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Versus Dr. Carpenter.

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THE PSYCHO-PHYSIOLOGICAL SCIENCES.*

BY JOSEPH RODES BUCHANAN, M. D.

[Continued from last week.]

It is pitiable to see a gentleman of Dr. Carpenter's standing reproducing the obsolete trash which public intelligence had buried in oblivion. The toe-joint and knee-joint theory of rappings was speedily exploded in America, and has scarcely been heard of for twenty years. Rappings have occurred in thousands of families, in spite of their incredulity, and compelled them to recognize an invisible power which acts sometimes with force sufficient to break furniture, and to be heard at considerable distances. As Dr. Carpenter manifests a remarkable ignorance of the progress and present status of Spiritualism, it is probable he does not know that the jointrapping certificate to which Mrs. Culver's name was attached was refuted immediately after its publication. The séances she describes never occurred at all, Catharine Fox being at that time seventy miles distant at Auburn. How unmanly in Dr. Carpenter to dig up decomposed slanders, when the lady concerned, now Mrs. Jencken, was in London, and he might at any time have satisfied himself in an hour of the reality of true spirit sounds and other phenomena !

Throughout his long career, Dr. Carpenter has kept himself willfully ignorant of mesmeric and spiritual facts, which are easier of access than almost any other scientific phenomena. He has reproduced the career of Horkey with remarkable fidelity. No sincere inquirer has ever failed, if he made proper efforts, to obtain evidence of an active intelligence which is not material. In my first interview with a medium, over twenty-five years ago, loud sounds-not raps, but sounds like the creaking of a wooden mill-were freely produced at request in a small uncovered table in our parlor, when no person was in contact with it or within three feet of it. On making careful examinations, the sounds appeared to be developed in the loose marble slab which constituted its top, and, by' feeling the slab on both sides, I could locate the sound and vibration with great accuracy in its centre. When no one was touching the table, it was held down by the spirit power, when requested, with a force which I estimated at twenty pounds in lifting it. But it is entirely useless to mention any such facts to bigots of the Carpenter class, or, to sustain them by any amount of testimony; for to them all testimony is worthless concerning anything outside of the limit which Dr. Carpenter has marked off with a grand Cardinal Richelieu flourish, as the impassable limit where inquiry must halt and vituperation begin. Great is the power of the speculative scientific dogmatism which enabled Dr. Carpenter to show in his "Physiology" that one hundred pounds of starch would support the life of a savage as long as four hundred pounds of venison or other game (Chapter VII. Of Food and the Digestive Process), although it would be as difficult to convince the unscientific savage that such an opinion is preferable to experience as to convince Crookes, Wallace, Flammarion, Hare, or even Victor Hugo, that Dr. Carpenter's opinions are preferable to their own careful observations. I mention this physiological absurdity as one of several in Dr. Carpenter's Physiology which show that he does not himself adhere very closely to "common sense," but follows the lead of wayward speculation like an industrious compiler, but not like an accurate scientist. Worthless as this book seems as an argument, and amusing as it is to those at whom it is aimed, it has some power for mischief-the power of a demoralizing example-the power of position and reputation in giving a quasi-respectability to that which is philosophically silly and ethically corrupt. The most demoralizing influence which proceeds from a thoroughly deprayed society is the doctrine that all mon are knaves or fools, to which Dr. Carpenter has given his active coöperation-saving only a few self-styled "experts" from this satanic maxim. His unfair example is corrupting to scientific literature. The vast amount of mesmeric facts, which could scarcely be summarized and classified in the limits of his book, has been carefully ignored, and his readers would not suspect their existence, if dependent on him for information. Yet, as he is such a stickler for the scientific qualifications of witnesses, why could he not even allude to the testimony of Prof. Agassiz, who ranks before the world at least as high as himself? Prof.-Agassiz was thoroughly mesmerized by the Rev. C. H. Townshend, and his letter describing his sensations and condition during the process (February 22d, 1839) is published in Townshend's "Facts in Mesmerism." [See note.] As the limits assigned this essay do not admit a complete review of this little book, it may now be dismissed, but not to oblivion, for it is destined to survive all other writings of Dr. Carpenter, and to be remembered as long as Horkey's letter against' Galileo. Posterity will be amused to think that Whately's "Historic Doubts" concerning the existence of Napoleon Bonaparte, written for amusement, were more than matched by Carpenter's doubts of the existence of any mes meric or spiritual facts, written in all the earnestness of a dogmatic and infallible philosophizer. In the struggle between stubborn vituperative materialism and comprehensive science, the battle-ground is at the psycho-physiological junction of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore anthropology. The effort of ultra-bigoted material

ists is to exclude all agencies not thoroughly material-all | that is intermediate between the psychic and the physiological-to crush its students and teachers by personal or professional ostracism and accusations of lying knavery and hallucination. The malignity of the attacks is sufficient proof that they do not originate in the love of science or of truth. even if they were not often distinguished by mendacity, the mildest example of which is the late assertion of Dr. Forbes Winslow, of London, that "this form of delusion" (Spiritualism) "Is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons having gone insane on the subject are confined in the public asylums of the United States." This is quite a fair example of the truthfulness of the majority of the statements on that side of the question. The fact is, however, that the published reports of our fifty eight insane asylums show but 412 from religious excitement, which is less than two per cent of the whole number, and but 59 from Spiritualism, which is twenty-six hundredths of one per cent. of the whole number in these

asylums (23,328). Dr. Carpenter and the majority of physiologists prefer to cultivate physiology as a purely material science, and reduce man as nearly as possible to a chemical and dynamic apparatus. I have preferred to cultivate physiology in a more philo-sophic way, recognizing the eternal man who inhabits the body, as well as the transient physical form, and discovering a new class of facts which render our chemical and anatom-ical physiology far more philosophic and intelligible. What a blind groping in the dark rigidly materialistic physiology appears to one who has gained that full knowledge of our complex constitution which constitutes our anthropology / I do not mean by this that Mesmerism and Spiritualism com bined with mechanical physiology constitute anthropology: far from it. Both Mesmerism and Spiritualism are rich but empirical collections of facts, in which there is a large amount of material, but very little that can be called philosophy or satisfactory science.

Anthropology is established by investigating the centre of man's existence—the seat of his conscious life—the brain, in which the spiritual comes into contact with the physical, and is subject to analogous laws. In this theatre of their joint action both may be studied, and we may find that philosophy for which the world has so long been looking in vain, which shall comprehend the entire scope of human existence.

shall comprehend the entire scope of human existence. As one of these numerous psycho-physiological discoveries which are receiving daily confirmation from pathology, from autopsies, and from Dr. Ferrier's interesting experiments, I would yery briefly allude to *psychometry*, a few experiments in which, if rightly conducted, would dissipate the entire fabric of physiological materialism. The discovery of psy-phenetry and the introduction of the word by myself thirty. chometry and the introduction of the word by myself, thirty-four years ago, have made it quite familiar to liberal minds

throughout the United States, and to some extent abroad. The initial facts which I discovered in 1841, that all who have a high development of sensibility are capable of feeling, the influence of a ; substance held in the hands, even to the extent of perceiving if taste as well as its medicinal effects. led to far more marvelous developments. The supposition of materialism has always been, that when medicines affect the body from contact with the exterior, an appreciable quantity of the substance must have been absorbed into the circulation. Against this theory I guarded by placing the medicines in an envelope of paper, which prevented contact with the cuticle, and concealed the nature of the substance from the knowledge of the subject of the experiment. In making such experi-ments I found that from twenty-five to thirty per cent. of the persons tried could realize distinct medicinal effects, corre-sponding to the nature of the medicine. In one of my colle-giate classes of medical students (in 1849, some of whom have

To exclude the multitudinous facts of mesmerism, including the vast number of surgical operations and marvelous cures in which it has been employed by Dr. Esdaile, Dr. Elliotson, and hundreds of others of unquestionable charac-ter—to exclude the facts of Spiritualism witnessed by millions, and to combine all the incompatible powers of medical and clerical bigotry now, as the Aristotelians and Romish priests combined against Galileo—is a task in which his success will hardly equal that of Lactantius in denouncing the wicked in novations which asserted the existence of the antipodes.

We learn from Dr. Buchanan that the foregoing paper, as originally prepared, contained much additional matter, which was excluded to fit the limited space allowed in the Popular Science Monthly. As an illustration of the vast extent of the psycho-physiological sciences which were excluded from cog nition by Dr. Carpenter, he referred to his own experimental investigations during thirty-five years, which developed the philosophic *rationals* of both Spiritualism and Mesmerism by howing their anatomical basis in the constitution of man Dr. B. states in substance :

Dr. b. states in substance:
 That by experiments on human impressibility a score of discoveries were made over thirty years ago, equally as inter-esting and valuable as Psychometry, which discoveries in their aggregate constitute a complete science of Anthropology.

2. That this science was urged upon the attention and criti-cism of the most eminent in science; and that all reports upon the subject by committees, college faculties, and others of scientific reputation, had confirmed its truth—none being ad.

verse. 3. That the new Anthropology has been diffused by Dr. B. in popular lectures in his Journal of Man published at Cin-clinati, in his "System of Anthropology," published in 1854, and almost immediately sold to the number of two thorizon copies---and in his lectures as a medical professor for ten years in the leading medical college of Cincinnati, and will be taught in his lectures in the Eclectic Medical College of New York

4. That the new sciences developed by psycho-physiological experiments, and now being embodied by Dr. B. in systematic vorks, embrace the following important subjects : 1. Phrenology—the mental functions of the brain. 2. Cere

1. Phrenology—the mental functions of the brain. 2. Cere-bral Physiology—the physiological influences of the brain on the functions of the body. 3. Sarcognomy—the sympathetic relations of the mind and body. 4. Physiognomy and Pathog-nomy—the laws of expression. 5. Insunty—the science of abnormal action of the brain. 6. Pneumatology—the science of the soul and its intercourse with the body. 7. Education— the science of development of the soul and body.

NOTE.

EXPERIENCE OF PROF. AGASSIZ, OF NEUCHATEL, SWITZERLAND, GIVEN BY HIMSELF TO REV. C. H. TOWNSHEND. Notes Relating to Animal Magnetism. Feb. 22d, 1839, in the morning.

Notes Relating to Animal Magnetism, Feb. 224, 1883, on the morning, "Desirous of knowing what to think of animal magnetism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by magnetized presents. M. Desor, yesterday, in a visit which hing that arise on the nature of the sensations which we have heard described by magnetized presents. M. Desor, yesterday, in a visit which hing the arise on the nature of the sensations which we have heard described by magnetized presents. M. Desor, yesterday, in a visit which hing the arise in vited Mr. Townshend, who had previously magnetized him, to accompany him to Neuchatei and try to magnetize me. These gettlenen arrived here with the wening courier, and informed me of their arrival. At eight o'clock i went to them. We continued at supper till half past nine o'clock, and about ten Mr. Townshead commer, c a operating on me. While we sat opposite to one another, he in the first place only took hold of my hands and looked at mo fixedly. I was firmly resolved to arrive at a knowledge of the trath, whatever it might be; and therefore the moment I saw him endeavoring to exert an action upon me I silently addressed the Anthor of all Things, beseeching him to give me the power to resist the inflaence, and to be conscientions in regard to myself as well as in regard to the tacts. I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I' was in the habit of studying, was far from disposing ne to sicep. I was sufficiently master of myself to experience no runoflon, and to re-press all flights of imagination, even if I had been less calm; accordingly it was a long time before i felt any effect from the presence of Mr. Towns-hend opposite me. However, after at least a quarter of an hour, i felt a generation of a current through all my limbs, and from that moment my eyselike grew heavy. I hend opposite me. However, after at least a quarter of an hour, if left a gensation of a current through all my limbs, and from that moment my syelids grew heavy. I then saw Mr. Townshend extend his hands heldro my eyes, as if he were about to plungs his flagers into them, and then make different circular movements around my eyes, which caused my oyelids to become still heavier. I had the life that he was endeavoring to make mo close my eyes; and yet it was not as if some one had threatened my eyes, and in the waking state. I had closed them to prevent him; it was an irreststible lieaviness of the lids which campelled me to shut them; and by degrees I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me; so that I heard M. Desor speak to Mr. Townshend, under-stood what they stil, and heard what questions they asked me. Just as it is state I hear to the watch mean ery ten o'clock; then I heard it will a several times to do so, and when I succeeded I perceived that I was passing out of the least the watchman ery ten o'clock; then I heard it strike a quarter pas; but afterward I fell into a deeper steep, atthough I never entirely lest my consciousness. It appeared to the that Mr. Towns-head was enceavoring to put me bit to a somed sieep: any concents scenned under his control, for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really to will it; while I felt my head carried to the right or left shocider, and backward or for-ward, without whileng it, and indeed in spite of the resistance which I endeavored to oppose; and this happened several times. " I experienced at the same time a feeling of great pleasure from an influence which was mysterious to me. From that time to be the cause of the a traction. To his inquiry if I were weil, and what I felt, I found I could not answer, but I smilled; I felt that my features expanded in spite of my steep;

THE KING OF CONJURERS"-HARPER'S MAGA-ZINE ON SPIRITUALISM.

BY ROBERT COOPER.

Fo the Editor of the Banner of Light :

\$8,15 Per Annum, In Advance.

In Harper's Magazine for November is an article which professes to give an account of some of the principal feats of Houdin, the celebrated French conjurer, and to explain how they were accomplished. So far so good. The article on the whole is interesting, and lets in considerable light upon the modus operandi of confurers, and may afford a key to the solution of some of the mysteries that are now being exhibited at Horticultural Hall in this city. The mistake the writer makes is in bringing in Spiritualism, and putting its physical phenomena, as exemplified through Mr. Home and the Davenports, on the same footing as conjuring, and representing that Houdin's skill as a conjurer was equal to the mysteries that occur in the presence of these distinguished mediums, although the world at large-scientific and non scientific, conjurers and non-conjurers - has been bailled by a them through a long series of years. The writer in Harperwould have the world believe that the marvels attending these mediums are very simple-mere child's play; and such they would be if the explanation offered were true and suf-ficient to meet the requirements of the case. But any one at all acquainted with the matter knows full well that the pretended.explanations, even if they were the true solution of what they profess to explain, refer to a part only, and a small part, too, of the phenomena attending Mr. Home and the Davenports, bearing, as they do, simply on the raps produced in the presence of the former and the rope-tying of the latter. Everything else is ignored. The article, as will be readily seen, is only calculated to throw dust in the eyes of the uninitiated and to beguile the unthinking multitude into the belief that the physical phenomena of Spiritualism are nothing but conjuring exploits, and, as such, not worthy to take rank with the performances of Houdin, Anderson, Heller, and the like. The article has the appearance of being' written to order with this intent. Here is what it says of Mr. llome

"The great French juggler lived to see the day when some men from America should come to the brilliant French capital, and divert attention for a time from himself in the pursuit. (as he thought) of his own line of business. In 1857 the selfcalled spirit-medium, Daniel Home, arrived in Paris, and brought introductions to circles the most exclusive and aristocratic, including the court. Although Home did not conde-scend to appear in public, in any hall or theatre where the desire to see his performances might be gratified by the pay-ment of so much per head, the news of his astonishing expfolls spread from mouth to mouth, and his feats gained in miraculous character as the recital of them passed from one gossip to another. Naturally Hondin was very anxious to meet Home and hear the wonderful raps and see the curious table fippings; but though the juggler was not unprovided with aristocratic friends who suggested the meeting to Home, the latter persistently declined to receive a visit from the Jug-gler—a circumstance which Houdin not unnaturally attributed to fear of discovery. But as the rage was for spirit raps, Hou-din got up some very satisfactory things of the kind of his own, without obligations to any one, spiritual or mortal. The group chosen to sit around the table having gathered, Houdin

*Originally printed in the Popular Science Monthly, Prof. W. J. You-mans, editor, New York City. Since revised and amplified by the author specially for the Banner of Light.

since occupied honorable public positions), the effects were distinctly recognized by forty-three, whose statement was published at the time. These effects would begin in the hand, iscend the arm to the head, and rapidly diffuse over the whole body

If the materialist supposes that the substance passed through the dry paper to the dry hand, through its unbroken cuticle, and up the arm, I would ask, How long would it take for twenty grains of tartar-emetic or of quinine to be exhaled through the paper? I am not aware that such substances when dry are ever materially diminished in weight by being kept in dry paper.

Omitting other associated facts and philosophy for want of I pass on to the consummation, that persons who real ize with facility these medical impressions, can also realize psychic impressions of the most subtle character, in such a manner as to dissipate all doubt of the reality of this wonderful power. A manuscript from any source retains in itself a subtle psycho-physiological emanation characteristic of its writer; and an impressible person with a fair endowment of the psychometric faculty, to such an extent as we would find in perhaps one person in twenty, or, in some southern communities, one person in five, is capable of feeling the entire mental and physical influence of that person as perfectly as f in contact with himself, and describing the individual as he was at the time of writing-his entire mental and physical condition. When there is a high endowment of the psycho-metric faculty, the descriptions of characters made in this way are more subtly accurate than those from any other source, and the sympathetic impression of the physical condi-tion is so vivid as to develop in the psychometer the pains and morbid conditions of the writer.

In the proper performance of the experiment, the psychometer is not allowed even to see the manuscript, which is used by placing it on the centre of his forehead; nor is he assisted y leading questions. It sometimes happens that, if the naracter described be one with which the psychometer is familiar, he will finally be able to recognize it, and tell the name of the writer by the identity of the character. For example, while writing this article yesterday, a lady of consider able intellectual reputation and elevation of character came in, whom I knew to possess fine psychometric powers. Think-ing that I might make a suitable experiment upon her for the illustration of my subject, I selected one of my autographs, and requested her to give me an example of her powers. knew not what autographs were in my possession, and was not allowed a view of the manuscript, which was placed on her forehead without being seen, and without the slightest int or suspicion of its nature. In a few moments (holding t to her forehead by her finger) she manifested great mental excitement, and described a character of unusual grandeur and moral elevation. She felt like a great leader to whom multitudes were looking up-a man of commanding stature, of immovable firmness and strength of character, and the lof-tiest philanthropy. She could hardly refrain from rising up striding over the floor, from intense excitement. A fter giving a forcible description of the character, she said she was sure it must be Gen. Washington, as it corresponded to her knowledge of his character, with which she was quite famil-

I then took the paper from her forehead, to let her see this autograph, on which she had been pronouncing:

"To all to whom this writing shall come. "I certifye, that William Morgan Esquire, commands a company of voluntoors in the service of the United States of America

"Givon at Head Qrs. at Morristown this 25th day of Febry 77. "G. WASHINGTON." 1777.

Ever since my announcement of this discovery, in 1843,] have found it the most perfect agency ever devised for the in vestigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who will send a written de scription of the character connected with any manuscripts sent them, and a number of physicians who, with great suc-cess, use their psychometric power for the diagnosis of the condition of patients at a distance

But experiments and investigations would be entirely use less if Dr. Carpenter could succeed in his aim to build an im-passable wall for the exclusion of all essentially novel truths, by denying the competency of scientific testimony to introduce new facts foreign to his own cramped conceptions of Nature.

1.

In the foregoing narrative it appears that Prof. Agassiz was skeptically opposed to animal magnetism, and instead of serking to develop its phe nomena he did his best to defeat Mr. Townsend-even praying for diving issistance to fortify him and make the experiment a failure steady resistance he would have become a clairvoyant of very high powers and would have been enabled by the peculiar penetration into nature thu developed to become the greatest naturalist the world has ever seen-mor than doubling the brilliance of his career in science.

The frontal conformation of his head was remarkably favorable to th career of a profound clairvoyant philosopher, but, unfortunately, person of the susceptible temperament are susceptible of other influences as well as the inspiration of nature and from the higher world. They fail unde the dominion of the social influences that surround them, and sometime become by sympathetic skepticism, the most decided opponents of truth of which their own experience is a perfect illustration. It is absolutely necessary that such persons should be isolated from degrading skeptica influences unless they have sufficient strength of character and disinter ested love of truth to rise above social influences and prove faithful to their own interior knowledge.

Agassiz never attained this independence of thought and disinterested love of truth. His sympathy with the sphere in which he moved, show even in 1839, in his resistance to the progress of an experiment and his de ermination that it should not go too far, continued in his career at Paris and afterward amid the skepticism of Harvard and fashionable Bosto society. Hence he never uttered one word in behalt of the truth of animal magnetism which he had felt in his own person, and became one o the most intemperate opponents of Spiritualism, doing his best to defeat any fair investigation. No doubt he feit interioriy that if he should expose himself fairly to psychic influences, he might again become a passive subject, and thus encounter the ridicule or criticism of his associates.

It is over twenty-five years since as a medical professor I met Prof. Agassiz at Cincinnati, and invited his attention to the subtle action of dicines without contact on the human constitution. But the subject did not interest him, not being on the programme of old subjects approved by fashion. The slavery of women to European fashions is not more horough than that of many scientists.

It is a lamentable fact that moral courage to assert and maintain a nove d unpopular truth is extremely rare in the leading classes of society. Agassiz was a striking example of this. But the coming revolution of opinion will remove these hindrances, and the Cuvier and Agassiz of the past will be overshadowed in fame by future scientists, whose noble chdowments will not be repressed by society, who will use all their intellectual powers, and will not be limited to the exterior surface of Nature and mere mechanical effects, but will comprehend realities as well as appearances, and causes as well as effects.

took a wire about a yard and a half in length, at each of the ends of which was a hook, and fastened one hook into an iron ring which hung in the ceiling. On the lower hook he fasten-ed the handle of a small box, which hung about five or six inches above the table. Houdin announced that the spirit was present and in the box, and by way of proof put the question point-blank to the box, which answered by raps. In this manner all sorts of answers were shelled out by the obliging spirit, and, when it regretfully announced its departure, great was the astonishment upon Houdin unbooking the box and passing it around the assembly, that all might see it was quite empty."

To produce these raps complicated machinery was necessary; but Mr. Home never used anything of the kind. He would go to people's houses and submit to be searched, and even change his clothes, if desired, to satisfy persons that he had nothing secreted about him. The appearance of hands, the levitation of Mr. Home, the playing of the accordion by invisible agency, even in a wicker cage, as testified by Prof. Crookes, as well as other phenomena that characterized this gentleman's scances, are not even alluded to. The writer goes on to say:

"Eight years later the Davenport Brothers came to the French capital, whither the news of their wonderful exploits had preceded them. Houdin considered their claims a itual mediums only a matter of skillful advertising, and hastened to attend the first of their scances. He pronounced their performances a series of jugglers' tricks from first to last, and: in justice to Houdin it must be confessed that if the Daven-ports did not do their trick as he said, it is quite possible to do something entirely similar by means of Houdin's explana-. Houdin acknowledged that there was no detions. ception in the cabinet, the tambourine, the guitar, the benches, or anything of that sort; the article wherein lay all the deception was the rope. They could do their trick as well with two chairs behind a screen as with their cabinet, so long as you tied them with their own rope. This rope, the juggler maintained, was made of cotton, not hemp, and was of the same t-sture as the heavy cords with which window curtains are hung, and on which they run easily back and forward. The surface of this rope is flat; it slips easily. Gentlemen are called from the audience to the the brothers up. Is it an easy task for an amateur to tie a man up off-hand with a rope three yards long, in a very secure way? Houdin thought not. The amateur is flyrried, self-conscious, anxious to acquit himself well of the business, but he is a gentleman, not a brute, and if one of the brothers sees the rope getting into a dangerous tangle, he gives a slight groan as it he were being njured, and the instantaneous impulse of the other man is to loosen the cord a trifle. A fraction of an inch is an invalu-able gain in the after-business of loosening the ropes. Some times the stiffening of a muscle, the raising of a shoulder, the crooking of a knee, gives all the play required by the brothers in ridding themselves of their bonds. Their nuseles and joints are wonderfully supple, too; the thumbs can be laid flat in the palm of the hand, the hand itself rounded on til it is no broader than the wrist, and then it is easy to pull through. Violent wrenches send the ropes up toward the houlders, vigorous shakings get the legs free; the first hand untied is thrust through the hole in the door of the cabinet, and then returns to give aid in more serious knots on his own or his brother's person. In tying themselves up Houdin's no-tion was that the Davenports used the slip-knot, a sort of how, the ends of which have only to be pulled to be tightened or loosened. Houdin shrugged his shoulders at that so called st which seems so strange, namely, that after the brothers are tied, flour is placed in their hands, which are fastened chind their backs, and that after being made free from their bonds and secured in them again, the flour is still found in their hands, apparently undisturbed. Houdin laughed at this trick, which he said was as simple as A B C. The brohers rid their hands of the flour by emptying it into a conve nient pocket, and when the proper moment came they filled them with their own flour, a small paper cornucoptaful of

L'a

which they had provided themselves with previously,"… In the above explanation the usual mistake is fallen into in representing that the exhibition of the Davenports is a mere feat of rope-tying and untying; whereas the tying is only adopted for the purpose of rendering them passive agents

BANNER LIGHT. \mathbf{OF}

while certain effects take place. The means is substituted for the end. Nothing is said, for instance, about the mediums being held hands and feet by persons selected from the audience, as is always the, case at the conclusion of the dark

As the Davenports have not exhibited in these parts for some time, the present generation may of Spiritualism. Most of them, however, in the not have a clear idea of the nature of their exhi-, view of skeptics are supposed to leave room for bition. It may be well, therefore, to give a brief doubt or imposture. For myself, though a bedescription of their cabinet scance, which is liever in the Spiritual Philosophy, if in anything taken from my " Spiritual Experiences, Including concerning a future life, I must say that in read-Seven Months with the Brothers Davenport".*

2

séance.

"To render what I write more intelligible to such of my readers who have not witnessed the manifestations, 1 think it will be well to give a brief description of the seances, and explain how they are conducted. Two gentlemen are first se-lected to act as a committee, their duties being to examine the cabinet and its properties, to tie the brothers, to close the doors, to watch closely the brothers, to chose the hoors, to watch closer the manifestations, and to report to the audience from time to time what takes place. The this preponderance of evidence that compels me thod of binding and the extent of rope are left to the discretion of the committee. The usual plan adopted is to the the wrists together behind the binding of another life. And I am happy to add my testimony that this faith, even without posiback; the cords are then placed through holes in the seats and carried to the legs, round | tive knowledge, serves to lift one above the which they are passed above the ankles; the legs are also tied above the knees, in such a way as to prevent any lateral motion. The instruments, to prevent any lateral motion. The instruments, other faith can do. I doubt not that thousands consisting of a guitar, tambourine, violin, horn, of others realize the same. It is an ever-present and bells, are then placed in the cabinet, and the Saviour. doors are closed; all the bolts, which are simple slip-bolts, being inside, the last door that is which is immediately done. The horn will then be thrown out at the hole in the centre door, and is frequently ejected while the door is being shut. After every manifestation an examination of the fastenings is made, and in no instance is any alteration observable. It consequently follows It consequently follows that if the Davenports threw the horn off they. I have not known being tried of testing medi-nust not only have untied themselves, but tied unis, which would be more agreeable and satisthemselves in the same manner in the space of The bells will be rung at the -a few seconds. window, and hands appear of different sizes; long, naked arms are also pretruded through it." The violing is tuned and played upon, the other series and barbarons, and might well tend to disinstruments accompanying it. During these proceedings, the doors are frequently thrown open and generally in the midst of the noise, when the brothets are always found to be fied in the same medium should be kept as unencumbered and mather as at first. At length they are released, undisturbed as possible, and being so conditioned from their bonds. They again enter the cabinet, the whole company would be in a more quiet, with the ropes at their feet, and in about three minutes are discovered bound 1 and and toot in a very skillral and secure manner. The same kind of manifestations are, then renewed, and one of the committee is allowed to enter the cabinet and sit between the brothers, resting a hand on, each, so as to detect any motion if there were any. While thus, seated the committee man, will be compartments, separated by some kint of lattice manipulated by hands, and the instruments car- work with interstices so small that no hand could ried about and played around him. As a final, be passed through, (board, slats, three or four-test, floar is placed in each hand of the Dayen-ports, and whilst holding it, the instruments will will be indicated as many null Visit it on for a form be p wed, clean hands exhibited, and the complicated fastenings removed, and no mark of the inches high, then floor and cover it independent lour: is ever seen. The D (venposts then comeout of the cabinet and empty their hands of the flour before the company? This last experiment ought to be conclusive to every impartial and unprejudiced mind, for a little reflection must enaany one capable of judging of facts, to see the great improbability, not to say utter impossibility, of a person-dressed in black cloth being able to'disengage humself from a series of knotted traces of the flour on his clothes. Which is never on the floor of the spirits' room the furthest side the case with the Davenports. It is one of those from the medium. For a strict test the medium things which no amount of practice would ena-ble a person to accomplish, as well-might we expeet an acrobat by practice to maintain himself, nothing allowed about either that could be used on a rope insufficiently strong to support him." ; for deception. With ' such arrangements: we

quate is the explanation of the writer in a first- the spirits' room, and if any manifestations class journal who professes to know all about it is should occur under these conditions their genu-It is probable that it had its origin in his own ineness could hardly be questioned. It might be brain, for Hondin was not on the scene at the necessary to suppress the voice of the medium by time, having retired from his profession, and his some simple means, but beyond that there would name was never publicly mentioned in connec- be no need of re-traint.

Free Chought. TEST CONDITIONS.

To the Editor of the Banner of Light:

Many have been the devices to test the verity" ing reports of test scances I often feel that there is a possibility of deception, and therefore my faith is not yet crowned with positive knowledge. Meanwhile I admit that the apparent evidence afforded by the phenomena of Spiritualism is almost infinitely more copious, reasonable and convincing than that of any other theory or philosophy extant concerning the future; and it is my testimony that this faith, even without posistorms, the trials and temptations of life as no other faith can do. I doubt not that thousands

But if possible I would have more than faith : would have knowledge. I would know the truth. Jesus said, "Ye shall know the truth, and the truth shall make you free," He also said, 'Seek, and ye shall find.'' So we are encouraged to persevere in our investigations.

Allow me then to suggest some new form which factory to my mind, and no doubt to many others, than what has been generally practiced. Many methods of confining, the mediums border on the turb the calm and composure necessary to the best success. It would seem far better that the the whole company would be in a more quiet, passive and susceptible state of mind than when thinking of the discomfort of ropes, sacks, nails and screws, or rather apparatus for a sort of mock inquisition or crucifixion. I would suggest the use of a cabinet as follows: Let it be built in two vision, might do very well,) set it on feet a few of the walls of the room, put a door in each compartment for ingress and egress, the one for the exclusive occupation of the medium, the other for the spirits' workshop, in which also should be a suitable aperture for inside manifestations. It might be made of light material, or furnished with easters to be movable. If any instruments are his own agency without showing to be supplied let them be placed on shelves or and the room should be thoroughly searched, and From this it will be seen how miserably inades should feel sure that the medium could not enter

tion with the matter. -A Mr. Hamilton had tak- - As to the supply of instruments. If the spirits gen his place. This gentleman took considerable can materialize their clothing, jewelry, Kel, if interest in the Davenports, and was a frequent, they can materialize birds and flowers, or transattendant at their scances. He appears to have port them from a distance, could they not just as been more holiest and ingenuous than the gener- well materialize or transport their musical instruality of the conjuring fraternity, and public'y ments, or even make their music without instruadmitted his admiration of the manifestations. ments and his mability to explain them. In a letter 🛣 is said we must not dictate conditions, yet I addressed to one of the Paris new papers he says: "think we may propose." And if the phenomena "The phenemena surpassed my expectations, be real, and the spirits are really wishing or and the experiments are full of interest for me, willing to give us full assurance, I do not see I consider it my duty to add they are inexplica- how any in the flesh or out of the flesh can reable.' sonably object to such conditions. Would not A manufacturer of conjuring apparatus, named the experiment be worth trying? If we could Rhys, also published a letter, in which, after get a good series of manifestations under such enumerating the conditions under which the conditions, it might do much to allay many doubts Davenport exhibitions take place, he says, "Un- of their genuineness. I would suggest also, if it der the conditions you observe no one has yet pro- were possible, that all the professional exposers duced anything similar to the phenomena I wit- of the spirit theory should be tested in precisely nessed-indeed, I believe it would be impossi- the same way, but I doubt if they would submit ble." to it. I would like to see them try their skill with The Davenports' principal antagonist in France some good mediums, as magicians did with Moses was a Mons. Robin, who professed to exhibit the and Aaron, or the prophets of Baal with Edijah, same things as they did. The Emperor Napoles and see the result. If the spirits triumph, let on, after having had the Davenports twice at his God be spirit; but if jugglery succeeds, let God palace; engaged this same Robin to exhibit In be man or matter. I would suggest also that our his presence. The Emperor pronounced his per- scientists who have found so many occult forces formance abourd as an explanation of the Daven- in Nature equal to the effect, be invited to take port scances, and characterized it as "the great- the cabinet, and show something to prove their est rubbish he had ever seen." Robin was paid-assumptions. It is high time they gave some one hundred dollars, the usual price paid for sign that they have found something. such performances, whilst the Davenports had Should the editor find the above worth printthe choice of a gold watch apiece, inscribed with ing, will some of our interested and interesting the crest of Napoleon, or money. Being anxious investigators who have means and leisure for the to leave Paris, they chose the latter, and were purpose, (for instance, John Wetherbee, Thomas paid fifteen hundred dollars. This is sufficient R. Hazard, or others,) look at these suggestions, to show the relative estimate entertained by the see if any good to our cause can come of them, Emperor of the two performances. and report the result to our favorite journal, the

and established the creed which is now the creed of all the aforesaid churches, to wit: That the Tabernacle, Boston, supported by a large host of reverend divines.

Question: Will any one answer and say which looks the most reasonable-the Athanasian creed, or the statements of our own departed relatives and friends who have given us their testimony from the spirit-world? RICHARD WALKER.

PERFECT EQUALITY.

To the Editor of the Banner of Light:

In your issue of Sept 29th I read an essay en-titled "The Relative Position of the Sexes," in which the writer, "L.," has embodied a good many substantial facts—not especially remarkable for their originality-interspersed with contradictory statements which would seem to indi-cate no little confusion in the mind of the writer. In his second paragraph, commencing in the sixth line, he says: "Nothing will tend to im-prove the condition of the race more than the establishment of universal equality for men and women everywhere." What more than this do the advocates of women's rights ask? And yet, his third paragraph tells us: "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." He is not certain that a limitation in their demands would ensure them a part of their rights

"'perhaps so." Perhaps not. "According to natural law, women should have all the privileges possessed by m-n, so far as their mental faculties and physical abilities will permit." So says this modern Solomon. Al-low me to add : Men should have all the privileges possessed by women, so far as *their* mental fac-uities and physical abilities will permit. I would

"The reforms demanded are too radical and extensive." In the advocacy of justice and right, we cannot be too thorough or too extensive; we stop not short of "univer-al [and perfect] equal-ity everywhere." Do we ask too much? Great political and social changes like these

require time to accomplish them." So we thought. " It is only by slow, gradual development that the public mind can become familiar with new plans, devices and perposes." How pertinent! plans, devices and perposes." How pertinent! Is not "the public mind "perfectly "familiar with the plans, devices and purposes" of the ad-vocates of women's rights? Take your time, but do not charge us with going too fast or too far.

1 might follow that writer through his essay, and point out his numerous contradictions and inconsistencies, but I will content myself with one more specimen. Commencing in the fifteenth line of the fifth paragraph, we find the following tribute to the good sense and judgment of wo-man : "We would not like to see the mother of five or six children compelled to sit in the jury-box, for, although her judgment would probably be as Mear and comprehensive as man's, her presence is demanded with her family, in the discharge of maternal duties." Reasonable and considerate; but compare it with the succeeding sentences "However quick her perception and innate love of justice, we would not like to see her on the judicial bench. Her impulsive nature and the judical ocnes, for importive hardre and lack of reasoning powers render her wholly unfit for such a position." Will she be more impulsive and less capable of reasoning on the judicial bench than in the jary-box? Why? As HUMBLE ADVOCATE.

North Psymonth, Oct. 1877.

Written for the Banner of Light. . THE COMING DAY.

A brighter day is yet to dawn, And man will gain his high estate, And by his better thoughts be drawn, And wiser laws inaugurate.

BY T. K. PECK.

Then corporations will not crush The living thoughts of carnest men, And labor will no longer blush, Or hide within a squalid den.

Then manly toil will wear a crown. 'Its noble birthright wisely see, And be the Franklin of renown To give the world philosophy.

Then toilers with the hardy hand Will also toil with throbbing brain. And give the State a wise command, The world'serve destiny to gain.

Spiritualism

Is often objected to by its opponents as tending blood of Jesus-nothing but the blood of Jesus to demoralize the believer; but we hardly see can save. Witness Moody and Sankey at the how this is possible. How can a belief in another state of existence, especially when that existence is to be modified by this life, make a man

worse? And if the general belief in immortality tends to improve-if the indefinite idea of a sort of vapory, dreamy hereafter benefits, why should not some more definite faith? How can it injure anybody to think that this life and the future are so dove tailed into each other that here and there the spheres touch and intersect and there is a looking from one into another? Would anybody become more gress and vicious because he believed himself surrounded by an unseen throng of beings who were in a life more real than this, and endowed with powers surpassing this? We see no ground for such a theory, It would seem to us that a man would be more circumspect in his behavior if he thought that his mother or sister were near to know of his action : that his wife, absent from the body, walked by his side ; and that his children, before whom, in this world, he sought to set a good example were not far from him. It seems to us a child would be more thoughtful if it believed that loved parents watched over it-that a father's care had not been withdrawn, or a mother's tenderness laid aside; that in the daylight and in the darkness alike the dead whispered in the soul's ear words of consolation and hope, helped the tired spirit to resist temptation, and rejoiced when moral victory was attained by well-doing. How can evil come from this? How can gross ness and corruption fasten upon such thoughts? I go out into the sunlight of the morning and see all nature glad at the relippearance of the sun, the material creative power—the power that gives life, by which the seeds germinate, and plants grow and the animals live. It implants the animus in creation, the birds sing, the cattle crop the grasses; the man comes forth from sleep renew ed and strengthened for the labors of the day Should I be any better if I thought the time

would ever come when there would be no sun-rise? To day that sun in the material world represents (fod in the spiritual, since by it all things are and subsist; by it the whole creation is Other people may believe, if they will, that

by and by that sun will sink forever; I choose to think that to me it will run its rounds, rising and setting forever and forever; that whatever world I may reach, its early rays will tinge the sea with golden hues, and its last light rest upon the evening hills, as they did in my childhood that the flowers will bloom and the meadows grow green; that the trees will afford their shade and their fruits; that the water will run, splashing and sparkling; that men and women and children will go to their labors and their recreations, to their sports and their studies, and all things, as in the beginning so unto the end only with greater powers, broader views, happie conceptions and loftier aspirations; that kind will love its kind, and like will seek its like, until eternal harmonies are reached. Is there anything debasing and degrading in a faith in eternal laws which ever will and ever must produce the same combinations and results which I to day? Is there anything vicious and corrupting in the faith that there is something in the spiritual world corresponding to each thing in the material world, as cause and effect, as the soul in the body, and in all the parts of the body, whereby all things are double—a spiritual hand in the material hand, and a spiritual eye in the material eye; and consequently that hands and eves, and everything else I see and know, will remain to be seen and known to eternity; and that men and women, as men and women, more fully than they seem now, will live forever; and that I shall live with them, they in their own self-bood and I in my own individuality? Now we don't know but this is all a mistake ; but suppose it is, who is hurt in the belief of it To me it is real; and to me it is lovely; and if there be any science that would dissipate the siston-anything of plasms to cloud and make doubtful, please keep your science and your plasms; w with not to be disturbed by them; we thank (m anan to disabuse our mind, if it be a delusion, since to us it is rational, and to us imparts happiness. If there be any belief that makes man worse,

It is that which brings him to an end. We do n't care whether that end be in death or transformation. If in the grave I am lost with the worms that-shall riot on my flesh, then life is too short for suffering—too brief to be wasted in resisting temptations; nor is its prolongation of any con-sequence. If the warp of to day reaches not to the to morrow, it is of little account what the woof NOVEMBER 10, 1877.

she learned must have been Orlental, which, in their ex-

pression, certainly are very deficient in simplicity. "Isis Unveiled " shows extensive book knowledge, and is itself a nuble contribution to the literature of ubiloso. phy. The history of nations is treated of in illustration of her views, and she shows how much knowledge the Ori-entais, whom it is the fashion to undervalue, if not despise, have possessed and exercised for ages. Into the mysteries, into the secret societies of the Fast she has entered whenever it was possible, leaving knowledge in lieu of that which she received. The past is not dark to her, nor its traditions, creeds, ceremonials. Discoveries of molern science are no novelties to one who tells us how Cleonatra "sent news by a wire to all the cities, from Heliopolis to Elephantine, on the Upper Nile;" how Edison's fores and Graham Bell's telephone were no secrets to the Egyptian priesthood. Heffineory of miracles, to begin with Moses and end with Cagliostro, is admirably developed, legends and facts being used to establish the point. .We must confess, too, that we rather admire the audacity (so to say) of this learned and fascinating writer. She has certain beliefs, she has certain doubts, and she expresses them moderately but firmly.

Flually, there are 1366 pages, octavo, to be carefully ead, and neither skimmed nor skipped. The reader's store of knowledge will be much increased before he ends its perusal. "I-is Unveiled " is one of the most intelligible, as well as intelligent, books of the age we live in. We have to add, as evidence of the interest it has excited, that "Isis Unveiled " got into a second edition within a week, an unprecedented circumstance for a work so extensive.

For the Banner of Light.

NOT ALWAYS.

Not always to the swift the race, the battle to the strong; Not always are the hero's deeds in story told, or song; But evermore the godike ones, who suffer for their kind, Some precious token of their worth on earth still leave be-

Their frames may moulder in the dust, their very names

be hid; The places where they wrought unknown, but not the things they did.

Not always to the swift the race, the battle to the strong; In the conflict of the ages Right still must grapple Wrong. Mad Power may rule awhile, and sway, and Labor bow the

But the time will come, though distant, when the laborer shall be free!

Earth's golden grain be his for toil; culture his highest

And bantshed from the world for ave the reign of Mammonhood.

Not always to the swift the race, the battle to the strong, Or the mean shouts of victory to our factories might belong.

The mills of the gods grind slowly, but they grind exceeding small,

While the grasping speed of ours proves the ruin of them Lessen the hours of toil therein! not this their thought ac-

cedes: The mills run at a loss-push on !!! unmarked the work-

er's needs Providence, R. I. JAMES NYB.

Annual Convention of the Connecticut Association of Spiritualists.

Reported for the Banner of Light.

The Thirteenth Annual Convention of the Connecticut Association of Spiritualists assembled at Loomis Temple, New Haven, Sept. 20th, at 10% A. M. At the opening ses-sion there were present many of the old and familiar faces —m n and women who have been battling for twenty years for the faith that is in them, and who to-day are hon-red and respected for their fearless atherence to a once unponular truth. The session opened with a short address from Pres-ident Hinman. Committees were then appointed for the purp se of puriting the Convention hito working order with as little delay as possible. The committee to organize, consisting of Me'ss. Commitce, Spear and Bohinson, r-ported promptly, and their suggestions were as prome thy accepted and became the rule of the Convention until its Crass.

porfed premity, and their suggestions were as promity accepted and became the rule of the Convention until its close. The committee on resolutions, Mr. Fuller, Mrs. Brown, J. Winslow, G. W. Burnham, Mrs. Clara A. Field, Mrs. Loomis and Mrs. Johnson, presented the result of their conference in that direction, all of which (save one), after some sharp but wood natured criticism, were adopted, and the same are embodied in this report. The committee on finance, E. W. Wnuting, A. T. Robinson, Mrs. Pasco and E. D. Parsons, gave their attention at one to the pecun-lary interests of the Association. The room ittee on finance, E. W. Wnuting, A. T. Robinson, Mrs. Pasco and E. D. Parsons, gave their attention at one to the pecun-lary interests of the Association. The room ittee on finance, E. W. Wnuting, A. T. Robinson, Mrs. Pasco were accepted and faithfully carried out, resulting in a very satisfactory reward financially. The nominating counsitiee, Messrs. Doubleday, A. T. Robinson and Mrs. Loomis, reported in favor of the reliec-tion of the odd board of officials, including trustees. The report of the committee wascrepted, and the suggestions respecting the propriety of setting aside civil service ra-form in this case being adopted by the unanimous re Biec-tion of the old set, and as their name is legion, and of no Interest to the public. I will spare the com for that which I trust will be more interesting. The preliminaries being settled the Convention refissem-bled at 2 P. M. The exercises commenced with a vocal so-bection to Miss Thury, followed by an address from Mr. Doubleday. That gentleman stated he had been a member of an Orthodox Church wenty-four years-wavin good and regular standing today; and yet during all that time had been an unfluching believer in Spiritualism, and should ever remain the ferless exponent of what the believed to be the truth, the whole truth, and nothing but the truth, Mrs Pasco, of Hartford, said we should utilize all the means within our reach for the spread of the go-pel of spi

From what has been advanced, the ridiculous Banner of Light? character of the Harper article will be at once i seen, so far as it relates to Spiritualism, and were ·it not for the influential character of the journal in which it is published would not be worth the space given in pointing out its weakness and absurdity.

Both the Daver.ports and Mr. Home have played an important part in preparing the way for Spiritualism; the former appealing to the general public, and the latter to the select and influential few. Whilst Home has been the welcome guest of princes and emperors, the Davenports have been exhibiting displays of spiritpower to promiscuous multitudes in the most important countries of the world. Twenty years have elapsed since they commenced their work as boys in Buffalo. Within the last few months William, the youngest of the brothers, succumb ing to the effects of pulmonary disease, has passed Throughout their career they have been as sailed by the enemies of spiritual truth; but in spite of all opposition they have pursued provement or non-improvement of or the even tenor of their way and succeeded in for unfoldment given while on earth. carrying their work to a successful issue. Their work has been the rough pioneer service-breaking the ground for the sowing of spiritual seed, and paving the way for the dissemination of tendom that were fighting and shedding each higher truth and the enthronement of a system other's blood during three hundred years, in a of philosophy and religion that is destined to quarrel about the divinity of Jesus; one party supersede the effete systems of the past. They contanding that he was only a grant desting have done their work well, and were undoubtedly the right men in the right place.

"To be had of J. Burns, 15 Southampton Row, London, England.

Coldbrook Springs, Mass.

A QUESTION. To the Editor of the Banner of Light:

A. B.

All the so-called Evangelical churches teach that without the application of the blood of Jesus to cleanse from original sin, there can be no salvation from endless torment for any individual of humanity after this present life.

Modern Spiritualism, on the other hand, has been spreading over the world for nearly thirty years; its votaries number many millions of intelligent persons, and it is beyond a question by any well informed individual that millions on millions of communications have been given by spirits which have passed beyond this life, both from highly developed and happy spirits, and from those who were undeveloped; and by none on from the scenes of time. Ira is at present at of them has the assertion been made that the the old homestead, Builalo, N. Y., whither, he spirit communicating was saved by the blood of has just returned from New South Wales. Jesus, or that he or she wanted to be saved by Jesus, or that he or she wanted to be saved by any blood, but that all depended upon the improvement or non-improvement of opportunities

E-clesiastical history shows that previous to the fourth century there were two parties in Chriscontending that he was only a created being, and the other that he was a very God, or at least a third part of God; and this last party gained

a third part of God; and this last party gained ACTENY THOUGHTS.-Autumn man get drunk? An-the victory by the sword, in the fourth century, clan muzish? Autumn mulden kiss? Autumn musi-clan muzish? Ought 'em?-Puck.

Then Capital will bear its part - In the development of mind, Will cease to crush the loving heart, Or the untiring spirit bind.

Then Bigotry will hide her head With Superstition's ugly clan, And dark theology ne'er tread Upon the native rights of man.

Then Riot with his cruel train Will scourge the joyous earth no more, Nor War's grim hecatombs of slain Drench all the smiling fields with gore.

Then Want will hush her phintive cry; And Crime for-ake his guilty way, And gentle Pity cease to sigh, For cruel Lust will not betray.

Then Culture will forever reign . Beside each consecrated fire, While Love her triumph will attain, And Hope each manly heart inspire.

Religion then will live in deed, And not on outward forms rely, *A loving heart the only creed. That can our human wants supply.

The holy messengers of peace, That breathe a sacred calm around, Their loving visits will not cease Until that brighter day is found. Hanover, Cours.

"BEYOND THE VEIL "-We have now in process of preparation, and to be completed in the course of a month, a b-autiful volume bearing the above title, which we are bringing out for two friends in California-namely, Mrs. Luna Hutchinson, of Bishop Creek, and Mrs. Frances H. McDougall, of Merced. It is decidedly a spir-itualistic work, and purports to be written through inspiration by the two ladies above named and dictated by the spirit of Paschal Beverly Randolph It treats elaborately and beautiful ly of the spirit homes "beyond the veil," and of the subtle forces which permeate both the sublunary and the spirit worlds. Much of it is written poetical, flowery language, and will be read with peculiar interest by all believers in a life beyond the grave. It will contain a steel engraving of P. B. Randolph. It will be printed on fine paper, with beautiful type and neat binding. It will be such a book as many will be glad to read. A 12-no volume. Price, \$150 by mail. Orders may be addressed to either of the ladies named, or to D. M. B-nnett, 141 Eighth street, New York, and they will be promptly filled when the book is out.—*The*, *Truth Seeker*, *New York*.

Moncure D. Conway writes from London, Eng., that the whole police system of that city has broken down. ** The our chief detectives-one the principal inspector-now being tried for conspiracy with the scoundrels they were supend to be pursiting, and whose guilt has really been es tablished, are representatives of a demoralization which has long been feit." So it seems all the corruption is not to be met with in the United States.

is, or whether it be woven in or not. Any life is cheap that don't run over a hundred years. And little different is it if in the disorganization of tritting the audience with "Something Sweet to Think the waterial there are over a spark enrichment of the second secon the material there be only a spark surviving, and that is to be swallowed up in an eternal sun. Anybody who is a man don't want to swap sights and sounds with any other man, though that other may be many times his superior; and he would prefer to be himself, though an infinitesi-finitely beyond comprehension. It is only when a man realizes that he is and forever will be him-definite the responsibility of his situation the and sounds with a part of what is in-The quality is not the proof of the set state of provident proof of the proof of t

thoroughness of research, depth of philosophic exposition, and variety and extent of learning, that has appeared for very many years. It purports to be "A Mister-Key to the Mysteries of Ancient and Modern Science and Theolegy." The print, paper, engravings, and binding show

taste and care for which its publisher ledistinguished, and the author, besides writing a work of high merit, took great pains to make it a work of reference, also, by supplying one of the best indexes that we have seen for a long time, occupying fifty-two pages. "Isis Unveiled " is a surprising proof of what a highly

cultivated and very learned woman, who has entered the penetralia of philosophy, can do-though up to the present time few of her sex have ever made the attempt. Madame Blavatsky, Aslatic by bir h, was brought up among Orlentals; is well acquainted with their language, literature, mythology, and legends; has traveled largely in the Old World and the New (her preface was written in New York in September); knows most languages, dead and living; has seen a great deal, and appears to possess the valuable faculty of remembering whatever she saw. Her work distinctively treats on the science of religion and what may be designated the religion of science. Some of its bright-est pages are those on which she records what passed under her own keen observation, such as feats in magic, Spiritu-alism, magnetism, &c. She goes back into hoar anciquity to show the similarity, if not the actual identity, of modern with ancient faith. We were especially struck with the similarity in the legend of the three Saviours, viz. : Christna, supposed by Brahmanical calculations to have lived 6577 years ago: Gautama Buddha, supposed by European science and Ceylonese calculations to have lived 2540 years ago; and Jesus of Nazareth, who was born 1877 years ago. The striking events in the life of each, placed parallel, are strongly similar, even to the crushing of the serpent's head by all three. Another noticeable point is that in

every instance where a fact is stated, authority quoted, or anecdote related, this, author mentions its source, and if from manuscript or printed book translates the passage into pure English. Here, too, we have to admire the thorough simplicity and natural grace of Madame Blavatsky's ianguage. It is pure and expressive, which is singular. considering her Aslatic birth, and that the first languages

The organis of the life brought its here, and will cling to us though all time. After the cross of Mr. Denton's able address, J. Frank Batter entertained the audience with music, and then gave some of those remarkable tests, which are the off-pring of a wonderful spiri usi development. Briefly mentioned are some of the tests give: A. H. Cortis, President of the Meriden Bank, who died suddenly in the bank office, correct in every particular; Dr. Mathews, of New Haven, correct: Myron (H Hin-man, correct; Mr. Collins, pistor of Methodist Church, who died of paralysis of the brain in the pulpitat Fair Haven, correct; Letter Parker, who died may years ago, correct; and one presented by the name of Stanly, not re-cognized.

correct; and one presented by the name or stanty, nor re-comment. The Convention then adjourned to 1015 A. M. Sunday. Sunday morning dawned briaht and behatiltuk and the meeting opened for conference with a full house. Remarks were made, by several ladles and gentimen, which were fol owed by an address from Anna M. Middlebrook. She la known as one of the wees tecturers, in the field, and ne-ds no comments to ad it her fine attinum -is. Sunday afternoon session opened with the Committee's report of the following re-olutions: *R-solved*. That the communication of departed spirits with the inhabitants of earth is a face, conclusively proved by testmour fue following the bible, profane history, and living

by testimous from the Bible, profane history, and living

innesses. Resolved, That our highest aspiration is to know the ruth, and knowing it to maintain it, believing, though

Winesses. Resolved, That our highest aspiration is to know the truch, and knowing it to maintain it, believing, though we may suffer scorn and reproach from these who purpose-ity or ignoranity misrepresent us, th t the day is n if far distont, and is even now dawning, when the sum of Spirit-ulism will grow in every heir. Resolved. That the thanks of this Convention beterdered to the propie of New Hiven for their kindarss and hospi-taility to those of us who have visited their beautiful city from other parts of the State. An andress by 'lara A. Field, and a song by J. Frank Batter, closed the State. The evening session on-nied with a crowded house and a spiendid and lence. Remarks were much by Mrs. Middle-brook, Miss Tingly, Mrs. Clarat A. Field, Mrs Gridles, Mr. Rurnham, E. R. Whiting, and the Rev. Mr. Armles, of New Haven. The evenither to say that the whole of the two cays' sessions bare for the stater, dimers by Geo. A. Fuller, and some for the various commutices did they work well, aud all the machinery of the Convention operated is mochly to the -n. The pupers of New Haven, consisting of the four dallies, and truthful, entirely free from the slightest approach toward sarcasm or ridicule. They are entitled to the re-sect of the numerous and latelinger. Spiritualista of Con-necticut New Haven, Oct. 20th, 1877.

NOVEMBER 10, 1877.

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"WORDS AND THEIR USES."

BY A MYSTIFIED QUAKER.

Respected Wife: From these few lines my whereabouts Respected when a concern section of the section of

For instance: As I left the case, an imp with smutty face Said "Slitney" "Nay, I'll not shine," I said, "except "Is 'provard grace !' "Is 'provard grace 'a liquid or a paste?" asked this young furk; "III baddy ! What is 'inward grace'? How does the old thing work?"

"Friend," said I to a Jehu, whose breath suggested gin, "Can thee convey no straightway to a reputable inn ?" His answer's gross irrelevance I shall not soon forget— Instead of simply yea or nay, he gruffly said "You bet," "Nay, nay, I shall not bet," said I, "for that would be a

sin Why do n't thee answer plainly; can thee take me to an inn?
 The vehicle is doubtless meant to carry folks about in Then why prevaricate?" Said he, perversely, "Now yer shoutin' !"

"Nay, verily, I shouted not !" quoth I, "my speech is mild; Hut thine-I grieve to say it—with falsehood is defiled, Fue ought to be admonished to fid thy heart of guile, '' "See here, my lovely moke,'' said he, '' you sling on too much style !''

"I've had these plain drab garments twenty years and more," said 1, And when thee says I 'sling on style,' thes tells a willful the 'the says I'sling on style,' these tells a willful

At that he pranced around as if a "bee were in his bonnet," And, with hostile demonstrations, he inquired if I was "on it ?" "On what? Till thee explains thyself, I cannot tell," I

said. He swore that something was " too thin;" moreover, it

was "played i" But all this jargon was surpassed in wild absurdity, By threats, profanely emphasized, "to put a head on me!"

"No son of B dial," I said, "that initiacle can do i" Whereat he fell upon me with blows and curses, too, But falled to work that miracle-if such was his design— Instead of putting on a head, he strove to smite off mine i

These knows I cultivate the peaceful habit of our sect, But this man's conduct wrought on me a singular effect; For when he stapped my bread brim off, and asked, ''How's that for high ''' mote him hip and thigh!

The throng then gave a specimen of calumny broke losse, And said 1'd "snatched him bald-headed," and likewise "Cooked his goose(" Although I solemnly affirm I did not pull his hair, Nor did I cook his poultry—for he had no poultry there !

They called me "Bully boy !" although I 've seen full three-score year; They said that I was "lightning " when I got "upon my

and when I asked if lightning climbed its car, or dressed in drab, "You know how 't is yourself, '' said one inconsequential blab !

Thes can conceive that, by this time, I was somewhat perplexed; Yea, the placid spirit in me has soldom been so vexed; I tarried there no longer, for plain-spoken men-like me-With such perverters of our tongue can have no unity.

Banner Correspondence.

Spiritual Matters in Brooklyn, N. Y. To the Editor of the Banner of Light:

The present lecture season of the Brooklyn Spiritualist Society was opened on the first Sunday in August by Mrs. Cora L. V. Richmond. Though in August one half of the Brooklyn churches were closed and the other half thinly attended, Mrs. Richmond spoke to crowded audiences, and, on more than one occasion, neither seats nor standing-room could be provided for all who pressed to hear the gospel of Spiritualism expounded through her mediumship. Mrs. F. O. Hyzer followed Mrs. Richmond, and spoke for us during the months of September and October.

and October. There has been no abatement of interest and no diminution in the size of the au-

diences for the eight Sundays she has spoken. Our lease of Everett Hall does not expire until the 1st of May next, but its seating capacity is so inadequate for the large audiences that assem ble to hear such speakers as Cora Richmond and Mrs. Hyzer that we are compelled to look around for a place of ampler dimensions. If a suitable hall in a central location cannot by found, the Society will purchase lots and erect a building sufficiently large for our rapidly growing require ments.

Mrs. Hyzer will return to Brooklyn to fill a new engagement of seven months, beginning with the first Sunday in December.

At the close of last (Sunday) evening's lecture, the following resolutions were adopted, from which it may be seen how highly the Brooklyn spiritualists appreciate Mrs. Hyzer's services, and with what cordiality they have extended to her an engagement to speak for them until July next:

her an engagement to speak for them until July next: Whereas, There are abundant indications of a rapidly growing interest in the cause of spiritualism in Brooklyn, among which indications are the increasing numbers of houghtful and intelligent people who attend our sunday lettics, and who crowd our Downing Hall and Phoenix hall conterence meetings: the multiple ation of spirit cir-cles, with abundant manifestations of spirit versence and power; the most beneficent and widely extended influence which our magnetic and clairvoy and headers are exering in healing the sick by the laying on of hands; therefore, Resolved, That in view of the increasing numbers who attend our public services, and in view of the outponring of the spirit in the varie forms in which it is now coming to us, the platform erorted and sust lined by the Brooklyn Spiritualist Society becomes more important than it has ever before been, is a means of indicating the truth, of correcting misapprehension and in repelling misrepresenta-tion. Resolved, That with the great and increasing responsi-bilities which now rest on this Society as the exponent of rpiritual fruit and enlightenment, we consider ourselows fortunate in having secund the services of Mrs. F. 0. Hy-zer as our speaker for the period of seven months, begin-ning with December; that Mrs. Hyzer's services on our platform for the present and previous engagemen's she having spoken for us three menths out of the last is heakers-that we are to look for the highest manifestations of intei-lectual power and the most brilliant and most effective ora-tore. Resolved, That while the structes of the last size have been rendered in the most acceptable manner, furnishing to us and to the Brooklyn public the evidence that it is to mediumship-to our trance and inspiration is peakers-that we are to look for the highest manifestations of intei-lectual power and the most brilliant and most effective ora-tory. Resolved, That while it is admitted that the Broo lectual power and the most primant and most energive ora-tory. Resolved, That while it is admitted that the Brooklyn pulpit is filled by a body of men distinguished for learning and ability, it is a reproach to them that women-a-monat tor how superior may be her qualifications—is excluded from the pulpit, and is denied, the exercise of her God-given rights as a religious teacher; that the permanent en-gagement of Mrs. Hyzor by the Brooklyn Spiritualist So-ciety, and be occupancy of this platform, sustained as she will be by a noble body of men and women, who 'know their rights, and knowing dare mainian, ' ennet fail to prove an effective protest against the injustice of the churches in thoir exclusion of woman from the pulpit and in their denial of her right—a right which she is equally with man qualified to exercise—as a public religious teach-er. with man qualified to exercise—as a public religious teacher. Resolved, That we commend the action of our Executive Board in their offorts to secure a larger hall, even if it shall be necessary to erect a suitable building equal to the grow-ing wants of the Society; and we give hearty commenda-tion to their efforts to secure a permanent revenue by way of monthly subscriptions equal to the very moderate ex-penses of the Society, so that at the earliest possible day we may be able to sholish the door fee and a curs to the Brooklyn public—in initiation of the successful example of the New York Spiritualists—the great benefits not only of a free platform but of a free entrance and a free great). Resolved, That we desire our sister to remember that she now has a Brooklyn as well as a Baltimore home, and that she has not won the admiration and affection of her hosts of Brooklyn friends alone by the dequence and all ity with which she has dicherged her public have always distinguished her as woman, wite and mother.

BANNER LIGHT. \mathbf{OF}

towns in the State, where as yet we have never in highest aim is to do the work-of the angels, and been able to obtain a hearing. A sum so small cannot impoverish any one, while, in the aggre-gite, it will give very efficient aid to our Associ ation. If we cannot get the full amount let us come as near to it as we can. We surely should be able to raise \$100 00, if no more. Then let every one who reads this sond in their dollar i bealars or healing mediums of either sex who every one who reads this send in their dollar with their name, and I will make report of all that is received, and by whom given, through the Banner of Light, so that all may know their money is received and reported to the treasury. Money is received and reported to the treasury. Address Mr. A. T. Robinson, Bristol, Conn., or E. Anne Hinman, West Winsted, Conn., Box 323. E. ANNE HINMAN, President of the Conn. Ass'n of Spiritualists.

New Hampshire.

NASHUA .- Mr. P. C. Mills writes, Oct. 29th : "I gave a course of lectures in Albany, N. H., during August and September. They never had

a lecture there on Spiritualism except what I have given in years gone by and the present sea-son. Quite a number of people are deeply interested in the subject-are really believers, but want demonstrations of the power through mewhat demonstrations of the power through me-diums to be open advocates of Spiritualism. I also lectured in Conway, where there are quite a number of Spiritualists — fruits of my former labor—who are battling nobly for the truth amid bigotry. At Kezar Falls, Maine, the Methodists undertook to stop me from giving a lecture by closing the (heretofore) free church against me; but a place was provided by those interested, and two very successful lectures was quiten. two very successful lectures were given. I made the first address on the subject over given there a year ago last March, and I never saw a deeper interest anywhere than is manifested there. I attended the Convention of the New Hampshire Association of Spiritualists at Nashua, on the 20th and 21st. It was a success, and the Asso-ciation stands on a firm foundation, and is des

tined to do a good work. Everywhere I have been there is a deep inter-

place to speak in, and give me the benefit of a collection, provided, however, I can make such arrangements as not to have to travel too far be-tween the engagements. I am in earnest in this ered first in my list; but as I am interested in the New Hampshire Association, and also deep-ly interested in the repeal of the 'Doctors' fraud' bill, I would rather work here than anywhere else for a while. Any one wishing to learn of my ability as a speaker can inquire of Bro. George A. Fuller, Sherborn, Mass., or any society where

snort time, as I wish to devote a few months ex-clusively to speaking. My permanent address is North Waterboro', Me., and I hope to hear from the friends at once." NASHUA.-George A. Fuller writes, October 25th: "In New Hampshire the cause of Spirit-

ualism is slowly advancing; it is a steady, but sure march onward. Nothing is done here with a rush among the Spiritualists. We have just had a very enjoyable Convention in Nashua, all the sessions being held in the hall used by the First Christian Spiritualist Society for their meetings. This Society is in a very good condi-tion, and is doing quite a work toward spreading liberal ideas. Here I find the dear old Banner of Licht in paceful warm Spiritualist bouched and Light in nearly every Spiritualist household, and every one speaks a good word concerning it and

every one speaks a good word concerning it and its mission. There are many mediums here, all doing quite a work. The cause of Spiritualism in spite of every ob-stacle must sweep onward. Although many mar-tyrs may drop by the way-side while toiling for the truth, yet that which recognizes the rights of humanity and is founded on angel ministration, next concurs in the and " must conquer in the end."

SUTTON.-W. H. M. writes, Oct. 29th : "For years past the grand truths of Spiritualism, as ner of Sept. 224, entitled 'Build from the Botenunciated from the spirit-land, have found a tom,' struck the true idea of organization."

towns in the State, where as yet we have never | highest aim is to do the work of the angels, and

heaters or heating mediums, of either sex, who reside in Alleghany Co., N. Y., give me their address, that we may become acquainted and work together for the repeal of the M. D.'s monopoly law, which I am constantly violating. If the Spiritualists of every county in this State would only work energetically and in unison for the removal of this unjust law, its repeal would be easily accomplished. The Banner greets us weekly, laden with so

many good things that it is impossible for us to dispense with it. Long may it wave, and may the angels guard and strengthen those in whose hands it is entrusted evermore.'

Pennsylvania.

UNIONVILLE .- J. Milton Smith writes, renewing his subscription for one year, and speaking in terms of friendly encouragement concernwave in the breezes of truth and knowledge, vic-torious over an erroneous and darkening theology; and may you, its publishers to the world, have your hand sustained both by angel bands

NEW BRUNSWICK .- Horace L. Fairchild, M. D., writes October 29th as follows : "In this est, and Spiritualism to day is taking a firmer hold on the thinking people than ever before. People no longer go into its investigation out of every large number of professed Spiritualists. a spirit of fun and curiosity, but with a deep There are a number of silent workers, the fruits sense of the religious principle underlying its of whose labors may culminate in the organizing

sense of the religious principle underlying its teachings. All we have got to do is to stand by the cause faithfully, and we shall see such a^T Several influential people have the subject at movement in two years to come as we have never yet seen. I would like to spend the month of November In New Hampshire at least, and I make the fol-lowing offer: I will give one or more lectures to any society in the State if they will furnish me a place to energy in and gauge me the how how the second sec people the 'true doctrine' wherever my influence extends. I have lately been made cognizant of practical results from the hands of a very worthy lady of Hartford, Conn., Mrs. L. Le Pasco. She matter and must make arrangements at once, or is a veritable 'human electric battery,' but, being is a veritable 'human electric battery,' but, being also extend to the States of Vermont and Connec-ticut. The first to give me work will be consid-the most powerful 'magnetic healers' of the day. In establishing our Society here, we want the In establishing our Society here, we want the addresses of near by 'workers,' and though our means at present will not allow us to pay very largely for mediums, yet we will be pleased to hear from such, with particulars, &c. At 'Tren-ton, a few miles from here, they have a very prosperous organization, and as the 'Banner' will ever be our headlight, you will see from in-creased subscription how we are creating on

Maine.

AUBURN.-A correspondent writes : "Dr. G. Amos Peirce, P. O. Box 87, Auburn, Me.,

inspirational and trance speaker, for many years an approved and interesting lecturer on years an approved and interesting fecturer on subjects pertaining to the unfolding of spiritual truths to the world, will answer calls to fecture. He would prefer calls in Massachusetts, Rhode Island, or Connecticut during the fall and win-ter, or even further south; but will attend upon calls in Maine, within reasonable distances from his residence. his residence—conveyance by stage or cars. At the conclusion of his lectures, tests in proof of spirits present are usually given, or psychomet-rical delineations, or applications of his rare and extraordinary gifts of healing by the laying on of hands, the bouch, or the power of spirit-will. Believe you this? Try and see!"

Ohio.

CINCINNATI .- Joseph Kinsey writes: "The article of your correspondent 'W. A. D.,' in Ban-

LIST OF LECTURERS.

[To be useful, this List should be reliable. It therefore schooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.]

and wherever they occur.]
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home in the hearts of a few individuals here, and they formed the nucleus around which now have gathered many believers. Recently we have taken a more certain and positive stand, organizing ourselves into a society, with a free plat-iorm, and occasionally employ lecturers. When not having a speaker we hold meetings twice a month in a public hall, which are well attended, and are of an exceedingly interesting character. During the last four weeks Mrs. A. P. Brown, of St. Lobusbury, Vt. has heap heapington for us St. Johnsbury, Vt., has been lecturing for us, giving the best of satisfaction, and when she went away it was with sincere regret on the part of the many friends whom she has made here,

and who hope at no distant day to have the pleas-ure of listening to her again. Mrs. Brown is an earnest, convincing speaker, well calculated to impress her hearers with the truths she utters, and those who once listen to her always feel a desire to hear her once more. The Spiritualists in this locality were never better organized, or in better evictor then at the present time and we better spirits than at the present time, and we are anticipating much good in the future."

Iowa. DES MOINES .- Mrs. G. F. Parkinson, who

when Mrs. Maud E, Lord was in this place had several sittings with her, writes describing the several strings with her, whites describing the work accomplished in presence of this fine me-dium while there. "The manifestations exceeded anything of the kind ever before witnessed in this vicinity. Spirit voices whispered messages of love and affection, and identified themselves by giving names, also advice and counsel with regard to personal affairs. Hands were grasped and shaken, and tests innumerable given in many wave. ways. It is a scene never to be forgotten, when the loved ones gone before come and assure us that they are not dead, that they are still with us in the home circle, on the crowded street, in the in the nome circle, on the crowded street, in the stillness of the night, ever and always do they linger near to cheer, to comfort and to bless. Many skeptics were convinced and forced to ac-knowledge the truth of spirit communion. Nor is it too much to affirm that one scance with this

Final Report of Missionary Work Done in Minnesota.

Done in Minnesota. Up to Oct, 19th I gave fourteen lectures, to wit: 1 in Lon-don, Freehom Co. 2 in Le Roy, Mower Co., 3 in Cheny Grove, Fillmore Co., 1 in Etna and 1 in Wykoff, in the same counties, 1 in Brownsdale, Mower Co., 1 in Aurora, Steelo Co., 1 in Owntonna, 1 in Faribault, 1 in North-field, and 1 in Farmington. R-ceipts, \$49,51 cents; ex-penses, \$13,63 cents; nett, \$50,83 cents. During the ten monthsatimost that 1 havelabored in the State I have given 143 lectures, received \$126, and expended \$119,03; nett amount received \$126, and expended \$119,03; nett amount received \$126, and expended \$119,03; nett amount is that havelabored in the State Association of Spiritualists as their missionary. I sent in my resignation to the President in July, but at his request I rotained my position until the conventing of the State Convention, which has just closed a very profitable convocation. In giving up my position as State Missionary I by no means expect to leave this field of labor, or discontinue my spiritual work for the redemption, elevation and enlight-enment of humanity; I have made too many deer friends in this portion of my Heaveniy Father's vineyard to think of that until I have met them once more and rulifiled a missionary, but prefer to be an Independent one, and at intest of means the of the Association, for the prospority of which organization I shall still do all I am able. As my successor I would recommend the Ex-itay. J. H. Brooks, of Luverno, Minn., If he would accept.

Another Soul Emancipated.

Passed to the land of the blessed, at Brooklyn, Conn. Oct. 23d, 1877, the spirit of William Foster, father of the writer, after a sojourn of nearly eighty-seven years in the sphere of the mortal. For nearly size years there was a struggle of the vital powers to resist the insidious and ersistent attacks of disease, subjecting him at times to excruciating pain and distress; but the flesh became too weak to longer resist, and at the hour of 8 P. M., in a caim and peaceful slumber to which he laid down at 5, the inevitable rending of the tie binding flesh and spirit came. We laid the worn-out body away Thursday afternoon un-der the beautiful sky of autumn, with shrub, tree and plant garlanded in the glow of beauty in unison with the event, conscious that he had attained the resurrection and gone to the sunny clime of the Summer-Land, to be forever free from pain, sickness and the cares of mortal existence.

It was not without tears that I looked for the last time on his features, placid and natural, though inanimate, for

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The Rocks of Spiritualism.

In the lecture of the Rev. Joseph Cook, delivered in Boston Oct. 17th, 1877, we find the following passages relating to Spiritualism:

It is well known that the levitation of the body of Mr. Home, in London, is asserted on the testimony of eye witnesses, including in their number Professor Crookes, editor, of the Q arterly Journal of Science, Lord Lyndhurst, and many other men of large experience, trained minds, full culture and unimpeached integrity.

Mr. Cook comes about as near the truth here as heaften does in his attempts to talk about multifarious subjects in the tone of one well acquainted with them. It is not true that Lord of the race. In respect to the visions which are Lyndhurst ever witnessed the levitation of Mr. | reported by him, he asserts that "certainly there Home, the medium. If Mr. Cook had said that Lord Lyndsay witnessed the levitation, he would have been right in one of his statements. He continues:

have referred you (Quarterly Journal of Science, Jan., 1875; p. 53), you will find a statement of the names, country, condition and date of life of forty levitated persons. 'The darker and less historical the age,' says this writer (p. 52), 'the more miracles, but the fewer of these phenomena fof levitation). The testimonies to these, absent so far as we can see, in the ages from the fourth century to the ninth; increase in number, respectability and accuracy, from the latter to the sent day.' In this long list of instances, the evitations occur as a rule in states of moral elevation, or trance 'If levitation has occurred,' says this authority, 'it is natural. Under what inditions we may never be able the least to define: but whatever happens we must call natural. whether the naturalness be clear to few or many, to none or all of us (p. 39.)' Professor Crookes thinks that if, we can prove that Casar was

Cook, what does it mean if he sweepingly repudiates the fact of spiritual manifestations? Does he mean that, after all, the manifestations may come from spirits, but that inasmuch as they do not show themselves spirits of the stripe approved by Mr. Cook and his evangelical associates, they must therefore be shunned? Such would seem at usual rates. We respectfully decline all business operations look. Ing to the sale of Books on commission, send for a free Cotay & B cut. Cotay & B cut. itable truth seeker? Would not such a one say to us; "Go on; investigate; courageously get at

Notices of meetings, lecture a pointments, etc., should be forwarded to this office as early as Monday of cach week, in order to insure publication in the same week's citition of the Banner. be demonstrated to the world; and they are but blind, pusillanimous guides who would persuade : you to the contrary !"

Seen and Unseen.

VISIONS OF THE BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

This little book of nearly two hundred pages is a record of visions made by a capable hand, which were imparted by a medium of rare gifts. | gatherings? Still I feel that you will accept my The reporter prefers to style himself their editor s inply; and his reports are condensed abstracts o' what was related to him directly by the Seer, always giving the ideas faithfully and the words as exact y as possible. The mediumistic seer is Mrs. Anna D. Loucks, a person whose life expeof the discipline of which has resulted a charac- dinary ambition. ter "comprising various degrees of spiritual excellence, among which a deeply religious conscientiousness is especially prominent." She has ever been reluctant to receive anything like a pecuniary recompense for the exercise of hergifts, though at all times greatly needing such aid. She is, in respect to what is imparted through her, at the inspiration of a regularly organized band of wise and beneficent spirits, to which she devotes herself with the greatest sincerity of purpose. In his thoughtful and searching introductory chapter the editor puts himself and all other Spiritualists questions which it would be well for them to heed ; such as the following: How can individual spirits be positively identified ? How far are these unseen intelli-

gences of a reliable and beneficent character? Are not most of what are generally received as tests imperfect as to the precise end in view? How far are these unseen intelligences fitted to be our instructors, and how far do they themselves need instruction at our hands? And, what are the most prominent dangers and abuses

of spirit communion? These questions he dises in the most candid, intelligent and incus structive manner. He treats of circles, their uses and abuses; and discourses at considerable length on the leading tendencies of the movement, acknowledging that it is an unprecedented one in the religious history. were instances, in which it seemed that the seer must have been in open and present vision with the scenes she described." Then at other times, he says "it appeared as if the vision had been "On a single page of the guidebook to which I prepared in advance by the controlling influence, much as is a painting or panorama with us, and then psychologically imparted through the men-- tal capacities of the seer." There are ten separate chapters in the book, including the introductory one by the editor. They are entitled

cence, Lights and Shades of the Spirit-Life, and Symbolic Teachings. Nothing less than the perusal of these recorded visions of the beyond will convey an adequate idea of their character or value. While the language accords with an elevated state of the imagAmory Hall Meetings.

A good audience assembled in the above named hall last Sunday afternoon, on which occasion Dr. Gardner, manager, introduced Cephas B. Lynn as the speaker for November. Mr. Lynn, by the discourses with which he opened his entheme, in the afternoon, "The Spiritual Vitality pleased as to invite him to his "estate, or domain, of Free Thought in Religion." The following which is called Fuglsang." The writer finds the is a synopsis of his thoughtful and practical address :

and the honor of submitting for your consideration this afternoon as an introductory conversation. In all sincerity I desire to say that it is with considerable trepidation that I assume the arduous task of conducting the services here during the present month. Most of you have spent many years in the study of Rationalism and Spiritualism. What poor word of mine can add to the attractiveness, pleasure, or profit of these trude offering in a friendly spirit.

The world to day needs the manifestation of personality; not an erratic individualism, but a strong, vigorous, philosophic personality. According to Emerson, he who puts the stamp of in the Danish language, which is interesting as his personality into his utterances has secured a rience has been one of marked severity, but out | degree of originality sufficient to satisfy any or-

What shall be our theme? Think of our task as Spiritualists. We have a complex work to perform. In the first instance we are specialists. Spiritualism calls attention to a series of remarkable phenomena, both physical and mental; it presents a duplication of the so-called miraculous in history. To coordinate these phenomena and give a scientific and philosophical exposition of heir significance, and to show their relations to human wants, is the paramount duty of Spiritu-The last clause in the foregoing statealists. nent shows that the special work first alluded to is without narrow limitations. In the second place, we must assimilate the current rationalism of our day. It is to this last mentioned topic that I desire to call your attention at the present time. Let us take for a motto or text the following sectence from Theodore Parker :

*God made men so that they might live with each other and goin sweeter, dearer and truer delight from that init-

Mr. Parker was a royal preacher to humanity. His discriminating infellect was quick to detect an error. And yet he plainly saw—what so many now fail to see—that such a task, though eminently legitimate, did not constitute the whole function of pure preaching. With him, free thought in religion was a creative centre of high and holy influences. He called forth a constituney. His words possessed great spiritual vitality. Ity, His memory is strongly entrenched in the affections of lovers of religious liberty all over he world, and the sky-rocket rhetoric of bombasic champions of conservatism most ludicrously fails in the attempt to change that sacred relation. The philosophic student of religious progress looks beneath mere theological wrangling, and affirms that the main question is one of the development of sensibility in man. The primitive man had no fine sensibility. He took cognizance amply of external things—facts. In time he began to analyze Then came the question of the scope of things-quantity. At last, the subtle question of the quality of things came to the sur-This is the issue of to day. In religion, ace. its solution depends largely on the spiritual unoldment of the individual.

The speaker illustrated the evolution of grades of sensibility in man by referring to the different historic faiths. Continuing, he argued that to understand the question, the spiritual nature of man must be considered as an orderly evolu--Resurrections, Explorations, Home Scenes, Sights and Symbols, Healing Helps of the Here-after, A Book of Human Lives, Scenes of Benefi-after, A Book of Human Lives, Scenes of Benefi-after, A Book of Human Lives, Scenes of Benefi-ficial and relation of things. The world wanted har-mony. How can this be gained? Was the Golden Rule a myth? No! It was a practical tion. The finest sensibilities, which we call spirstatement of the proper relation of things. We are obliged to look to legal science for a solution

of our best thought of human conditions. The professional teachers of religion fail us in that direction. The lawyer instead of the minister is the coming man. Legal science is the evangel of a well-ordered society wherein justice is enination, it is nevertheless the vehicle of the plain- shrined as God, and wherein liberty and equality are recognized as completing the divine trinity Dissatistaction with old methods prevailed. It was assumed that rationalism was without spiriteven to see, what lies beyond the vell which we ual vitality. The speaker argued that the dissatis-call death. The act of transition into the realm faction was legitimate; that it led to protests which were tangible proofs of the vitality of the movement. He next replied to the cry that liberalism consisted only of negations. A denial could pos-sess life and nourishment. But liberalism also affirmed great truths. It exalted human nature, made character the supreme requisite for salvation. Was not this full of spiritual strength? In making the application of Spiritualism to the subject, Mr. Lynn argued that the current raby actual works of charity, and by efforts that | tionalism of our day was included in a comprehensive spiritual philosophy. Spiritualism demonstrated that the declarations of rationalism were true by giving the testimony of those who had gone over to the spirit-life. In their communications we discover that peculiar intellectual moods do not govern the question of happiness In conclusion, the speaker said : Brethren, do you derive spiritual vitality from these meetings (If you are not thus benefited, take my advice and go elsewhere. Seek spiritual strength till you find it. But if, by some sacred ministry here, feelings of love, peace, joy and good-will come to you, then rally to our meetings. We ought to make these gatherings a centre in whose purified atmosphere we can gain strength to soar aloft in thought on unfettered wings into the upper air prietor of the Haverhill Publisher is a man whose to enfoy communion with the choicest souls in existence. The evening session was well attended. During the course of the services Mrs. T. Barnard sang "Within the Veil," and "Come in Beauti-ful Dreams," the music of which pieces was composed by Robert Cooper, who also acted as accompanist; Mr. Lynn prefaced his discourse with selections from the utterances of Selden J. Finney, and then continued the treatment in some degree of various points argumentative and reflective which were suggested by his afternoon discourse.

Henry Slade in Denmark.

We are in receipt of a letter from J. Simmons, agent for Mr. Slade, dated "Fuglsang, Nykjobing, Falster, Denmark." in which the intelligence is conveyed that October 2d the party left Brussels and arrived at their destination October gagement, proved that the high reputation as a 4th, at 10 o'clock P. M. They are now the guests platform advocate of Spiritualism, which he has of a gentleman in easy circumstances, who, after won in the West and elsewhere, is founded on visiting Mr. Slade while at the Hague last sumsolid merit and worth. The speaker took for his mer, and holding scances with him, was so much subject of Spiritualism but little'understood, but a spirit of investigation seems to crop out large-Please consider what I shall have the pleasure 1 ly, now that an opportunity exists to prosecute inquiry. He further says :

"I think Dr. Slade's visit here will be the cause of establishing the facts of the phenomena in the minds of quite a number of influential persons, thereby laying a foundation for future growth in this direction, as they become better acquainted with the subject. Dr. Slade has given sittings every day during

the time we have been here with good success. Some are fully satisfied of the genuineness of the phenomena, some are undecided, while some few adhere to the theory of deception. However, so long as they will investigate I have no fear of the result. Mr. Neergaard [the host of the party] has sittings every day and is examining very closely. He has had excellent manifestations. There have been a few words or sentences written

rell as gratifying to know that wherever we go we soon get writing in the language spoken there. Since our arrival here I received a letter from Mr. Aksakoff. He desires Dr. Slade to come there about the 15th of November. We are hop-ing to go from here to Berlin, where we may stop for a few days before going to St. Petersburg.'

"Philosophic Ideas ;

OR THE SPIRITUAL ASPECT NATURE PRESENTS TO J. WILMSHURST," is the title of a volume of over 150 pages, which COLBY & RICH, NO. 9 MONTGOMERY PLACE, BOSTON, have in press, and will soon issue. The writer of this volume starts out with a list of some thirty six topics which he proposes to elucidate "according to the light with which " he " is favored," using at the same time such suggestions as he may find at hand in the field of thought as expressed by others. Among those to whom he acknowledges indebtedness occurs the name of Andrew Jackson Davis. In the list to be considered are to be found the queries: "What is truth? and what is the test of truth?" "What is the nature of that which lies back, as it were, of all phenomena, presumably 'the unknowable' of Herbert Spencer; the 'promise and potency' of Tyndall; the 'substratum ' of Huxley ?" "What is Happiness ?" "What is Intuition ?" "What is the Spirit-World?" etc., etc.

In the course of his work, among much matter of profit, he pronounces against the God-in-the Constitution scheme, gives advice as to the best method of escaping from a desire for intoxicating beverages; holds out as a maxim for young people (and old ones, too, for that matter), "Keep the mind chaste, and the body will follow suit," and inculcates the highest order of unselfishness -translating the old sentence, "Fiat Justitia," etc., with the new rendering, " Do your best for others, if the heavens fall." The work will be one of interest alike to the student and the active wrestler with the gnarled and knotted problems of life, and should have on its appearance a wide sale.

Revival Among the Spiritualists.

Under the above title, a writer in the Brooklyn Daily Times contributes a paragraph from which we make the following extracts, going to show the condition and prospects of our cause in that city:

"During some three months past, an unusual interest has been prevailing among the Spiritual-ists of Brooklyn. Mrs. Hyzer, inspirational lecturer, has for several Sundays been pouring forth the most marvelous strains of impromptu eloquence in Everett Hall, always in response to questions sent up to her by the assembled audience immediately preceding the lecture. conference meetings at Downing Hall, every Sat-urday night, are crowded to overflowing, and often a mysterious invisible power seems to sway the minds of the speakers, and is felt by many persons in the audience. The interest is begin-ning to extend to the Eastern District. On a recent Tuesday evening Phonix Hall was well filled with attentive auditors on the occasion of the first of a series of weekly conferences proposed to be holden in the same place. A large delegation of Western District Spiritualists were present, including several mediums, in whose speeches, delivered in the entranced state, the audience manifested profound interest. The gifts pos sessed by this class of persons are said to be similar to those exercised by the class called 'proph-ets' and 'energumens' in the apostolic and postapostolic times, or at least to be governed by the same psychological laws."

• NOVEMBER 10, 1877.

The Seventy-Fifth Anniversary

Of the birth of Allen Putnam, Esq.-with whose clear-cut and forcible articles and thought laden books our readers and the free-reasoning public generally are well and favorably acquainted-occurred on Wednesday, Oct. 31st, and was commented on in a most pronounced and friendly manner by an imprompty gathering, during the evening hours, of the admirers of this venerable worker for Spiritualism, at his residence, 426 Dudley street, Boston Highlands, Mass. The occasion took the form of a "surprise party," and was one in fact as well as name. Though the descending rain brought locomotion to a discount. a goodly number of the friends braved the elemental strife, and made the parlors of their genial host bright with pleasant faces. The exercises consisted mainly of social converse, a speech by John Wetherbee, Esq., remarks and tests through the mediumship of Mrs. Rudd, Mrs. Rockwood, and Mrs. Allen; a short statement from Mr. Putnam as to the causes which had led him to become a Spiritualist in the earliest days of the movement; the reading of a poem written for the occasion by Timothy Bigelow, the presentation of offerings, speech by Mr. B., to which Mr. Putnam feelingly responded, and the "good-night" words in which those present conveyed their best wishes, and their hope that for years to come this firm defender of the new gospel might be spared not only to continue the service he has so faithfully performed for the truth. but also to enjoy in some measure the fruits of his willing efforts-which desire concerning him we also endorse to the full.

"Spiritualism and Natural Law."

The splendid essay on the above topic which was contributed to our columns (No. 5) by Darius Lyman, Esq., under the signature "D. L.," has called forth the warmest encomlums on every hand. We quote below from various correspondents in proof of this assertion : J. E. Hendricks, Des Moines, Ia., writes in the course of a letter ordering copies of the essay for distribution: "Though the Banner always contains some valuable thoughts, the last issue (No. 5) is exceptionally interesting. . . . The letter of D. L.'s addresses itself especially to persons who will read and appreciate a logical argument." Chester A. Greenleaf writes from Chicopee,

Mass.: "The reply of 'D. L.' to Prof. Youmans and Dr. Carpenter should be in the hands of every Materialist and Spiritualist in the land. It is cheering to know that there are so many able men and women, and this writer, D. L., in particular, ready to write, speak and debate in defence of our Spiritual Philosophy. His article is one that the most advanced Spiritualist can put into the hands of the most scientific Materialist or the most conservative Orthodox, and feel assured that his belief in Spiritualism will be confirmed, and the respect of unbelievers be won by their perusal of it."

William Emmette Coleman writes us from Fort Leavenworth, Kansas, a letter in high com-pliment to this essay, and referring to the religious views of Dr. Carpenter. We shall print. his contribution next week.

A Dastardly Outrage.

While passing quietly along Pleasant street, Friday evening, Oct. 26th, Horace Seaver, the veteran and venerable editor of the Boston Investigator was set upon by some party armed with a "slung shot" or other murderous weapon, and severely injured. Mr. Seaver refers to the event in an article from which we extract the following paragraph :

"The cowardly villain who assaulted us made his escape, but as the police are on his track he-may be caught and brought to justice. We are not in favor of much punishment, as a general thing, but if any rascal deserves the State Prison, it is he who without provocation attacks with a deadly weapon a peaceable and aged man. It is zere not killed on the spot or maimed for life; but as some people can go through a great deal and 'still live,' we may have in us a number of years yet to devote to the help of the Liberal cause."

assassinated, we can prove that there have been think it very doubtful whether we can now demonstrate that physical levitation has occurred under the eyes of "experts, or can be proved to the satisfaction of men of science."

"Under the eyes of experts!" According to Mr. Cook's notions; then, a spectator, in order to he sure of his evesight when he sees a medium lifted into the air, must be an "expert." An yet the reflection is sternly forced back upon our expert in what? Why, Mr. Cook will probably. say, he must be a physicist. But what sort of a physicist? How, in the name of common sense, is a knowledge of chemistry, geology, botany, zoology, physiology, or any mechanical art. going to qualify a man to witness to a phenomenon like levitation any better than any man of common-sense, with his five senses unimpaired and his wits about him?

Take the slate-writing phenomenon: you bring your own slate, see that it is clean, hold it out in your hand away from the medium and without his touching it, and you get intelligible writing. What expert in any science, art, or trade is better qualified to testify to the fact than any shrewd, careful, cool-witted man, who can tell his right hand from his left, has steady nerves, and a sound mind in a sound body? This prattle about its requiring "experts" to satisfy one whether these purely simple phenomena are genuine is all uttered in ignorance of the actual conditions. We freely admit that there are certain phenomena where an "expert" would be of some use. For instance, where lights are ex- feats he attempted were of themselves 'light hibited, a chemist might distinguish between weight,' and not calculated to impress those 'artificial and phosphoric lights and those that who have been close observers of things in that are not explicable by the employment of any chemical contrivance. But in the simple phe-nomenon of "slate-writing" it requires no "ex- any of the physical results ascribed to spiritualpertness" save that of common-sense, patience and tact, to satisfy one's self on the occurrence: and one of the best proofs that this is so is the fact that Professor Lankester, who, we suppose, would be called an "expert" by many because he claims to be a physicist, simply showed himself an impatient and ignorant simpleton when he snatched away the slate from Henry Slade into nothingness in the comparison. There are upon the slightest and most flimsy and most un- i wany facts in the universe. The facts of magic warrantable suspicions of fraud, and thus lost, purposely it would almost seem, the opportunity of testing a great fact.

Mr. Cook further says:

""I do not ask you to accept Mr. Crookes's statements. I ask you only to note what some portions of the very latest science are saying, and to keep an eye on the lee shore, meanwhile taking soundings every now and then. Keep well away from the rocks of Spiritualism. [Great ap-plause.] There are Malstroms in which, listening, it may be, to evil spirits, man sometimes mistakes the moral downward for the moral upward.'

Spiritualism." Yes, our spiritual conclusions are | verse), he now bravely offers (?) \$1,000 as a reverily based on rocks, which, after the assaults of | ward to any professional medium who will prothirty years of constant antagonism and pretend- | duce in his presence any manifestation which he ed exposure, remain firm and unshaken. As for cannot expose and explain. We fear Mr. Bishop the bugaboo of "evil spirits," thrown out by Mr. | has a very defective memory.

ost truths to the simplest comprehensions. It is cases of levitation. I do not believe him. I beyond measure gratifying thus to know, and of spirits is described in a manner to dispel all doubts and make firm the faith that may be in the least wavering. The scenes and occupations of the spirit-life are depicted in glowing terms, minds that not by mere emotions can we hope to rise to the higher spheres, but by self-subjection, prove the sincerity of our aspirations.

---Prof. Hartz vs. Spiritualism.

This adroit disciple of the sleight-of-hand art has been in Haverhill, Mass., of late, and in addition | or misery after death.

to the attractions incident to the ordinary course of his profession, could not resist the temptation to tickle the Orthodox painte by a Sabbath night "exposé " scance, intended to demonstrate the utter fallacy of Spiritualism, and the satisfactory manner in which its phenomena could be duplicated by himself and those of like ilk. But, unfortunately for this polished pretender, the proeyes are open; he attended that seance, and from his editorial (Oct. 23d) alluding to his experiences we quote the following reply to the Professor's rhodomontade :

"In the role entered upon last Sunday night he was not so brilliant, inasmuch as the

We got the impression that Prof. Hartz Intendistic power, but if that is what he intended he is either mistaken in regard to a fact, or he can be beaten as a magician. We have seen a woman, entirely unprofessional, and unskilled in magic or as a prestidigitateur, without paraphernalia, without tran-doors or closets, and without confederates. who could so far distance Harte, Caz-n-ure, and Heller, in certain things, that all they have done or can do as magicians, pales shrirels, and drops are of one class, and there is another class facts belonging to the mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully ac-The magician, with his budget count for curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

At last accounts the tergiversationary Bishop was testing the gullibility of the Philadelphians with his "exhibitions." Having escaped beyond the range of Charles H. Foster's presence We accept the felicitous phrase the "rocks of | (at whose hands he experienced a most signal re-

The second s

He met with a most cordial greeting from the audiences which convened during the day, and his best points elicited hearty applause. He will speak again at Amory Hall next Sunday afteroon and evening, at 2:30 and 7:30 o'clock It is to be hoped that during Mr. Lynn's stay

in Boston he may receive that attentive hearing at the hands of the resident Spiritualists which his marked talents so clearly deserve.

EF Lessie M. Goodell, inspirational speaker. writes us from her home in Amherst, Mass.: "The dear old Banner comes to us every week, freighted with loving messages from the angel-world and words of wisdom from inspired ones in earth-life. I would assure you of my sincere appreciation of your noble and successful efforts in defending all good and honest mediums. May Heaven ever smile upon you its benedictions. A purer, whiter man than J. Frank Baxter never lived. Dishonesty and falsehood do not exist in his brave and sincere nature. God bless him for his grand loyalty to truth and principle."

Mr. and Mrs. Horace M. Scofield, of Sterling, N. Y., made us a call last week. Mrs. S., formerly Miss Martha M. Kellogg, is well known as a trance test medium in Central New York.

Phantomatic Whispers-No. IV.," by

Dr. Graham on Our Indian Wars.

The venerable and highly intelligent Dr. C. C. Graham, of Louisville, Ky., says in an essay in the Courier-Journal of that city:

"Being born in the 'dark and bloody ground near ninety-four years ago, and having had much to do with the Northwestern Indians, both in war and peace, and twice a prisoner with them, I am well assured that all the wars with them for the last hundred years have been brought on from the wanton cruelty of our own border ruffians, or by the dishonest and faithless conduct of the agents sent them from Washington."

Lyman C. Howe writes from Fredonia, N. Y. :

"I have just received word from Binghamton, N. Y., officially notifying me of acceptance of terms, &c., for an engagement there for onehalf the Sundays for a year-it being optional with me whether I serve alternate Sundays or alternate months or alternate half months. So I can use the other half of my time according to demand elsewhere. I expect to begin my year in Binghamton in November. A recent communication in the Banner from

Charles Lowe, of this place, is known and recog-nized here as true. His father resides here, and is an Advent preacher. I think there is a gener-al awakening among Spiritualists and growing souls everywhere."

The First Annual Congress of the National Liberal League, at Rochester, N. Y., was a complete and gratifying success. The League voted to adopt the three principles of the "Call." unchanged, as their political platform for 1880, and to postpone the making of nominations to another year. The audiences steadily increased at each session, till Corinthian Hall, seating sixteen hundred persons, was well filled by the people attending. The press of Rochester gave full and respectful reports of the proceedings; numerous liberal organizations sent messages of sympathy to the Congress, and many sent delegates.

Those who desire the services of a firstclass piano or organ-tuner, at reasonable rates, will find Edward W. Thompson, 251 Meridian street, East Boston, reliable and worthy of pat-John Wetherbee, Esq., put in type for this issue, | ronage, and as such we recommend him to our is unavoidably postponed to our next number. friends. Read his card in another column,

Seance with the Flower Medium.

A correspondent informs us that at a circle given in Boston by Mrs. Thayer, on Monday evening last, before a select few, the following flowers and plants were brought into a closed room: A carnation pink plant with about fifty flowers in full bloom; six or seven varieties of ferns; smilax, several feet in length; two castor oil beans and leaf. Flowers of various kinds, viz.: Jessamine, fuchsia, Maréchal Niel Rose, tuberoses, azalia, lily (peculiar description), pansy, violet, calla lily, camelia (a very delicate flower, which, as is well known, will not admit of the slightest handling), rosebuds, souvenir rose and other plants, names unknown. A white dove was also brought on this occasion.

"The Crowning Act of Injustice."

At the Episcopal Church Congress, in New York, on Friday, Nov. 2d, Bishop Whipple denounced the last Indian war as the crowning act of injustice. The Nez Perces, he said, were always loyal to the Government, and got nothing for it but blankets made of glue and shoddy, and shoes soled with paper. The Apaches can tell a dark story of treachery and baseness on our part. The Sioux war was the result of violation of solemn treaties by the United States. The Indians were never first to violate a treaty.

MRS. HELEN M. BARNARD, so well known to the national capital as a brainy pen-driver, has made a hit in the artificial ice business. She is the proprietor of the Thomas Cook artificial ice machine, and lately sold the right for Alleghanv County, Pennsylvania, and will shortly have on exhibition in Washington a quantity of the ice. This machine will manufacture ice fifty per cent. cheaper than it is now put on the market, and of a quality far superior to any frozen naturally on the ponds. The indications are that it is destined to revolutionize the ice trade everywhere, of the need of which reform a long suffering public (particularly in "dog days") is fully and painfully aware.

IF As will be seen by a special notice on our 5th page, Prof. S. B. Brittan has removed his office to No. 2 Van Nest Place (Charles street, corner Fourth), New York City. We understand that Prof. B. has been very successful of late in his medical practice-a fact which his removal to more commodious quarters would of itself argue, -and that he has been privileged to accomplish some extraordinary cures of long standing disease, which, to use the words of a correspondent, "touch the lower limits of the miraculous." We recommend Dr. Brittan to the attention of those needing the services of a medical assistant along the road to be traversed in regaining lost health.

BANNER OF LIGHT.

Fuller's services for week-day evenings in the

vicinity of his Sunday engagements can secure

Mrs. Annie C. Torrey Hawks has of late been

speaking in Memphis, Tenn., with good results.

She lectures during April next in Philadelphia,

Pa., and would be glad to give the friends in the

East, either before or after that time, a specimen

of her powers as trance and inspirational speaker.

Meetings in Brooklyn, N. Y.

the first Sunday in December. E. V. Wilson will

speak there during November. His previous

Complimentary Benefit.

The announcement is made that a compliment-

ary benefit, tendered to the Keene Brothers by

the officers of the Children's Progressive Ly-

eum and other organizations with which these

course of lectures attracted large audiences.

Mrs. F. O. Hyzer's lecturing engagement for

BRIEF PARAGRAPHS.

SHORT SERMON .-- When they doest good, do it because it is good, not because men esteem it; when thou avoidest evil, fly it because it is evil, not because men speak against It; be honest for love of honesty, and thou shalt be uni-formly so; he that doth it without principle is wavering.

Will "J. O. B., " who contributed \$5,00 for the relief of the famine-stricken inhabitants in India, please call at the Banner of Light Counting-Room?

Here is a criticism on a sermon, which, like sentences of the Delphic oracle, may be read in two different ways, When asked how she liked the morning discourse, she re-piled, "It was good enough, what there was of it; and there was enough of it, such as it was."

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THE THOMAS PAINE CONTROVERSY.

In savage fashion. '' As gun, well al med at duck or plover, Recoils and kleks the owner over, '' As Trumbuil rhymed it, So the Observer's blunderbuss Proved deadly at the breech when thus Irreneus Primed it. —[Graphic,

The Blackfeet Indians have ceded about 200,000 square miles of the finest land in the Canadian northwest to the Dominion. Each band is allotted a separate reservation; each chief gets twenty-five dollars in cash, a coat and a sliver medal. The annual payment to each chief is twentyfive dollars, to each head man fifteen dollars, and to all others of the tribe five dollars.

The French Free Masons have long been divided upon the question as to whether a belief in the "Grand, Archi-tect of the Universe" should be a dogma of their order. At the recent Masonic Convention in France, the second clause of the Constitution which read, "Free Masonry holds to the principle of the existence of a God and the im mortality of the soul, '' was altered, by an immense majority, to "Free Masonry holds to the principle of an abso e freedom of conscience and to the brotherhood of mankind. It excludes no one on account of his belief."

A person may cause evil to others not only by his actions, but by his inaction, and in either case he is justly account: able to them for the injury, -J, Stuart Mill.

A despatch from Alexandria says the King of Abyssinia again threatens to invade Egypt with 120,000 men. Genera Gordon is expected at Massowah to negotiate with him.

Captain Chisholm, agent for Liverpool underwriters, who has been in Peru adjusting the losses to British ves sols occasioned by tidal waves and earthquakes of the mem orable 9th of May, has returned to England via Panama The aggregate loss on the insurance companies was about £70,000.

> ACROSTIC. Making sunshine on your way; Aiding truth each passing day; Unabashed, with hearty glow, Doing good where'er you go. Loving, charitable, kind, Open-hearted, pure in mind; Rest in hope of joys above, Duty wins eternal love, J. F. 8.

The French political geyser is about ready for a new spout

As General Tcheriliemoslemsheadoff was leaving for the vars, his sweetheart remarked to him in tears: "Though I never more behold thee, yet is thy name a spell."

Two hundred carriages and 20,000 persons were in the funeral procession of the late Harry Meiggs, the "Railway King " of South America, at Lima, Peru, on the 2d Hit. The populace carried the casket containing the remains of the deceased on their shoulders for nearly half a mile. After the payment of his debts the vast property of the deceased goes entirely to his children.

An earthquake shock, lasting from fifteen seconds to one minute, was very sensibly feit at different places in Ver-mont, Massachusetts, Connecticut, New Hampshire and northern New York about two o'clock Sunday morning. Nov. 4th. People were aroused from their slumbers, build ings rocked, glass shattered, bells rung and furniture demolished by the concussion, but no serious damage to prop ty is reported.

> BLESSINGS ON BOOKS. Blessings on books! that ever show What ancient wit and sages taught, And pour in bounteous overflow The ever-living stream of thought! Blessings on books! while they are ours, And souls are reached through ears and eyes, We 're quals of th' immortal powers, We 're partners in the earth and skies !

moved his office to No. 8½ Montgomery Place, A man who is excessively sick necessarily goes out door Room 5. Office hours from 1 to 4 P. M. He will and apologizes to the universe-the Danbury News says so. visit patients at their homes.

Oliver P. Morton, United States Senator, died at Indianapolis, Ind., Nov. 1st, at 5:30 P. M. He was born in Wayne County, Ind., in August, 1823, only six years after Mount Holly, Vt., Sunday, Nov. 11th ; will speak the State was admitted to the Union. At the ago of 19 he entered as a student in Miami University at Oxford, O., at Tyson Furnace, Plymouth, Vt., Sunday, Nov. where here mained three years. Returning to Indiana, he chose the law for a profession. In 1861 he became the 18th. "War Governor" of the State, and afterward a member December will be 428 Clermont avenue, Brook-Sonate, eloven years of continuous service. He was buried on Monday, Nov. 5th, his funeral being attended by many of the dignitaries of the State and country generally. The woman suffragists acknowledged his services in their cause by a beautiful floral offering, brought to Indianapolis by Miss Phebe Cousins.

Foreign Miscellany. The fourth year of "Meetings of the Free Gospel of Spiritualism," in Doughty Hall, London, commenced on Sunday, Oct. 14th, on which occasion Mr. J. J. Morse delivered an address on a subject voted by the audience: "What does Spir. en Mill Village, N. H., care of Mrs. Olive G. itualism Teach, and wherein consists its Superi- Pettis. ority over Other Religious Beliefs or Systems?" The hall was packed with interested seekers after truth.

Dr. Mack, of Boston, arrived in London, Oct. 24th.

"M. A. (Oxon."), at the close of an essay on "Transcorporeal Action of Spirit," in London Human Nature for October, says :

"Every experiment, every observation, goes to confirm the grand truth round which all the the ories of Spiritualism centre. "MAN IS A SPIRIT: Market Spiritualists have en-AND THE CHANGE CALLED DEATH ONLY TRANS-FERS HIM TO ANOTHER-SPHERE OF EXISTENCE. gaged her again for seven months, to commence While on earth he can at times act independent-ly of his body: he can communicate with those who are akin to him, but in higher stages of pro gression he can vindicate his birthright, and rise superior to what in his present state is possible

In a lecture on "What Constitutes Mediumship?" delivered before the Dalston Association, by Mr. W. J. Colville, he is reported in the London Spiritualist as saying :

fine test-mediums have been working, will take "It was erroneously supposed by many at the present day that mediumship and its phenomena were a result of what is called 'Modern Spirituplace at Amory Hall, corner of West and Washington streets, Boston, Tuesday evening, Nov. 15. alism,' and that the Fox family and others in America were the first mediums. That such was "PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM." — Dr. Eugene Crowell's book with the foregoing title is taking the lead in this really not the fact, was clear to every one who had taken the smallest trouble to study the subject, for mediumship was but a revival in present times of that 'outpouring of the Spirit' which had taken place in ages long gone by, and the manifestaton of which was as old as the history country as the chief standard work in connection with Spiritualism. Some Spiritualists keep it for the purpose of lending it to their friends, and during the last London season there was more. demand for it from the Lending Library of the National Association of Spiritualists than for any other book; the copies of it in that library were of the world. Mediumship was peculiar to no nation, race, or sect; it came impartially to all, and it was, therefore, a natural gift common to all men. It might be said that every living being was a medium; the only question was the degree of development in individuals. The vast spiritalmost constantly out, in the hands of readers. Not only is the book well written, but Dr. Crowell has attended a great number of scances, and after first making sure of the accuracy of his facts, has drawn from them those conclusions only which they reasonably warrant; on this acworld surrounded the material world, like an enveloping cloud, and its myriads of inhabitants were ever influencing their brethren and sisters still in the body; the influence acted consciously count the book commends itself to the scientific or unconsciously, but none the less surely and effectively. Mediums, usually so known, were those persons who, possessing a predominance of what might be termed 'nerve aura' in their con-stitutions, were thereby rendered sensitive to the approaches of the spirits. Of course it was in a great degree within the will of such persons whether they would welcome or resist the use that could be made of their power. All men posor unconsciously, but none the less surely and effectively. Mediums, usually so known, were

that could be made of their power. All men pos-sessed it, either in the germ, or in fuller developdon Spiritualist. This standard work is offered for sale by Colby ment; there were 'born mediums' in the fullest sense of the term, and also those who might be & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. said to be no mediums at all, their power being invariably in a normal condition,"

Dumont C. Dake, M. D., writes from Roch-

QUERY-WHAT IS A SPIRITUALIST?-Why, a ester, N. Y .: "Chas. H. Foster, the famous test spirit in the flesh who believes in the fact that he can communicate with a spirit who has left the flesh. Is that all? No, not all; for to be a proper medium, has been with us over a month. His many wonderful, startling and convincing tests Spiritualist, he must extend the knowledge he has received from others to others again, and do have created no little excitement, and his visit and success almost an ovation. The press is alhis best to spread the truth. This is one of the things that go to make up a practical Spiritualist; most unanimous in pronouncing him a power past for how selfish to receive and not to give away any. 'A little knowledge creates a thirst for more.' Then stir yourselves, and spread the finding out and exposing. The papers are indeed very candid, and in column articles speak of his more.' Then stir yourselves, and spread the knowledge to the groping ones; lead them to exvery remarkable manifestations, and his wonderknowledge to the groping ones; lead them to ex-change beliefs for facts, to throw overboard false theologies, and accept the beneficent rays of truth being shed over the land at the present time. Alas! how many people are in a receptive condition for truth at present, and likely to re-main so, for want of the Spiritualists of the pres-ent day adding the word 'practical' to their names."—Alfred Monk, in Medium. ful doings are reported at length. Mr. Foster has made many converts, among whom are sev eral of the leading minds of this city. Long may he live to benefit humanity through the blessed and convincing proof he gives of our great, our glorious immortality."

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 E. V. Wilson's address during November and know what to depend upon.

The Spiritualist Society at Detroit, Mich., announces that it desires to engage some public test medium who can describe spirits, give tests, &c. The organization has a good hall which will seat one thousand persons. Those wishing particulars can correspond with William Sanborn 75 Macomb avenue, Detroit.

Village. Would like to make further engage. Dr. Carpenter's Aid to Spiritualism.

ments. Societies or individuals desiring Mr. To the Editor of the Banner of Light: In your last issue I find the first part of the revised and enlarged reply of Dr. Buchanan to the recent effort of Dr. Carpenter, of England; and lectures at very reasonable rates. Address Gosh-I desire to say that, according to my understand-ing, the Spiritualists of America, especially, a. e under great and lasting obligations to Dr. Car-penter, and also to Prof. Youmans of the Popu-tar Science Menthly, because of the development of this truly philosophical and unanswerable re-bule form then our Development the development or this truty philosophical and manswerable re-ply from the pen of Prof. J. R. Buchanan. In the recesses of principles, as in the realms of re-sultant facts in psychological and physiological' science, Dr. Buchanan has long been almost without a peer, and the richness and fulness of his wisdom and knowledge are clearly manifested in his regime of Dr. Carpenter. his wisdom and knowledge are clearly manifested in his review of Dr. Carpenter. What an influen-tial publication for the wide public you will have when you print in one pamphlet the combined con-tributions of Dr. Buchaman, Epes Sargent, Prof. Wallace and "D. L." of Washington. Verily, our materialistic opponents are doing the cause of Surfitualism an immense service. Spiritualism an immense service.

A. J. DAVIS. Always, fraternally, Orange, N. J., Nov. 5th, 1877.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the Publishers and Booksellers

SPECIAL NOTICES, - Forty cents per line Minion, each insertion.

BUNINENN CABDN, - Thirty cents per line Agate, each insertion, Payments in all cases in advance.

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

Advertisements to be renewed at continued rates must be left at our Office before 19 M. on Naturday, a week in advance of the date whe re-on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI-For Diagnosis send lock of hair and \$1,00. Give age and sex. Address Mas. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N 10.

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. 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 fur-ther notice. O.6.

Removal of Prof. Brittan.

DR. S. B. BRITTAN has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic Those who need the healing efficacy diseases. and life giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

How invigorating to inhale the aromatic odors of the spruce, the pine and the fir! The tonic and healing virtues of these trees are extracted and united with extracts of other medicinal plants and trees to form DR QUAIN'S COMPOUND BRUCE EINTR. It cures coughs, colds, sore throat, bronchial affections, and has a wonderful nower in stimulating the kidneys to healthy action.

"Five Minutes for Refreshments." Everybody who has traveled by railroad has heard the above announcement, and has probably suffered from eating too hastily, thereby sowing the seed of Dyspepsia. It is a comfort to know that the Peruvian Syrup will cure the worst cases of Dyspepsia, as thousands are ready to testify. N.10.2w

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

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Tramball street Date Depot. constantly for sale the Banner of Light and a full supply of the Npiritual and Beform Works published by Colby & Rich.

5

WANHINGTON BOOM DEPOT. RICHARD HOBERTS, Rooksoiler, No. E10 Screath Street, shove Now York avenue, Washington, D. C., keops constantly for sale the HANSKR OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

LONDON, ENG. BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton low, Bloomsbury Square, Holborn, W. C., London, Eng.

LONDON, ENG., BOOK DEPOT. W: H. HARRISON, No. 89 Great Russell streat, Lon-don, Eng. Re-us for sale the Banner of Light, and a full line of spirituatiand Reformatory Works provisited by Colby & Rich. He also receives subscriptions for the Ban-ner.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNAR OF LIGHT. W. H. TERRY, No. 56 RUSSELSTCC, Melhourne, Australia, has for sale all the works on Npiritum lime. *LIBERAL AND REFORM* WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

COLBY & RICH.

No. 9 MONTGOMERY PLACE,

BOSTON.

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform AND

MISCELLANEOUS BOOKS, AT WHOLEBALE AND RETAIL.

TERMS CASH. —Orders for Books, to be send by Express, bust be accompanied by all or part cash. —When the memory or its not sufficient to fill the order, the balance must be add C.O.D.

and (7,0,1).
AC Orders for Books, to be sent by Mail, must invaria-bly be accompanied by each to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

Mr Catalogues of Books Published and For Nule by Colby & Rich sent free,

New Games, The following differ in every particular from all other The persons in want of something early New and ATTRACT-IVE in the way of HOME AMUSEMENTS.

CHARLIE ROSS. Flight of the Abductor and sult. Beards, Men, Tickets and Telegrams in one box. Price \$1,00.

AUCTION. A combination of Skill and Taet, Wit

AUCTION, 1 and Mirth. Bluff and Brag. 50 cents. GIGGLING DROPS. Odd and Unique in its manner of being played; irrepressibly comb all in its universal effects. 50 cents. LETTER BOX 1 of 22 Cards forming Ten Games. IETTER BOX 1 of 22 Cards forming Ten Games. Grab and Get. 7 Blund Pick. 8 Given Word 9 Stlent Sphynx. 10 Pop Goes the Weasel. 50 cents.

ALPHABET. A Puzzing Pastime for the Young Folksat Home, Capital for Children.

Sents, Sent by Mail Post Paid. Catalogues of Home Amuso-nents and Tricks of Magic free. ADAMS & CO., 31-2 Beacon street, Boston.

Nov. 10 The Human Soul;

ITS ORIGIN AND IMMORTALITY.

BY PROF. ALEXANDER WILDER, M.D.

The ablest and most profound Escay on the homortality side which has appeared in many years. It is a leader of three pages in **THE EVOLUTION**, **No. 15**. The number contains a dozen other forelible articles on themesof **Popular Nelence and Bastleni Literature**. Fach Essay is worth the price of the number, which is 15 cents per single copy, 4, 50 per year. Four that numbers for 50 cents, or sixteen numbers of 167 for 4, 50. From date of subscription to January, 1879, 41, 50. No. 15 contains a two-page **List of Books** recommend-ed to Liberals. Send stamps for No. 15. No attention paid to postal cents.

Ards. Address, with money order or registered letter,

ASA K. BUTTS, Publisher,

34 Dey street, N. Y. Nov. 10. -- 3w OF MARVELOUN INTEREST AND QF INFI-NITE VALUE."

IME new book :-- Vital Magnetism; Its Power over Disease, by Dr. Frederick T. Parson. Deating with the Nature, Range of Action and Uses of the Wonderful Principle known as "Animal Magnetism," "Mesmerism, "" "Nervous Force," "Hypnetism," &c., the eminent investigator here presents the fruits of his long research and experiments with special reference to the adaptotion of the principle in the alleviation of hu-

Gov. Rice, of Massachusetts, has appointed Thursday, Nov. 29th, as Thanksgiving Day.

WAR NEWS.-October 31st, Chevket Pasha advanced to retake Tellscho. He was defeated after a several hours' engagement by the Russians at Radomirz, and fied in the greatest disorder. Dar Tetewen and Gorny Dubruk have been taken by the Russians. Pleyna is completely invested. 25,000 to 30,000 regular troops in and about Constantinople, have been ordered to start immediately for Orchanic and Sofia to relieve Osman Pasha, while 226,797 men are to be immediately called out for active service. The majority of these are members of the reserve. The draft will leave 333, 412 registered members of the reserve.

November 5th, the Turkish troops were defeated at Erzeroum in a ten hours' engagement, Muktar Pasha being wounded. Kars is reported to be closely invested, to be short of provisions, absolutely destitute of firewood, and crowded with wounded-the Turkish retreat to that city having been characterized by the wildest confusion and rout. Indications exist that the Russians Intend crossing the Balkans forthwith, as large bolles of troops are being massed at Tirnova, and reinforcements constantly arriving are being echelonned on the Sistova, Biela and Tirnova official return of Russian killed, wounded and missing from the commencement of hostilities to the 25th of October is 61,942.

The Lowell Courier has discovered that Cleopatra was a nan. Perhaps so. But there Aniony doubt she had other asp-irations.

SURVIVAL OF THE FITTEST. SURVIVAL OF THE FITTERS. "Naught but the fittest lives," I hear Ring on the northern breeze of thought; "To Nature"s heart the strong are dear; "The weak must pass unloved, unsought." And yet, in undertones, a Voice Is heard that says: "Ob, child of earth, Your mind's best work, your heart's best choice Bhail stand with God for what they 're worth." Shall stand with God for what they 're's 'T is not the strong alone survives; Truth, Beauty, Virtue, scattered wide In humble soll, bear noble lives Whose fruits forever must abide. Time's buildings are not all of stone; With frailest fibres Nature spins Her living webs from zone to zone, And what is lost she daily wins. —[-[Cranch. An enthusiastic tourist, from the White Mountains, who

rushed into a printing office, full of his adventures, and began to discourse loudly on the same, particularly those met with in Bethlehem, was rendered furiously irate when, being requested by a hard-working sub to look up the fourth verse of the second chapter of Ruth for him, he found it to read: "And behold, Boaz came from Bethleem." The Boston Commercial Bulletin wants to know If that was n't "a Ruthless way of disposing of bores ! "

The Russians are evidently suffering severely from sick-ness in the Dobrudscha. – Phila. Press. We 've had pains in our head, pains in our stomuch, and pains everywhere else, save in our Dobrudscha. Thank heaven, we're all right there yet. When a man's Dobrudschagives out, he 'd better measure his length on the ground and send for an undertaker. He 's gone, sure. – Newark Courier.

Mrs. Van Cott has closed her labors at Athol, Mass., and declares that to save one soul in that town is equivalent to saving one hundred in any other locality.

The man who has been looking for a sea serpent all summer has returned, and is looking for an oyster in a church fair stew.

"Charter Oak stoves," says an advertisement. Most people would prefer to charter iron ones for practical pur-DOSCS.

Professor (describing ancient Greek theatre)-"And it had no root." Juntor (sure he has caught professor in a mistake-"What did they do, sir, when it rained ?" Professor (taking of his glasses and pausing a moment)-"They got wet, sir."-Princetonian.

lyn, N. Y. Hon. Warren Chase has by this time taken up his winter quarters in San José, Cal., after a most successful campaign at Santa Barbara, at which latter place the friends-have a large and flourishing society.

Movements of Lecturers and Mediums

J. L. Newman. magnetic physician, has re-

Mrs. Helen Matthews Roundy will speak at

C. B. Lynn will lecture in Boston during No vember; in East Dennis, Dec. 2d; in Stoneham, Mass., Dec. 9th and 16th; in Philadelphia during January. Mr. Lynn can be engaged for the last two Sundays in December. Address him care of this office until January.

Dr. J. L. York, who has lectured on the Pacific coast with marked success for several years past has returned Eastward, where he proposes to continue his labors in the lecturing field. He has the reputation of being an eloquent and able speaker. His present address is Ionia, Mich.

Abby N. Burnham will speak in Nashua, N. H. Sunday, Nov. 11th.

Dr. D. P. Kayner, lecturer, has returned to St. Charles, Ill., from his trip to Minnesota, and is ready for further work.

A. J. Fishback, who has been addressing large audiences in Michigan, Indiana, and Ohio recently, is now at home resting for a short time, and soon will be ready for work again. His permanent address is Webster Groves, St. Louis Co. Mo.

J. M. Allen's address until December will be at the Belvidere Seminary, N. J., where he is at present giving scientific lectures.

Ira Davenport, jr., arrived at his home in Buffalo, N. Y., from Sidney, N. S. W., Oct. 31st.

Thos. Cook will lecture, and Silas Arthur will afford proof of his musical development as follows : At Young America, Monday evening, Nov. 12th; Carver, Tuesday evening, Nov. 13th; Chaska, Wednesday evening, Nov. 14th; Shakopee, Thursday evening, Nov. 15th; Prior Lake. Friday evening, Nov. 16th; Hastings, 'Saturday and Sunday evenings, Nov. 17th and 18th, all in Minnesota; and at Prescott, Monday evening, Nov. 19th; River Falls, Tuesday and Wednesday evenings, Nov. 20th and 21st; Ellsworth, Thursday evening, Nov. 22d-in Wisconsin.

Mrs. P. W. Stephens is lecturing and holding test séances at Carson City, Nevada. She proposes to remain there until April next.

Dr. W. L. Jack, of Haverhill, Mass., will be in Springfield, Mass., about January 10th to 20th. He will also be in Amherst, Mass., during January; probably, also, in Northampton and Chico-

pee, Mass. Due notice hereafter. Geo. A. Fuller, of Sherborn, Mass., spoke in the Universalist Church, at Croydon Flat, N. H., Sunday, Oct. 28th, to large and intelligent

tre; Nov. 18th, East Lempster; Nov. 25th, Mill | cordially invited.

CIRCLE FOR INVESTIGATION. - We desire to call attention to the advertisement on our seventh page, proposing a circle for investigation, which promises to be of usefulness to those desirous of associating under conditions absolutely free from all chances of collusion or delusion.

Miss Mattie A. Houghton, electro-magnetic physician, of the value of whose remedial powers many in Boston can testify, will sail from New York for Glasgow, Scotland, in the steamer California, on Saturday, Nov. 10th.

On our first page the reader will find another installment of Dr. J. R. Buchanan's able reply to Prof. Carpenter.

EF Read the views of the Philadelphia Press on "ISIS UNVEILED," as printed on our second page

The Anti-Tax Convention meets in Boston, 176 Tremont street, next Sunday and Monday, Nov. 11th and 12th.

The Review of our Foreign Spiritualistic Exchanges, by Dr. Ditson, in this issue, is very interesting reading.

We were last week the recipient of a pleasant visit from C. O. Poole, Esq., of New York.

Spiritualist Meetings in Boston.

Spirituants the course of series of Sunday afternoon and evening meetings will be held at Amory Hall during the present season at 2% and 7% precisely. Dr. II. F. Gardner, Manager. This course has no business rela-tion to or connection with the C. P. L. Cephas B. Lynn will lecture afternoon and evening during November. AMORY HALL, --Children's Progressive Lyceum No. 1 bolds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 104 p'clock, The public cordially invited. J. B. Hatch, Con-ductor.

EAGLE HALL, 616 Washington street. — Test Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always pres-

ent. ROCHESTER HALL, 730 Washington street. -Public Cir-cles for tests and speaking are beid in this hall every Sun-day at 10:30 A. M. and 2:30 and 7:30 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

PYTHIAN HALL.—The Ladies' Aid Society—Mrs. John Woods, President, Mrs. A. A. C. Penkins, Vice Presi dent—holds its meetings regularly on the alternoon of Fri day of each week, at this hall, 167 Trement street. Socia-ble in the evening, to which the public are invited.

For the Lyceum .- On the evening of Nov. 27th Miss Lucette Webster will give readings at Amory Hall, assisted by her pupils and volunteers, the pecuniary proceeds going to benefit the Lyceum treasury.

Rochester Hall-730 Washington street.-We audiences; also spoke in the Town Hall, at Croy-don East Village, Thursday evening, Nov. 1st, and Goshen Mill Village, Nov. 4th. His engage-ments for November are, Nov. 11th, Unity Cen-given in full at these scances, and skeptics are provided for the cele-brated Keene Bros., Edwin and Harry, will take place at this hall on Sunday evening, Nov. 11th, at 7½ o'clock. Names, incidents, dates, &c., are given in full at these scances, and skeptics are

are not answered.

MRS. NELLIE M. FLINT, Electrician, and Heaing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. N. 10.4w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.6.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventhst., between 5th and 6th ave., New York City. D.30.

Public Reception Room for Spiritu alists.—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.

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

BUSINESS CARDS.

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

ROCHENTER, N. Y., BOOK DEPOT. WILLIA MSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Npiritumi and Reform Works published at the BANNER of LIGHT FUBLISHING HOUSE, Boston, Mass.

BOCHENTER, N. Y., BOOK DEPOT. WELD & JACKSON, Buoksellers, Arcade Hall, Roches-ter, N. Y., keep for sale the **Mpiritual and Reform** Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 259 North Ninth Street, Philadel-phia, Pa., has been appointed agent for the **Banner** of **Light**, and will take orders for all of Colby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and a: all the Spiritual meetings. Partles in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult DR, RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 83 Market street, and N. E. corney Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 Fast Tweifth street, New York City, keeps constantly for sale the Ban-ner of Light.

BALTIMORE, MD., BOOK, DEPOT. WASH. A. DANSKIN, 70; Saratoga street, Bak.more, Md., keeps for sale the Banner of Light, and the Npis-itual and Reform Works published by Colby & Elch.

At No. 319 Kearney Brooks, at Eastern prices. Also At No. 319 Kearney Street (upstairs) may be four.² of Beiter BANNER OF Littir, and a general variety of Mpir-itualist and Beform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Npence S Positive and Negative Powders, Orion's Andi-Tobacco Preparations, Dr. Miorer's Nutritiste Compound, etc. Catalogues and Circulars mailed free. 37 Honitauces in U.S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P.O. box 117. Ean Francisco, Cal.

man ills and sufferings. His array of facts; his practical and *rational* views, op-posing all association of imagnetism with "spiritism"; and his may y interesting narratives of remarkable cases

and experiences make the book a desirable acquisition to every intelligent reader, and especially so to every thoughtfut physician. In one beautiful volume of 240 pages. Sold by all book-

sellers; or sent post paid on receipt of price, \$1,25, by ADAMS, VICTOR & CO., Publishers, 93 William street, New York

A NEW AND REMARKABLE BOOK.

THE GOSPEL OF NATURE

BX-SHERMAN & LYON, Authors of " The Hollow Globe."

Authors of "The Hollow Globe," This book contains may start ing ideas that are calcu-lated to dyspel the mystifferiton and neuravel the numerous difficulties by which thinking minds have been environed concerning the grad problems of human existence. The contents are divided into ten different subjects, as follows: The Sout of Things: Intelligence: Evidence to Boath: The Con-founding of Lacguage; Spirit Abodes; Spirit Biography, Unith, 42.00. For sale windesate and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A TALE OF LIFE; OR,

The Broker and his Victims. An intensely thrilling and interesting story, founded on

spiritual tacts, Paper, 47 pp., 25 cents, postage free For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Piano and Organ-Tuning.

FIGHO All Organ - Tuning. A MONG the many engaged in this business in the city, one is somewhat puzzled to select a timer who will prove competent, not only for the first but off times he may be employed. EDWARD W. THOMPSON, Practi-cal Piano and Organ Tuner, would respectfully coll the attention of owners of instruments, especially those who read this card, to the fact that all work he undertakes is never left until faithfully and sail-factorily done. Prices as first-class work can be done. EDWARD W. THOM PSON, Residence 251 Meridian street, East Boston, Nov. 10.

TO LET.

A LARGE front room, with a smaller one leading from it, either furnished or unfurnished, in the new bulk-ing io. 85 Montgomery Place. Each room heated by steam, easy of access, and eminently suitable for office

Apply for particulars to COLBY & RICH, No. 9 Mont-pomerv Place, Boston, July 21,

PIANOS Retail price \$750 only \$21: \$651, \$75. Or-print's Pianos, \$16 stops, \$120: 13, \$36, 12, \$35; 0, \$65; ORGANS triat. Other bargains. 24 pp. Hustrated Newspaper all about Playoot gin war. free: DANIEL F. BEATTY, Washington, N.J. Nov. 10 -19

Physio-Eclectic Medical College.

NEXT Session begins January 8. Progressive and Sch-entific. Doctors and Students of Medicine wanting sociefies for most Diseases and Legal Protection, address, W. NICELY, M. D., Cincinnati, O. Sw-Nov. 10.

MRS. S. C. CHURCHILL, MAGNETIC and Healing Methum Holds Circles er. No. 101 East 14th street, corner of 4th ave., New York.

Nov. '0. SPECIAL NOTICE. EDWIN KEENE.

THE popular Test Medium, sives, private shtitas until the 15th of November at 46 beach street, Boston, Nov. 10,-1w

H. A. POLLARD, Healer and Writer. Devel-LL • oping Circle Thursday, 3P. M. 50 cts. 74 Chapmanst. Nov. 10.-3w*

 Nov. 10.-3w*

 MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Mellum. Six questions by mail 50 cents and staup. Whole life-reading. st. cond 2 stamps, 25 Indiana Place, Boston. iw*-Nov. 10.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books put-lished by Colby & Rich, at the Harvard Rooms, 42 stre-and 6th avenue, and Republican Hall, 55 West 33d street.

BANNER OFLIGHT.

6

such week in this Department.

We also jublish on this page reports of Spirit Messages given each week in Baitimere, old, through the medium-fable of Mo., SARAHA, DANSARS,

These M ssages in licate that spirits carry with them the character: the soft their scattering for that beyond swhether for goes or evil-scattering these who pass from the earth-sphere in an undeveloped state, eventually progress to a higher conditio

We ask the tealer to receive no doctrine put forth by with these columns that does not comport with his or her reason. All express as much of truth as they perceiveno more.

The Binner of Light Pree-Circle Meetings Are held at No. 55, Mostg merg, Plate (second story), col-art of Province Street, every IC (SIAAY, THUSIAY AND FRIDAY AFFERSON). The Had will be open at 2 melock, and services or numerics at to chock precisely, at which time the doors will be conclusion of the source, except brease of second necessity. The public are concluding entrance nor pressimilit the conclusion of the source, except brease of absolute necessity. The public are concluding interfa. The marchive of the messages given at the Banner (Process and publiched on this page, being from entire drampers justs to our modum at doarselves, we respect-tify report that any one who at any time may recognize the party con neuring, will do us the favor to inform as of the fact, for publication, as added and direct proof of the rerity of spirit community. The Banner of Light Free-Circle Meetings

econtrolling themissions vorrespondents, The Donations of Powers solicited, The Donations of Powers solicited, The Mrs. Rudd holds no private circles, LKW18 B, Wilson, Chairman,

REPORTS OF SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF

MRS. JENNIE S. RUDD.

Invocation.

Thou who art life and light, we come to thee bowing before thee humbly, asking thee to endow us with inspiration, power and love, that we may touch the hearts of mortals, and bring their thoughts from earth up to climes eternal. As we gather fresh il overs' of thought iriends-that E presume watch and wait for me, and sprinkle them upon the earth plane, oh mor. I have one friend who always reads the Banner, and sprinkle them upon the earth plane, oh mortals, may you realize that the angels are yely found. If it is not every week, he buys the back near you. i.

Questions and Answers.

CONTROLLING SPIRIT .-- Mr. Chairman, we are ready for your questions. Quiss -- [By B. F. Clark] What is the will?

Ass - That which pertains to the spirit, and says, "Go forth," and the spiritual does it; that which belongs to, man, which propels him and makes him do his duty. Will is all there is of an individual. The spirit says "I will," and it is done.

Q-What is the difference between the soul and spirit?

A:-One appears to be the covering of the

pose there may be hoats with water to float them. Would you stand before the world, and, like a on, even steamboats. If this be the case, then telegraph machine, yibrate to the touch of every older in the spirit-world than with us?

A .- Most certainly shall we claim that the discovery of steam power is far older with us than with world, knowing, feeling, and seeing that heaven you. All that is represented here is represented . is plain before you, and that hell is uncapped for with us. You will find ball ball grounds her? as well as on earth; you will find lakes, rivers and oceans in the splicit world, on which you can float ¹ This to me has been a reality. Mediums your boats and propel your steamboats. You will i have greater powers than other men or women your boats and propel your steamboats. You will have greater powers than other men or women find all the scenery which you have in earth-life, "upon the earth-plane, and the angels of God only on a more magnificent scale. You can look "come nearer to them and whisper in their upon the mountains, as they rear their heads ears immortal truths; yet so sensitive are they above you, or gaze into the crystal waters that that the, very thoughts of humanify rap upon flow down from their very tops. You can view, their organism, even as the electricity operates the pleasant lakes, whereon are craft of various upon the wires and repeats the story which is be-kinds; projected by spiritual beings. They en- ing told perhaps hundreds of miles distant? flow down from their very tops. You can view the pleasant lakes, whereon are craft of various kinds, profelled by spiritual beings. They en-joy their work, for it is cheaven to them. Our world is not a world of rest, but of work. If you older here. There has never been an invention gave the more refined portion, and so on, from medium to medium, until your inventions have reached the perfection which they have attained

there, and I've hallooed just as loud as I knew th if r kindly words. I long to stand in the scien-how, and not one of 'em would listen to me. At last there was an old gentleman that told me to come this way; said he had been here and you heard how, and I could come and you'd hear me. I feel a if 't would do me a world of good to be able to heard. I do feel as if I would be grate-ful to your I don't care nothing about bringing chefts work and a set is selfish, you must call it so; if it is unselfish, then all right. I've come to gain there where I can enjoy life. I come to gain the work down work of word work work the set is the able to be and the set is unselfish, then all right. I've come to gain the work down work of word work the set is the set of the bar waited in the work down work of the set is the set of the set of

but then I would like to be an individsuppos ual, an to have people know you don't die. It seems to me the strangest thing in the world that we can seak and move round, and nobody hears we can seak and move round, and nobody hears us nor es us! I've come here with this old gentle: <u>a</u>-Com. Jones-and he said, "You go there a syou"Il feel better." He's very enthu-siastic. He wants everybody to come to the Ban-ner of Light. "T aint any matter, he says, if the columns are crowded, it will do us all good. My name was Arvilla Damon.

Anna A. W. Smith.

You can say that Anna A. W. Smith, of Newark, N. J., called and presented her credentials. It would give me the greatest pleasure for my friends to meet me at some place where I could be heard. I would like very much to have them furnish me some medium, that I might come near them and talk to them. If they will do this I shall be very happy, but if they do not do this then I shall speak in strange places and send my words home to them. That is the best I can do.

Rachel L. P. Lewis.

Piease say that Rachel L. P. Lewis, from Richmond, Va., who went away some years ago, un-der the bardest kind of circumstances, found her way to Boston and has called at this Circle-Room, and proposes to send a message to the dear numbers, so that he may lose nothing. I know he will see my nessage and understand why I Fear not, we are with you; we will help come. you, guide you and keep you; the powers of evil shall not prevail against you. Be encouraged, and not discouraged, for we are with you.

Randolph.

Would you know the way of life? Then walk the pathway of the mediumistic individual, Would you realize heaven with all its beauties; and bask in the subshine of its mighty suns, and feel the presence of the angelic hosts, and touch the hands of the great immortal ones? or would you descend into the very depths of Hades and The appears to be the covering of the you descend into the very depths of Hades and in other and yet so closely are they allied it is hard ind there living creature, darkly hovering round to tell the difference between them. $Q = \{From M, T, M\}$ In a recent message received through a medium, it is alleged that in the darkness, and realize that there is a region where base-ball and the drama. If this is true, is such as a bide the sin sick souls of mer? Then we say be a mediumistic individual and you will realize it is pose there may be boats with water to float them. Would you should before the world, and, like a on even steambart. If this is the case then the area the set of the the case the area then the area the set of the the area the area the set of the set of the set of the the area the set of the individual in town or city that can touch the machine? Then be a medium ! Would you stand with uncovered head before the great immortal you? Then we answer, be a mediumistic individual!

I have cast off the shell, but I find I am a me-dium still; the telegraph wires of the great imworld enjoy the highest benefits of the splittual increase here, and tell their story upon world, perfect your spiritual and physical being. in yvery sou?, You cannot shirk the responsibility "When you enter our land you will find plenty" of his, you must do your work while journeying in to amuse, instruct and educate you. We are the flesh, no matter how hard it may come, or do it up there after the body is put in the silent grave. oneyour planet that has not been before pericerso in the strict world. In all cases of investions we speak to men for ages to come. Then you constant in the strict world. In all cases of investions we speak to men for ages to come. Then you constant have only been able to give the crude part first is no such thing as death; it is only the changing have only been able to give the crude part first is no such thing as death; it is only the changing of old gatments. You take on the very breath of the crude mark again as you formerly did. You may not find your old body ready to respond to your wishes, but you will, find some other body ready to be influenced by your hands, mind and reached the perfection which they have arranged in their spirit, and enable you to send form your coordinates to. Electricity and magnetism are yet in their spirit, and enable you to send form your coordinates infancy. They will, in time to come, do a work to humanity. You cannot shirk life, no matter what you do. When you cast off the mortal coil, what you do. When you cast off the mortal coil, what you do. When you cast off the speaks to you infancy. They will, in time to come, so a which no other powers can do. $Q = \{By Dr, B, F, Ciark \}$ is liberty dangers bie if there, and God is there. He speaks to you and says, "Do your duty," and you've got to do ons? A = In one sense it is, in another it is not. it Then will you not do it here cheerfully, no matter what your surroundings are, no matter what your blood is, no matter where you are born? Are you willing to do your duty here? If you are, then a brighter future awaits you. you shirk your duty on earth, remember you will find it must be done after you enter the spirit-world. In spite of the fates and furies, in spite of the devils of the hells, you have got to come back to earth and work out your salvation. I have found it so, and you will find it so too. have had the angel world pour its inspiration through my very soul, and I have said, "Thou power of life to return to earth once more and speak to humanity. From time to time I find myself sending out my thoughts, compelling media to do my work, the work 1 should have done in the form. Oh, shrink not, but do your duty, and remember wherever you find sensitive recipients of the spiritual world's truths, such as we can speak through, guide them; and for God's sake, help strengthen them. Say in your-souls you will help and assist the spirit-world* will they have no need of faltering, then will those mediumistic individuals have some thing to lean on, something to hold on to, and not be obliged to walk through the dark forests of life unheeded and uncared for, but they will feel that there is a presence which sustains and guides them. You can say my name is Randolph. I went out of the form by my own hand, because tired of life and its surroundings.

MISSAGE ALCONTINUENT. The Sport Messages given at the Barner of Light Public The Sport Messages given at the Barner of Light Public The Sport Messages given at the Barner of Light Public The Sport Messages given at the Barner of Light Public The Sport Messages given at the Barner of Light Public The s to every body to be able to speak what seems to 'em to be right. I've been to my friends down there, and I've hallooed just as lond as I knew th ir kindly words. I long to stand in the scien-

a letter not a snap of my finger. There aint knowledge, and to tell you that I have waited in anybod that would like to hear from me, I do n t a kind of darkness for many days, but when I enter your room it seems as though the shadows fell from me, the scales came from my eyes, and I seem to see more clearly than I ever saw before. I seemed to be like one who has had cataracts growing over the eyes. After taking a course of treatment, and perhaps having a surgical opera-tion, they see things strangely; everything seems moving, seems large. So it appears to me now. I am told that when I return to my spirit home I strength as it is possible for me to. I forbear making a long speech: I would not tire anybody. As for knowing how to talk, I never did. I know

how to act, and it is for this purpose I've come to day. I understand what is required to make the wheel of life turn round, but to bring that power to bear, is a great mystery to me. 1 understand how the engine is propelled over the rail-road, but the practical use of the thing I don't fully understand. So I've come here, and I am told if I acknowledge my condition and give my words for what they are worth, I shall advance into a higher condition. I realize the philosophy of the thing, but the practicality of it I don't

understand. It's like an organ on which you may play. After pulling out the various stops and touching the notes, you bring forth quite a number of sounds. I come here and touch this individual's head, and I also bring forth strange sounds, and speak with a force which I cannot quite comprehend. I know 1 am speaking ; realize the philosophy of the thing, and when I get away 1 trust 1 shall be able to put in practice what I have gained, and so be able to benefit myself and others.

Juliette T. Burton.

Mr. Chairman, it affords me great pleasure to come and give my word of cheer. I have felt, as I have come to your Curcle-Room from day to day, that I might assist other spirits to control, but that I myself, as an individual, had no right to walk in and take possession of your instrument, yet I have yield d to the temptation. You know how it is when you walk down street sometimes and see an inviting article placed in the window. You look at it day after day, yet you hesitate to go in and ask the price and purchase; but as the weeks pass by each day your desire increases, until you finally enter the store, and inayle pass out your last shilling for the article upon which you have gazed. So I, as I said be-fore have frequently visited this Circle Room, looked upon the instrument, and thought how nice it would be to express my views again; but I have said, There are so many individual spirits present who need instruction far more than i, that I will not enter; I will stand outside the temple and gaze therein; I will listen to the words of others; I will refrain from speaking Yet the temptation has grown stronger, myself. until it has become irresistible. I know something of what it is to be a medi-

um. I have had the higher influences take pos-session of my being; waves from the heavenly shore have rolled over me, until I realized the blessedness of those above; then again I have had the dark waves from the lower clicles surge all around me, until I was ready to say, "Oh, save me, Father ! Keep me from the darkness, from the sadness of a medium's life!" But when the last struggle was over, and I landed on the happy shore of the Summer Land, all my doubts were dispelled. I took the beloved ones by the hand who had spoken through my organism from time to thus. I thanked God for every dark wave that had ever come to my life. I was ready to clasp the hand of each spirit that had ever manifested torough me, and say to them: "God bless you!" for I found there a friendship, a truth, a power and a love that I dreamed not of. I learned that life had its crosses, but heaven had its crowns. I learned that not a spirit, no matter how low he or she might be, who has ever controlled mediums, but has a gift for them when they come to this shore, but has a kind regard for them. I assure you the cross so heavy has its crown as uright. There are bright waters here, bright rivers of life ; all that you have in your life is simply an imitation of ours. Yes, the drama is represented here as you never thought of having it represented in your life, as I never dreamed it possf ble to represent it. You who are mediumistic will love each manifestation, will understand much of life that you have never understood before. Could you see the inner spiritual workings of the great laws which govern humanity, you would have more charity for the world than you have to day. Could you realize how much you are yourself and yet another, how strange it would seem to you. You stand up and say you are individuals each one of you, yet you are, as it were, only chess men, being moved by a spirit-"Am I responsible?" Yes, you are responsi-ble for the spiritual atmosphere you draw, for the aura which pervades your homes, for the thoughts that come to you. I tell you, friends, you have a work to do. I feel that I have come here for a purpose this afternoon; that I shall reach my friends all over the world, and they will be glad to hear from me. As 1 put my arm round dear Fanny, who has so many times spoken through me, I know my old friend will recognize my presence. Juli-ette T. Burton. Life had its trials for me, its dark days, but sunshine is so near me now I care not for the past.

Francis Bacon.

I am Francis Bacon. I was seventy-three years old. I went out from the town of Barn-stable. 1 had very much to do with the insurance business during my life, and I can now travel to China and back again without the aid of any line of steamers or any steam-cars. I find an insurance of life throughout all eternity. I know that life is eternal; that there is no death know that life is eternal; that there is no death; that the grave has given up its dead—it has no victory; death has no sting. I would change the saying: I would say, "The grave has its victory, death its crown of flowers," for, no matter what your life may have been, your life here is a slight improvement on it. .There is no power which shall say to you, "You must stand down and I will go up." A new life is open to me, new thoughts are coming avery hour. I feel that I thoughts are coming every hour. I feel that I have learned more in the last few months than I shall see things more clearly. It is my desire to do good to all, to bring about as much hope and strength as it is possible for me to. I forbear man, twice a child." I guess it must be true, for I am a child to day, sitting at the feet of Truth, trying to learn the ways of life. 1 am strength ened and overjoyed by all I see and hear. Oh how many of my friends I have clasped in these arms since I have been here! How dear life seems to me! how real! I never before knew come back, and that I can insure China and Africa and Asia, and any place they say; I will in-sure them that spirits will return, no matter which way they look.

Annie Denton Cridge.

Mr. Chairman, I am happy to come to your Circle Room, and to feel the spiritual influences as they reach me from the higher spheres. I have been introduced here by my good sister Burton. Although I have nothing new to give or any word which shall make you wiser or pre-pare you for better lives, yet I shall feel stronger for my visit here; and 1 trust that people will bear with me, and give me their strength as 1

I find the spiritual life much like this life; I find there are conditions that are cloudy and conditions that are sunny. I find there are individuals who are what you would call ob-sessed, and I find individuals of the highest grade of intelligence; and it really is a pleasure to me to pass down into those homes where conditions are such that the occupants prefer darkness rather than light, and learn all I can of their lives, and assist them up higher. 1 have been able to bring many here to you, some who seemed very rough when on earth, and I know you have benefited them, thus "milister-ing to spirits in prison." You will judge that this is not the best thing in the world to send forth to the different countries to which you send the Banner of Light. Very true, But then, let these influences come; unfold them; do the best you can for them; and if you feel it is not acceptable to the people at large, just brush it out; say it belongs to the past. A duty devolves upon you in this Circle Room, to de-velop a higher degree of life. I appreciate every effort you make to aid and strengthen each one of us. I appreciate all the instruction which I used to receive from this platform while here on earth. I very many times laughed at it and called it coarse, very gross; but I have learned that all grades of society are represented in the spirit-world. Why should we not believe it, when we know that all grades of society pass into the spiritual? Where would you put them? Surely not mix them up together! They do not mix unless we put in a little spiritual love, then we

have a peculiar combination. Every grade is represented in the spirit-world, as every grade is represented in the material world. Take a rock and examine it. How many different formations do you find there? formation, placed upon your forchead, will tell a story for itself, if you possess the requisite psychometrical powers. As different grades of rock are to be found in the crust of the earth, as there are different grades in the mineral and vegetable kingdoms, so, of course, there must be different grades of humanity, materially and spiritually. Why should we find fault because one cannot be so far advanced as another? Have patience; we trust the time will come when man and woman will be born into advanced conditions spir-itually, and when, from the moment the eyes

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know God's laws, and the laws under which you will be a dweller

Now it seems strange to me that any one should fear death, when everything on the other side of life is vastly more beautiful. All stands in har-mony, one thing with another. This is life worthy of a God whom I worshiped and still will ever worship, for he has been a father to me un-der all conditions and circumstances. I can say, Silence how dead, sleep how pro-

found, until we awake through that change which men call death. I am what I was, only more perfect in the spirit form. So to all friends I say, grief is useless. Rejoice as I rejoice; in your so doing my path will be made more pleasant. Adieu.

Dr. William Wallace.

In Horton, Virginia, Doctor William Wallace. My sickness was of long duration. I died, I think, a Christian. Why am I here in your midst? For this reason: I have left a wife and three children to mourn my loss. I called her Sally. If this is inconsistent with my former teachings, I now ask the Divine Mind to pardon me. If it be a trespass against his laws and commands. I am not here to harm but to benefit.

Those whom I have left behind have no knowledge of progression beyond the grave; thus 1 come to wipe away the mystery that hangs around the word death, and to make that heart which is now sorrow-stricken be raised to praise her Maker for having taken one whom she loved through the valley and shadows without any fear.

Well, what more can I say? My life of beauty on the other side has been of short duration, con-sequently my knowledge is not very far expand-ed; all that I can say is, that I am content, I am happy, awaiting the reunion with thyself and This is new to me, I am a novice. Errors I may

have made in speech, but overlook them, for I am young in your Divine Philosophy, that which taketh away death and giveth eternal life.

The finger of scorn will be pointed toward me. Condemnation will be given, but what care I for that, when I have truth and beauty to sustain me '

I am a stranger among you, but I can see that I am not an unwelcome guest, and I thank you, each and all, I thank you.

Alfred Ross.

Alfred Ross, Carthage, Missouri, age seventyfive. It's no particular interest to me to be adavely a series with the body all the earthy elements canced, and the body all the series to be de-vancing thought from the other side of life, ex-cept in this way: novelty, strangeness of things was always pleasant, and I liked to investigate things around which mystery hung. It being supposed by all divine teachers that after the death of the body all the earthly elements ceased, such as seeing, feeling, and hearing-so now] am on the platform of investigation. After one has gained knowledge of his own, he can then sustain himself against all doubt and skepticism. So you see I am in the right road -first to learn, The spirit-world is a *fac-simils* of your own

only more refined and more beautiful. All the colors of the flowers with you we have, every color and hue, large and small. We have mountains, valleys, and landscapes in all diversity; waters, fivers, outlets and inlets of all kinds. Now this is my picture of the spirit-world. I am asking no one, but doing my own work and giving to you as it seems to me. I leave you here, for I have just come to a road the brightness and beauty of which draw me to enter. I will investigate its boundaries, and, after having done so, if permission is given me I will come again and report.

Herr Hellock.

At Valley Mills, Texas, I died, of congestive fever. I was formerly of Maryland. Herr Hel-lock was my name. I was twenty six years old. Not voluntarily did I die. I was taken through

that change which men call death, but which to me has been life. I am basking now in the sunshine that my own labors have given me. I therefore with loud words can say that I am standing upon my own individuality, asking no one to assist me. I will do my own work, for independence was mine as a man.

The only regret which now I have is that I did not live long enough to qualify myself intellectually for positions which I see in the distance. Why I am here in the midst of strangers I cannot understand, unless it be to show my igno-rance of the laws under which I was ushered into life and then carried through death. A whisper-ing angel tells me it is for benefit, bids me go on, saying that I am not only advancing myself but aiding others. If that be the case, I will take

Observe the children of some families who are brought up with a strict hand, kept down and neverallowed any privileges whatever, and where the iron rule of parental authority is held over them with a firm hand, and they are made to them with a first many and they are made to feel: "I am father, I am mother, and you are a child; I am older, and I know all there is to be known; you are young, and you know but little." When such children leave the parental roof and liberty becomes theirs, there is danger in the unbridled use of it. Again, a may may be a member of the church; the wrath of God is held over him like a rod this religion is one of fear. All at once the liberal doctrine of Spiritualism may come to him; he finds there is no such individ-as a burning lake of brimstone, no such individ-ual presence as the devil, and he says: "Here is here to him to here is no such individ-ual presence as the devil, and he says: "Here is here to him to here is no such individ-ual presence as the devil, and he says: "Here is here to here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-ual presence as the devil, and he says: "Here is here is no such individ-to the presence as the devil is here is no such individ-here is no such is no such is no such individ-here is no such is no suc as a burning lake of or information, no design "Here is liberty." Liberty for me!" But in its exercise he may mistake license for liberty, and then it becomes a danger to him. But if liberty of thought, liberty of conscience, is the child's in heritance, and he is trained in the use of it, then when he arrives at manhood he will find no danger in liberty. It is only as liberty is perverted that it becomes dangerous.

George Hillars.

George Hillars, of Dickinson, raps here to-day at your Circle Room table, and says, I still live. I have found a home not made with hands. I know that

"Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnes Was not spoken of the soul."

I know that I am immortal, and yet not merely is it curiosity that prompts me, but a feeling in my soul that compels me to come here to this place and assert that I know I still live, and that I shall divergence is that I realize no end; but I feel that follows a great eternity, and that I, a part and parcel of him, must be a great eternity too.

Rachel W. Tobias.

I've come some distance; I do n't know as I shall be able to manifest as I would like; yet, as the electrical wires cross the ocean, and make old England's shores and America one, and a mere touch or rap sends a message from shore to shore, then why can't I cross the bridge of life, and touching with my magnetic finger the telegraph wire between the spirit-world and yours, make myself understood. I have not been gone a long while, only a few weeks. I passed out in Liver-pool, England; my name, Rachel W. Tobias. 1 wish to send a message to my dear one, H. nry, to say to him that I have not for one moment lost sight of him. I know all, and as soon as possible I will help, guide and guard him.

Arvilla Damon.

This is the place where you wake 'em all up, aint it? I am an old lady, eighty years old and more. I've seen every one of my friends go down to the grave, and I have been so tired wait-ing, I've wondered if the Lord would ever really call for me. And when at last the summons came, I was surprised that I was not taken to some place where I could reside, where I could stay put; but alas! there seemed to be a some-

James Augustus Davenport.

Will you record that James Augustus Davenport, who left Akron, Ohio, five years ago-I think it was the tenth day of March-of bilious fever, returns with new life? I would say to my brother, whom this will find in Montreal, that I do know of what he asks me, although I don't think it is best to tell him or tell my sister at present. Ask them to wait thirteen months, and I will come to them and will give them strength, understanding and knowledge.

George Davis.

My name is George Davis. I lived in Wilmington, Delaware; was thirty five years old; have been gone nine years the twenty fifth of last De-I formerly belonged in Maine, but I cember. I formerly belonged in Maine, but 1 gravitated to Wilmington and settled there for a little time. I am a mechanic; I know something of life and its surroundings. I desire to return, that my sister Deborah and my brother Lucian may know that I come back. It is all right. I could not get home. I tried to, but it was impos-sible. I was stricken down. Say to them I had no wife, no children; but that I had one to whom I sent forth a great many kind thought. She le I sent forth a great many kind thoughts. She is how with me in spirit-life. They need not think, or conjecture. or try to understand any more. It is all right. It is all well.

Owen M. Mitchell.

Mr. Chairman, I desire my friends shall know that I still live and have a being. I want them to know that all I ever dreamed of or thought of in this philosophy is true; all I anticipated is more than fulfilled. I desire to thank the loved ones for all they did for me. I want them to feel that I am ever near them. I had many thoughts to give them when I took possession of this or-ranism but I four work of a row work of a tail work ganism, but I find myself now unable to tell my story, yet still I know that I live; I realize that life is real and true. The grave is only a dark place where they put the old form, which is but

I have met my dearones. I have a better home than I deserve. It is on the hill side, and the sun shines all round it, the morning-glories, which signify cheerfulness, twine about the pillars, the geranium blossoms are ever sending forth their perfume, and rose-buds are brought to me by children that I loved while on earth. Owen W. Mitchell, of Cincinnati.

Frankie Walbridge.

I desire to send word home to my friends I am very sure when they see my name in your pa-per that they will understand who I am—they will know why I came. They have desired many times that I would visit this Circle Room. In fact, Mr. Chairman, they would have been glad had I visited Baltimore, and I did so, but found the conditions were not such as I could avail myself of, therefore I was not able to manifest as I would have been glad to do. My people are spiritually inclined, and they will be glad to hear from me. no matter from what point of the compass I come. Being present this afternoon, and recognizing some that have been kind to me since I came into the spirit-world, it seemed to me I

open at birth until the closing hour, they will be able to continue in them. I enjoy very much in the spiritual life. I am

at work—am impressing my brother and my friends the best 1 know how. I would like to have my brother know that I return upon this platform and speak to him, and say, "Fear not. Go forth with strong hope for the future. Be not discouraged. There is a work for you that no one else can do; strength will be given you to tear down the old and build up the new." To those still nearer-God bless them ! angels will be about them; I shall guide them all I can. Annie Denton Cridge.

Russell Crane.

Mr. Chairman, I visit your Circle Room with a good deal of curiosity. I was not expecting to speak when 1 came, yet there seems to be a power which compels me, and impels me to do my whatever it may be. I see hundreds waiting around here. I know not why 1 am given the best fitted for it. I have been waiting many months to get hold of some subject by which I could assist myself. My brother-in law, William Millard, has been with me many days, and has assisted me many times. I long to let the old friends know in Michigan, and the dear ones in Saybrook, that I still live. I want my friends in New York should know I am not dead—what seemed so was transition. I've only thrown the old coat off, and put on a new one. I've only bid coat on, and put on a new one. I've only thrown away the dark, dark shell, and emerged a brighter being than I was before, none too bright, I'll acknowledge, yet I long, yes, I long to see the sun shine brighter than it does. I long to embrace the powyrs which will give me strength; I want to find heaven as I used to think it was a place of heaving to grad those it was—a place of beauty. I long to find those dear ones that went on so many years ago. I want to clasp the hand of the Nazarene, and ask him of the path he trod. I feel assured I shall able to do this, and yet it has seemed to me that I must bow before humanity, must come here and tell my story before 1 could go onward. My name is Russell Crane. I passed out of the form in Saybrook, Conn. My brother-in-law and I came from Michigan.

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

Abel Miller.

My name is Abel Miller. I lived at Green point, New York, when I was in the flesh. parture is natural to every one. The longer one's years are numbered in this life, the more unwilling, seemingly, are some for a departure. I am not speaking now individually, I speak col-lectively. I, of course, like others, had my ties, my friendships; but when the word came for me to depart I willingly laid aside the fiesh and par-took of the spirit. My lessons were not uplearn ed concerning the other life, but I, like the many, will have to have my experiences, and after hav-ing passed through those, and laid down the burdens of earth, then the spiritual world, in all its beauties and grandeurs, will be laid open for my inspection. There will be no idleness on my part, for, like the little busy bee, I was always employed with something. Now I have the grand universe to search into, and find out its lessons and its treasures. A grant and the little value would like to control. I am not used to speak. ing. I will simply say to my mother and father William Badger. Say that William Badger, of Boston, Mass., Can enjoy a great deal which I never expected to the spirit work is the two spirit work is the two spirit work is the two spirit. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist inspection. There will be no idleness on my still exist in the motor speak. Inspection. There will be no idleness on my still exist in the motor speak. Inspection. There will be no idleness on my still exist in the motor speak. In the motor sp

pleasure in coming and going. So farewell.

MESSAGES TO BE PUBLISHED:

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

MESSAGES RECEIVED LAST WERK: Thomas S. S. Jonest Ann Wood; William Hoffman; Thomas Polhuanus; George W. Aldrich; Susan Maria Messer; Julia M. Stearns; Lemmel M. Smith; S. C. O. Incz Preston Rilley; Jane Eliza Clough; William M. Sunders: Robert M. Leighman; Charles D. Fox; Tobey; Minde J. Joy. Emma Foss Marvin; Edgar S. Strong; Eunico Bliss; George W. Babbitt; Katle B. Sewell. TO DE PRINTED IN OUR NEXT:

TO BE PRINTED IN OUR NEXT :

William H. Horton; John Steere; George H. Groy; Sa-rah L. Vining; Robert D. Lord; C. —; John S. Stetson, Hiram Relly; Betsey Billings; Henry Bacon; Catharine Hiscock; Bridget Murphy.

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

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

SARAH A. DANSKIN. William Pierce: Edward McDowell; George Farwell; Amella Flynn; Edward Cummens; James Lewis.

Passed to Spirit-Life:

From Utica, N. Y., September 30th, 1877, Richard T. Jones, father of Evan R. and Enoch Jones, aged 81 years and 2 months.

and 2 months. He was one of our oldest and most respected citizens, and had lived at 21 Breese street about fifty years. He came to this city in 1823, from Lianrwst, North Wales, in company with the late Rev. Dr. Everett, of Steuben, and both of them became devoted advocates of temperance and anti-slavery, being among the most prominent members of the old "fiberty party." Mr. Jones was a man of strong con-victions, strict integrity and uprightness and a devoted friend. He was also a man of much intelligence, and a great render, especially of philosophical books Up to about thirty-live years ago he was a member in high stand-ing of the Weish Congregational Church of this city, and a valuable teacher in the Sunday-school; but tweity-fire or thirty years ago he began to investigate Sniritaliam, and became a firm believer in that doctrine.- Utica Mora-ing Herald.

From Phoenix, N. Y., Oct. 20th, of slow consumption, Lydia, wife of the late Frank Jones, in the 47th year of her age.

Our sister was a consistent and unwavering Spiritualist Our sister was a consistent and unwavering Spiritualist for twenty-five years. She was blest with clairroyant and healing powers. She made every arrangement for her fu-neral with as much care as any one would prepare for a journey. A white dress was tastefully arranged, a symbol of innocence and love. She made special request that Bro. J. H. Harter, of Auburn, N. Y., should preach her iuneral serm. A telegram was sent, which he respond-ed to in person. He gave us a sound Bible spiritual ser-mon, which was listened to by an intelligent audience. The funeral was held in the M. E. Church on the 23d. Sister Jones held sweet communion with her departed husband the thought that we are to be ushered into ur giorified home! She leaves a son and a daughter to mourn her loss, besides a host of friend awbo have been blest through her medium-ship. (Spiritual papers please copy.) OBBIS BANES.

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

AN INCIDENT.-While in conversation with a gentleman in this city, last evening, Mr. Baxter, the medium who spoke in the City Hall last Sunday, remarked that while passing through the street on his way to the hall the name of "Eph-raim" came to him twice, and that he also had the impression that it was the name of some per-son who died suddenly. While speaking, the vision was renewed and extended, the name of "I Ephreim Chese" hairs given the impression "Ephraim Chase" being given, the impression still existing that there was something peculiar in the manner of his death. The fact that matches this is the death of Deacon Ephraim Chase, of the Portland-street Church, within two years or so. It will be remembered he fell dead on Pond street.—Haverhill (Mass.) Publisher,



Bolton, MARSA. Price 91.00: Nix Packages. 85.00. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Hoston, Mass, Sold in New York City by J. R. NICKLES, 697 Broad-way, cor. 4th st. Jan. 10. GLEASON'S Pocket Disinfector and Inhaler PREVENTS all contigions and infections Diseases, such as Small Pox, Cholera, Yellow Fever, Typhoid Fever, Chilis and Fever, Scarlet Fever, Diptherin, &c. It is a certain cure for Catarrh, Bronchitis. Asthma, and all Throat Discusses.

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Boston Investigator.

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ANNOUNCEMENT.

ARRNOUNCE OF ANGELS, edited and managed by spinits, heretofore published monthly, containing nothing but messages from spirits of all grades of pro-gression, wilk of build the 1st and 15th of each month from its office of publication, 6 Dwight street, Roston, Mass., commencing January 1st, 1877. Price per year, in-cluding postage, 31, 50; less time in proportion. All letters and matter for the paper (to receive attention) must be ad-dressed (post-paid) to the undersigned. Spectrum opties for sale as above. Price \$1.50, nostage 10 cents. D. C. DENSMURE, Dec. 16. -tf Publication Contained and the spectrum of the state of the spectrum of the spec

A Circle for Investigation.

THE advertiser would like to associate with thirteen other parties - seven ladies and six g ntlemen-(mak-ing the circle 14) - who will be willing to associate and its a suitable room, exclusively for their was, and hold a circle every Monday and Thursday evening during the coules white forspiritual investigation. The expenses to be small, communications can be addressed to "INVESTIGA-TOR," Banner of Light office, when the parties will be called upon and the intentions explained. Nov. 10.



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INDIVIDUALITY-IIIS Some was nee a company agart. HERETICS AND HERESIKS-Liberty, a Word without which all other words are valu. This work is printed in large, clear type, and is substan-tially bound in cloth. Price 84, 25, postage 10 cents. Also, A NELATIAND COMPACT EDITION, contain-ing the SAME Locure, s, complete in smaller form, cloth, 50 cents; paper, 30 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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Looking Beyond.

BANNER LIGHT. OF

NOVEMBER 10, 1877.



BY G. L. DITSON, M. D. BELGIUM. The papers of Belgium are still quite largely

taken up with accounts of Mr. Slade's scances. Besides those already mentioned in my last Review 1 have before me La Meuse, Journal De Liege, et De La Province, La Chronique, of de Douar, gives a couple of interesting facts-Brussels, and another number of the Progres briefly a- follows: "Eight days since a butcher De Charleroi, devoted to politics, commerce, ag- boy was burled. He had a bull dog to which he riculture, literature. The latter says that a certain journal has influenced its readers to believe that Mr. Slade is an able prestidigitateur, where - He crou- ed by the bed and refused all nourish as it is only necessary to visit him to obtain a ment. He went with the body to the cemetery, kind." very different idea. He is a person "simple et and with difficulty could be got away. Some days sympathique," aims to show facts without ex- afterward, Mr. D. passing near the spot, saw a plaining the cause, and "gives such guarantees of honesty and truth that no suspicion regarding to it found the boy's dog lying in it. Pitying the sincerity can be entertained." Coming from his séances some intelligent people exclaim: "Explain it who can !" others: "It is the interven- food, soon died. Mr. Deganis, of Verona, Italy, tion of invisible intelligences !" Two gentlemen, thoroughly skeptical, recently visited him. While one of them held a slate under the table a singular noise was he ard, and, it was discovered. that a hole had been made through the slate as if done by a small bullet fired from a pistol. Another, a double slate, and in broad daylight, was wholly covered by writing, balt in French- and not come." Just then he heard footsteps in the El Criterio of Madrid states that there are now half in English -an appropriate quotation from the Bible. One of the party, Mr. D., who proved to be quite medium: stie, was raised in his chair a great height from the floor, Mr. Slade simply placing his hand on the visitor's shoulder. "We teft," says the writer, "as you may suppose, much excited and much enchanted."

La Mense gives a whole column to a sitting with Mr. S. under the heading of "An hour with the medium stade." During the scance, the writer states, "Mr. S nervously withdrew his hand from ours, as if burned, though his fingers were deviced; and the chair in which the interpreter had been sitting was thrown violently away from the table. An arm-chair, a yard or sodistant, suddenly changed its place, and a slate was written upon in the usual mysterious way: not only in the French language, but in the Hollandish, which neither of us understood."

'La Chronique states that it has received many articles respecting Mr. Slade's mediumship, but It has space for only a couple; one by a M. de-Turck, in which are given some reasons why the materialists, atheists, clergy, oppose Spiritualism. the other from Mr. Remy, of London, which supports the claims of our faith by the testimony of some of the leading scientists in England and France.

Sept. 1st to Mr. Slade, his scances, and what the that everywhere, and in all ages, the ghosts of press has to say about him. I elicit from it, however, nothing of importance that I have not already reported, except, perhaps, a trivial affair that made no slight impression on the party to it. "When the slate was withdrawn," says the cor. address he referred to the sacrifices he had made respondent, "what was the stupefaction of my and the scoffs he had endured in introducing this ticle on direct writing copied from the London seighbolisto find on it a knot of ribbon from her pulled a short time before."

Le Messager of the 15th of September, remarking on Mr. Slade's scances, assures us that M. Victor Hallaux, who pretends to be competent authority in pre-stidigitation, affirms that the arts columns, of such material as go to build up and of Robert Houdin and Maskelyne have nothing strongly fortify our good cause. It opens with to do with these manifestations. The editorial the "Philosophical Study of Dogmas," (contin- that she was being beaten, bore upon her body on the matter is valuable in argument, and can-ued,) from the able per of Don Juan Cordero, the evidence of such a castigation. not be gravely and sensibly refuted. Sneers, and is followed by "Catholicism before the time

and fastened very firmly with a cord, whose ends – na *periodistica* of four new publications dedicated were carried down and "fixed solidly" to the was given by direct writing: "We love these masse de petites plantes-blue flowers, moist, with fresh earth. Their name, however, had been forgotten. Amélie took a pencil and wrote: "Forget me not." Under the head of "Intelligence of Animais," the Recue, quoting the Independent was much attached. During the boy's short illness, the log could not be driven from the room large hole in the centre of the grave, and on going poor animal, he notified the boy's parents of the affair. The dog was taken home, but refusing all communicates the following to the Rerue: A Mr. Dundio, of Limella, had a dog very faithful and much beloved. During the winter of 1847 Mme. D, was so very ill that death seemed imminent, and Mr. D. was anxiously awaiting the doctor; but as a violent snow storm was inneding travel. he was de-pairing, and finally said : " No, he will adjoining room, and supposed the doctor had arrived ; but only the dog entered and quite out of breath.....The animal at once placed himself by the bed of his mistress and began licking her hand ; then, to the great surprise of Mr. D. lieked the pallid cheeks and the parched lips of the invalid, who seemed to revive under the operation.

Indeed she was sufficiently aroused, warmed, inand on being told, she caressed the dog. He was dent of the United States." then taken to the kitchen and fed. Shortly after, Mr. D. called and sought for the animal, but he could nowhere be found, and the servant said had the dog been about the place." On the followlowing morning, however, he arrived from the route of Verona (thirty kilometres distant, where Mr. D.'s relatives lived), panting and weary. The dog, though never but once at Verona, and then taken in a carriage, had in reality hunted up Mr. D's friends, as if to tell them that Mme. D. was better, and would recover. "The dog," to use the writer's words, "had felt the grief of his master, and after reflecting, and without doubt guided by invisible friends, filled the place of the doctor." Mr. Raphael (author of du Doute) gives also in the Revue an interesting account of an apparition that had appeared to an Le Messager, of Llege, gives its entire issue of laged relative of his-confirming the statement departed ones have been seen and recognized. It seems that Baron du Potet, now eighty years of age, is still giving lectures in Paris, on magnetism, and to an admiring multitude. In a recent great truth to the people. "But," he says, "never

adversaries, dared to treat me as a charlatan.", MENICO.

The October number of La Rustracion Espirita, of Mexico, has thirty-one quarto pages, double of Christ"; "The Earths of Heaven," by M. I will give from the same Messenger a brief C. Flammarion; "Death," by Don E. Alvarez"; sale at the Banner of Light office (price 25 cents), go y Soler, and various minor articles and mediwho have lived immoral lives in the flesh there is the same agony, the same grief, remorse, ansions of those who have returned to us here. "And then," says one, "if all is to be paid for, even to a bad thought, when shall we be able to the spirit-world. "The first remembrance that

to the propagation and defence of our cause. leg of her chair. The spirits also essayed a duo | They are: La Discusion, organ of the 'circle' on the harmonica and tambour, and themselves | called the 'Friends of the Truth' of the popugive the signal for applause-produced seemingly lous city of Guadalajara; La. Nueva Era, organ by the hands of little children. The following of the 'circle' of 'St. Augustin and St. Matthew,' of Vera Cruz; Album de Ultratumba, bescances, and will do our best to materialize. ing a collection of articles dictated by the spirits (Signed) La Chatte blanche." In the following in the 'circle ' 'Esperanza' of Tezuitlan and Pamonth flowers were brought by the spirits-une gina Teatral, published in the city of Zaragosa." SOUTH AMERICA.

The Revista Expiritista, of Montevideo, has a valuable contribution from Don S. Sierra, on 'Spiritualism and Rational Socialism''; and an editorial dissecting the opinions of one Perujo, a Catholic canon. The "Angel Guardian" communicates here also some pleasing sentiments, and says : "That the notions we hold respecting the science of Spiritualism are the bases on which rest the science that is to-day studied; and it is certain that Spiritualism is as ancient as man-

La Luz de Sion is the name of a new spiritualistic periodical published at Bogota, in the United States of Columbia. It has very attractive matter taken from the work, "Roma and the Evangello"; some "Letters of Lavater," and miscellaneous articles, among which is one that draws a parallel between Moses and Christ.

La Revelacion, of Buenos Ayres, reappears again, "after a suspension caused by the Jesuits, the principal barriers to modern progress," says a European paper.

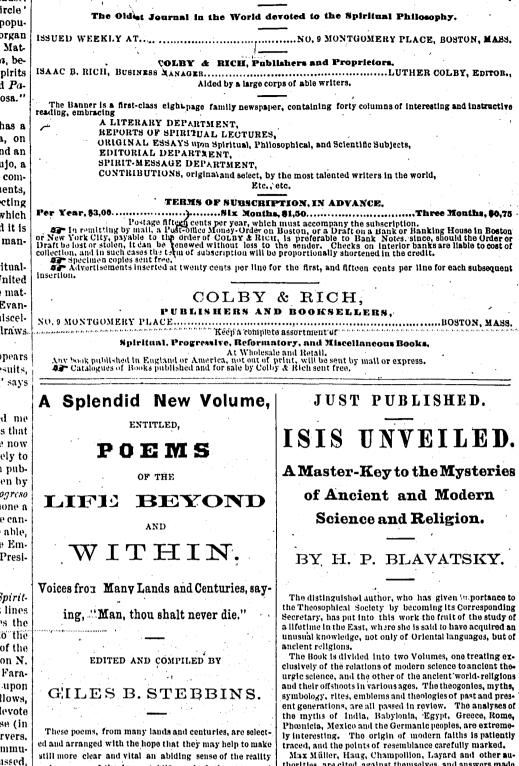
SPAIN.

No periodicals from Spain have reached me this month. The Messenger, however, says that more than fifty journals devoted exclusively to Spiritualism. In Barcelona there has been published a "New Spiritual Catechism ""written by the President of the "circle," called El Progreso Moral, of Chamberi. Regarding the telephone a late number of the "Critic" remarks: "We cannot doubt that in a short time we shall be able. without leaving Spain, to converse with the Emvigorated, to ask what it was so near her face, peror of China, the Shah of Persia, and the Presi-

TTALY.

The September number of Annali dello Spiritismo, of Turin, has come to hand. The first lines that neither in the evening nor during the night that I read are: "Sig. Gasparin attributes the phenomena of Spiritualism of the table to the action of a fluid put in motion by the will of the operator." After some able remarks by Don N. Filalete upon this stupidity, the opinions of Faraday of England, and Bobinet of France, upon this subject are given. Explanation follows, though it would seem late in the day to devote any time to the puerile fancies of these wise (in their own conceit) and astute (?) observers. "Know Thyself" is another interesting communication in the Annali, in which is discussed, "Whence do we come? What are we? Where do we go?" Under the head of Bibliography is a notice of a work by Don Ernest Volpi entitled "The New Faith," &c. Its views are discussed relatively to those of Prof. Schiff, P. Bresclani, Moleschott, and others. Several pages are devoted to a consideration of the origin of man, and which it is maintained that the former is subordiphenomena (allowed "to be genuine) are attrib- before." uted to the Devil; of a communication in the Banner of Light from East Saginaw and from Rochester, and of that strange phenomenon which I lately gave to the Banner, where a girl, dying in great agony, and exclaiming all the time

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and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us-the truths of the soul. Here are the inspired and intuitive statements of the great fact of immortality, in words full of sweetness and glory and of a divine philosophy. They reach toward a larger ideal of existence here and hereafter that shall meet the demands of reason, conscience and intuition, be confirmed by experience, respond to our tenveral more to what is evil and what is good, in derest affections, satisfy our highest aspirations, and so light up our daily path that we may have more strength nate to the latter. Following the above is an ar- and wisdom, more truth and tenderness, for the conduct of life. They may give hope and cheer to the mournful Medium ; a notice of the little orator Shannon ; | and desponding by glimpses of the Better Land through dress, probably taken when it had been violently has one of my detractors, nor one of my greatest of the Abbé Durana's book, in which spiritual the gates ajar, and voices from those "not lost, but gone

CONTENTS.

The World of Immortality. Translation of Y dishthira. Yalmiki, Welcome to Death. God's Presence Chamber within. The Surfacting Memorial. Purity of Spirit-Commun-ion. Ballad of Babe Christabel. The Bartiful Land. The Guards of Man. Sout and Body. Sout and Body. The Shade of Hoctor. Valmiki, Welcome to Death, God's Presence Chamber within, The Valuth Paradise, A Vision of Achilles, The Guards of Man, Southard Body, The Shade of Hector, Hymn to Zeus,

thorities, are cited against themselves, and answers made to their speculative inquiries.

A large portion of the work is devoted to the considera-tion of the Bible, and the writer explains what in many places seems to be the original meaning of the words and phrases which are now translated in the light of modern thought.

The story of Jesus is also treated at great length, and the miracles related in the New Testament are compared with those which the author claims to have seen performed in the East and by spiritualistic mediums here. And the so-called identity of Christian and Buddhist doctrines in many points is carefully discussed.

In the Second Volume the various views of scientists respecting the universal other, the imponderable known and unknown forces and their correlations, cosmogony, geolo-gy, astrology, chemical action, alchemy, &c., are reviewed, criticised and compared. The relations of man to the universe, including his control over its phenomena, are viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology is traversely

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have lost their force.

account of an event which occurred to a young lady voyaging from Hayana to Genoa:

Mlle, Henriette could not sleep one night, and so got up and went on deck. As she leaned against the capstan she heard herself distinctly "called: "Henriette" Henriette !!! As it seemed to be in familiar French, and as no one on board spoke that language except the Captain, and he but little, she was greatly surprised; and turning guish which we find characterizing the expresto that officer asked if he called. A reply in the negative caused her to resume her former post tion, when she again heard, " Henriette ! Henriagain addressed: "Henriette, you evidently do ' trayed a trusting young girl and laughed at her not wish to recognize me," while there beside her consequent perturbation, was soon removed to bed stood her maternal grandfather. In a moment he disappeared. Two days later, on the assailed me," he says, " was of the woman whom 8th of January, arriving at Genoa, she found a Thad so much injured. I returned to the abode telegram announcing the decease of said relative, of my unhappy victim, and saw her, pale and on the 6th, at the time of his appearance on board ship.

Judging from some remarks in the Messenger taken from the Journal des Beaux Arts, there is at Bruges a wonderful little girl, a child, Louise name. But all was silence. No one heard or is a novel situation for a young girl to be in-up in a tree, Van de Kirkhove, who paints with such marvelous skill and rapidity that she attracts vast crowds to her studio. In the presence of more than two but my penitence and grief reaches her not, and bundred individuals who came to see her and beconvinced of her powers, she has produced her beautiful works; and nearly all her visitors have received some souvenir of her genius.

The Monitour, of the Federation of Belgium, a very little paper, is nearly a new publication. The eight pages of the September number are devoted entirely to Mr. Slale's mediumship-giving, however, nothing that I have not already transcribed. The next issue will be devoted to a consideration of the attitude (doubtless regarding Spiritualism) of the liberal Journal de Gand and the Catholic Courier de Brussel. I hope to re-celve it.

FRANCE.

The Revue Spirite, Paris, October issue, has nearly fifty pages of valuable matter. No brief synopsis of it can do it justice. "That which the dead say," is the first of its lengthy articles. and certainly in one of its aspects portrays in graphic language the misery that envelopes like a tight-fitting garment earth's evil-doers. Antoine D. gives further account of the development of the young medium, An.élie. In June, 1875, at a séance, the spirits caused the musical box to play. stopping and starting it at will. When visiting, to whom the affair was named, that there was a Mme. X., a letter which should have been a sit to Antoine D. sometime previous, but had been lying in a receptacle with many others, was brought by the invisibles and placed in his hands. Having been to the theatre to see the Chatte blanche, which amused Amélie very much, a communication by direct writing was received, which said: "At last I have found a medium through whom I can communicate, thanks to the Chatte blanche" (white cat). This spirit afterward took an active part in Amélie's manifestations. One casms of the unbelieving. Full of joy we anevening, Amélie's hands were drawn behind her nounce to our readers the appearance in the are-

sad, bending over the cradle of our child. Deeply penitent, I asked forgiveness and sought with , T. B. Peterson and Brothers, publishers. tenderness to assuage her tears. I madly fondled the little one I had left upon the earth without a murmur my name between her sobs and tears. I must seek the aid of the good who practice their virtues in silence and know something of

the life beyond the tomb." .Could Spiritualists realize that in our selfishness we are making forourselves a Procrustean bed that our morally mutilated forms must fit, perhaps the gauge of virtue would be more closely watched.

In a lengthy poem in the Ilustracion, by Rafael Luna, occur these words: "Devotion without charity cannot reach heaven, nor purify the soul, nor satisfy the good God. Devotion without charity is a sound without an echo, a flower

jesting manner a spiritual manifestation which occurred to a young girl, religious and much respected, and of a good family in Gaudaloupe. The little medium experienced certain phenomena which were augmented till she saw and heard the phantom of her god-mother, or guardian, who came to reproach herself for not having had the child baptized, and to have the ceremony performed. Other manifestations occurred in the child's presence, such as the flying open of doors, which doubtless aided in convincing the bishop, something in it. The baptism took place, and during the ceremony the girl and she who was serving as god-mother saw the attending spirit. Le Ley de Amor, of Merida, Yucatan, Sept. 1st and 24th, is also at hand. Its little pages have much interesting matter, such as is found under

the heading of "Spiritualists, to the Work," "The Voice of Truth," etc. Its closing paragraphs: "Spiritualism makes progress in our Republic in spite of the intolerance and the sar-

pages, published in the Dutch language, and for "The True Religion," by Donna Amelia Dorrin- has been received from the publishers at Munich, Bayaria. It is a translation, by Mr. Philip W. umistic communications. Among the latter is a Kramer, of one of A. J. Davis's valuable works characteristic one on "Harmony," the divine "The Principles of Nature." It embraces reharmony of the "Superior Regions," etc., by, marks from "The Teacher," from "Arabula," Silvio Pellico. In the "confession" of spirits from "The Life of a Seer," "Views of our Heavenly Home," notes on John Quincy Adams, and "Answers to Questions."

New Publications.

ILE AND I, by the author of "Annals of a Baby," is a little story, crowded with feeling and sentiment, and of a ette !" Hastening down to the cabin she was liquidate our account ?" Another, who had be- pure kind. The reading of it will be sure to make many persons happier and b tter. Those who have read the author's previous story, " Annals of a Baby," can require no urging to purchase and peruse this. For sale by Lockweod, Brook- & Co.

> THAT GUE OF MINE comes from the author of "That Lover of Mine." It is a brilliant story of a winter in soclety at the national capital, and of course deals liberally with what is fashionable. The plot is simple, but the situ-ations are telling, and the story is full of life and sparkle.

"BESSIE'S SIX LOVERS, author unknown, is a charming story of summer life in the country. Miss Bessle Morgan herein frankly fells the story of her numerous lovers. It heeded me. Always at her side and hearing her with her lovers at the foot of it discussing her merits; but that is one of the striking situations of the story. It will prove enticing reading of the marrying sort. For sale by Lee & Shepard.

BABY BALLADS, by Uno, is really a gem in a new way. The songs are all illustrated, and the whole is beautifully done on fair pages, and in clear black-and-white. The one who conjured up these musical ballads, to be so happily set off with engravings by Oscar Plescth, will be long remem bered by the little ones who are to receive so much delight from them. Published with illuminated covers by Lee & Shepard.

ANOTHER WATER WITCH WELL-Dr. Carpenter has settled the question of finding water by means of a forked stick by his dogmatic *ipse* dirit adversely. In opposition to his negative hypothesis, individuals possessed of this power go demonstrating the absolute practicability of doing so. Only a few weeks ago we recorded the fact of Dr. Hathway's finding water at the point and depth indicated by Mr. G. W. Hampton, through use of a forked stick, and now we have to record the fact of the School Directors of Mission District having a well dug at a point designated by Mr. Hampton, in a like manner, and finding water within the prescribed distance of twenty-five feet, it absolutely beginning to pour in at twenty-one feet. The well is thirty-nine feet deep from surface of ground, and has eighteen feet of water. How will Dr. Carpenter answer these facts?-San Luis Obispo (Cal.) Tribune.

Paine Memorial.

The sale of this building, which took place Saturday, Oct. 27th, places it now under our control. We shall endeavor to hold it for the purposes for which it was erectedas an enduring monument to THOMAS PAINE, and a Tem-ple for the advancement of Liberal principles. To enable us to meet all flabilities, we shall issue Scrip, hoping there by to raise the desired amount; there ore, all who are triendly to the PAINE MEMONIAL and are willing to as-iss on the Scrip plan property by one of our correspondents some works ago, and will forward us their money and names, will receive in return the amount of Scrip they de-sire to take. The money realized from Scrip will be de posited in the Bank, to remain till Jan. 29, 187, when, if net sufficient to pay off the debt, each contributor's money will be subject to his or her criter. Any paison wishing to make contributions or donations to the ''PAINE MEMONIAL FCND, '' without taking Scrip in return, are most exmestly requested to forward their gifts to us, and any support tendered to this object will be very that Kully received by J. P. MENDUM, *Boston, Mass.* as an enduring monument to THOMAS PAINE, and a Tem

Hymn to Zeus There is yet a Boundless The Dying Poet. Abdaltan's Message from Listening. Listening. The Angel-Plan. Onward and Upward. The Soul's Prophecy. Threnody. Evening and Morning. Peace on Earth. Where? This is the Land of Shadows. Not Lost. For Thee desconds the Spirit-Host. Paradise. Eddas. Morning and Evening. Got. Redemption. Spirits were, Unseen by Thee, Thee, Yia Crucis Via Lucis, Paradise must Fairer be, Your Daring Sleeps, Greeting an Infant's Birth Host. Hy Life's Young Joy. Latent Life. The Ethereal Body. Danté meets Beatrice in Par The Fihereal Rody, Danie and State a now Farfrom 1 en? Heaven's Joys. My Soul. 'he Swif' Spirit. Lilton's Prayer on his Blind-Heauty Heauty The Ministry of Angels. Death shall Die. Sweet Day. Beyond the Vell. How Wonderful is Man ! How Wonderful is Man ! How to wear the Soul's Gar-ment. Leona. Personal Resurrection. The Angel of Patience. So Nigh. We shape Ourselves the Joy or Fear. or Fear. Where are the Dead? What shall I do in Ileaven? Watching Angels. The Voice of Nature, The Cloud of Witnesses. W. E. Channing. Footsteps of Angels. Haunted Houses. Happy he whose Laward Ear. Another. ment. The Soul's Dark Cottage. Vision of his wife. The Soul's Dark Cottage. Vision of his wife. Vision of his wife. To my Mother's Picture. Homeward in Song. Mozart's Requiem. The Two Worlds. The Soul Immortal. Intimations of Immortality. Whence this Piea-ing Hope ? The Immortal Mind. The Bluesed Damozel. The Upland Path. The Kingdom of God. Life. Lucy Hooper. Better Glories. A Surprise. The Evergreen Mountains of Life. fe. rmore. Niver ver the Abou Ben-Adhem. rom the Highlands of Heav he Golden Gate. houghts from ** Festus. en. he Watchers with the Shining Hair. he Future Life. he Other World. eaven, he Land beyond the Sea, o my Guardian Angel, ife shall live for evermore, 'e watched her Breathing, oo Materialistic, uvertty he Alpine Sheep. ly Child. roo Materialistic. Futurity. Sweet Spirit, comfort me. Oh: may I join the Choir Resurrexi. Invisible.

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