing; if it speaks at all it is only to utter syllables that repel with their horror: "For what have so many generations lived and died? We can have no knowledge of them. They have left cloth" would have been called out to bound him, no trace behind." Yet they could not have lived for naught, any more than ourselves.

If we view this unending movement of the generations aright, we shall see that there is no life save through death; that therefore there is no death, for it is but a step in the grand procession of life. How differently past generations on the earth have looked at life, to value it, from ourselves; what would they have thought of our triumphs of trade, any more than we do of their triumphs of art or war? Each to his own-is the right motto. All obtain their experience, that is, live their lives, in a different way. "It is nothing but the way we look at it." This body, over whose inevitable dissolution we spend so much sympathy, is not the power that looks out upon life; it is only the agent, through its several senses of the spirit-power that inhabits it. In due time the latter will vacate it for a better tenement, because a more real and enduring one.

It is the true way to enrich the soul to think much on death, but not with fear and trembling. It is not the body that fears, and that is all there is to die; the spirit need have no apprehensions. The mere act of dying is not our concern; we might as well grieve at the prospect of the birth of a child. Let us trust more. Let us build our faith on knowledge-the blessed knowledge of these later days. Let us look out on the world. and try to feel that it has been given us for a habitation for a time, to be left when the spirit is ripened by its experience for other spheres where its experience is to be deeper and larger without end. This is not death, but life. What misery would be ours if we knew that we were to stay confined here forever, with the countless worlds beyond inviting us to a freedom and a knowledge that have no bounds!

J. M. Peebles in Ceylon.

Next week we shall print No. 4 of the interesting letters of travel which the Pilgrim is contribnting to our columns. The Ceylon Observer for August 7th says of him:

"Dr. Peerles, a well-known American gentleman and litterateur, has been paying a brief visit to Ceylon in the course of a tour round the industrions author, having already published an account of a similar trip, though by a different tion. route, as well as several other books of considerable interest.

We have just received a letter from Bro. P., which, though a private one, shows his indefatigable zeal and warm hearted devotion to the truth in so strong a light that we yield to the temptation, and make extracts from it for the perusal of our readers, that they may know of the seed he is sowing in this far-off "spicey"

" I think that vesterday was the most interest ing day of my life, and for this reason: I spent a good portion of it at the Buddhist College the suburbs of Columbi, a city of 130,000-conversing and debating with the Buddhist priests. There were present the High Priest, and President of the college, sixty priests in their yellow robes, and twenty-five or thirty young laymen studying for the priesthood. Some of these priests spoke English well. I had with me two interpreters, one of whom had been in the émployment of the English Government. On very many points Buddhism and Spiritualism are in perfect harmony. They all believe in the fact of spirit-intercourse, they cast out demons as did Jesus, believe in salvation by merit, and merit alone, believe in the re births or re-incarnations of human beings till their errors or sins are all atoned for, and they believe in Nervana-final absorption. On this, and the origin of the soul, and the mental constitution of the soul, we had a warm controversy. I can only say here that I found my match in metaphysics. Only think, when I was arguing that soul was force, this priest pushed under my face Dr. Lewis Büchner's work on 'Matter and Force,' These priests have translated Bishop Colenso's 'Work on the Pentateuch' into their native language, the Singablese. Recently one of these priests, the Rev. Mohattiwattey Goonananda, held a two days public discussion with the Methodist mission aries, and by common consent gained the victory. The Rev. Mr. Bacon, an English cler-gyman engaged as a professor in St. Thomas College, Columbi, said that 'these Wesleyans Columbi, said that 'these were not scholarly enough to meet the Buddhists in debate—only the most clever men should be sent here as missionaries.' I gave these priests upon leaving them some forty or fifty Spiritualist and Shaker tracts, to aid them in their debates with the sectarian Christians. Oh how much good I could do toward the downfall of bigotry and the enlightenment of the whole world, if I only had the funds

Columbi, Ceylon, Aug. 12th, 1877."

The Boston Herald of Monday contains a flood of words on "magnetic healers," in which the writer proves himself to be an ass of the first water. Why, hundreds of people in this city have received relief, and a majority have been cured of neuralgia and other nervous diseases through the agency of magnetic healers. Many of the most respectable people in Boston and elsewhere, were they called upon to do so, no doubt would attest to the truth of our statement.

We understand that Mrs. Boothby, the materializing medium, intends to leave this city the first of October, on a visit to Cincinnati, with her friends Mrs. Stone and Mrs. Gifford. She will probably be absent several weeks.

The review of the Banner of Light Spiritualistic exchanges from Mexico, France, Spain, Belgium, etc., prepared for our columns by G. L. Ditson, M. D., will appear next week.

"A Wolf in Sheep's Clothing."

Under this appropriate heading the New York correspondent of the Boston Post (Monday, Sept. 24th) holds up another marked instance of religious charlatanry to the derision of the people: "One of the kind of men we have hereabouts

for Presidents of saving banks is the fellow named Broadwell, President of the shockingly bursted concern called the Clairmont Savings Bank. One of the Trustees, Rev. Halsey Knapp, said of him yesterday: The investigations thus far made by the Committee of Trustees show that Broad has profited by almost every dollar that has passed. through the bank in various ways. He is one of the most consummate rascals I ever met in my life, and the public will find out the truthfulness of my words before we get through with him. He always brought in religion whenever he was talking business, and it was through his hypocritical tongue that he induced me to deposit my money. in the bank and become one of its Trustees. I had such confidence in his integrity and business qualifications.that I introduced my friends to the bank, and they, too, now have to suffer. I tell you it is monstrous, and I don't see how people an ever have any more confidence in savings banks. He so engrafted himself into the good favor of men around Washington Market that scores of them deposited their last dollar in the bank, and not a few of the poor butchers are so pressed for money in consequence that they will have to succumb."

This precious hypocrite and bigot has been committed under heavy bonds to answer suit. Suppose he had been a Spiritualist! Ah, then we should not have the spectacle of one minister -and he a loser of money through this individual-denouncing him, but the entire force of "the by name at least, throughout the length and breadth of the nation. We are curious to see how many of the religious press will be found ready to chronicle the fact of the discovery of the presence of this black sheep in the gospel flock. We fear the aggregate of their denunciations in his case will be fitly expressed by a simple zero!

"Tales of the San-Rays."

The readers of this paper are familiar with the choice collection of brief stories, bearing the above title, which recently appeared in our columns, given to the world in the German tongue, through Baroness Adelma Vay, of Gonobitz, Austria, and translated for us by Dr. G. Bloede, of Brooklyn. During the progress of the series we were privileged to receive numerous letters from correspondents, in which these tales were highly spoken of, and we are now hap; y to announce (as will be seen by reference to our fifth page) that Colby & Rich, 9 Montgomery Place, Boston, in view of the intrinsic merit of these productions, have embodied them in a neat 50 page pamphlet which they offer for sale at a reasonable rate. We call the attention of friends of the young, officers of the Children's Progressive Lyceum, and the public generally to this bouquet of pleasant thoughts, cultivated imagery, and pure sentiment. It is deserving of a warm welcome every where.

"Obsolete Trash."

The editor of the Popular Science Monthly says: "If we thought Dr. Carpenter was the silly, narrow-minded, muddle-headed, pretentious and insolent imbecile that Dr. Buchanan intimates, we would try and find better occupation than troubling ourselves about his obsolete

This is a capital suggestion. Dr. Carpenter's lectures were certainly the trashiest material that ever found entrance into that scientific monthly. A large amount of similar trash has already been tumbled into oblivion. After the terrible exposure and excoriation that Dr. Carpenter has already received from A. R. Wallace, Prof. Crookes world. Dr. Peebles is a great traveler, and an and Prof. Buchanan, his example is not likely to

Charles II. Foster

Has gone to Rochester, N. Y. The Troy Daily Times of a late date says of this distinguished medium at the hour of his departure from that city: "Mr. Foster's visit here has not only added to his extraordinary reputation in his peculiar avocation, but has also added largely to the long list of his warm personal friends among the best people of Troy and vicinity."

Reuben Winslow's Message.

Mr. J. Warren Winslow called at this office a few days since and informed us that he has perused the spirit communication of Reuben Winslow, of Roxbary, Mass., (which appeared in the Banner of Light for Aug. 25th) and from the facts mentioned in it, and several characteristic points, he is satisfied that it must have been given by his father. Reuben Winslow.

Accounts by telegraph state that at the recent examination before the Philadelphia magistrate the charge of conspiracy made by Mr. Bliss against the editor of the Times and others was not sustained, and that himself and his wife were bound over to answer to an indictment based upon the asseverations of their accusers. Rev. Samuel Watson says of the Blisses in the American Spiritual Magazine for October:

"We attended the second materializing seance they gave last July. Our impression was that they were genuine mediums and strictly honest. The medium was locked up in the cabinet with hree locks brought there that night by skeptics We sat near the door and saw a number of forms come outside, walking about among us as they do at the Eddys'. We shall wait with some solic-itude the result of the legal proceeding instituted."

The present-No. 1 of the new volumemay truly be termed "a No. 1" issue of the Banner of Light. A lecture by Mrs. Cora L. V. Richmond, nearly six columns of spirit-messages, articles and paragraphic suggestions from Epes Sargent, Allen Putnam, Thomas R. Hazard, John Wetherbee, George A. Bacon, Mrs. Horn, author of "Strange Visitors," Wash. A. Danskin, and others, together with poetry, brief correspondence, interesting foreign miscellany, editorials on current topics, etc., etc., combine to give Vol. 42 a good introduction to the reading

On our fifth page will be found the business announcement of the Holman Liver Pad Company, 28 School street, Boston. This method of treatment for all liver and stomach difficulties has proved to be very successful. Several cases have reached our knowledge where patients have experienced great benefit through the use of this valuable invention. Consultation is free, and the seeker after lost health will do well to call at the Company's office on School street, and learn of the matter by personal inquiry.

world.

Ira Davenport, sen.-botanical physician -has decided to remain in Boston for awhile, and can be found by parties desiring his professional services at No. 7 Montgomery Place.

Special Notice to Subscribers.

With this number of the Banner we open a new volume. Thankful for past favors, we vet earnestly desire that the friends already receiving the paper will not only RENEW THEIR own subscriptions, but that each will make the effort to SECURE FOR US ONE ADDITIONAL PATRON for the current year.

"Poems of the Life Beyond and Within."

GILES B. STEBBINS, Esq., has added another triumph to the preceding ones of his career as a thinker, writer and digester of what others have thought and written, in the new volume named above, which has but recently issued from the press, of Colby & Rich, No. 9 Montgomery PLACE, BOSTON.

Two hundred and sixty-four pages of matter make un this fine work, and he must be a cynic indeed who, submitting them to the alembic of individual examination, fails to find something -nay, many things-to interest, improve and cheer. The poetic fountain has ever held its source close beside the wellspring of Inspiration, and no clearer proof than the present book affords need be introduced in evidence of the fact.

One hundred and thirty four specimens of versification (or thereabout) are embodied in the work, the names of the authors of which are of themselves a guaranty of the worth of the compilation. Among the selections chosen, and to which popular appreciation has long since applied unqualified endorsement, may be recount-

"ABDALLAH'S MESSAGE FROM PARADISE." "Gop," Derzhaven.

"THE BEAUTIFUL-LAND," "LEONA," and "THE EVERGREEN MOUNTAINS OF LIFE," James G. Clark.

"EVERMORE," "BURNS AND HIGHLAND MARY," Mrs. F. O. Hyzer.

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"NEARER TO THEE," and "RESURREXI," Miss Lizzie Doten.

"HEAVEN," and "OVER THE RIVER," Nancy A. W. Priest.

"INTIMATIONS OF IMMORTALITY," Wordsworth, etc., etc.

The book is printed on tinted paper, in admirable style, and the binding bears just proportion to the high order of its typographic execution, while the price harmonizes with the stringent character of "the times." Buy it, read it, circulate it-its work for good is sure!

Barlow's "Voices"

Continue to receive encomiums at all hands for the fearless character of their utterances on many important topics. The book has reached a seventh edition, which alone proves that it has created an extensive demand on the part of Spiritualistic and liberal readers. A correspondent forwards us a notice of the book, from which we extract the following points:

"The volume is gotten up in choice type, paper and binding, and contains, as a frontispiece, a superb steel engraving of the author. One versed in physiognomy could not well misjudge the character of any book that Warren Sumner Barlow might write, Judging from his picture. His style as a writer is just like his face—cool, selfpoised, frank and generous. I agree with Judge Baker, who says of this work: 'Considered in the light of a controversial or didactic poem it has not its equal in contemporaneous literature.' and incisive of stating those opinions, and that he accepts the spirit of the New Dispensation, his book furnishes abundant evidence.' To be sure, should I attempt to criticise the 'Voices' in the views therein presented of God, I might differ materially and sharply, to which my good friend Mr. B. would take no exceptions whatever, as he be-lieves in unrestrained freedom of thought. But it is not my intention to controvert the views of our accomplished author at all. . . . Those charming voices of 'Nature,' 'A Pebble,' 'Superstition' and 'Prayer.' I had thought to make some extracts from each of these divisions of the poem, but it is all so pertinent that should I commence I should not know where to end. The best thing that the friend of free thought two or three times and then quietly slip. through two or three times, and then quietly slip it into the hands of an Orthodox friend (be sure to select one who has brains enough to comprehend it), and if it does not take all the backbone out of his theology then I am grievously mis

The work is offered for sale by Colby & Rich. its publishers, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Last week Frank T. Ripley, the medium, had a complimentary reception at the residence of Mrs. Morse, No. 7 Montgomery Place. Her parlors and ante-rooms were packed full of his friends. Mr. Keene, the test medium, who is creating some sensation by his clairvoyant perceptions, gave evidence of his phase of mediumship, and Mr. Ripley also followed him, giving tests of spirits to quite a number of people present. Mr. Brown, of the Eagle Hall meetings, also took part in the mediumistic manifestations, and the whole affair seemed to be quite a pleasant social gathering.

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

Moses Hull and Mattle Sawyer speak in Maine as follows: Sept. 29th and 30th, at Fairfield; Oct. 6th, 7th, at Guilford; Oct. 13th, 14th and 20th, 21st, at Bradley; 27th, 28th, at West Garland. They can be addressed accordingly, or at their office, 31 Chapman street, Boston.

Rev. Samuel Watson, editor of the American Spiritual Magazine, Memphis, Tenn., proposes to make that excellent periodical one-third larger next year.

Report avers that Mrs. Stewart, of Terre Haute, Ind., has resumed her scances, and that the phenomena witnessed there are more remarkable and satisfactory than ever before.

Strange Visitors"—a New Work to Come.

On our eighth page will be found an interest ing letter dated Paris, France, from Susan G. Horn, of New York, author of that singular and pleasing book "Strange Visitors." M. Thiers has, (as our readers are aware) since it was written, been interred peacefully and without popular disturbance-the telegraph has outstripped the letter in this regard-but we print this portion of the epistle as a strong portraiture of the local feeling indigenous at the Gallic metropolis. We wish Mr. and Mrs. Horn success and happiness in their Old World Journeyings, and a safe return to these shores.

We are informed that Mrs. Horn is preparing for the press a new work, which may be regarded as a sequel to her book entitled "Strange Visitors." In the pages of the proposed volume characteristic messages or sketches will be given, as dictated through her mediumship by W. II. Seward, Fennimore Cooper, Prof. Agassiz, Mrs. Gaskell, Edwin Forre-t, Fanny Fern, De Quincey, Livingston, Hans Christian Andersen, George Smith, Assyriologist, George Sand, Charles Kingsley, Herodotus, Charles Dickens, Horace Greeley, Harriet Martineau, Judge Edmonds, Charlotte Cushman, Titian, of Cadore, Bulwer Lytton, Prince Albert, Abraham Lincoln and John Stuart Mill. We shall refer again to this matter in a future issue.

Movements of Lecturers and Mediums.

Mrs. Eliza M. Hickok, of this city, the talented authoress and sound and able lecturer on the Spiritual Philosophy, is now at Portland (adfress there, care of Mr. A. W. Booker, Western Union Telegraph Office), where she will remain advise our friends in Maine to secure her ser.

A. S. Hayward, magnetic physician, will on the 1st of October next occupy the parlors No Davis street, Boston, where he has been located during the winter months for the past four years.

On Friday evening last, says the Religio Phiosophical Journal of Chicago, Mrs. Cora L. V. Richmond gave her first reception since her va-, cation. The occasion was, of course, a pleasant affair: they always are. No one can mingle with the company that gathers weekly in those pleasant parlors, and listen to the poetry and wisdom that flow from the spirit-world through the lips of this gifted medium, and not feel happier and better.

J. H. Harter, of Auburn, spoke in Cuba, N. Y., on Sunday, Sept. 23.1.

J. M. Fletcher writes: "Prof. Milleson is now ready to make engagements with societies for lectures, and for the exhibition of his new painting, Death and Ascension of Little Violet-containing an admirable portrait of Sir. Benj. West (the presiding genius over American spirit art) The best thing I ever saw, says Geo. S. Morgan, Pres. N. II. State Asso. Spiritualists. Lectures illustrated by this and other paintings have been given at Manchester, Candia and Nashua, N. H. He speaks again in Nashua Sunday, Sept. 30th. He may be addressed Nashua, N. II., care President of the Society."

Mrs. Abbie N. Burnham spoke in Willimantic, Ct., Tuesday and Wednesday evenings, Sept. 18th and 19th; at Stafford, Sunday, 23d; she will lecture in Stoneham, Mass., Sept. 30th. In October she goes to Philadelphia, Pa., and while there would be glad to make engagements for week evening lectures at points not too distant from the city.

A correspondent writes: "Frank T. Ripley purposes soon to embark on a lecture tour, taking with him Fred. E. Foskett, the fire test medium, who will give the fire test in a public audi-And also with William H. Burleigh: 'That he is ence after each lecture. Mr. Ripley will give a bold, earnest man, with very pronounced opin | tests and names of spirit-friends after the lecture. Address Frank T. Ripley, No. 14 Montgomery Place, Boston."

> Oliver Sawyer lectured in Fitzwilliam, N. II., Sunday, Sept. 23d.

Dr. H. P. Fairfield has just returned from a successful lecturing course in Maine, and would now like to make engagements wherever his services may be required. Address Greenwich Village, Mass.

Spiritualist Meetings in Boston. AMORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 104 o'clock. The public cordially invited. J. B. Hatch, Con-

ductor.

A series of Sunday afternoon and evening meetings will be held at this hall during the present season at 2% and 7% precisely. Dr. H. F. Gardner, Manager, Sunday, Sept. 30th, conference in the afternoon; tests by Mr. Keene in the evening. See notice in another column.

EAGLE HALL, 616 Washington street,—Test Circle every Sunday morning at 104 A. M. Inspirational speaking at 23 and 732 P. M. Good mediums and speakers always pres-ent.

ROCHE TER HALL, 730 Washingt n street.—The Free Platform Society of Spiritualists holds a free circle every Sunday at 1014 A. M. and 234 P. M. Good reliable mediums always in attendance.

Paine Hall -Next Sunday forenoon B. F. Underwood and Horace Seaver will speak on the subject of "The Positive, Constructive Side of Free Thought." The public are invited.

We understand that the Paine Memorial Build-

ing has been fitted up for social parties, dramatic entertainments and lectures. It is one of the pleasantest places for meetings in the city. Any erson wishing to secure it for an evening will find the manager in readiness to entertain all

reasonable propositions.

Pythian Hall.—The Ladies' Aid Society—Mrs.
John Woods, President, Mrs A. A. C. Perkins,
Vice-President—will hold its first regular meeting
for the autumn on the afternoon of Friday, October 5th, at this hall, 176 Tremont street, Boston. In the evening an inauguration ball and sociable will take place at this hall, under the auspices of the Society. A good time may be expected.

Wadman Hall -On Sunday Mr. Keene, who is holding sittings for spirit-communications at 46 Beach street, gave an exhibition of his quality at Wadman Hali in the afternoon. The hall was filled to overflowing, and for two hours he furnished descriptions of spirits, names, peculiarities, incldents, announcing some twenty spirits. Every one was recognized, and the gathering seemed to

be well pleased. Eagle Hall.—On Sunday evening at Eagle Hall, Mr. Brown, the usher and indefatigable assistant, had a complimentary benefit, and Mesers. Keene and Ripley contributed their gifts or mediumistic powers in an hour's manifestations. Mrs. Suydam also went through her fire test manifestation. The audience was large, and the meeting continued in session till half-past nine

The meetings at this hall during that day were unusually harmonious and interesting. Mr. David Brown occupied the platform in the morning, and for about an hour described clairvoyantly many scenes, and spirits connected with them, and gave several communications which were all recognized by friends in the audience, and acknowledged to be very clear and accurate. Several excellent tests were also given by Mrs. A. E. Cunningham, of Lynn. Mrs. Susan B. Fales, of Cambridgeport, interested the audience in the afternoon with clairvoyant delineations, which were acknowledged clear and convincing.

Mr. David Brown will give tests and commu-

nications from spirit friends in this hall next Sunday morning. Mrs. A. E. Cunningham, of Lynn, will occupy the platform in the afternoon and give spirit tests. Mrs. Susan B. Fales, Mrs. Adeline W. Wildes, and others, will give an exhibition of spirit mystical writing in the evening at 734 o'clock. Mrs. Fales will also present spiritual delineations by looking in water

The Cary Family and "the Double."

To the Editor of the Banner of Light: The following instance of a double double being seen by the assembled family is narrated in the lives of Alice and Phobe Cary by Mary Clemmer:

"The new house was just finished, but we had

not moved into it. There had been a violent shower; father had come home from the field, and everybody had come in out of the rain think it was about four in the afternoon, when the storm ceased, and the sun shone out. The new house stood on the edge of a ravine, and the sun was shining full upon it, when some one in the family called out and asked how Rhoda and Lucy came to be over in the new house, and the door open. Upon this all the rest of the family rushed to the front door, and there, across the ravine, in the open door of the new house, stood Rhoda with Lucy in her arms. Some one said she must have come from the sugar camp, and has taken shelter there with Lucy from the rain.'
Upon this another called out 'Rhoda!' but she
did not answer. While we were gazing, and talking, and calling, Rhoda herse f came down stairs, where she had left Lucy asleep, and stood with us, while we all saw, in the full blaze of the sun, the woman with the child in her arms slowly sink, sink, sink into the ground, until she disappeared from sight. Then a great silence fell upon us all. In our hearts we all believed it to be a warning of sorrow—of what, we knew not. When Rhoda and Lucy both died, then we knew. Rhoda died the next autumn, Lucy a month later. Father went directly over to the house and out into the road, but no human being, and not even a track, could be seen. Lucy ha for awhile, then visit Lewiston, Lisbon, &c. We | been seen many times since by different members of the family, in the same house, always in a red frock, like one she was very fond of wearing; the last time by my brother Warren's little boy who came running in saying that he had seen (little girl up-stairs in a red dress.' He is dead now, and such a bright boy. Since the appari tion in the door, never for one year has our family been free from the shadow of death. Ever since some one of us has been dying."

Dr. William Britten begs to announce to is friends and patrons that his business in the manufactory of the Home Battery &c., will be carried on as usual by Mr. Chas. Williams, elecrical instrument maker, 109 Court street, Boston to whom all business communications must be bereafter addressed.

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S, Watson, Editor. Price 20 cents; by mail 25 cents. \$2.60 per year.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in St. Loais, Mo. Per annum, \$0.55. Single copies, is cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10

Dents.

Bulle Radical Review. Quarterly. Published in New Bulletond, Mass. Per year, \$5.60; single copes, \$1.50.

The Ekligio-Philosophical Journal: Devoted to spiritualism. Published weekly in Chicago, Ill. Price 8 bents per copy. \$4.15 per year.

The London Spiritual Magazine. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

tents, Prices Court of Pour and of Zoistic Science HUMAN NATURE: A Monthly Journal of Zoistic Science Bublished in London. Price 25 cents per

RUMAN NATURE: A MORTHLY JOURNAL Of Zolkie Science and Intelligence, Published in London. Price 25 cents per copy. \$3,00 per year, postage 25 cents.
THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy. \$3,00 per year, postage \$1,00.
THE MEDIUM AND DAYBERAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and differn cents for every subsequent in-

SPECIAL NOTICES, -- Forty cents per line Minion, each insertion. BUSINESS CARDS.—Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion. AT Advertisements to be renewed at continued rates must be left at our Obley, before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLATEVOYANTI—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.

Clairvoyant Examinations from Lock of Hair.

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. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. Cures every Case of Piles.

9w*.S.22.

Change of Locality.

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

Good Food, and Plenty of It, produces the same effect upon a person who has been starved that the Peruvian Syrup, an Iron Tonic, does upon the Weak and Debilitated: it makes them strong and vigorous, changing weakness and suffering into strength and health. 2w.S.20.

MRS ANNA KIMBALL, Trance Medium, 59 St. Felix street, near Fulton, Brooklyn, N. Y. S.22.13w*

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

DR. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by 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.

Patients visited at their homes when ne-

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon stret, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. S. 15.4w*

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

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.

also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City.

clan, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

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

ROCHESTER, N. Y., ROOK DEPOT.
WHILLIAMSON & HIGBEE, Booksellers, 62 West Main
street, Rochester, N. Y., keep for sale the Neiritinal and
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Evening and Morning,
Pence in Earth,
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Not Lost.

Paraellse,
Eddas,
Moraing and Evening,
God,
Redemptions
Spirits were, Unseen by
Thee,
Via Crucis Via Lucis,
Paraelise must Patter be,
Your Dardog Steeps,
Greeting an Infant's Birth
Above,
The Ethereal Redy,
Danté meets Beatrice in Paradise, Not Lost, for Thee descends the Spirit-Host, My Life's Young Joy, Latent Life, Latent Life, open Latent Life, oprits Longle g, only watting. Evermore, uspiration in All, Mar in the Desert, The Peace of Heaven, shall be with Thee, in Wondron's Lance adiso. The Sainted Spirit. A Heavenly Spirit stood. What a Mortal saw in Para-

dise,
The Fairest Thing in Mortal
Eyes,
How Farfrom Here to Heaven's Joys,
My Soul,
My Soul, I shall be with Thee, Oh Wondrons Land? Hand to Hand with Angels, Fear Not With us still, The Swit Spirit, Wilton's Prayer on his Blind-

My Soul.
Beauty.
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Death shall Die.
Sweet Day.
Beyond the Vell.
How Wonderful's Man.!
The Wittle Island.
How to wear the Soul's Gar-nent.
The Soul's Dark Cottage.
Vislon of his wife.
Vit's Spark of Heavenly
Flame.
To my Mother's Picture.
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TALES OF THE SUN-RAYS. WHAT HANS CHRISTIAN ANDERSEN TELLS A

The above heading fully explains the source from whence The above heading fully explains the source (non whence these chartning sketches were obtained, as well as designates the gentleman whose ready per has residential into vernacular E. gilsh, white preserving to a strong degree the delightful impress of the original syle of expression. These tales, though specially intended for the young, present many pleasant points to the consideration of the adult reader as well.

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this page reports of Spirit Messages We also publish on this page reports of Spirit Messages given each week in Baitime reliable, through the mediums whip of Mis. Son all A. DANSSEN.

These Messages in licate that spirits carry with them the characteristics of their earth-life to that beyond, whether for good or evil come quently those who page from the

earth-splitte in the more deped state, eventually progress to a high precedition.

We ask the reader to receive no destrine put forth by spirits in these columns, that does not comport with his or her reason. Adexpression in of of it it has they perceive-

if providing as added and direct proof of the rife of measure. Ones answered at these Scances are often pro-nctived as curreng the audience. These read to be reveal, gence by the Chairman, are sent in

rantiolize releasements of the series of the series and the series of th

. Special Notice.

Durin, September, the regular circle days will be Tuesday and Thursday, (omitting Friday,) services commencing at 3 r. M. An extra session will be held on Sunday, Sept.

REPORTS OF SPIRIT MESSAGES GIVES THEOLOR THE MEDICH-HIP OF MRN. JJENNIE N. RUDD.

Invocation.

God of the sunshine and God of the shower, we God of the sunshine and God of the shower, we came in contact with a good many people, c I am would ask thy presence here at this time; we fond of horses. I love to pet them, I passed would ask thee to give us strength and wisdom: we would ask thee that we may be able to bring roses of thought and the rainbow of promise, that souls of earth may feel that there is indeed a conscious, and that I was not long unconscious, great immortal shore of life beyond the sea of change.

conscious, and that I was not long unconscious, but that I knew all about things. I heard all the fault that was found and all the praises that

Questions and Answers.

COSTROLLING SPIRIT. -- Mr. Chairman, we are

ready for your questions.

QUES - When a person "dies," how long does It take for the spirit to free itself completely from the body?

Ass.—Some individuals are freed from the

body in less than five minutes from the time they cease to breathe. The influence of others lingers around the body for days, while with others weeks, and sometimes months pass away before the chain is completely severed and the spirit is free to mount upward to the immortal shores. Many have the idea that as soon as the form ceases to breathe the individual spirit leaves, and there-forelt matters not what they do with the body. It would be well for them to know the consequence of what they do before they disturb it. For in-stance, you may place it in a box of ice and cause the spirit terrible suffering, or you may take it to the dissecting table and cause the spirit to re-lize what hell means. Then again, at another time you can do what you please with it and not affect the spirit at all because every mag-netic and electric cord has been cut, and the spirit has arisen free and independent of the ma-terial. This is upt to be the case with those who understand and take-advantage of the spiritual philosophy, while those who remain in ignorance and care not for it, are more closely allied to the body they have known so long. We would advise every individual especially if not clair voyant, to avoid all risks and allow the spirit sufficient time to withdraw its forces from the body before it is placed in the grave, and also to be careful how he surrounds it with ice, or other preparations, until thoroughly satisfied that the spirit has left its surroundings.

Q.—Does knowledge give power to the spirit?
A.—We answer most decidedly yes. If you go
to spirit life with a knowledge of the spiritual,
some true conception of the life beyond the grave. and understand the magnetic laws by which you can disconnect yourself with earth, then you have a great advantage over those who know nothing of them.

by the knowledge of these laws?

A;— Most certainly you can. If you know the laws of the material life and those of the life immortal, you certainly can advance yourself beyond one who knows nothing of them, because you are walking a road with which you are acquainted, you are treading a path every step of which you have looked on before, therefore, we say he who understands most of the spiritual will be the best prepared to enter the life beyond.

-When mortals enter the spirit-world do they retain their own characteristics and individuality, or do they gradually lose all traces of their former selves?

A .- Should you leave the world to day, and come into the Summer Land, you would be the same individual that you are this moment. The only difference would be that that which clogged you—the body—would be laid aside. You do not lose your individuality. You must study well the laws of life if you would understand the spiritual laws. You are individualized beings to day and you will be so through all eternity, but think not you are to run in the same groove forever, for progression is the watch word and the ladder has ever one additional round by which you can climb higher. No matter how high you may go, your individuality will ever be retained, nothing is lost, but all is

O.—Will we not merge at fast into some universal condition, and lose ourselves:

A .- No. We have no record that tells us this is so, but, so far as we have communicated with higher intelligences of the spirit world, we ever find that individuality asserts itself. A Pythagoras is Pythagoras still; a Plato is Plato Christ is still working, and working with the same love element which he manifested while he walked on earth. Only do your work well here. then you need not fear that you cannot carry your individuality on and upward.
Q.—[From "Pennsylvania."] If the spirits of

our departed friends can return to earth, why is it that more of us do not receive communications from them through your "Message Department," knowing, as they surely must, how anxiously we are looking for them; knowing also that we, by circumstances, are so situated that we cannot visit a medium, and yet are so anxious to get some word from the Summer-Land? Why will they not go to your Circle Room and send us one message, even though it be only the name of the friend that is gone

A.—Good friends, so often have we answered this self-same question that we can hardly reply to it now in different words from what we have used at former times; but the question-is-honest, and consequently demands consideration. Were we to allow every spirit that comes in contact with us to control, we should soon have no instrument to send forth our words through. If we had no law send forth our words through. If we had no law and order in this matter we should soon have no medium to work through. We find this Circle-Room each day crowded. You may look around and say: With what and by whom? Do you suppose, for one instant, that you mortals who fill the seats before us are the only occupants of this room? Nay, there are a hundred spirits here to room? Nay, there are a hundred spirits here to every one of you—in fact it seems almost stifling, so dense is the atmosphere with spirits who come hither from day to day. Those who advance first to our platform, and are found suitable to communicate, we admit within our circle, which, good friends, we are doing just as fast as we can. We are bringing tidings of love and immortality to every State in the Union. We are necessithe spiritual law at present to hold a mortal in order to give our communications, and as in former times so to-day we find that the instrument which is played upon the most easily is the most frail, because it is subject to every

modate. Our instrument stands, as it were, with one foot in the spirit-world and the other on the earth plane, receiving the spiritual and receiving the earthly. We say to all in the world, were we able we would give you communications ten times as many as we do, and we wish it were possible to call in the whole spirit-sphere, but you must watch and wait, and be contented with what we are able to send forth.

Justin Howard.

I have heard the question and answer, Mr. Chairman, and am very thankful that I am one of the favored ones. I have been asked to yisit this room, if I only gave my name, and I have come accordingly. I will give my name b fore I forget it, because I so often forget things when I return to earth. I think I must be very much like the schoolboy, who as he sits in his seat thinks he knows his lesson and believes he can recite it, but when he is called out on the floor his wits leave him and he knows no more than when he first looked at his book, and when he gets home at night, on thinking it over, he says to himself, "I must have been a fool to day, for I know every word I studied." And so with mei as I came here I supposed I had got my lesson very nicely. I really meant to make a good impression, but alas! like the school-boy, it has fled from my memory, and I don't know where it has gone. Once before I came in contact with Once before I came in contact with an individual and found the same difficulty, but when I returned to my spirit home I knew it all, and you can judge that I was a little indignant with myself and with the law of life which seemed to control me. My name is Justin Howard. I passed out from this life to a higher one in Worcester, Mass. I am well-known there, because I was in an employment by which I out rather suddenly. I have got but little infor-mation to give my friends; in fact I don't care to say very much at the present time; but I wish them to know that I have returned, that I am were given. It don't matter very much. A man is always a better man after he is dead than he is when he is alive, with the people that live around him. If you want to know how many good deeds you did, read your tombstone; if you want to know how many evil deeds, be round when your property is taken care of. I do n't refer to my own case particularly. I simply state what I know to be true of life. I have been gone about two years, and I called here to satisfy a gentleman who said he wished I would call.

Nancy E. Emery.

possible to come into this Circle Room. The only drawback that there is to me is that I may throwing out some poor soul who feels as if they would like to communicatel; but I have waited some time, and I would like, if possible, to send my message forth, for 1 am a worker in the cause of truth. I have tried so long and so faithfully to know what was the highest truth, what was the best and the most divine and the nearest to God. This cost me years of thought. There was many a sleepless night, there was many a longing hour. Oh, how I longed to see the sunlight! How I longed to have the love of God sent forth through all my being, that I might realize his presence, that I might feel his power, that I might do the greatest good for those that I knew and loved! The struggle was long, the thought was strong, and faith was bright and clear, for now I do know that the angels came very near. I know they placed their hands upon my brow.' One came clothed in robes as pure as snow, and I felt, as she whispered her words of love, that I could go from earth and above to find my home with Joy. Yet, there was many a struggle before me, for I had learned and tried to feel that God loved not all his children equally, and I became a believer in the Bap tist religion - But I, know now that an angel hand swept every obstacle away and showed me the clear, pure truth. I realized their presence aithough I could not explain it.

The days of anguish were long, the suffering hard to bear, yet still there seemed a cheerfulness with me. I know one of the last words I uttered was this: "I know all men will be saved;" that universal salvation was a truth. I came here with a friend who believed as 1 did, who had great love in her soul, and who seemed to feel that if I geturned here it would give me a greater power to do my work. Before I left the form there were no dark, troubled waters, but there seemed a calm, clear lake before me. It was so easy to pass beyond and to land on the bright shore. The angels opened the golden gate, I came into the spiritual, and I have been a worker ever since: My duties are to go into the homes of those that mourn and place my hands upon their brows and whisper words of consolation to them; to enter your Sunday schools and endeavor to send on the wings of love liberal thoughts to the little ones; to stand within your Lyceums and touch, as best I may, with love the little ones there. If there are those who knew me—long, long years ago—a score of years ago, they will remember I tried to do all I could while here, and I am trying to do my best in the Summer-Land. We are one united family; the flowers bloom brightly; the sunshine and the shadows come but with it all I feel a power, I feel a grandeur, and there are no clipped wings for me, but I can journey on wherever I please and learn much. Nancy E. Emery, of Dover, N. H.

Capt. Joseph C. Currier.

We may think, Mr. Chairman, that we are well prepared to enter into the spiritual life; we may believe that we know of the life hereafter while we are walking the earth-plane; we may suppose that we can "box the compass," furl the sails and guide our ship into the harbor of life, and yet we may be grandly mistaken; we may believe, for instance, that the great God of all will hold our hands and will help us upward and onward; that we can climb the great ladder of life, land on the immortal shores, and feel that we are in heaven; we may count upon all this, but life is a strange thing. It is strange to us here and it is strange to us on the spiritual shores. I have found it so. I have sailed on the blue waters and navigated the ocean, I have laid my hand on the wheel of fortherm. hand on the wheel of fortune, as I may say, and yet when I came to the Summer Land I knew but ittle of its shoals, but little of its shores, but litle of its rivers of life, and so small a portion of ts oceans that I stand back in astonishment and wonder what will be shown to me next. have felt for some years as if I was a waif east upon the sea of life; and yet, as I stand here to-day on the immortal shores, I know that I am an individual and that I need not fear, for life is truly not for one month, not for one year, but for eternity, and I know that I shall progress on-ward, and I trust I shall pass beyond the spiritual unfoldment which holds me now, and which seems to me, as did the material form, like a box like something which held my spirit and clothed lt. So may it not be possible that I shall lose It is spiritual body and take on another. When I have progressed far enough to insure me that it will be safe to change the covering, may it not be that as the butterfly comes forth from the chrysalis that I shall emerge from the dark shadows of life and find pleasure in seeking to do good to humanity? It matters not to me whether earth-life receives me or not. I care not whether an individual is glad to hear from me or not, but I come hoping that I may obtain strength, that I may do good to some individual on earth. Sign my name Capt. Joseph C. Currier, who passed out from the "Home for Aged Men."

me perfectly, sir, but I will endeavor to speak has come to me and mine. I answer, Yes, I do. my thoughts as well as I can. It was by acci. I am frequently asked if I am satisfied with life.

spirit touch, whether it comes from earth or from the Summer Land.
Good friend, if your friends come to us and beg a word with you, it shall surely be allowed. We push no one off whom it is possible to admit; we send no soul forth into the cold that we feel can be benefitted and that we have room to accommodate. Our instrument stands, as it were, with one foot in the spirit-world and the other on the and I drank a great quantity of ice water. I re-member but little. I was very sick, and I passed out. My name is David Brault. I am a French out. My name is David Brault. I am a French Canadian. With the help of a gentleman here I have spoken. It is very hard for me to talk, but I do the best I can. I find this world so strange, I do n't find it as I expected. I do n't find anybody as I thought they would be, nor anything like what they told me, but I hope when I go away from here I will understand a great deal and will be able to reach some of my friends. I thank you were much. I would not be a herear. thank you very much. I would not be a beggar but I have no money to pay you. Will I find happiness when I go? [You will feel better,] I have a mother beyond. I have not found her yet. [You will probably meet her when you

Rebecca, Litchfield.

Will you please say that Rebecca Litchfield, who passed away with consumption some thirty years ago, calls here and would say to her friends, to her brother Rufus and to her nephew, that she still remains about the old homestead, and she will return, from time to time, to aid, guide, and bless. You will find them in New York City. Say that which has seemed mysterious to them in the past will be made plain to them in the future. I was a member of the Orthodox Church, and believed in its teachings, and expected to meet God and Christ; but I was mistaken. I have not met God, but I have gazed upon his wondrous works and I have felt the power of his love wherever I turned. I know I was mistaken, and were I again on this earth, and were I to take the hand of my friend White, and speak to those people to whom I used to speak, and to my sister, I know they would be astonished. I am often at the old homestead, and I know that it is obsession that holds Betsey in the condition which she is in. Let it all go. I will help them all I can; I will guide and guard the bark of life.

Rev. J. Richardson.

I am a missionary at large, Mr. Chairman, and feel a great satisfaction in calling here. To be a missionary is to talk to those who understand but little of what you are talking about, and I find myself in that position to day, and yet with my great love for all God's children I feel that I can be something more than a missionary, for it would be my desire to bring the great love principle and make it tangible to the children of men. It would be my great desire, my earnest prayer that I might touch the hearts of mortals, and make them respond to the great law of life, which is "to love one another, even," says Christ,
"as I have loved you." When speaking thus to
his disciples, he had a feeling in his soul such as
but few realized or understood, for he had loved Mr. Chairman, it gives me the greatest-delight his disciples—brethren as he called them—more ossible to come into this Circle Room. The than he had loved his own life; he had felt that power of kindness; he had basked in the sunshine of the great spiritual love; he had com-muned with the ancients as he stood upon the mountain-top, and he knew what he spoke when he said to them, "Love one another as I have loved you, without dissimulation loved you; without selfishness loved you, because you were dear and near to me." There was a feeling which he brought to earth; there is a feeling which I would like to bring to-day. I would like to say to my people, "Love one another as I have loved you." Drawnear to each other, as you listen from Sunday to Sunday to words which come from my pulpit, as ye sit there while the words of affection fall from the tongue of the speaker, as his brow is baptized with the love of the angels, and as he places his hand upon him who will soon Join me-in spirit life. Oh, I would have you, my people, be true unto yourselves; I would have you un-derstand that I am often with you, and that I stand in my pulpit and bring words of cheer which gladden your hearts. I then would ask you to open the doors and the windows of spirituality and let the spiritual, like a white dove, come in and light upon you, and you will feel to bless God and all the world." My name is J. Richardson. I was a Unitarian preacher."

Joseph Dowd.

I got tired of this life, and shuffled off this mortal coil. My name is Joseph Dowd. I went out from Milwaukee. I am an humble individual. I was n't one of your aristocrats. I would n't be I was n't one of your aristocrats. I would n't be if I could. I'd rather be a common man than one of your uncommon ones. I don't know whether I'll tell it or not. Is it best to tell all you know? Well, I had been on a drunk. That's so. And I made up my mind I never would drink agin—that was six months afore I died. I said, "Now, rum and I's fell out, and I never 'll touch it any more," but—one day there came to me such a terrible feeling! Why, I jest thought I could n't stand it any longer, and I thought I couldn't stand it any longer, and I went out jest to get one glass. I got one glass, and I could n't stop. I had to drink another one; afore I knew what I was about I was pretty drunk, and if you never was drunk
you don't know what it is to get over it. I did
feel awfully. I said, "I never will get drunk
agin." Then I said I didn't want to live any longer. I didn't see anything to live for. was too strong a temptation. Well, sir, I had a seven-shooter, and I used it, and I am here where I am. I haint been in the brightest place that ever was, and I haint been in hell. I expected to go there, but I haven't. It has been hard work to git along with it. Someway or other I got pushed in here. A friend from California had been here, he got in the same way I did, and he helped me. It has helped me a good deal to come already. I kind o' see things differently since I 'ye been here. If you'll send my letter I shall feel better when I get out. I was about thirty-five years old, too old to behave bad and too young to know better.

William Wise.

I wish you would say that William Wise comes here, and says to his son that he knows every time he goes out and comes in, and that he is pleased with what he is doing. I believe he is doing just the best he can, and I have no fault to find with him. I am glad I can come so many times, and I hope he won't refuse to listen to me whenever I come. How he takes this thing I know. He will hear from me, and he will be glad to hear from me, too. I won't worry about the new more. it any more. I am taking care of all that be-longs to him. He is the best boy I had, and I'm glad of it. I'm glad to talk with him. I can't do just as I would if I were here, but I do the best I can with the material I have to deal with. Tell him I love him. I am sorry I had to send him away when he was a little boy, but it was the best I could do. Say to him I did n't mean to give him pain, even if he was where there were pains. I did the best for him I could; he must not blame me. I will bring him all the strength I can now. Tell him it is all bright up here. I am not a diakka. I am a spirit that cannes to him to guide him and help him. I do not be the contest of him to guide him and help him. comes to him to guide him and help him. I do all I can for him many times a day.

George Marsh.

Won't you please say that George Marsh, who vent from life with consumption about six years ago last February, would be very happy to com-municate with his sister Fanny, that Aunt Polly is with me, and that Mary is with me, and that James helps me very much indeed. I will not direct my letter, for I know she will get it. I can wait until the time comes. I suffered terribly while on earth. It was a flattering disease. Although they took good care of me, still it was hard to live, sweet to die, better to come back.

Lucretia.

Sunshine and shadow have succeeded each oth-David Brault.

I do n't know as I can make you understand dark. I am frequently asked if I know all that

I answer that I know all things are bright and good, I remember the long ago, when one whom I trusted was borne by angels to the Summer-Land. I remember well when I left my home, and when I went forth to another home. Sunshine and shadow came to me there, and when I could no longer stay, but was borne by the angels to the Summer-Land, I did not leave my child, I did not leave my girls, but I watched over them continually. I did not leave my husband, but my hand was in his often. Whenever I could guide and guard and help him, I was ever there. They asked me to tell them where I live. Were I to describe it they would not understand it; but I will tell them I live in a house not made with hands, and yet the good deeds which came to me in earth life have assisted to beautify and embellish that home. I do not understand it my-self, but I know that whatever I desire with a strong will-power, comes to me; whatever I wish to have unfolded in my nature is unfolded with increased strength, and it brings its reward. My home is on the shore of the lake, and I have wandered many times on the pebbled beach, and oftentimes I hear coming over its waters words of cheer from my home; oftentimes I hear greet ings, and I am called upon to enter the boat and sail down to earth again, that I may give words of consolation to my loved ones here. I would say, here all is sweet and pure; I know that I live in happiness and that I can learn. I know I can walk beneath the trees, I know that I can climb the mountain heights, I know that I can find companionship here such as I never found on earth. There are no barriers—all is free. Like the lark which mounts so high in the morning light, so can we mount higher and higher as our aspirations invite us forth. I will not bring blessing of earth, but I will bring a spiritual blessing and I will say to father and mother, Within the last few weeks how near you have been to me. Let the house that I left be as it is; be happy is all I ask. Please say it is Lucretia, to her father and mother, and to her sisters Lane and Campbell.

Fanny Ballou.

I do not propose to occupy a great length of time; I am not much used to speaking, yet I think it must be an inherent love for the children of God which causes me to return to earth and speak here. I have been gone—that is, my spirit has been freed from the body—a good many years. I think it was in 1840 that I left the earthly form in Whittington, Vt. I love these truths which have been taught since I went away. I am well aware I had mediumistic power while here; none who bear my name were ever without it. I feel it many times a day as I do the work which is pointed out for me, and I feel the greatest pleasure in strewing flowers of beauty around those of earth who mourn and are sad. I was not a Spiritualist, maybe, when I went away, but I was indoctrinated with the principles of Universalism. My father was one of the teachers of that doctrine, and I enjoyed its teachings. There is no need of my recounting my history. I come for another purpose—to bring strength to some who are watching and waiting by the roadside, and hardly know whether they will step on this side or that. I was but seventeen years old when I passed out from the form. Oh, the vision that met me! How gladly did I greet the loved ones! How strong I felt their power as they clasped me in their arms, blessed me and gave me that love-principle which came down, as I might say, from Christ. I have had no cause to regret my leaving earth so young, for I know that my life has been far better wrought out, my salvation more sure than if I had stayed here for fourscore years and ten. I love to think that I was transplanted while the leaves of my life were scarcely unfolded, while I could learn and while I could un-derstand—while I could be baptized with angel waters. Our schools are pleasant here. Would that I could show you how they are operated that I could tell you how beautifully the ma-chinery runs. I'd like to teach you as I have been taught. It is a pleasant part of my life to take the little ones by the hand and to bring them closely to my side, to bathe their foreheads in the pure waters of spiritual light, to gather love for them; but, oh, how many times do our hearts become saddened when we bring little children to earth to learn of earthly things, and find your homes disturbed by jars and inharmony—when we find the power of life blighted! Oh, I wish that all who believe in the Spiritual Philosophy could realize that oftentimes their homes are the scenes of spirit gatherings, and would live such lives that they need not blush to look at their faces in the glass when they come up into spiritlife. Please give my name as Fanny Ballou.

Allen Faxton.

I believed that I was quite a young man again, until I got here into this chair, and now I feel the infirmities of life creeping over me, and I don't really like it. I am rather ignorant of these laws, although I've been gone over thirty years, for I have had few opportunities to con-trol mediums, and with those I have controlled I have not realized this sense of infirmity that I do here. Now what I want to know is this—shall I feel these troubles when I go out from your Circle-Room? [No, I think you will not.] Then I will bear them patiently. I don't like to be a coward. I am an old soldier in every way. I know, or did know, something of revolutionary darks when it was the contractions of the contraction of the contr when everything was so dark, when it days, when everything was so dark, when it did n't look as if we would ever have a free country. Thanks be to the great God of all, and to his angels, for never would the cause of America have succeeded had it not been for the angelworld. Each man was moved upon by a power outside of himself, and there were other powers at work, because right must be might at last;

freedom in all things must prevail.

I was about eighty years old when I went away, and I must be quite an old man now, but before I came in here I felt as if I was n't more than twenty-five. You don't understand, may-be, that we grow young in spirit-life; we renew our age; we throw off the infirmities of life. I knew all about my funeral. I am glad it was just as it was. I am glad the Methodists allowed my old body to be carried to their church, but I didn't have much Methodism at my funeral. did n't believe God was a personal God. I could n't see why he did n't love all his children alike. Did you ever see a father that was willing to shut one child up in perdition and put another one into heaven? I don't believe it is reasonable. If you would let your children reason out their own feelings, see for themselves and think for themselves, you would find that they'd always believe in universal salvation. I enjoy the beauties of the spirit-world. I'm glad I don't have to sing for a living all the time. I am looking into inventions, into mechanics, and it gives much pleasure. I will give my name as Allen Faxton, of Marcy, Oneida Co., N. Y.

Charlotte Courtney.

I have been in the spirit-world a good many years. I should think about twenty-five. I went out from near here. I came to Boston on a visit. I stayed a couple of years, and they said I died, but I can't see that I am dead now. I don't believe I am. I haint been dead since I we here. I we here here. I've been here. I've watched, and waited, and talked, and I've put my hand on folks' heads, but somehow I never could make the bellows blow, whether I didn't have wind enough, or what it was, I can't say. I've come now and I want to do the best I can. You can say my name is Charlotte Courtney. I am an old lady. I was seventy-five years old and better, and I could do as much work as most anybody up to the lest down by your cathle life to a seventy five years. the last days, but you see this life told on me at last, and I went out. They said I died of old age maybe I did. I am happier within the last ten minutes than I have been in the whole twentyfive years. Don't I know I 've got hold of something I can see with, right down here, and some thing I can hear with? I'm e'enamost pleased to death. I'm just as thankful as I know how to be. You think I've come from some wicked place. I haint done no such thing, I've longed to talk. You go off somewhere, go down East, where I went. I went clear way down in Maine, where I did n't see anybody for weeks. You go where you can't talk only to those folks round you just in your own home, and you see some of

your folks right close to you, and you say "hallo!" "hallo!" and they wont hear, and you keep saying it and they do n't hear you, and when at last you get where somebody can hear you, it just fills you all full of life. I am so pleased I can't express the "as" t Loome act. pleased I can't express it. Can't I come agin.
[Yes.] I 'ii go now, because there's a crowd

Sylvanus Cobb, for S. P.

Mr. Chairman, I have been present at your circles before, and I manifested what power 1 It was not my intention to call here today, but at the earnest solicitation of a friend of mine I come to bear a message. It is not for myself, but it is for the good of one whose home myself, but it is for the good of one whose home I ever found open to the reformer while he dwelt in the flesh, and I felt as if I could not refuse to deliver a message, as he did not wish to control. The message which he wishes delivered is to his wife, and I think she will receive it from this wife, and I think she will receive it from this place. Say to her: Though the earth looks dark and there is not a ray of sunshine which seems to grope its way across the floor of her life, yet spirits are with her and they will try to assist spirits are with her and they will try to assist her in the future. Say to her that he is not ignorant of the many trials which she has had, neither is he ignorant of the boy's condition—his son—but that he would rather bring encourage. ment and say to her, as in the past he has said many times, "We will do the work." He trusts many times, "We will do the work." He trusts that circumstances will be such that he can bring a power to bear by which he can assist his son and his wife. She must remember that he has a good financial agent, one who was a brother to his former wife, who is as much interested in assisting her as he is himself. Although, in the cause roughly he has felt that her benevolence to days gone by he has felt that her benevolence to others has been her greatest fault. Will you please say that I bring a message from S. P. to R. P., and that I am Sylvanus Cobb.

George M. Williams.

Say that George M. Williams, who got out of life in Detroit, no matter how, would like to communicate with his friend Joseph T. S.; that I can set that matter right, can point him a way whereby he can be helped, and he need not fear

Rosey Doland.

Sir, an' will it be wrong for me, a little child Sir, an' will it be wrong for me, a little child, to come? [No.] It's Father Lynch himself that did bring me here. He said to me to come, an' he patted me on the head, an' told me he would take the letter, an' he would put it in the box, an' he'd carry it to me mother, an' he'd see that she read it. She can't read herself, but a neighbor will read it to her; he will see it goes there. It hought I'd like to come under these circumbor will read it to her; he will see it goes there. I thought I'd like to come under these circumstances. I reverence Father Lynch. I know he's a good man. Sure, sir, he's a praist, an' would n't he help you an' me too. Sure, he's been here himself, an' he's told his story. I had a bad throat, sir, an' I went out in the city of Hartford three or four years ago. I have a mother there an' a brother, an' sure, Patsey is a wild boy intirely; he does n't mind his mother at all; he worries her very much. She do n't know when to believe him an' when not to. I think if she would scald him a little less an' love him a she would scold him a little less an' love him a little more it would be better. I don't believe the hard raps she gave me did a bit of good. Fa'th, if I ran away an' got me ears boxed for it, it only made me feel like not going home at all.

I'll say that this letter is to me mother Mary. Me name is Rosey, an' me other name is Doland. I think it will go safe, sir. I know Father Lynch never told a lie. I know he'll send it right when the time comes. I 'm in no hurry whatever. It's meself that wanted to come.

James D. Burgess.

I feel, as I enter your Circle Room, as if new life and light and beauty were opened to me. I feel as if there was a power which I could take hold of to mount up to a higher plane of existence. I have many times been weary and tired of life, and wished myself away, but yet again there were times when I longed to do something there were times when I longed to do something for the good of humanity; and I have the power to do it now. I have the power to work, and it fills me with joy. I do not expect to be interesting this afternoon, neither do I expect to give that test of my return which some may expect me to do, but I come hoping that I may benefit some whose hearts are longing for the principle of truth, who say in their souls, "I wish some angel would touch me, and would speak some word of cheer." Let me say to you, sorrowing soul, there is hope beyond, there is a balm for you the mountain top is covered with the dew of you, the mountain top is covered with the dew of love. We tell you God's truth is ever a truth. Walk the path of everlasting right; care not for those that hiss like a serpent in your ears; you have only to look to the inward and it will all be right. Please say it is from James D. Burgess.

Dr. Bossuite.

I have been asked, sir, to approach here, to speak a message and to answer a question whether I do control a mediumistic individual, or whether I do not. Now I will say I control many mediumistic individuals, and I have my specialties for work, and I shall control these in dividuals to do my work, whatever seems best for me to do. I do not want to make your Circla-Room a place of meeting for our fraternity. I was pleased to meet many of my friends here, and to see some I have benefitted while in earthlife. I come accordingly to do my work-to speak that which I know to be true. I have more power to day than I ever had before. I never expected to have more power after leaving the form than I had while I dwelt here. I find I have a power, and I want to wield it for the good of all. I will say just here that my specialty was the curing of all kinds of humors and cancers. and so on. I feel as if I could do something at it. To-day I find it hard to hold control, to make myself understood; but I will give my name as old Dr. Bossuite.

William T. Blaisdell.

I would send a letter freighted with love and joy to one who sometimes looks at the columns of your paper and wonders if I will ever return, and says, as the tears fall upon its pages, "If I knew that he would speak to me, from ever so far a distance, I would not be discouraged, but I would wait patiently and know that it was all right." She is journeying to and fro, trying to cast off dark shadows, but each week her eye glances over the paper, hoping to meet the name of one she loved. Milly, I have not forgotten you. I am waiting in my spirit-home for you. There I will have to wait some time, for another rose will bloom brightly for you; another home joy to one who sometimes looks at the columns rose will bloom brightly for you; another home will open its door; another's arm shield you and guide you. I shall be ready when you come, as I promised so to do. I to day bring the pure white lily. Not a spot is on it, dear one. It is pure and white. My life, oh! I cannot say there were no spots there had the lily. were no spots there, but this lily that I bring to you is fair and beautiful, and our little rosebud lies in my arms at night. I can kiss his soft cheek and develop his loving power. I shall bring him oftentimes when the evening lamps are lighted and place him in your arms. Oh, try and feel his presence. How many times I have bent over you at night and kissed your cheek with the same burning leve which I had while here. Do not despair. I will keep and guide you. William T. Blaisdell.

Sam Randall.

I came here from curiosity. I never dreamed of saying anything. I never made a speech in my life; what'll I do? I never writ many letters neither. I went out because I could n't help it. I died for want of breath. I liked a glass once in a while. I can't tell anybody anything that will make 'em happler or wiser. I know how to dig a well and stone it up, but as for writing a sermon I don't know how to do it. Is that what I am expected to do? [Say just what you want to.] I do n't see anybody here I know. I don't know why I've come. I aint a very big man. My name is Sam Randall. I sint going to tell where I come from; it's nobody's business. If anybody knows anything about me I shall be glad. I used to dig wells and stone 'em up. I used to do the best I could. I had just as

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many troubles as anybody. My daughter Ruth brought me here to day. My wife is here, too. She's just as contrary as ever! She tormented the life out of me, and would now if she got a chance; but I'm ahead of her now; she can't get at me. She belonged to one of them big families. Lord bless you! I there were convented to the state of the same of the most state of the same of the most state of the same of the most state of the same of th

at me. She belonged to one of them big families. Lord bless you! there was eighteen or twenty of 'em. She pestered me to death! Sally 's here, too. I don't know what I 'm to say or what I 'm to do. I didn't mean to get in, but somebody pushed me in. I'm talking, and that's all I know about it. I never did anybody any hurt in my life. I never hurt her, but she always wanted to be "boss," you know, and I let her be boss. That's it; that's the best way to get along with women, aint it? She was a tailoress; she wanted to work for herself and I let her. I don't know what she had to grumble about, do you? I know I used to take a glass or two once in a I know I used to take a glass or two once in a while, but I knew sometimes what I was about

My daughter here, she knows something about this coming back, but I do n't. I got out a good many years ago. They talk about heaven! I haint found any heaven! I believe in the unihaint found any heaven! I believe in the universal salvation of everybody, but I don't think I am saved, quite; why don't I find a heaven? [You will by and bye.] That's what has been told me this long time. I've found my children; I've found my wife—I didn't care whether I found her or not, but she found me. That would be the most likely thing she would do. She goes off there, and I stay here. I don't want her too near! I tell you I want to find heaven. I don't believe in hell, anyway, but it has been kind o' dark. Here's the old woman come; she aint found heaven neither! She aint been here long; she always thought she knew everything, but she don't know where heaven is!

she don't know where heaven is!

I guess if I trust Ruth she'll help me along. I don't care anything about your printing what I've said. I come because I wanted to. I wanted to talk once more on this earth and I was bound to do it.

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

Mrs. Ann Hopkins.

I was Mrs. Ann Hopkins, my brother's name was Benjamin Tompkins. I was fifty-five years old. I was buried from the residence of my brother Benjamin, and he lived on the Hudson. Still the beatings of your hearts, hush the sighs that burst from your lips, for the one who passed through death now stands in the full stature of a woman, resurrected from the grave; not by a miracle, but by the direct operation of

After having died, passed through the change, laid down the mortal, taken up the immortal, then it is that life becomes real. I am impelled by no other notive than kindness in returning to make known this wonderful truth; for I know full well that censure, scorn and contempt will follow in the trail of this unfoldment; but what care I for that when I know that I am doing unto others as I would wish them to do unto me.

The biblical writings tell us there are many mansions; that is virtually true, for in one of them I now live, and breathe, and have my being, not in this home preparing for outward show, but gathering in that which will be lasting, truthful and honest.

I feel as if the work which was placed before me has been accomplished, and I leave with pleasure and delight this tenement of clay.

William Tucker.

My name is William Tucker. I was in the fortysecond year of my age. I was the son of the late
Amos Tucker, of East Thirty-ninth street, New
York. I was buried from the residence of my
mother. I slept, and from that sleep I became
conscious of life; but where to take up the thread
for a time I knew not. When at last my eyes
were opened, I saw earth and earthly things, and
as it were, in the twinkling of an eye they passed
away. Then came spiritual things, with which
I was unacquainted, but feeling my dependence,
I stretched out my hand for assistance. I open
ed my eyes for light, and I asked that a little
child might teach me, might show me where I
was. Those robed in white, in wisdom taught,
took me under their care, and showed me that I
had passed through the change called death.

The spirit world has many divisions, many
melodious sounds that greet theear, many visions
of beauty that enchant the sight, and through
the aspirations of the soul you gain, in time, that
beautiful realm where the sun is ever rising but
never goes down in darkness. True, I have not
gained that eminence yet, but they tell me I will
through my own exertion: by my own labor I My name is William Tucker. I was in the forty-

through my own exertion; by my own labor I will attain that to which I aspire.

I feel actuated to speak thus, for there are hearts at the fireside at home who know not where I am. Doubts roll through their minds respecting my destiny. Not a sinner by nature, but a sinner by practice, I feel assured now that all the deformities that clung to my mortal life will be taken away, and I will enter in, little by little, to the joys of that home not made with hands, eternal in the heavens.

Jane Goode.

My name was Jane Goode. I was the widow of Benonah Goode. In the sixty-first year of my age. I was buried from Hudson Goode's resi-dence. He lived on Fifteenth and F streets, Phil-

There is a silver hue to every man's destiny. Whether it is perceived on this side or the other, it awaits us in the future. We may not, at first, understand it, but when we do we then comprehend the goodness, the kindness and mercy of I am free now from circumstances, feel myself

at liberty to converse either with mortals or with the angels; not standing in fear of condemnation from any one.

I knew not, by the letter of the law, this inter-course, but having learned it in some of its de-partments I find it beneficial to human unfoldment. I can truthfully and honestly exclaimoh Death! where is thy sting? for I have not found any; and I have been victor over the grave; it holds not that part that has a possibili-

ty of life.
From kindred—from friends, probably, not from strangers—will I receive condemnation; but the truth being powerful I feel strong in expressing it, for I have no fear either from one side or

I am reaching out, not to benefit myself only, but the human race, those who have the scales upon their eyes as regards the mercy and kindness of the eternal.

Richard Stites.

My name is Richard Stites. I lived in New Jersey. I was seventy-one years of age when I gave up the tenement of clay and entered into the spirit-world. Every man has a right to his opinion; every man has a right to express it, unless it interferes with something that lies near to his heart. I am an investigator concerning those who are coming and going from the other side of life. I find in thus doing we are advancing the human in knowledge. I find, likewise, that we are taking away the fear of death and the horror of the grave.

I feel that I have voluntarily enlisted all my capital in this divine philosophy. Not being very strongly read, spiritually, I am not capable as yet to advance any new ideas. After I have learned my lessons well I will return, if the privilege is mine, and commune again with mortals. Until then, good by.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK:

MESSAGES RECEIVED LAFT WEEK:
Judson: Emma E. Specht; Elizabeth L. Tanner; Joseph
Plerce: E.
Edward Lister: Mary Burns: George Palen; Archibald
White: Livia Delano: Perley Johnson: Philip Flynn.
Daviel W. Cram: Lottle; Horace Robbins; Barah F.
Tompkins; Susan Bates; Geo. W. Stanhope.

nnouncements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Samuel Ogden; Trucks; James Wright; Anonymous Josephine Perkins; S. W. M.

Adbertisements.

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July 7.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly; containing nothing but messages from spirits of all grades of progression, will be isued the 1st and 15th of each month from its office of publication, 5 Dwight street, Roston, Mass., commencing January 1st, 1877. Price per year, including postage, 41, 50; less time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen cepies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents.

D. C. DENSMORE,

Dec. 16.—tf Publisher Voice of Angeles.

Dec. 16.—tt

Publisher Voice of Angels.

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June 2.—1y

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Sept. 1.

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

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July 7.

MEDICAL AND BUSINESS CLARRYOYANT. Six questions by mail 50 cents. 28 Kneeland st., Roston. Sept. 15.—4w* SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. June 2.

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Sept. 15—8w*

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pelled to confess are not unworthy of his pen."

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Reconstruction of Axis; 16—Sudden Reconseruction of
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Spiritualism Viewed by the Light of Science, and Experimental Investigations on Psychic Force.

Sixteen Illustrations and Diagrams. PART II.

Psychic Force and Modern Spiritualism: A Reply to the Quarterly Review, and other Critica, to which is added Correspondence upon Dr. Carpenter's asserted Refutation of the Author's Experimental Proof of

the Existence of a hitherto Undetected Force. Two Ulustrations. Price, 30 cents; postage free.

PART HI. Notes of an inquiry into the PHENOMENA CALLED SPIRITUAL,

during the years 1870-73, to which are added three letters, entitled. "Miss Florence Cook's Mediumship;" "Spirit Frank," and "The Last of Katie King; the Photograph-ing of Katie King by the add of the Electric Light."

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LETTER PROM PARIS.

BY THE AUTHOR OF " STLANGE VISITORS " To the Editor of the Banher of Light.

have seen little of Spiritualism since our arrival from New York, having been rusticating by the seaside at Boulogne sur-Mer, whither we mate of the sea girt isle of Albion. Under the sunny skies of France I quite recovered my health. -

We have but just arrived in Paris, and find the ascension of M. Thiers to the Summer Land the great topic of the day; his enemies smale sareas tically, and seem to think he has made a ridiculous nasstep in going at such a time.

" M. Chiris dead, Madame " 150 they pronounce the rane) said a French lady to me with happened at a more opportune arometa! New Marshal, McMahon will have matters his own

"Is there danger of an emette at Lis funeral ceremonies ?" Lasked.

"I think not but no one can tell; we know not in Paris what may occur before a night; the people are like tinder, but the soldiers are nor to characte the witnesses far beyond the mete strong; there is nothing to fear."

You see they depend our the military to maintain order. Every one is under especiage; even in purchasing a ticket this morning for the operawe were obliged to give our rame. If we had it, and although each new reveation seems to been suspected parties we could not have had such back our power of comprehension, the our back. Thus they prevent any plot of the proour bilet. Thus they prevent any plot of the prople to raise a revolt, and by such a pregantion; prevent air assassination such as befell our dear, deeined sufficient for us in this planet. President Lincoln.

One cannot but admire the French people. Knowing their own foil his, they guard against them. Funerals are great affairs lete, not solemb and ggly, as in England, but grand occasions. Beforetheel utel door or dwelling a magnificent black custain is suspended, in the centre of which an imagine initial of the deceased's han e, endregiered mestiver, is placed. Accordingly, privaticeay, the day set for M. Thurs's his neral, we will see the mittal Ten the Black drapary burg baters the doct of Notre Italia de Lorette, his panelled with, and a very one, seeing it, will know that M. Thous has his door-plate up. for the last times meanth, and has reached that beurne" from which, in this favored century, "travelers to tan," to tell tales of the weatlets. they have seen. I hope he will by and by evisit his countrymen and tell them of the glories of , statements made, and the information thus mysthe spiritual to public he has entered.

It is a great comfort to know that one is not obliged to leave his spirit triends belied him when he crosses the wide Atlantic They come with their benign influence, their loving sympathy, their indiant smitss and effering of the wers in a strangehotel in France as in our own Ameri-Theodore Parker, and our own domestic circle of filends walk in and chat with us as readily as at home in America. The long veyage, storms of ocean, and sen sickness do not affect them.

spiritual cance held by a great test medium, how watching a party of gentlemen treelye commu- oppressed her. nications, and to an unseen, written inquiry from one, as to where his father died and was glad sutprise attered by one of the gentlemen;

orable city spoken of in Revelations, that Pap-

peared like a bride adorned for her husband." We expect to spend the winter in Italy, and perhaps visit Spain, and hope to meet with Spir-

itualists in Rome and Naples. SUSAN G. HORN.

Ports, Hotel Dominst, 9 Rue Custiglione, 1 Sept. 5th, 1877.

Foreign Miscellany.

The lecturers on Spiritualism in England are kept busy at the present time, and the interest erems to be largely on the increase. W. J. Colville has returned to London after a successful lecturing tour in the adjacent country, and has been steady at work Sundays and week evenings. He remains in London during September. Messis, J. Wm. Fletcher, J. J. Morse, E. W. Wallis, and S. De Main appear to have all they good share of work.

Remarkable progress in materialization was witnessed at Mr. Reimer's private scances, at Manor Villas, Richmond, Aug. 19th, as reported in The Medium, Dr. Monck and Mrs. ing the media. We quote an extract:

One half of the folding-doors opening between the drawing and sitting-rooms was closed, and the place of the other filled by a suspended curtain, leaving at the top ample open room. - now took her seat amongst us in the drawing teem, after having returned from being power,' it struck us several times in the evening when 'samuel' protested against shifting or other waste of 'magnetism.' The light being so arranged as to illuminate the whole room and enabling us to see clearly enough, we seated our-selves, and the medium passed behind the cur-tain into the other room, Mr. Reimers taking his place at the piano to break anxious suspense, so disasticus to gccd results. Scon our humorous 'Samuel,' now controlling, peeped through the curtain, announcing in his usual merry style that he was working on the 'nucleus' of power to 'build up' the figures-explanations more confusing than-enlightening, but leaving some impression in general of knowledge in the magic handicraft of these so-called 'spirits.' Then Dr. Monck came before the curtain under the influence of 'Samuel,' we almost expecting to hear a 'Can't do it to-night,' when the medium was made to point to his side, whence a streak of cleudy-white seemed to emerge, as if the body had been split up to let out the nebulous substance. Gradually increasing, it formed Itself visibly into a living figure, at last detaching itself from the medium, who stood now about a sqif from the medium, who stood now about a yard cff, making mermeric passes with both arms, as, if throwing force out. The form stood at last complete before us, and, allowing us to touch and grasp its tiny little hand, it was declared positively to be life-like. By the glittering crown, Mr. Reimers took it in the distance to be that of 'Berlie,' but it was 'Lily'; both forms will have a decignificated by the count former. well known, as is indicated by in quent former reports. Then the form melted back, as it were, into the body of the medium, a fine, white line down his side being the last visible remnant, which, totally vanishing, the medium turned round and slipped again behind the curtain.

After a pause he came out through the folds of

the cuttain, and two forms appeared, one on each J. Frank Baxter in Boston - Conclu- Dec. 2d, 9th, 16th, 23d and 30th, Philadelphia, Forcian Correspondence. side, both moving more or less lively, and one closely wrapped in drapery like linen was recognized as belonging to one of the princes present, who got the same figure on a photo by Hudson-a fact utterly unknown to the medium. After these forms retired, 'Samuel' slipped a chair close to the curtain on our side, and controlling Dr. Monck, repeated that wondrous We have been in Europe about a month, but | precess of creating out of the white cloud a figure from the medium's body, all the time speaking through the medium, persuading the form not to , hesitate, and, as it were, with increasing confidence, and by his gentle pressure it was made to went by spiritual direction, as I was very ill sit on the chair, the somewhat awkward bending in London, and obliged to leave the damp che of the limbs remaining one of a lay figure in an artist's studio; indeed, so much so, that had it not been for the gradual coming out from the nachum's body of the form into view, one might have felt tempted to investigate too closely. The foaking of regular knots in handkerchiefs handedover to one figure standing, between the two medums (Mrs. ---- being in the normal state) testified forcibly to the advance state of this "materralization,' a splendid verification, too, of the genuna similar facts in dark scances. Now 'Samuel' pointed out to Mrs.

shouting, 'Look there, a head is forming out of nounce the rame) said a French lady to me with theis! and being permitted to get meater, sure an inimitable string; "the event could not have enough, a head, solid fied out or a white cloud, was close to her tace, she being entrapeed; it also vanished, Mrs —— awaking and looking bewildered round the cricle. Although having had thus a succession of mighty proofs of creating terms and pendently, moving not only, but in his case to tests too, prepared on the spin of moment, the concluding materialization of that lovely spirit 'Bettie,' wound up a succession of impressions never to be torgetten, in a man element of sensation. There she stood, a living contain between the two mediums after being termed before our eyes out of vapor proceeding trom Dr. Monek

Enough food for reflection was thus given to facts strengthens our ardest desire with hope to sidvance at least so far in knowledge as will be

A practical observation in conclusion may be variable as in connection with these results, which came indeed unexpectedly. Finding the departd of too hot inquirers to dispense with cabinets, &c., not granted as a rule, in our sein ce all materializations, commenced, and ended ter the curtain, the medium in view-he and tre forms being seen by ail."

sage in a pecent letter published in London. He.

Toward the end of November last year, there deed of dysentery, on beard II. M. S. Marabar, at special greeds were gone to rever. The speaker scalan Irish woman, a Reman Catholic; and on my arrival at Port-mouth, Tree aved a letter from a triend, asking it such an occurrence really had taken place, since some intelligence personating to the views of others. Toleration in matters the spirit of this we man hio), about the time of of faith and consequence was a natural right, and her decease, manufested at a private circle in one in our country supported by the Constitu-Manchester where Dr. Monek was medium. Thus from and no man or sect could plume him or terionsly given, were in exact accordance with that his or its opponents were allowed to exist. All e facts as they happened, four thousand miles. Toleration was not a favor, but was merely away from the circle in question; and a striking the exercise of the faculty of minding our own particular was noted, which was this; the manisbusiness. This really abnormal state of the testing intelligence desired my friend to convey mind which regarded toleration as a virtue in particular was noted, which was this; the manito me her warmest thanks for the ministerial offices I rendered her in her last moments, for, not wishing to disturb her mind at so solemn a in a strange hotel in France as in our own Amerijuncture with unfamiliar prayers, which she as a
followers of him who was called the gentle Nazacan those Judge Edmonds, Margaret Fuller, Roman Catholic could not so well tollow, I used
rene from attaining even in this nineteenth cenher own prayer-book, and read, as far as I as a Church of England clergyman consistently could, the effice for extreme uneticn. The grati-tude, therefore, the poor soul tried to express with her last breath for my small service in this I remainder years ago, when I first attended a tespect, thus appeared to be her first thought in the other life, and was winged down for me frum spiritual: (ance held by a great test medium, how above as soon as she had found a channel for the he heped for the day when Spiritualism would I sat dazed at the wonderful manifestations, anticulation of her thanks and the feelings that

Here, then, are five points that call for considcration, and are urgent for explanation, if other which had been finally attained to by the once than the theory we as Spiritualists hold be forth-mailigned Unitarians, the oppressed Methodists, buried, the spirits answered, "England, Kensel coming, or outside deemed unreasonable or in the frowned-upon Universalists. Green." Never will I forget the exchanation of sufficient. 1st. The cause of death was dysen tery the only case on board 24 It on board H. M. S. Malabar, of which I was at the warm day press and cannot proposed the first field and he has come to counsel and censole use first countries and the proposed and console use the movement; to the scientific prejudice which, was an Irish woman. 4th. She was a Roman having decided for itself that no such thing as on board H. M.S. Malabar, of which I was at the which daily press and Sunday pulpit adverted to Great preparations are being made for the comes. Catholic. And 5th: She expressed the thanks; signify was in existence, sought by all manner of ing Exposition. Paris is at all times a clean city; slot thought due to me for the consequence of mime the phenomena occurring in but new it is being made to shine like that mems a good lest, inasmuch as this departure of mime to found an accusation that all mediums were from the strict customs of sect and sect is not so frauds - a projudice which, falling of working common as might be between cleric and laic of out its purpose, had not shrunk even from vent-different-creeds,) which last mortal effort of grating its spleen and disappointment upon mediums itude, ere she found the life immortal, died on by dragging them before the courts of law. ber pullid lips, and was lost in the death-rattle, but only to be strong and vocal in spirit-volume and compass not many hours after in England—sel Spiritualists to be true to themselves, do their sens intervening and continents between the individual duty: Then would their characters place of her spiritual appearance and the point outlive their reputations-reputation being a spu in the eastern hemisphere where her shotted rious standard, resting on opinion rather than corpse plunged to its watery grave, while the big verity, and which the verdict of coming days ship swung into silence, and the tropical sun would supplant with one more in accordance

4.+

Which is Right? To the Editor of the Banner of Light:

Journal of the 17th inst., isolating from its proper connection the following very sensible and epigrammatic sentence: "We have more than enough can do, while other speakers are accomplishing a of the babble and chaff of supply and demand," against whose cheroachments upon liberty of which occurs in the recent very able letter of conscience they sought to be a barrier. But which occurs in the recent very able letter of Wendell Phillips to the workingmen of the country, gravely remarks, with all the profundity of his seventeen years' experience in the schools, a school boy, that "there have been people equally contemptuous of the law of gravitation, but its the children of Jewish parents who conscienthey generally came to grief."

The above criticism clearly indicates, on the part of its writer, not only the degree of igno-in their classes and finally expelled. Protest-rance of the first principles of the subject he attempts to talk about, but displays a lamentable shallowness by confusing what is said concernsent away during the slate experiment by 'Sam' ing a subject with the subject itself. What per-nel' to reserve power. Alluding to 'economy of | son of ordinary reading is there who has not son of ordinary reading is there who has not been made sick ad nauscam with the inanity and drivel of some of our popular newspaper scribblings touching this and kindred branches of Political Economy?

No wonder that workingmen are terribly puz-zled to know just what to do in given emergencies with such specimens of economic instruc-tion, as indicated by the above, before them, from our boasted public teachers, the daily press. The factors which enter in and modify and regulate the question of supply and demand are no less multifarious than they are contingent and provisional. Scores of men during the last decade have written learnedly and at length concerning these very points, and vital disagree ments constantly occur among them. But the animus of the Journal is further seen in the fact that it ignores what Mr. Phillips says in the very next paragraph, where, speaking on the same subject, it reads: "Supply and demand is a true rule rightly interpreted and applied. Ignorant the latter of the coupling idea threatener. prattle about it, and the equally idle threat that labor must take what is offered it, or stave, is the mischievous talk of men who have the use of types and words, but no brains. One of the gravest misfortunes of our time is that thousands can talk and write, while only a few can think." This just characterization of itself the politic

Journal deemed it advisable to omit, but safely sought to cast odium where it felt itself strong. The growing intelligence of the laborer and workingman, backed up by the inherent spirit of equity and justice which obtain in ever munity, will effectually teach them to clearly distinguish between those who would seek their as sistance for purposes of personal and pecuniary aggrandizement, and those who counsel and criticise but to benefit and uplift. G. A. B. Sept. 17th, 1877.

sion of his Lectures at Amory Hall -His Future Destination, etc.

been of late brought even more prominently before the public attention through the bigoted action of the Winchester School Committee in proscribing him and depriving him of his school by reason of his refusal to recant from his belief in Spiritualism, has for the last two Sundays been calling together large audiences at Amory Hall (corner West and Washington streets), Boston, in a course arranged for him by Dr. H. F. Gardner. We referred in our issue for Sept. 22d to his addresses on the 16th. On the 234 he spoke and gave tests, adding thereto frequent proof of his well-known musical talent, in the afternoon -the exercises receiving the attention and awak-

ing the interest of a good audience. In the evening he considered the subject of Martyrdom, defining the act in a broader sense form, or one more, in accord with the sentiment of the age, but the spirit which led some men to persecute others because of difference of belief was identical with that whose bitter animis had kindled the fires at the stake, and racked the writhing torms of some of the world's best and most advanced thinkers in the days now gone. Martyrdom he defined to be any condition of namecessarily-inflicted suffering.

Nature's laws were Larmonious in the broadest sense, but man-made laws were so only as they ran in parallel lines with those of nature; hence the trequent collisions between men on surely attificial grounds, and the real suffering attendant thereon. Diversity was the grand characteristic of nature: two leaves upon the same tree were not identical in all their lines: why then expect two men to think alike on the various topics daily arising for consideration? No man was to blame for his honest belief, or for the promulgation of it; but he should con-sider the same as holding good with regard to hibrother men and their beliefs and advocacies Nature brought no pain to her followers except as a warning that they had violated some of the laws necessary to their well-being; but the punishment visited by man upon his brother, be cause of mere differences of opinion or in obedichee to false usages and customs of society, was a result throwing from some abnormal state of the mind, and found no echo in the kind heart of the Rev. Thomas Colley, Chaplain in the British universal economy. The public view concerning Navy, confirms the truthtulness of a spirit mest toleration; was widening every day; Christians stid had their signs and symbols, their days of tasting and feasting, their stated forms of worship; but their days for the hanging, burning, braiding or banishing of the opponents of their was at a loss to understand why so many in the theological world of to day thought that they evinced so much virtue in according toleration itself on any extra goodness because of the fact Toleration was not a favor, but was merely him who displayed it, was the result of that inherent and inherited spirit of bigotry which lived in Christian hearts at present, and prevented the followers of him who was called the gentle Nazatury to the simplest idea of what religious free-

dom means. This toleration, though nominally granted, was, in regard to all systems of thought, a thing of growth. Each new sect or belief had to fight the waves of obloquy, and face the sternest order of social ostracism and business Interference; but and followers would have accorded to them the same spirit of charity, and even appreciation, terred to the persecutions to which the Spirituali. t ..f t.. .lar

shone toward its setting on that most impressive | with the demands of justice.

of all scenes—a burial at sea." | With the demands of justice.

The then endorsed the "Demands of Liberalism" as contained in the Boston Index, such as the call for the faxation of church property, the secularization of the public schools, the substitution of an affirmation in place of an oath, the re-In its column of Political Jottings the Boston | peal of the Sanday laws, a secular basis, and that only, for our entire political system, etc., etc. Some might think that these demands were excessive, and that the church was by no means the aggressive power which they pictured, and were not the Jews persecuted in this country The speaker knew of several cases for instance in tiously kept them at home on the morning of Sat-urday—the Hebrew Sabbath—so that they were habitually absent on that day, had been degraded man Catholic children to read the King James Bible and join in singing Protestant hymns about the "blood of Jesus" before they could partake of the bread of knowledge—ignoring the fact that the school should be wholly and utterly a secular institution outside of and beyond all re-

ligious exercises,
Prejudice was the cancer that was eating out vitals of the church system of to-day. A sick man could not be expected to be otherwise than irritable, and so the theological world, feeling its weakness and deadly peril, was constantly manifesting toward our new truth the senile irascibility of confirmed invalidism. If Spiritualism-liberalizing as it is in all its tendenciesshould eventuate in leading men, in church and out, to a conception of the fact that one man's honest views were to him as dear, and therefore as worthy of recognition and protection as another's-(as he felt it would) it would be entitled to the grateful thanks of world-wide hu-

During the evening he sang several selections, and improvised new words to the air of a hymnthe latter exercise, an entirely novel one in his experience, being undertaken at the request of the spirit of a lady who he said was present, and who in life had been prominently connected with the musical profession. He also gave quite a number of tests, some of which were recognized others being of a personal nature and directed to who were not in the hall.

Mr. Baxter leaves Boston with a most excellent record, and we congratulate those societies who have secured his services, on their good fortune. He speaks Sept. 30th at New Haven, Conn.; Oct. 7th and 14th, Haverhill, Mass.; Oct. 21st and 28th, Stoneham, Mass.; Nov. 4th, and Tuesday, Nov. 6th, Willimantic, Conn.; Thursday, Nov. 6th, Willimantic, Conn.; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford, Conn.; Nov. 18th and 25th, Harwich Port, Mass.; Detroit Free Press.

Penn. The friends in towns contiguous to his Sunday engagements will do well to employ him This popular medium and speaker, who has | for week-day evening lectures, as he is ready to work in this manner wherever required.

Next Sunday

The afternoon meeting at this Hall (21/4 o'clock) will be devoted to a Conference; subject: "Are there lying, malicious, or mischievous spirits who interfere in the affairs of earth?" Admittance free. All Spiritualists who have had experience in presence of mediums are earnestly invited to give the results of their investigations.

In the evening, at 71/2 o'clock, Mr. Keene, the celebrated trance and test medium, will hold a scance for public tests. Admittance twenty cents. Skeptics are especially invited to attend. We are informed that Mr. Keene usually gives a large number of most convincing tests to different members of the audience, and that through than that of the imposition of physical suffering this public mediumship many confirmed doubters on any person, or the bearing of such pain by have received conclusive evidence of a future any individual; it took, in our day, a milder life.

BRIEF PARAGRAPHS.

SHORT SERMON .- A man who foelishly does me wrong I will return to him the protection of my angradging love. the more evil comes from him, the more good shall go from ne; the fragrance of these good actions always redounding to n.e., the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end misery will certainly overtake the evil doer .- Buddha.

Two Seventh-Day Baptists were recently fined four doliars each in a town in central Pennsylvania for working on inday. They refused to pay, and were sent to jail for four days. They claim that the State law of 1794 is uncon situtional, and that it is opposed to any Sabbath at all, since it abili hes the Sabbath of Scripture and ordains a new one, which is really no Sabbath.

William Patterson was the first man who raised his voic against strikes, yet no encyclopædia so much as mentions

THE INDIANS AND THE ASTRMA. - A. S. Hayward magnetic physician of Bosion, writes that the Indians are credited with having made the discovery in the past that chestnut leaves which have been dried and are burned in such manner as to be conveniently inhaled, as to their fames, give great relief to persons afflicted with phthisic and asthma. Now is the time to gather a supply for the winter season.

THAN YOU'SIS. "Thieves broke into the room of William Culion Beyant last week, and in the love of garmenture get away with the poet's clothes, and it he could have held come noming with their visible forms for about five minutes he would have spoken a varied language to the m. But they wrape of the drapery of his things around them and went off with the innumerable grave in to keeps itself shadowy in the daytime, "Burling'on Hamk-ps.

What is that which a man may have never possessed, and et ieave behind him? A will.

SHE UNDERSTOOD HIM. A rensive mool c the over me;
I remarked, with many a sigh;
The frost and cold will soon be here,
The lan iscape change to brown and sere,
And all things green will die,

"The land constitution of the land series,"
And all things green will die,
"The land constitution of the land series,"

"The land constitution of the land series, and all things green will die,
"The land constitution of the land series, and the land series, and the land series, and the land series, and the land series are series and the land series and the land series are series are series are series and the land series are series and series are series. She looked sweet, sympathetic, And the tears stood in her eve, As she murmured in a voice divine, Placing her lily hand in mine, "I'm sorry, but—good-by!" -(Ex.

An exchange tells of a farmer whose inventive genius led and milk them whenever he came to a toll-gate, paying the

When is charity like a bee? When It begins to hum.

During the Crimean campaign of one year and a half 311, on men were burled in the district of Taurida, which includes the Crimea. The Russians lost 170,000 soldiers; the English, French and Turks, 156,000; and there were 15,000 Tartar victims. Of this total 324,800 were interred in the Crimea, including 2:0,000 in the neighborhood of Schastopol. Those killed in battle were but 30,000, and allowing an canal number for the losses from wounds, 281,000 must have su-rambed from disease. The deaths of sick persons sen away from the seat of war were about 60,000 more, which makes the number of dead from the Crimean campaign alone over 101,000.

"I shake de dus" off ob my feet, An' walk harfaot on de golden street; I know my hide 's chuck fuil ob sin, But I know old Pote will let me in."

An' shout an' sing to do angels loud; An' fix yo' eyes on de lan' ob rest. Kase hell am hot as a ho'net's nest. —[Louisville Courier-Journal. If you must have a boil, where should you prefer it? In

A novel decoration was worn the other day by a recruit in the Austrian service. When passing muster the sergeant asked him what order he was wearing. The recruit binshed deeply, and stammered: "The medal which was

ON THE SMITH REUNION. ON THE SMITH REUNION.
The noble family of Smith
In Peapack's grove to-day convenes;
The aged Smith, the Infant Smith,
'The adobescent Smith in teens,
The manly Smith, the matron Smith,
Will swarm amid those rural scenes,
To feast on pop, and pork, and beans,
To trace a noble pedigree,
And knock their cares—to Smithereans,
—[N. Y. Commercial Advertiser.

given to our cow at the late agricultural exhibition."

What is syn-tax? Duty on whiskey.

In Peterboro, England, the old custom is kept up of raffling In Peterboro, England, the old custom is kept up of raffling for lithies by six boys and six girls, in order to carry out the provisions of the will of queer old Dr. Wildrie, a Purlan minister, who died early in the eighteenth century. A saucer containing the dice is placed on the communion table, and six of the twelve young persons who set the largest number are to have a fible spiece. The six Bibles are purchased at a cost of not over seven shillings each. In order to make this remarkable proceeding as religious as possible, the minister kneeds at the communion table, and prays for divine direction on the throwing of the dice. A part of the scritce on the day annually appointed for this is the preaching of a sermon by the minister on the excellency, perfectness, and divine authority of the Scriptures. The will provides for the payment to the minister for this service of ten shillings, and to the clerk twelve pence.

"Bessle's Six Lovers," "That Girl of Mine," and "That Lover of Mine," are each in the press of T. B. eterson & Brothers, Philadelphia, for immediate publication. As the three books are written by the most popuar authors of the day, they will, no doubt, command large

Moody's Field of Labor.—Brother Moody proclaims' that it "has been laid on his heart" that New England is the Lord's selection for the field of his labors during the coming winter. He did not reach that conviction until after the Young Men's Chris fan Association of New York failed in their attempt to engage the Hippodröme building for another manmouth "revival," a circus outbidding them.—New York Sun, Sept. 16th.

Announcement is made of the death of the eminen French astronomer and scientist, Urbain Jean Joseph Leverrier. He was born in St. Lo, on the 11th of March, 1811, studied at the colleges of St. La Caen and Louis le Grand in Paris, and in 1831 was admitted to the Polytechnic School, where he graduated. His life was one of close application, and as its fruits, honors and dignities of every sort were showered upon him. As one of the most important of his achievements it may be mentioned that on June , 1846, he announced to the Academy, within 10°, the place where a new planet might be seen on January 1, 1847. In anticipation of this date, however, the new planet was ound by the German astronomer, Galle. Leverrier's calculations were found to be only 20 in error. This new planet was for a time called after his (L.'s) name, but was afterward "christened" Neptune.

EXTENSIVE ART GALLERY.—Next to the Bible, no book is more useful than Webster's Dictionary. The Unabridged is an extensive art-gallery, containing over three thousand engravings, are presenting almost every animal, bisect, reptile, implement, plant, etc., which wo know anything about. It is a vas: library, giving information on almost every mentionable subject. It indeed has been well remarked that it is the most remarkable compendium of human knowledge in our language.—Household Advocate,

A fire broke out at 124 M., Monday, Sept. 24th, in the others being of a personal nature and directed to attic of the Department of the Interior, at Washington, parties present, to be by them given to others D. C., which destroyed the contents of the two upper stories of the building. A large number of valuable mode and documents were destroyed. Loss estimated at over a million of dollars.

Mr. E. L. Davenport.

To the Editor of the Banner of Light: This estimable gentleman and most accomplished artist was a liberal thinker. Not bound by any creed, nor held in subjection to any dogma, his religion was an active element of his nature, manifested not in confessions of faith, but in good deeds and kind words to all who came within the sphere of his influence.

In the winter of 1875 he was playing an engagement at Ford's Opera House, in Baltimore, and to my great delight when I went upon the rostrum to lecture I saw him and Mrs. Davenport among the audience. Their presence seemed to A lend an added inspiration to the hour, and when I had finished speaking he approached me, and expressing his gratification in terms which I will not repeat, said he would like to manifest his appreciation of what he had heard in a mode that would be of service to our movement. He then proposed that Mrs. Davenport and himself would give on the Sunday evening following "Readings from Shakspeare and others," for the benefit of the "First Spiritualist Congregation of Baltimore.'

The entertainment was given at the appointed time to a delighted audience.

Having passed from among us, I wish to offer this tribute to his memory, and make the readers of the Banner acquainted with the generosity and moral courage of E. L. Davenport. Yours truly,

WASH, A. DANSKIN.

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Fiction or Fact?

To the Editor of the Banner of Light:

Bro. Wetherbee, in "Phantomatic Whispers, No. III.," asserts that Phenomenal Spiritualism converts "many of the world's fictions into facts." Can it be that Prof. Hall's discovery of satellite or satellites around Mars has converted one of Dean Swift's seeming fictions into fact? 'The witty and sarcastic Dean-a century and a half ago-(see Gulliver's voyage to Laputa, Chap. III.)informs us that the astronomers of that Isle had discovered two lesser stars, or satellites, which revolve around Mars, whereof the innermost is distant from the centre of the primary planet exactly three of his diameters, and the outmost five. The former revolves in the space of ten hours, and the latter in twenty-one and a half, so that the squares of their periodical times are very near in the same proportion with the cubes of their distance from the centre of Mars, which evidently shows them to be governed by the same law of gravitation that influences the other heavenly bodies."

Such fiction wears the aspect of fact when seen in the light of what astronomical science is now achieving, and excites wonder as to how the Dean's fancy was caused to forestate so accurately what science should learn in the far-off future. Spiritualists can readily define how it might be.

William Albert Greene.

To the Editor of the Banner of Light: The disembodied intelligence who announces his presence through Mrs. Rudd in your Message Department of the Banner of the 8th inst., was at his passing out about twenty-one years of age, and was the son of Gen Albert Greene, of East Greenwich, R. I., whom I knew well for some half century. He held many important offices, and was State attorney for many years. Wm. Albert was a passenger in the ill-fated Lexington, that was burned at night on Long Island Sound whilst on her passage from New York to Stonington, in the month of January, 1841. All on board (some one hundred and fifty and more) perished, with the exception of four persons. The night was stormy and very cold, the thermometer being at about zero. Wm. Albert sought safety in a yawl with some twelve or fifteen others. The yawl finally drifted on the Connecticut shore, all of the frozen, blackened corpses remaining in the boat. Young Greene had taken on the preceding day from a bank in New York a large amount of bills on account of a mercantile house in Providence, which were found wrapped closely to his chest. He was a youth of highly exemplary character, and beloved by all who knew him. THOMAS R. HAZARD. Vaucluse, R. I.

Maud E. Lord in Des Moines.

To the Editor of the Banner of Light: The celebrated medium, Mrs. Maud E. Lord, has just filled an engagement with the Spiritualists of our city, and left us yesterday to answer numerous calls made to her from various portions of the West. We consider ourselves very fortunate in obtaining even so much of her time as the holding of six scances among us. Her circles were filled every night, and she might have coninued them with success for an indefinite period if she could have arranged to remain with us. The tests given by Mrs. Lord were truly wonderful, and many Spiritualists have been confirmed and strengthened in our beautiful philosophy, and many convinced investigators have added to the ranks of the faithful. She is truly a lady, and is very much respected and liked by those who became acquainted with her. We have a partial promise that she will return to us again soon. A. M. Dayis. us again soon.

1113 Centre St., Des Moines, Ia., Sept. 19th.

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