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In Advance,

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Written for the Banner of Light LIFE'S SILVER LINING.

BY JOHN WETHERBEE.

III.

LUKE EXPERIENCES RELIGION.

The seeress's eyes were closed, but yet she saw supersensuously some of earth's environment; true, it may have been sleep and dreaming, and it may have been trance or both; we tell the circumstance for what it is worth. She was in a beautiful grove, lovely, shaded and fragrant; she seemed at home there, though her husband and mother, both of whom had died, formed part of what seemed to be an extensive family gathering. It was a large party, and all of them had passed from earth life, some lately, some in the long ago; she knew the fact from experience in many of the cases, and from intuition, or her inner consciousness in the others, but it did not occur to her as anything strange, but the intercourse on social terms with these "departed" seemed natural, in fact, death seemed to be a forgotten institution or a "lost art." It seemed as a matter of course that these resurrected ones should be alive, and just as much a matter of course, that those still in the form should not be there: that is, their absence was not unnatural. though all the party were of the arisen. It seemed | of a woman than he was a man; that is, a woman as if the party was accidental, and if a still live is fitter for matrimony at eighteen than a man is ing friend had appeared, it would have been yo at eighteen; but Luke did not think of this, and surprise, neither was it one to be talking with he was in love nevertheless. Lucy's father was her husband and mother the same as if death had a deacon of the church, and she was one of the made no break in the continuity of social intere plossoming saints. The young minister had been course.

from having been once a boy in a provision store, and it had stuck to him,) "I guess I will not go As Luke was decided, Beefy, after a little persuastrolling circle. That was just what Luke wantnot sit near Lucy, or even where he could conveniently see her, but he felt a sensation of comfort being under the same roof with her, even if t was only a church.

The preacher on this occasion, was young, unn company with her parents, but she noticed Luke as she passed him with an ineffable pleasantness bordering on recognition ; she was evidently pleased to see her friend's brother attending church. There was nothing remarkably handsome about Lucy, she was good and wholesome looking, and quite genteel; she had grown intimate and loving with Luke's sister; in fact, an intense intimacy had sprung up, as is apt to with girls in their adolescent years. How much the fact that Luke was her brother had to do with it is hardly necessary to state, perhaps nothing at all. This was the situation when Lucy passed by on the morning in question. He had spoken of her to Sarah, his sister, and found himself inclined to linger and gossip generally about the Sunday school and other matters, but

mostly to hear what was said of Lucy, though he was careful to conceal any marked interest. Sarah said to him the day he had been to church. You must get acquainted with her, she is a very dear friend and a sweet girl. Nothing was more desired by Luke than this acquaintance, still he showed no excitement, but was ready when opportunity offered, and before long it occurred.

Luke and Lucy were about the same age, both in their teens, though of course the girl was more doing his best for a few months, and quite a re-

The strangeness of this scene was only realized ligious feeling had sprung up, and the young the several individuals: the imaginative, sanby the seeress when thinking of it afterwards girls in that parish all seemed to be growing guine, and poetic had more striking experiences; pious and the Sunday school quite overflowed and the tame and the stolid were as prosy in with young teachers of both sexes; not that the their religious experiences as in their lives. young minister had the same fascination for the men as for the maidens, but the latter attracted them. It was real enjoyment. The Tuesday lecture was full, and the Thursday prayer meeting, and it was not long before a semi-monthly inquiry meeting was required, and then came teacher's meetings and sewing societies : all these kinds of evening meetings were very attractive, more so than the Sunday services, because you could snuggle better, and get closer to the sweetest girls. This applies to these young elect, generally. As for Luke, with the usual share of a chief among ten thousand and the one altogether lover's timidity, he was all eyes and heart for Lucy, though social with all. Luke soon found himself one of the faithful, and attended all the meetings. It seemed to be the happiest period of his life, and wondered he could have wasted so many months of Sundays not knowing what he had missed; but probably at any prior period of his life he would not have been ripe enough for this new-found religious, or it may have been semi-amorous, pleasure. Sundays had had no religious charms for him; they had been his holidays of rest and recreation; for Luke, as the reader knows, was a very industrious boy and man. But the glance of Lucy has made a connection, and a new life had opened to of the fair multitude who had become convinced have a hope in Christ and was a candidate for church membership, Luke found the new way of spending Sunday a change for the better and it was not the exceeding sinfulness of sin, or the pleasure of serving the Lord that was the fascination that had opened his eyes (though the current expressions were ready on his tongue), but it was opening love in his soul. He was sweet with the young sisters and they were with him. He was not at all given to flirting, and his central sun was Lucy; but he was of an affectionate turn of mind, and not being willing that observers should mate him before he was seriously gifts of some sort, and is actuated by spiritual mated, he was attentive and tender with all, and therefore made himself popular with the sisters generally. Luke made great progress in religious life and knowledge; he was naturally bright, and he studied the scriptures and read réligious works; teaching in the Sunday-school educated him also, and soon there were a dozen or two of young converts, and he was counted among them; and every month during that summer some six or eight were baptized, Lucy among them, and it was generally considered that Luke, also, was one of the to be redeemed, and at the inquiry meetings both the young minister and the old pastor had pronounced him a child of grace. Luke had heard one after another, during these six happy

of Luke Young; they knew each other, though | tian experiences, and about every one had had they were not acquaintances, and Luke said to a catastrophe of some kind. One had had a praying mother, and her prayers had been answered; one had had a fit of sickness, and the awful situation of nearness to death and unrepentant, had to-day." They and others had been in the habit turned her mind heavenward; one had been of strolling off and enjoying Sundays in the way touched by a text that seemed as if written for THIRD PAGE.-Poetry: Beyond the River. Banner Cor- that pious people would call Sabbath breaking. him and God's way of reaching him; God had tion of Spiritualists must be turned prominently should in all cases precede, in some good degree written it eighteen hundred years ago, and it to interior .crolution, or soul-culture, as distinsion, left him and went alone, or with others, as had been waiting in the dead-letter office all these guished from mere intellectual activity, ere a have thoroughly reliable and trustworthy chanthere were several that made up generally that years, and he had just called for it. But Luke did tendency to union, resulting in useful vital ornot seem to have any particular soul-awakening ed, for Lucy's eyes had made an impression upon to refer to or date from, and he lingered on the him, and after his companion had gone he went threshold of salvation feeling doubtful of the to church the first time for many years. He did genuineness of his conversion. He went and talked with a religious uncle, whom he had always regarded as hypocritical, but his own religious feelings had now drawn him more lovingly to his relative. But this dead-and-alive Christian had had a wonderful experience-something like narried and eloquent, and was preaching in that St. Paul's : he had seen a light from heaven and church for practice, and also to supply the pulpit | had heard a voice; he had also, in an unexpected a few months while the pastor was enjoying a way, seen the apparition of his dead wife. The recreation. When the services were over the circumstances need not be related, only these young minister went home with Lucy, or rather | facts were very real to him, and the momentum of such a miraculous conversion seemed to Luke as if it ought to have made his uncle a shining Christian light for the rest of his life. But this bright beginning was only a flash in the pan, and he never-broadened out into a Paul. This set Luke a-thinking whether a light and voice from heaven and the ghost of a dead wife, followed by no marked religious life, was any better, or so good as an accented life with the light and voice and ghost omitted. For two or three months Luke seemed at a standstill. He wanted to join the Church, but had no striking expefience to relate, and he was afraid he was not converted. Lucy and others looked at him coaxingly, and he had no disposition to backslide.

He had been in the habit of dating his religious life (in talking with some of the elect so as to disconnect it from Lucy's influence) from a sermon to young men in the early part of his religious life. That sermon really was a touching effort, and as the months had gone by, and distance lending enchantment to the view, it had grown to be his religious starting point; at first Luke, remembering Lucy's attractions as a factor in his conversion, sometimes questioned this way of accenting that sermon ; but the fact that he loved God and Christ and the Church, and did not like the world or worldly things-all this seemed in the mind of the pastor as the evidence of true conversion, and he felt justified in the move, and did not see any harm in holding in reserve the details (which he and the reader knows were the prime cause of his conversion) for the good of the order. He noticed, also, that the incidents of conversion were somewhat constitutional in

Original Essays. THE WORK OF THE HOUR.

Hour, the opinion was expressed that the attenganizations, can be expected to prevail.

evolution, by appropriate means and methods, may be properly considered The Work of the Hour.

WHAT IS SPIRITUAL EVOLUTION?

Evolution is the latest word of material science. Upon the hypothesis indicated by that term, the effort is made to explain both the formation of the universe as a whole, and the introduction at successive periods of all the various orders and species of organic life that have existed or now exist on the earth. And this hypothesis, though of somewhat recent origin, has, with some variations of statement, secured the very general assent of scientiats and thinkers throughout the world

The same general theory, under the more accustomed designations, perhaps, of Development, Progression, Unfoldment, etc., has been familiar to Spiritualists and Harmonialists from the first. It has been announced and reiterated with almost common consent, by spirit-teachers of all grades, through media of all classes and in all countries, as well as by advanced thinkers in the body, until its acceptance as a cardinal doctrine or principle of the Spiritual or Harmonial spiritual entity, as well as to the external uni-

workings of this principle may be variously or happiness. imperfectly conceived by many who unhesitatingly accept it.

Let us see, if we can, how it applies to the individual human being-to ourselves and those about us-in the unfoldment, evolvement, or improvement to perfection of our personal characters. On this, as all must see, depends the improvement of society, which we all so much desire-since society can be no better than are the individuals who compose it-the "kingdom of ance, while the spiritual department of being is heaven," or reign of harmony cannot come on becoming unfolded in due degree. the earth except as it comes in the hearts of individuals. And when it has come in you, dear humous communications from spirits of persons reader, and in me, we are in heaven, wherever noted for intellectual ability in this life seldom we may be.

Now how shall it come?

that in each individual person are enfolded the authorship of spirit-productions, as well as to the

What such and all mediums need is true snirit ual development or unfolding-the evolution of the inner and better selfhood, making them integral and spiritualized men and women, who have overcome and laid aside all such weaknesses of In a recent article on The Question of the the external selfhood as those named above, and who live in the spirit. This kind of development at least, that of medial susceptibility, if we would nels of communication with the spiritual realm. To the neglect and indifference of Spiritualists The promotion, then, of spiritual culture, or on this point may be attributed much, if not most, of the folly and fraud that have been perpetrated in the name of Spiritualism.

It is quite possible that some phases of mediumship, or forms of phenomena, might never have appeared, had this higher development been sought and waited for by all media; and it is equally possible that the modern spiritual movement would have been the gainer in moral force and spiritualizing power, had it lacked all such phenomena as depend on grossness and unspirituality in the media.

It seems hardly necessary to point out the difference between spiritual evolution and mere intellectual development, though many advocates of "progression" appear to lose sight of it. It is perhaps natural for those who live mainly in their intellects to conceive of progress as chiefly consisting in'a perpetual increase of knowledge with expansion of the powers of thought, of reasoning, etc., and the conception of new ideas. But this is only one department of evolution, and not the most important to human happiness. Such progress is one-sided at best and would resuit in producing human monstfosities. Men may become giants in intellect, prodigies in learn-Philosophy is well nigh universal. And it has ing, marvels of genius, wit, and eloquence, and been applied to the individual human being as a yet lack those graces of the spirit, that wholeness and roundness of character, which are essential to a high ideal of humanity, and which Yet it is probable that the applications or alone can give the serenity and equipoise of true

Persons who pass to the spirit life without having attained some good degree of this spiritual unfoldment, must unquestionably acquire it there, through appropriate discipline or experience of some sort, ere they are prepared to enter a state of harmony, or "heaven." No doubt, in cases where intellectual activity has been greatly in predominance in the earth-life, this for a time must be comparatively gulescent or held in abey-

This may in part account for the fact that postif ever exhibit mental force and capacity equal to that shown by them while in the mortal form. If the doctrine of evolution be true, it implies | This fact often gives rise to skepticism as to the

awake, or disenchanted. In revolving this phantasm in her mind after the spell was over, it was not so distinct, but enough of it was remembered to reproduce the picture by its aid, and with it the circumstance that her mother and husband, in this probable spirit-manifestation, saw the danger and felt the necessity of saving a special person for a purpose, and even putting him into an eclipse, if he could not be caught and harnessed in any other way. The husband who was an Infidel when in life, seemed to think it a great waste of time to let him experience religion, and that would have to be strategic, for the young man was honest. The mother seemed to have more faith in the efficacy of the religious system. but still had outgrown its necessity; she thought it would be valuable as education, and after the danger was over, he could come out of it. Now in the secress's normal, or waking state, she could not get the subject distinctly again in her mind. as it certainly was when in the supersensuous state, only it seemed to be an important point to gain in reference to the future career or usefulness of the special person referred to, but though knowing him distinctly in the vision, he did not rise into her consciousness clearly in her now waking or normal state; but he was the chief object of that conference, or gathering; and it took the form of her young relative, Luke Young, and yet she was sure she saw no Luke in her vision, but now the whole matter seemed in her mind to centre on him. Could the spirit have been his double? She, however, cast that idea out of her mind, as she saw no necessity of a gathering in heaven for a special, and not strictly an honest purpose, of making Luke experience religion. The matter seemed to have got somewhat mixed since the dissolution of that post mortem tableau, and she felt as if she had been in angelic company, that it had an object somewhat educational, and to the end that some one was to be guided through darkness into eventual light, and for a wise and intelligent purpose. She did not exactly see what connection Luke had with the proceedings, and no effort could make the object distinct in her memory, but at every strain to make the connection nothing would come but Luke Young, and with it the impression that the affair, if it could be distinctly reported, would be a prevision of Luke's near future. It is with this feeling that the relation of this incident precedes what is further to be said of him, and will help throw the light behind the curtain of his events, and a retrospect of this hour, made ten years later, will show how inspired the poet was when he wrote:

"There's a divinity that shapes our ends, Rough-hew them how we will." But we will not anticipate events.

It was a pleasant Sunday morning, the first bells were ringing for church, and the Sunday scholars were gathering, two or three young ladies were moving churchward, and one of them was Lucy, and her glance met pleasantly the eye | months, tell in public and in private their Chris- | Daybreak, Aug. 30th.

The real state of the case with Luke was this : he felt that he was a sinner, did not fear God or love him or think of him; he liked the fun of the world and had no taste or inclination to be religious. He found a sentiment springing up in his soul that attracted him to the young girls of the period ; it showed itself in various ways ; he was more particular with the bow of his cravat, put a jewel or two in his shirt-bosom, and took pains to look well dressed; and he was happy with the many, but there seemed to be one " who was the lovely," and though that was a Messianic text, and he had the feeling it suggested, it was really

for the girl, though he said Christ. Now that was his honest experience; the girls in his circle, from good, bad, and indifferent motives, inclined to be pious and church-going, and he followed them. If they had gone to the theatre instead of the church he would have followed their lead just the same. Now it never would do to have stated the exact facts of the case : he would have been laughed at, and would have injured the feelings of worthy people; so he never told his love in its religious aspect, but let concealment feed on his damask cheek-it was rosy then ; and he gave the young minister the credit of saying him. He was all aglow with it, and she being one the word that saved his soul from death and hid a multitude of sins, as the glittering generality of sin as a daughter of Adam, and had begun to expresses it, and he was baptized and became one of the elect.

Luke's religious life does not end here; it lasted a decade, was an important item in his edusupposed it to be religion; he little thought that cation. But this chapter is long enough, and here is a good place to pause, so for the present we will leave Luke in the arms of the Church.

> What is a Spiritualist? We might reply by asking-What is a Poet? The answer is-A man who writes poetry, not one who believes in poetry, has seen poets at work, or loves poetry. So we must logically conclude that a Spiritualist is one who exercises in his own person spiritual principles. When we hear a man say he is a Spiritualist, we may be constrained to ask him, How much? and of what kind? A Spiritualist

may employ mechanical devices to demonstrate to non-Spiritualists the certainty of spiritual pheto non-Spiritualists the certainty of spiritual phe-nomena, as in the case of the Belper investiga-tions, but, as Spiritualists, even such demonstrat-ors do not depend on these grounds for their claim to the title. The mere rat-trap phenome-nalist, and those Chicago barbarians who vilified Bastian and Taylor and Mrs. Richmond for probasical and raylor and ans. Atchinging for pro-testing against being put through their spirit-blind and skeptical machinery, are not Spiritual-ists, but impostors, withal so ignorant of that in which a Spiritualist consists that they may be dismissed with pitty. To Spiritualist dismissed with pity. To Spiritualists the me-chanical devices are of no use whatever. A man with eyes to see would not thank you for the use of your stick wherewith to poke at an object to determine its character.—London Medium and

the highest angelhood. Or, as often expressed, it means that the inmost human spirit is a germ spark until its divine energy pervades, spiritualizes, illumines and controls the whole beingputting off the crude and unlovely characteristics of the more external selfhood, and in their divine in human character. Or, as a Christian spirit is love, joy, peace, long suffering, kind- consideration at another time. ness, goodness, faith, meekness, temperance; against such things there is no law."

To state it in another form: If, in the inmost and deepest department of our being, we all partake of one and the same essential nature (call it divine, or by whatever term you please), it must follow that as this inmost is brought out into controlling activity, it will bring all to a realization_of the truth of universal brotherhood or kinship, impel each to seek the good of all and all of each, thus cementing souls in spiritual unity, and rendering organized cooperation for useful ends as natural and spontaneous-as-it is between the several members of a healthy human body. And if this inmost germ is pure and perfect- as all but the extremest advocates of total depravity believe-then it must result that in proportion to its unfoldment and controlling activity in us shall we become pure and perfected in our personal characters.

Surely "spiritual development" or "evolution" cannot, in its full and true sense, mean anything less than this improvement and spiritualization of the whole character. Yet the term, unfortunately, has come to be used among Spiritualists in a far more restricted if not misleading sense. It is applied frequently to the bringing into exercise of merely the faculties or susceptibilities on which *mediumship* depends-the unfolding of the finer senses and the capability. of being used in the production of physical phenomena of one kind or another. This kind of important; and the novelty, curiosity and peculiar interest attaching to these phenomena causes

it to be much coveted and eagerly sought by many.

But abundant experience has shown that persons may be "developed" as mediums of various kinds without becoming spiritual in characterspinit which beautify, ennoble and perfect the holy cause of Spiritualism.

ssibilities or germs of the highest and noblest | oft repeated gibe that spirits appear to make proconceivable manhood or womanhood—indeed, of | gress backward. But such apparent intellectual retrogression may be really indicative of true spiritual evolution, though often, doubtless, it is or spark of the Universal Divine Life-the Infi- the result of 'incapacity on the part of the medinite Spirit. Culture, development or evolution um to fully represent the communicating spirit. unfolds this germ, enkindles and expands this It is therefore no conclusive proof of imposture, where other probable evidences of identity are present.

Such being the nature and importance of spiritual evolution, the question, By what means or place substituting whatsoever is lovely, noble, methods may it be promoted in ourselves and others? becomes one of no little moment to all beapostle once expressed it, "The fruit of the lievers in Spiritualism. It may form a topic for A. E. N.

----SPIRITUALISM UNFOLDS THE FACT OF ENDLESS LIFE.

To the Editor of the Banner of Light:

From his creation, man has been moved by a desire to solve the mysteries of, existence, if existence there be beyond the grave, and no small part of his energy has been given to this problem, in his patriarchal, tribal and national forms of government. So interesting and so important was this to the ancients, that their most enduring records are found to be of speculations, theories, laws, and accepted facts, bearing on the nature of this after-life, its conditions, possibilities and requirements, and the means to be employed to escape its terrors and to secure its joys.

The idea that this future life is presided over by a Supreme Being, was suggested as a consequence of the mystic character of death itself: and further it required only the natural working of human fear to give this Supreme Being physical form in fire, the storm, or the sun, and to institute efforts for his propitiation by self-torture, and by animal and human sacrifices. Understanding little of the laws of Nature as exemplified in the seasons of the earth, and less as controlling the movements of heavenly bodies, they saw a visitation of the wrath of their deity in thunder and lightning, in flood and drouth, in famine and pestilence, in war and slavery, in comet and meteor, and in overy movement in "development" has its uses, and they are very planetary space which gave the heavens an unusual aspect.

A being so fertile in resources and so terrible in execution of judgment, may not be opposed with success-must be propitiated with adulations, with blood of lambs and bullocks, and with human torture and sacrifices. Such were the reasonings of the most active of the minds, and that is, without the bringing forth in them of these, by the very fact of this quality, soon gained those ripened fruits or internal qualities of THE credence for their jown conceptions, and, for themselves, recognition as leaders and opinionwhole character. Hence the too frequent mani- keepers of the people in all matters of this imfestations of self-conceit, jealousy of other medi- port. Thus it was that the world came to instiums, evil-speaking, mercenariness, untruthful- | tute the office of priest, which, down through all ness, and participation in fraud, which have later ages, has claimed honors as if divinely crebrought such scandals and reproach upon the ated, and wielded influence over the worldly destinies of men as if commissioned by God to be

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the keepers of consciences of men, with bodies living, and the disposers of souls, with bodies dead.

Authentic history carries us but a little way into the centuries of the past; yet it spreads before our horrified gaze the slaughter of millions of human beings, whose only offence was that they believed too little of this or not enough of that doctrine whereby the priestcraft assumed to explain, or sought to my dify, this problem of life beyond the grave. We know not what peculiar privileges appertained to the office before the days of Rameses the Great, but we do know that First in the bitter challes she should drain for more than three thousand years thereafter, and well up to our own time, to it was conceded exclusive privileges of control of education, exclusive rights in interpretation of faiths, and unbounded power in making men and women live and die in fear of its appointed god, and in accordance with its measure of divine will and purpose. At one time we find that to kill a thousand pagans was no crime against the Jewish God; at another we learn that to slay a hundredthousand residents of Jerusalem was service to the Crusader's Christ; and later we see that to put a million reformers to the rack and stake, was obedience to that law of love which the Church's Saviour "established, that souls might be spared the unpleasentness of sulphur-futures in the anknown here ofter.

A question/whield has thus had the life service. of the most influencial of men; whose study and elucidation, so called, has ever been a drain on the resources of individuals and States; which has -1, ke any other martyr. But to know ever kept the human family divided into hostile camps, and which in each century since its propounding has consigned some millions of men, women and children, to death from water, the club, the knife, the spear, the ax, the rope, the ball and the fagot, must have a hold on the human mind such as nothing else can cham, and its solution must have an influence for good on human destiny such as no saviour of souls has effected, no religious creed attempted. But that only can be a solution of this vit if question which dispels the doubt and uncertainty that death interposes between this world and the next, and permits the denizons of this to obtain clear and correct ideas. of that. It must demonstrate the falsity of some or all of the conflicting creeds, and, by establishing the fact that one destiny awaits the whole human race, teach as a cardinal truth that progression is the law of our being; and further; that whether vigarious atonement be a divine. principle or a paratite, he only does God's service who labors to place his brother man on a higher plane of intellectual and moral progress.

These things are done by Spiritualism. For by Spiritualism the curtain of death is stripped from the portals of the next world, and, with a firm footing on this, we are enabled to view that which the next has for us. Through the centuries the great mass of mankind have fasted on the letter of faith that came down through illiterate ages, but now and henceforth all shall have it in their power to draw absolute knowledge by actual contact and communion with the spirits of sages and of their own loved ones, made more perfect by freedom from the mortal body of this life and development in the immortal body of the next. From them they shall learn that death is neither the beginning of endless woe and torture,. nor the taking on of unconsciousness, out of which Gabriel shall waken by summons to judgment; but that it is, as in the springtime of eternity, the act by which the soul, throwing off the body-the heavy raiment which it has worn during the storms of earth-life-first appears in the rare and radiant garments of the ever summerlife of spirit-land.

To those who think of death as the end of man, Spiritualism unfolds the fact of a higher, an endless existence; and to those who are accustomed to look to monuments, to records of ancient faiths Watch well. Wake early. To the field and sow for the groundwork and finishing of their own,

For the Banner of Light. THE BAPTISM OF SUFFERING. A SCENE FROM THE CHOWN OF FIRE. NUMBER VI.

BY FANNY GREEN M DOUGALL. Scene: Tomb of St. Denis in the Cathedral.

The terrible first defeat had bowed her down More heavily and keenly than the wounds She bore from Paris. She had seen the heaps Of fallen countrymen consumed together, And heard the furicus and foul reproaches Of the rough soldlery, who only saw In this reverse the plainest contradiction Of heavenly aid. She drank the cruel scorn. Unto the very dregs. Upon the tomb of good St. Denis she had hung her armor. Her spirit more dismantled than her form. Sadly she gazed on the prophetic sign Of passing greatness rapt in solemn thought The summit was behind. The mountain height Unto whose loftiest planacle she came, On eagle wings ascending and upborn By breath of angels: with deep shadows shrouded. thigh achievement and of victory. That hid the golden gives; and there it stood, woold, and dark, and sullen, that it seem Impenetrally barbed and bound in Iron S oprayer could soften, and no Will subdue. sto hore the landen of ten thousand fives With all their struggles and with all their troubles the east to feathest wegatch, with no power To avert a strate pang of tutoneso a Of all that she had gatherful to herself, And make ded by your gate to save This was fire bitterest put, got all she knew-Her after held tessions to uff the does This more over the dear formers. For herself, The taim ming report emits it she could drink,

Or tear the enex, or meet the erace little she was descoded of that divinest effi-The power of saving others, bucke her heart, The blessing that she lore, like many another, In the deep sphiltral life enfelded, Waya i sociarkly shrought, she begon To doubt herself, to doubt the beavenly Volces That consecrated, cheered, and but her on To deals of high achievement, whose remembrance Now only seemed to muck her by their contrast With the dafk Present. She could only Across her pathway the black gate of Sorrow, While every other avenue was barred Strongly enough to dare a glant's strength. She knew that she must enter; and below Yaw ned fearful steers, and guils as dark as death. That the ok the stekened soul with awful shudderings: Yet this was picture of her coming doom, And when she saw she knew it. Could it be _____ That she, the wonder of the world-whose deeds Outdazzied in their splendor and their power The grandest, will lest tales of Araby, Should thus be left - so horr lbly a'one To the integral struggle with the door Which then stood strong before her-fixed as Fate; "she called on Mary and she called on Josqu-With a boild cry that smoth linto the heavens, And brought the "Comforter " to so die and save her, He took her in his asmeand carried her Unforthe deep systemation of Golgetha, The Garden of his Agony. She saw The trickling dr. ps of block, and felt the anguish Of superhuman sorrow, when he wept Over derusalem, so soon to be The scene and subject of his Cross-crowned Love. She steed on Calvary and hore the cross

She were the crown of thorns and drank the gall-"Less bitter than the mockery of his murderers, She caught the splrit of his godlike praver That went out with the mighty soul, and bore A testimony unto all the ages Our Governments and Governors must heed; For thus I render that immortal cry, That here the Soul away on wings of Love, All suffering-all forgiving-infinite-Forgive all wrong the deepest, deadliest-Regard the Sinner with a pitying eye, For he is still a he'pless, hapless Brother; And what he needs bestow; not punishing But kind correction, winged with higher hopes, That lift and fraternize him with his kind. Teach him humanity by deeds humane; And this primordial truth regard with reverence: Sin is disease, and LOVE is the great HEALER; Make all your prisons halls of liberal learning-Prevention 's cheaper far than punishment-Temples of Art and Science must displace Your Tombs and Bastlies, of whatever name, Till even the very Gallows shall be made A grand Gymnasium, where our growing youth May swing in the free air and make it joyful With musical shouts from gay and happy voices Of those who never knew the ignoble use

The Parent Institution had been bound to, Be faithful stewards over your domain; Broadcast the blessings of Humanity, How few of all his many followers The Spirit of Christ Jesus, NOT HIS BLOOD Its virtue yet must quell the Powers of liste. And make the wide world luminous with Love! But the receptive spirit of young Joan, Moved deeply by the superhuman passion Which she had shared and witnessed, suddenly grow Into the grand and godlike, and became One with their mighty issues. Then all fear, All doubt, all question vanished, and she stood Spirit to spirit, face to face before him. The mighty Presence who had thus inspired her-Whitever he had wrought out, she would do; Whatever he had suffered, she could hear. Then out from his whole being came a powe That touched and clothed her with divinest strength; And thus without a motion or a word She was baptized by that Almighty Will That henceforth should walk with her everywhere, Her present strength, her comfort, her salvation, Through the last thorny passage unto death. Gently and tenderly he hore her back And laid her, sleeping, in her own still chamber. He signed the cross upon her human bos Home of a heart so true the highest angel Might hardly rival its supreme devotion. Light, flowing from his fingers, slowly burned With a pure, lambent glory, sign and symbol Of the dire condict, and the power that led. Should lead her, even to the bitter end. crown respleident with celestial gems, That shed around a halo of such glory As never mortal brow had worn before, Then the diviner being, passing out, Met the advancing angels who had come With the sweet presence of celestial Loves And Strengths and Graces that should clothe and arm her Should crave forgiveness for their deadly wrong.

free Thought.

THE OLD GUARD TO THE FRONT!

To the Editor of the Banner of Light: I have been an attentive observer of the contest now going on in the spiritual ranks. The spirits, who are the operators, claim on their side 'conditions" as absolutely necessary, and the present class of objectors claim that unless the manifestations are produced under "fraud proof conditions" they will not accept them.

For myself I do not need any more tests. I have the "light" that is born of what I have seen, heard, felt and inwardly digested in the earlier days of the outpouring. I had to sit in back kitchens, under the light of one poor tallow candle, and wait for hours for a single rap, but with patience and perseverance I can faithfully report that the light thus EARNED will endure

But those who are urging on the present crusade against mediumship want the light to shine so that the investigators can be converted in twenty minutes ! When thus converted they would be about equal to Moody and Sankey' psychological subjects. I once thought it possible to convert the whole world to what I had found so true and beautiful, and to that end was active in the lecture business, etc., but I am wiser now, and do not think it possible to con-vert any until they are *ready for it*. When vert any until they are *ready for it*. When that time comes the spirits will find the way. What makes' them ready at one time, more than another 1 do not know, if it be not spirit influ

I have had much experience with fastening mediums, and can do it well, so well that no one without aid can be released. I once fastened Robert Heller's assistant, who, after repeated trials, applied to me to be released, which I in charity proceeded to do in *full view of the whole audience*, while the cunning Heller announced that the committee were making the knots tighter. and that enlightened audience believed what Heller told them, rather than use their own senses in observation of the fact.

I have had similar experience with the Davenport boys since they were ten years of age, and was intimate with that truthful agent of theirs, Jesse B. Ferguson, who it will be remembered traveled with them for years, and from what I saw myself, and heard repeatedly from him, I can positively affirm that no matter how many links, chains and seals you put upon them, the spirits would release them in a twinkling of an eye, and by that process now called "passing matter through matter." One other instance: that of Mrs. Markee, who was tacked, tethered and sealed (so cruelly) with plaster over her mouth, and while the spirit was out no medium was found in the cabinet, yet at the close of the scance she was found under *strictly test condi-tions*, seals and tacks included. Surely the pres-ent crop of claimants for "fraud proof" sittings must have forgotten such facts as these, or else they willfully ignore them.

Again, Mr. Hazard spent his own time and money in testing the Bliss mediums. He details Incidents, that ought to satisfy the candid mind in a clear, concise and truthful manner but the objectors sneer at the facts, and quote but the objectors sheer at the facts, and quote the trial. Well, grant for the sake of argument that the Blisses had a trap door, what has that to do with Mr. Hazard's own wife and children? He has certainly sense enough to know them when he is kissed by them. After many failures, Zöllner obtained four knots in an endless cord. Would any one in this age of the world (outside of the church) quote bis failures and ignore his facts.

his failures and ignore his facts.

Instances and ignore instacts. I do not fear for Spiritualism; it has always been, and I believe always will be, able to take care of itself, but these poor mediums, with many kicks and few coppers, are suffering martyrdom, and it behoves all of the "Old Guard" to come forward and protect them. There is have one way to do and that is

There is but one way to do, and that is as the Holmeses did in Boston (Banner No. 23) the other day, let the mediums have their own conditions, and if not satisfactory don't pay for it. This will satisfy all, and give as a result a better class of manifestations than ve have ever had. A. MII St. Louis, Mo., September, 1878. A. MILTENBERGER.

WHAT CONSTITUTES A FREE PLAT-FORM.

To the Editor of the Banner of Light: Theoretically every Spiritualist-claims to be-

things "as through a glass darkly," and have much to learn and unlearn. That man is the broadest, ripest, wisest, who most fully recognizes the progressiveness of human nature; and whoever fails to see this and act upon it, is in bondage to his fears, or in the decrepitude of decay, stiffening and hardening his mental faculties for the winding sheet of death.

These are no new sentiments with me. I have always favored the largest liberty of speech. Practical work, the discovery and application of truth, should be our aim, and if we are not selfpolsed enough to cross mental swords in this endeavor without rufiled tempers, then we need just this schooling to rub down our rough points and reduce our conceit.

The vital question of this hour is the cause and remedy for the dire distress which now prevails -a present calamity which weighs down so many millions of our people. The proper theory of finance and the just relations of capital and labor are up for discussion and adjustment, and rightly claim some thought and action from Spiritualists, as closely interwoven with the prosperity and happiness of the civilized races. From the ignorance and apathy which has and does prevail, the Ship of State has been allowed to them by eloquent missionaries are not realized. drift among the breakers, and with some it has become a question whether there is not danger of her striking upon the rocks before correct bearings can be taken.

Whatever the outcome, the suffering is widespread and terrible-not less than if a civil war had prevailed all these years—and the right and truth which shall rectify the great wrong, can only be discovered after free, impartial, unimpassioned discussion; and from whom should come so consistently, the just and hopeful word, as from the progressive, enlightened Spiritualist? The person who has thought and felt deeply upon questions of such supreme importance should not be debarred a hearing simply because all do not recognize their significance, nor because political parties have made them their shibboleth. Let parties deal with them; but pray where is the truth most likely to be evolved before a calm, dispassionate, judicious assembly of Spiritualists, men and women, or in presence of a political body of the male sex, amid the fumes of tobacco, the odor of whiskey, and the heat of partisan prejudice?

Let us remember, too, that this is a question demanding immediate consideration and settlement, one that cannot be postponed or put off without great dereliction of duty hazardous to the peace of the Republic.

Moreover, besides its other aspects, this is argely a moral question. It is not alone a question that a million men, more or less, are idle and needy, but their sufferings so cruel, so needless, so long protracted, awaken anger and resentment, and these feelings are being transmitted to hundreds of thousands of offspring, who are made man-haters from birth, and so the consequences of a wrong somewhere will be entailed on many generations to come.

In this I do not overlook all that may be said against the abuses of a free platform; but this objection is no stronger and entitled to no more consideration than evils that necessarily attend free speech and liberty of the press everywhere. It is but of trifling importance when offset against the vast good to the human race growing out of free human speech. A. C. WOODRUFF.

We think Bro. Hazard is right, and also that he is wrong, in his views about mediums. If all who claim to be mediums were always hon-est, it would be the true way to let things take their own course in sittings. Of course all true Spiritualists want the spirits to dictate conditions, and they are willing to abide them, whatever they may be, if they are really dictated by them. On the supposition of genuineness, it is the true theory to be passive and ready to learn. So far Bro. Hazard is right. But what will he do where there are doubts of the honesty of the medium? When there are doubts, and they become general in a circle, to go on under such cir-cumstances is time entirely thrown away—nobody is benefited, and spirits themselves, if the manifestations are really genuine, must see at once the necessity of making the thing clear, and they would do so if they were reasonable spirits. Now when it is expressed in a careful way that it would be satisfactory to have the evidences a little more plain, if a medium should set up on his or her dignity that no plainer tests would be given, the doubts would be increased tenfold. Now what should be done in such a case? We don't believe in violent proceedings Now, what should be done in such a -nothing of the kind, because, not knowing positively about it, we might do somebody an in-jury, if it should be true that all is genuine. To make sittings profitable there must be confidence in all the proceedings, both of sitters and of the medium, otherwise no benefit is derived should work to secure that state—the medium as well as the circle. The only remedy we can see to be legitimate, where a medium is incorrigi ble, is to cease to patronize him or her, until proper tests are given so as to bring all into har-mony. We don't say that the tests shall be as dictated by members of the circle-let the spirits dictate the tests, but let them be sure tests, so that no one can mistake, then all will move on harmoniously. In our view Bro. Hazard is right when he says that a medium should not be required to do impossible things, just what the ca-price of individuals may dictate, and it is perhaps the best way not to dictate at all how things shall be done, but insist that the spirits shall make the manifestations so plain that we shall know that the medium does not produce them by fraud. Let the spirits do this in their own way if they desire it, but it looks to us proper that sitters may insist that it shall be evident that the manifestations are not produced fraudulently.-The Westfield (N. Y.) Messenger.

SEPTEMBER 21, 1878.

Letter from John Tyerman. To the Editor of the Banner of Light:

Dear Sir-I am still working my way east- 4 ward, and shall be at Omaha next week, when the worst part of the overland journey will beover. The Camp Meeting referred to in my last, which was to have been held at Iowa Falls, and at which I was invited to speak, will not be held, owing to the failure of the crops in that district; and this will somewhat alter my plans.

Since I last wrote to you I have visited Sait Lake City, and given a course of seven lectures there, to very fair houses considering the season of the year. There are some sterling friends of the cause there, who came to the front and supported me very heartily, notwithstanding that their society had suspended its meetings during the hot weather.

Spiritualism has a considerable number of vo. taries in the place, and is gradually extending its liberalizing and beneficent influence.

Salt Lake City is, as everybody knows, the head. quarters of Mormonism. To this modern Zion the faithful wend their way from all parts of the world. But many lose their faith after they have been here awhile. The hopes kindled within The pleasing visions which lured them from their native homes turn out to be illusions. Their ardor cools, their faith wanes, and finally they either voluntarily quit the Church, or are cut off by the authorities. Hence there are more "apos. tates," as the "saints" call them, than a stran. ger would expect to find.

I attended two services in the Tabernacle, an immense building, whose acoustic properties reflect little credit on its architect. It seems to be the custom to have two addresses at each service; and if those I heard were fair specimens of the whole, their main object seems to be the glorification of Mormonism; which is natural enough, considering the pretensions of the system. The speakers appear to be very familiar with the Bible, and one of those I heard built up a strong biblical argument in favor of Mormonism. Of course almost anything can be proved from that book. I understand that there are a good many mediums among the Mormons, but they only exercise their gifts in the interests of their church. The priesthood watches those gifts with a jealous eye, and they must either be used for the good of Mormonism or not at all. But I cannot but think that a priesthood, whose claims are so great, and yet have such a slender foundation to rest on, will soon lose its influence for evil; and the system which it now dominates will then be reformed and purified, and rendered fit to live on the earth.

T. Brigham Bishop was at Salt Lake City when I was, and professed to expose Spiritualism. His exhibition might satisfy those who catch at anything calculated to damage the movement, but would not disturb the intelligent Spiritualist. I replied to him, and showed that he failed to counterfeit some of the phenomena of Spiritualism, and that most of his tricks were not dore under the conditions imposed on many mediums. Yet such exhibitions, together with the exposures of mediums that have taken place, make some people indifferent and others prejudiced, who might otherwise have become actively interested in the cause. Our movement does not need the aid of fraud, and I rejoice to see real fraud exposed.

I shall give two lectures here next Sunday, and then go on to Omaha, Neb. Friends can address me there till further notice. As the lecturing season is approaching, I trust I shall be fully oc-Yours fraternally, cupied.

J. TYERMAN. Ogden, Utah, Sept. 5th, 1878.

North Collins Yearly Meeting.

The Twenty-Third Annual Meeting of "The Friends of Human Progress" convened at Hemlock Hall, Brant, Erie Co., N. Y., on Friday, Aug. 30th, 1878. Meeting was called to order at ten A. M., by Lewis Dean, Chairspol

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it presents as living witnesses those very sages, prophets and patriatchs of old, and these be_ The text heed, or translate it into action; seechingly implore all to turn aside from Church This is the power to sanctify and savecreeds as from parasitical growths of the past which can serve no good purpose in the present, and to consider the living truths which they, and all who have gone before, bring fresh from spirit-land. Who would not sooner trust these witnesses, speaking to-day in his presence, through voice which he hears or pen which he sees, rich in the experience of heaven's centuries, than such mystic records of their earth-knowledge as have come down to us through the materialistic, the idolatrous and ignorant ages which have been the conservators of whatever there is in Church creeds that is not a purely fungua growth of over eighteen centuries.

Through Spiritualism the intricacy of the past is simplicity to the present ; for the fact of spiritreturn and communion with us more clearly demonstrates the reality and the nature of the after life than does the falling of a thousand apples suggest the nature or existence of terrestrial gravitation, or the bright trains of a million meteors indicate whence any one of them possibly comes, or why its arc of light in aerial space. Spirits are manifesting themselves to us through 1 He touched her brow, and suddenly sprang forth thousands of media, and those of us whose eyes and ears are opened have our firesides gladdened and our journeyings made forous by seeing them with us, and by hearing their well-known voices mingling with or replying to ours with increased. To guard the glorious sleep and make it fruitful, love and wisdom, as if the fabled valley of death In the bare desert of her pligrimage, were rather a bright pinnacle of glory, set in the sky to illuminate the pathway from their realms With such an all-resisting energy, of constant light and beauty to our temple of The florces tortures, failing at her feet. night shades here in the low lands-the dominions of the priestcraft of the ages. They tell us, with one accord, that one universal law of progress reigns over all, and that in its individual bearing that law is summed up in this : "Whether he be groveling in poverty, or whether he have riches and luxuries, one man, born of woman, stands equal in the spirit-world to another; there is no partiality. Each one has to unfold his own aspirations for the higher and the better. And the more energetically, honestly and truthfully he does the work, the better will be his condition in this world, where there is no stagifation of life. Everything here has its full growth, full nourishment and highest achievement."

Good works-not vicarious atonement-is the rock on which they would have us build our hopes, and to which they bring their own measure of joy for its ensealment. Edw. R. H.

This is the pious way in which the narrator of a story in a New England religious periodical talks: "I'm a Christian man, leastways I was; but as I hope to be forgiven, I know I shan't be judged for an Injun I 've killed." He'll find out his mistake presently, but the editor who prints | Then she arose, and with a sweet thanksgiving such an article can't evade the responsibility for it.-Boston Herald.

And as the watching angels wept they sang: Woe for the cross! its cruel pains, Its anguish and its crimson stains! Alas that weak, upgrateful men. With their short sight and narrow ken, Their truest Saviours scourge and bind, And crucify with passion blind ! Woo for the cross:

> Joy for the crown ! Her saintly brow is brightened by its circlet now! With bare feet on the thorny road. When forth she walks, unfelt the goad. in yonder palaces of Peace Her woes shall wane, her joys increase ! Joy for the crown

Woe for the cross! The barbid sting! Ungrateful country : cruel King ! Oh, can ye not arrest the wave? And will ye not your Saviour save? Ah, no! for still the Christ must be Led ever unto Calvary! Woe for the cross!

Joy for the crown ! Above the fire Whose scourging, hissing flames aspire. To quench the spirit, lo! she springs Forth from the pyre! on angel wings the soars aloft to blissful rest In the still mansions of the Blest. Joy for the crown

And thus they chanted till the morning light Unscaled her eyes and brought back the night vision; She blest the power she was baptized into, Clasping unto her soul delfic strength She felt and knew would never more desert her.

lieve in a free platform, but practically the endeavor is frequently made, by narrow or timid, but well-meaning persons, to prohibit the discussion of all questions not pertaining exclusively to the Spiritual Philosophy, or in which there is some lurking suspicion of difference of opinlon.

Our platform, in the main, has been free in name and in fact, and it is safe to say that in proportion as it has been free have our meetings been alive, profitable and satisfactory. To limit speakers to the discussion of the Spiritual Philosophy, pure and simple, would stamp out all life and vitality from our meetings. Spiritualism is all-embracing, is progressive and humanitarian, or it is nothing. We should see this so distinctly and so broadly as to leave no room for fear or suspicion lest evil and inharmony ensue from even the freest utterance of the best and freshest thoughts on all subjects pertaining to human welfare.

The Banner has been the most persistent and ablest of all journals in seeking to protect the Indians of the far West from the knavery and injustice of corrupt officials, giving up much of its space from time to time, as occasion seemed to require, to the consideration of the question. But who was disposed to cavil, or who would not have thought it remiss in its duty had it done otherwise? The two hundred years of injustice and outrage inflicted upon our red brother by the white race give him added claims upon our sympathy and protection, which we have no right to ignore, and the press or platform which seeks not to educate public sentiment aright on this question is unworthy the name of Spiritualist.

So it is of other subjects. Hundreds of Spiritualists, of the most thoughtful and progressive minds, are zealous and efficient laborers in some or all of the reforms of the day, and can do their best work, let us remember, and make the most successful teachers in that line of thought which is most habitual with them, upon those questions which have absorbed most of their sympathy, and with whose laws and principles they have become most familiar. In such case we should stultify ourselves as the supporters of a free platform to dictate to every speaker, conceding the question bears on the well-being and progress of the race, and the time taken be not disproportionate to its importance. Then let us rise above this timidity which would interfere with free speech, by demanding a dead level of sameness in thought. Disagreement, in the minds of some people, means inharmony, inflamed passion and personal bickerings. This is a libel on our intelligence and good breeding. How else can we so readily arrive at the truth as by the sifting, cleansing process which comes of a free interchange of opinions-a fearless, earnest discusman of the Executive Committee. George W. Taylor was elected President. After a few remarks by Mr. T., the remainder of the forenoon was devoted to a conference, in which Mrs. L. A. Pearsall and E. V. Wilson took prominent part. The choir engaged for the occasion not being present, music was furnished by different members of the audience during the day.

Friday afternoon session opened with music, after which we listened to an able and instructive lecture by Mrs. L. Pearsall, of Michigan. Closed with music. Saturday morning session was devoted to conference.

Music by Logan's Choir. The afternoon session opened with music. Address by Mrs. E. L. Watson, subject, "The Coming Woman." It is useless for me to attempt a synopsis of this discourse. Suffice it to say that it inspired every true woman with a desire to live and labor for the fulfillment of her prophecy, and every true man with deeper respect for pure and noble womanhood, and all with aspirations to live & The meeting formally closed with music. The President then announced that E. V. Wilson would remain and occupy the platform one hour, giving tests, reading charac-&c. The audience nearly all remained, and were gratified with receiving some excellent tests, prominent among which were those given to Mrs. E. L. Watson, of Titusville, and Mrs. Clark, of Benton, Erie Co., N. Y. Sunday morning a conference from nine to half-past ten. Lecture by Mrs. Pearsall, subject, "The equality of the sexes." In an able manner she set forth the advantages of equal education for men and women, in the literary, scientific and political world, and woman's right to any position she may be fitted for. She said that in her own State, Michigan, the doors of her educational system were open to all; and whenever woman sends out her voice in majorities to the people, whatever she asks will be grant-ed. This address, following Mrs. Watson's, on Saturday, and so intimately associated with it, opens a wide field for carnest thought. The session closed with remarks from the President, in which he proposed the establishment of a bureau to arrange for meetings in different localities. Sunday afternoon opened with music from the choir. Lecture by Mrs. Watson. Subject, "The religion of the past, or the religion of mortification and death, as com pared with the religion of the future, or the religion of

All expenses of the meeting were readily met by contributions from the people, and general good feeling prevalled." A meeting to consider the proposition, presented by President Taylor, was appointed for Sunday, Sept. 28th. Closed with music from the choir.

SARAH S. HAWLEY, Sec'y.

"CHRIST, THE CORNER-STONE OF SPIRITUAL ISM," is the title of a little pamphlet by J. M. Peebles, M. D., which has reached us from the Publishing House of Colby & Rich, No. 9 Mont-gomery Place, Boston. Mr. Peebles's first attempt is to establish the historical fact of the existence of Leone The other house of Leone of Jesus. To do this, he cites a number of Jew-ish evidences of his existence. The estimates aced upon Jesus by noted Free Thinkers and Spiritualists are then given, and numerous New Testament utterances concerning the 'man of Nazareth' are collected in this little book. The author then proceeds to define the doctrines of Spiritualism, and remarks, 'Remember, I define them only for myself.' This affirmative creed of Mr. Peebles will lead most liberal Christians to exclaim of him, 'Thou art not far from the king-dom.' He is fully persuaded, and this is the free-born thought of the pamphlet, that the spirit which actuated Jesus is the spirit which has ruled the religious culture of the centuries, and is destined to do so for the centuries to come.— The Vincland Independent.

The influence of the life of Jesus on the life of the world is not more wonderful or more unac-countable than the influence of the *thought* of Plato on subsequent ages of philosophy and belief.—Index.

to the literature of Spiritualism, the articles growing, as they have, out of the heart of cir-cumstances, and having all the life and power of a vigorous defence of a loved and persecuted subject, and an indignant protest against scien-tifs (2) biggtry and more printed down them tific (?) bigotry and narrow-minded dogmatism. First comes an interesting preface by Prof. J. R. Buchanan, followed by an article from the pen of Prof. A. R. Wallace, of London, being a review of two lectures by Dr. Wm. B. Carpenter. Mr. Wallace's article appeared originally in the *Quarterly Journal of Science*, London. Then comes Prof. Wallace's "Reply to Dr. Carpen-ter," entitled "Psychological Curiosities of Skepticism," which, as its name indicates, is both in-structive and entertaining. This was originally

"THE PSYCHO PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS" is the title of a volume of

216 pages just issued from the press of Colby &

Rich. Boston. It is a most valuable contribution

printed in Fraser's Magazine, London. Then follows a fine article by Dr. J. R. Buchanan, entitled "The Psycho-Physiological Sciences," print ed originally in the Popular Science Monthly, N. Y. This is an exhaustive treatise, occupying the greater portion of the book, and is an ex-ceedingly valuable production. Dr. Buchanan is doing a great work for the cause of truth and liberal thought, and all true-hearted and liberalminded Americans are proud of his name and of his fame. Next we find a short treatise on "Spir itualism and Natural Law," by Darius Lyman, change of opinions—a fearless, earnest discus-slon? A Spiritualist, of all men, should not be a dogmatist. As a believer in the law of pro-gression he ought to be prepared to meet candid criticism upon his most cherished life-long con-victions. Having some truth, we all see many

SEPTEMBER 21, 1878.

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riends of

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Meeting

Written for the Banner of Light. BEYOND THE RIVER.

BY MILTON H MARBLE.

In the grave, so dark and dreary, Aye exempt from mortal strife, Lies the dear one who created All the glory of my life! He, my tender hero-husband, Of all others bravest, best; And my head reclines no longer On his bold and manly breast.

He has left me sad and weary, On this cruel earth alone; But I feel that in a fairer Land he yet shall be mine own. For what to me were a future, If within the land divine. In the land of love immortal. He should not be named as mine?

I shall ever heed a power Stronger, mightier than mine own, That compels me ever, ever To exist on earth alone Until. in the angel kingdom, In the land of love divine. I shall meet the dear departed I have named forever mine! * * * * * * Come to me, my hero-husband, From across the River Death! Let me see thy loving features-Come and kiss away my breath; Then, my king, my husband, lover, I shall live, aye free from strife, With the dear one who created All the glory of my life!

Banner Correspondence.

New York.

SARATOGA .- A correspondent forwards us the following clipping from The Saratoga Sentithe following clipping from *The Saratoga Senti*. *nol* for August 29th: "An impromptu and infor-mal reception was given Wednesday evening of last week to Dr. J. V. Mansfield, at the residence of Mr. Noble in this village. Some twenty-five friends of the doctor's were present. After an hour of pleasant conversation Mr. Mansfield ex-hour of pleasant ex-hour of pleasan hour of pleasant conversation Mr. Mansfield ex-ercised his spiritual gift of telegraphing from earth to spirit spheres, giving some seventeen names of friends and acquaintances of those present. This phase of mediumship Mr. Mans-field seldom exercises, but on this occasion he yielded to the power. There were several per-sons present who received undoubted proof to them that Mr. Mansfield was a spirit-medium for the transmission of greetings from spirit friends residents of the spirit-world to loved ones in earth sphere. Every conceivable way was sug gested to discover, if it were possible for Dr Mansfield to learn the name from any other source except from the spiritual, but the tests were given without any name being written or spoken by the recipient."

informing us that the Spiritualist meetings of manner in which that writer has dealt with the and well patronized. Dr. J. R. Buchanan is spoken of as busy in the important field for which his gifts of mind and heart so eminenly fit him; and it is stated that the various media begin to feel in their business the reviving influence which this city and Brooklyn continue to be successful subject under consideration in that timely and the in their business the reviving influence which attends the close of the "out of town" season. Among these sneedally mentioned and "season. Among those specially mentioned are Mrs. Mor-rill, of 129 East 16th street, (who holds circles Tue-day evenings and Wednesday afternoons during the year,) J. V. Mansfield, Mrs. Read, F. P. Slocum, Mrs. Reaves and Mrs. White. Miss Lottie Fowler's work in the city is also pleasantly referred to.

NYACK.-Horace Greeley Knapp, architect, writes : " As a regular reader for some years past of the Banner of Light, as well as of the current Spiritualistic literature of the day, I have ob-not allow the article in question to be the last of such praiseworthy efforts toward the promulgaserved a very conspicuous want, viz., cheap spiritual tracts for free distribution. In the absence of these I am breaking the ice of Orthodoxy in this town, with supplies from the Truth Seeker and The Index, and it is my intention, during the coming winter, if business affords me the time,

BANNER OF LIGHT.

tion and evidence of this great truth that we can reasonably desire. In the came that earnest speaker, Capt Brown. He and his wife seem to have set reasonably desire. We have a lively and worthy weekly pape published here, called the 'Salurday Slandard,' owned and edited by Mr. Wm. M. Connelly, a staunch and true Spiritualist. He has princi-Because and true optimumst. He has princi-pally dedicated his paper to the service and ex-ponency of the down trodden poor and the cause of justice, and under the unclassic head of 'Su-pernatural Department' gives many excellent and interesting extracts from the spiritual press. The paper has a large and increasing circulation and subscription, and these little mentions of Spiritualism are attracting a wide-spread interest and attention.

Two liberal Universalist churches here will be in full operation this winter. These institutions labor hard and earnestly for free thought. Most of their adherents are outspoken Spiritualists. The lat ter attend these neighbor-churches now quite regularly, I notice, probably because they have no society of their own. Why not have one? Let us hope for the best. Speakers and mediums, able and genuine, that can do so, should make i a point in their travels to stop over here and stir sleeping Spiritualists and Liberalists. I think it would pay them, and do a great good.'

Massachusetts.

SHUTESBURY .- Mrs. A. B. Bishop writes " My attention was called some four months ago by a spirit at one of our circles to the sad condition of a boy then in Chicopee, and I was requested to go and see him, the boy's name being given as Willie Bartlett. I said I had never heard of him, but Mr. Leonard offering to take me there, I promised to go. I found him to be a lad of thirteen years of age, and also learned that he was the son of a poor widow, and that two years ago he went to work with a farmer; that in pitching hay he injured his spine, and being in great pain, some one administ red hemiock essence to re-lieve him; that the next morning he was found in bed with his limbs so paralyzed that he could not move ; a doctor was then called, who gave him no relief. I found him in a terrible condition, his body being so paralyzed up to his arms, that he could not feel the prick of a pin when forced into his flesh. Though I am poor, with a large family of children, (having always done what I could for suffering humanity,) this case aroused my sympa-thies so strongly, that I attended the poor sufferer two and three times a week for a month, and then took him home to my family, where I could

nooly placed his case before the audience, and a enerous collection of seventy eight dollars was taken up for him, for which I tender the contributors my sincere thanks; and to all others who have manifested sympathy for this poor crippled boy, I return thanks. I shall continue to care for him as long as my health and slender means will allow."

Washington Territory.

STEILACOOM. - Elizabeth Saltar writes: 'Being interested in the cause of truth, and desirous of aiding the same by rendering credit where credit is due, I trust you will permit me

NEW YORK CITY.—A correspondent writes, NEW YORK CITY.—A correspondent writes, 'H.' for the admirably just, succinct, and able regard to the final aim and use of the bewilder-ing amount of criticism lately passed upon Mrs. Cora L V. Richmond, and were beginning to speculate some what anxiously as to who was the most *befogged*, Mr. C. O. Poole, the point which he appeared to be trying to make, or our own understanding, when 'H.'so opportunely stepped in with a temperate, lucid, and comprehensive

digest of the whole matter in a nutshell, as it were, thereby calling forth the present acknowledgment of appreciation, which is proffered with the suggestion that said correspondent does tion of ever-needed harmony."

Kansas.

TOPEKA.-A correspondent, "W.," writes Sept. 7th : "For a number of years I have been to tell from the platform "what I know about a reader of the Banner of Light, and value it Christianity." I have secured several readers more and more each year for its bold, firm and for the Banner of Light, and have quietly spoiled the Orthodoxy of very many of my friends, but what we want is ammunition for long range. It is indeed surprising that with the vast fund of fact and irresistible logic of the Spiritual Philosoconsistent course in elucidating the grand truths of Spiritualism. I noticed in a recent number of the Banner a few words in relation to J. H. Mott, and I desire to add my testimony to the genuineness of the manifestations produced phy no one has undertaken to properly epitomize the same. Almost any one will read a very brief tract, and if this is of the right character it will readily induce further inquiry. Much may be said for Spiritualism in a very few words. Few not familiar with it appreciate, for instance, that: These who emeas it here you be the from this place have visited him at his home in Memphis, Mo., and have joyfully conversed with their dear ones on the other side. In addition to this, Mr. and Mrs. Mott took a resting trip from their home to Colorado, and stopped here a few Those who oppose it know nothing about it : Those who understand it forever adhere to it : days, giving one scance to a few of the friends, in a cabinet improvised for the occasion, at which Its phenomena are the only credentials of Chrisséance those present saw, touched and conversed with some ten or twelve relatives and friënds. Let me say that any doubting Thomas who will pay a visit to Mr. Mott will find all skepticism removed, for there is in the very air and sur-roundings of his home such an openess and unaffectedness as to disarm suspicion, and win at once the confidence and good will of visitors." The writer further adds: "There are many Spiritualists here [Topeka], and a good medium of any phase is needed. Such would find an excellent field of labor hereabouts."

he ball rolling again, and we are now forming circles. Capt Brown is a first class speaker, and a gentleman in every respect. He is worthy of his high calling, and Spiritualists will find none better worthy of their hire. His wife is a valuable medium, and gave remarkable tests here."



Isis Unveiled, by Mme. Blavatsky. Vol. II.

To the Editor of the Banner of Light: I perused Vol. I. of Mme. Blavatsky's "Isis Unveiled " with grateful surprise and admiration, and wrote of it with a consciousness that I could not do it justice. I take up now Vol. II., "Theology," feeling that only the astute authoress herself could wield in its behalf the proper dis-secting pen, and make the reader comprehend how souch valuable learning, how many important irnihs may be em-bodied in six hundred and forty printed pages.

I find in the " Preface" the following: " Were it possile, we would keep this work out of the hands of many Christians, whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their resp. citye chur thes is pure and sincere, and those In their respective chief and is photomic succes, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity." Nothing could be more noble; for while the authorses combits step by step the crudities and ab mitting as which the wedget reflected of the state of s and absurdities on which the modern schools of theological doctrines rest, she would spare the feelings of the good and sincers of every sect-excellent people who repose on a billed faith in their Bible and their minister, though the bad character of the latter is being constantly exposed, and the former is being remodoled in spite of its being the Word of God." These worthy people who have no time and to desire to read criticisms upon what, from childhood up, they have been taught to revere, would be scandallzed by any word of doubt, and would be borrified if proof unanswerable were adduced that the gospels were anything but inspired effasions; that the Old Testament is as mythical as Mithra, and that Jesus had two histories, one of the man, the other of the anointed. Such indeed, by their very weakness, obtain the sympathy of the burned, and it would be cruel to take one pin from the feeble structure on which they lest; but to those who have time to read, to those who think at all (as Emerson would suggest.) and dare weigh testimony, this work is invaluable; containing not only the best thoughts of known ancient classic and modern writers, but a vast amount of erudition gathered from an exceptional knowledge of Brahmanic and Buddhistic literature, to which the authoress had access by a long residence in India, and being e-p-cially favored in many instances and under diverse circumstances, as an initiate of the Order of the Eastern Brotherhood. I say

"Eastern Brotherhood," but I use the term without any especial knowledge, (As a pronounced ''adept," however, the lady cannot be mistaken, and her manifested nowers In exceptional cases have astonished all who have had the honor of her particular friendship and esteem; this adeptship being in no wise, as I understand it, different from that obtaining with the Magi in tim 's of old.

Some tritles have said, that this work seems to be particularly almed at Science and Catholicism. No one can have more respect for veritable science than Mme. B. It is the ssumption of our would-be savants she harls her wellpointed javelins at; a sumption founded in positive ignorance, assumption with its brazon face and astnine volce and ears to offensive to that delicacy which makes profound crudition and all that pertains to true greatness so supremely attrac ive. True religion, the veritable goodness of the heart, the exalted virtues taught and practiced by Jesus, have Mme, Blavatsky's highest commendation; but when she refers to the Catholic Church with bitter excorlating words, it is when she is sifting its pretensions and holding up to our gaze i s notable errors.

Many who have become conversant with the history of some of the "divine teachers" which have appeared in the Orient, have doubted of the real existence of the Nazarene upon whom the Christians so serencly repose for salvation; and the striking similarity of birth and death, life and doctrines, have rendered this very natural. Mine. B. herself, I think, when reading our New Testament, after having read the Bibles of the East, has had more than one misgiving; still in this grand theological division of her "Isis" she has some sixty references to Jesus, where no doubt of his personality is allowed to interfere. Of these many I will, however, quote only one: "All the civilized portion of the Pagans who knew of Jesus honoresy him as a philosopher, an *adept* whom they placed on the same evel with Fythagoras and Apolionius." The Gnos-tics maintained that Jesus was a man overshadowed by the Christos or messenger of life; but as the Divine mind is eternal, as the Codex save, and is pure light, the term "overshadowing " is hardly applicable: it is rather the over-illumining; and those who have had a ray from the purer spheres will understand this. It is worthy of note that "there is no equivalent for the word 'miracle' in the Christian sense, among the Brahmans or Buddhists." All is in accordance with law; and the great success of the adepts arose from a comprehension of laws. Astrology is laughed at; but of those who laugh how many know its

laws? The faktrs, the snake-charmers of hadia and Afri-ca, are called mere jugglets; but what Englishman or American is willing to go through the hardships these poor natives have endured in obtaining the!r powers? I believe the subject as it is at present considered among not one. The Rey, N. Davis told me at Carthage that he had seen there's native who could summon at will the snakes from their retreats; and I have seen in Egypt, where nothing was asked for the exhibition, it pertaining to a religious procession, men thrust long irons through their checks without drawing blond, and eat or bite off the heads of poisonous serpents. These facts or feats are, however, of little moment compared with that inception of the Wisdom (Hackawa)-masculine and active.potencyor Binoh Intelligence-a female and passive potency-which in their union with a third, form the triangle and triad, and represent the Spiritual Sun known by the divine name Blohtm. But a further consideration of the sephi-roth, so fluely portrayed in this work, cannot here be indulged in; the work itself must be consulted; for the "Unveiled Isis" is hung with jewels; about her neck, her head, her arms, her ankles, are pearls of great price. That no poetic fancy may seem to lead me away, I will quote a few items among thousands that strike the eye as I turn the pages of this marvelous book: Gnesic Zeon; Zoroastrian Cosmogony; Kabalistic Shekinah; Sephira, the Spiritual Light; the Ish Amon, or the Boundless Cir-cle within which lie "all forms"; the "Son of Man," an appellation which could not be assumed by any one but a Kabalist; Christna raising the beautiful Kalavatti when mourned as dead; why Hypatia was murdered; Lady El-lenborough's tallaman (represented by a drawing); explanation of two diagrams (here given) of the formative pe notes before and after our universe began to be evolved; ancient views respecting the soul; the Ophites, Nazarenes, and Druzes; the Lor God, and who taught Jesus; the Brotherhoods, Hermetic and of Luxor; a valuable icticf from Prof. A. L. Rawson on Initiation, his initiation among the Druzes of Mt. Lebanon; the esoteric doctrine of Buddhism; missionary vandalism in India; Jesus historically unrecognized; the mythical Christ copied from Buddha; "the reform of Buddha," as expressed by Max Müller, where he says, "That moral code is one of the most perfect which the world has ever known "; the Sohar, the greatest of the Kabali tie works; the horrifying principles of the Jesuits; indecent Christian festivals; the Knights of St. John, of Malta, &ci ; Masonic degrees as represented by Mr. Chas. Sotheran; the double sex of Jehovah; the mystery of the number seven; relative antiquity of the Veday nd the Bible, concerning which is the following : "The Bible patriarchs are as much 'marks without actors' as the pragapatis, and yet, if the living personage behind these marks is but an abstract shadow, there is an idea embodied in every one of them which belong to the philosophica and scientific theories of ancient wisdom." The authoress's remarks also on the Vedas, on the Atharya Veda in particular, on the Taimud and its old predecessor the Ka-bala, are very interesting and important. "Reject these," she says, 'and it will be simply impossible ever to render correctly one word of the Bible so much extelled at their xpens But, Mr. Editor, I should surely fail, without giving one extract from every page of this work, to make acceptable or rather intelligible any effort of mine regarding its grand cone. The garnered colossi of theological lore are slitted wh ha fine sleve; mountains of mystic chronicles are tunneled out to the light; seas of saintly demonology are skimmed with a fleet sail; the arid deserts of sacerdota form and ceremony have the favor of an artesian well: the Ararats of bigotry have new sunlight upon the summits and he who would see the dawn must not hide his head in G. L. DITSON.

THE PSYCHO PHYSIOLOGICAL SCIENCES, and their Assailants. Being a response by Alfred R. Wallace, of England; Professor J. R. Buchanan, of New York; Darlus Lyman, of Washington; Epes Sargent, of Boston; to the attacks of Prof. W. B Carpenter, of England, and others. 216 pp. 12mo. Boston, Colby &

Rich. Paper, 50 cents. Messrs. Colby & Rich deserve the cordial thanks of the Spiritualistic public for publishing, in one comprehensive volume and at a nominal price, this series of essays. In this age of scientific research and philosophic inquisition of rational freethought and skeptical inquirywhatever cannot successfully endure the test of the keenest analysis and the most rigid scrutiny is inevitably doomed to perish. The religions and theologies of the past, and of the present also, when subjected to the scalpel of modern critical thought — when probed to their secret depths by the master minds of this teeming age f systematized knowledge-all alike fail to pass the ordeal, all succumb before the magic touch of the mystic wand of the arch-analyst, Rational Science. Not so, however, with Spiritualism. As a system of faith, it is reared upon ever-recurrent facts, patent to all careful observers. Its base is now, to-day, in the never-ending present. It persistently courts scientific investigation, feeling fully assured that such will in every case indubitably attest the reality of its claims, the potential substantiality of its general premises It is a trebly-significant fact, strongly demon-strative of the objective actuality of its phenomenology, that no instance is known of any person of scientific attainments, who has ever thoroughly investigated the "Spiritual manifest-ations," who has emerged from his researches skeptical of their existence. There is another class of scientists, though, who, forced, as it were, to take some notice of the spiritual gorgon ever thrusting itself before their unwilling vision, pretend to institute what they term an investiga-tion into the matter; and, after one sitting with a medium, real or pseudo, incontinently rush into print and denounce the whole subject as a monstrous delusion, based partly on fraud and partly on hallucination; while others, having settled the entire question upon à priori grounds, obstinately and contemptuously refuse to pay the least heed to the wondrous phenomena which are claimed by those quite as noted in scientific discovery to be in constant occurrence all around them. Prominent representatives of the first class may be found in Carpenter, preëminently, and in Tyndall; and of the second, in Spencer and Huxley. It is to the credit of Mr. Darwin, that, unlike his *confrores*. Spencer, Huxley, Tyn-dail, he has not deemed it incumbent to thrust upon the world a dogmatic opinion of that upon which he has little or no experimental knowledge. The Psycho Physiological Sciences comprises Wallace in which the

five essays: two by A. R. Wallace, in which the alse statements, garbling, and suppression of facts of the pachydermo-negatherium of spirit-ual sciolists, Prof. Carpenter, are fully ventilated, and the plenary subjection of the doughty physi-ologist to the influence of a "dominant idea," a strong "prepossession," fully established, his in-capacity to grapple with the mighty problems of spiritualistic truth being thereby clearly sub stantiated; an extended and masterly reply by the eminent discoverer of Psychometry, Prof. J. R. Buchanan, to the objections to the truth of Spiritualism enunciated by materialistic and Agnostic scientists, particularly Carpenter and Youmans—which essay, occupying about twothirds of the volume, gives a general summary of the mass of evidence probative of mundance and spiritual intercommunication, with a trium-phant refutation of the sneerful assumptions and foundationless slanders of the carping critics of supermundane veritles; an admirable rejoinder of Darius Lyman to Prof. Youmans's exproba-tions of the spiritual phenomena as being in opposition to the definitely established laws of nature, and therefore impossible of scientific verification: and lastly, Epes Sargent's reply to Tyn iall on Spiritualism, in which, we opine, the learned physicist will find several very hard nuts to crack. The entire volume, we see, is devoted to the scientific defence of Modern Spiritualism, and is just what the cultured, thinking world needs to day. It fills a niche til now unoccu-pied, and must be productive of great good in clearing away the dust and cobwebs in which the subject treated lies involved in the minds of very many honest, sagacious savants and thinkers - William Emmette Coleman in The Spiritual Offering.

A late number of the Westminster Review presents an able article advocating the ad-mission of women to all departments of study open to young men, and also gives a review of

New Books.

JUST PUBLISHED.

8

The Ethics of Spiritualism;

A System of Moral Philosophy, founded on Evo-lution and Continuity of Man's Existence beyond the Grave.

BY, HUDSON TUTTLE,

Author of "Arcana of Natur-," "Antiquity of Man," "Career of the God-Idea in History," "Career of Re-ligious Ideas," "Arcana of Spiritualism," etc.

The following list comprises some of the principal subjects treated: The individual: The Genesis and Evolution of Spirit: The Laws of Motal Government: Analys s of Mind in Reference to Ethics; The Appetite: The Propensities; Love: Wildon; Consideration of Rights of the individ-ual, of Society; Consideration of Duries and Obligations; Duties of the Individual; to food: of Soft-Cutures; Daties of Society; Marriage, its F undation and Responsibility.

of Society: Marriage, its F. undation and Responsibility. The "Ethics of Spiritualism," while running in the columns of the Religio-Philosophical Journal, was widely noticed and commended by the puble and the press. From the various published rotices we quate a few, as follows: "Contains matter of much interest to libera, minds,"--Pequaduck Valley Gastit. "Hudson Tutte's Ethics of Spiritualism, now being published in the Religio-Philosophical Journal, is alond worth the subscription price to that journ 1. Whin Hud-son Tutte writes he says something "- Spiritual Scien-tist." We congratulate our brother of Chicago on bis 80-

"We congratulate our brother of Chicago on his 50-

pher. '1-Warren Summer Barlow, author of The Voices, The author has steadily almed to bring his work within the sinalized possible compass, and has most adoutably suc-ceeded. Though the subjects treated are of the highest importance. Mr. Tuit e has restrained very disposition to diate upon them, and has thos condensed the book into one hundred and slity pages. The book is well priote on heavy paper, and altogether is a work that every spiritual-ist and Liberarist should own. Theory of the state of the lock is well priote on beavy paper, and altogether is a work that every spiritual-ist and Liberarist should own. Theory of the state of the state of the state for each spiritual of the state of the state of the formation of the state of the state of the state for sale wholesale and retail by COLERY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

This important and attractive new book, which is doervedly meeting with a hearty welcome and rapid sale, known by this suggestive title :



Some idea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters :

The System of Nature Described. The Sixth Circle of Suns.

The System of Nature Described,
 The System of Nature Described,
 The System of Nature Described,
 Magnetic Rivers in the Upper Spaces,
 Anthor's Views confirmed by Sciences,
 Origin of Electricity and Magnetism,
 Location and Functions of the Celestial Currents,
 How Spirits Ascend and Descend,
 The Phyrinage of the Human Race,
 Psychophonic Message from Pythagoras,
 The Universe, a Musical Instrument,
 Concerning the Solar and Astra Centres,
 Origin of Astrology, its Scientific Basis,
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The brightest intellects of earth are identified with it :

Those who thoroughly investigate it, with a view to its exposure, invariably come out believ-

The above are simply a few of the cardinal facts which at this moment suggest themselves. I think such a tract or pamphlet as suggested should also embrace the names of absolutely reli-able test mediums, and it is to be hoped that ere long it will be forthcoming from your prolific press.

Maryland.

BALTIMORE.-Chas. E. Brooks writes, Sept. 4th: "I suppose our friends would like to know just what progress Spiritualism is making in the Monumental City, and therefore I send you a few items, culled from personal knowledge and observation. Lyceum Hall, 92 West Baltimore street, has been closed since the early part of spring. The expenses exceeded the income. Spiritualists with pienty of money refused to lend their aid, and one or two unselfish and generous-hearted gentlemen had to shoulder all the burden until it became too great. I have recently spoken with one of the gentlemen who has done more for the support of the Lyceum, and got himself into more debt on its account than any other Spiritualist in the city. and he thinks Spiritualism will have no public hearing here this winter! This is very serious, and greatly to be regretted. Moneyed Spiritualists in Baltimore should not be so selfish, cold and indifferent. Now is the time for all to act, and show their interest and love for the cause.

In spite of these cheerless and gloomy circumstances and indications, Spiritualism is going along quietly and successfully in private. Its mis-sion seems not one of great worldly flourish-a blowing of trumpets, or marching its hosts in public around walls and towers—but it is some-

Maine.

BANGOR. - A correspondent writes: "The spirit of the age in which we live is emphatically one of progress. Everything is now in motion, and he who would stamp his impress for good on society must be a practical man and adapt him-self to progressive principles. The force of the present persecution of spiritual media, both by the church outside and doubter within our ranks, will soon be broken by the evidence which I feel assured the newly awakened energies of our spirit friends will bring—a testimony so direct and incontrovertible as to revolutionize all presand incontroverticle as to revolutionize all pres-ent standards and put the cause on the sure road to victory. We need intelligent and practical men and women who can read the auguries of the hour, and who possess the genial, spiritual gifts of heart and mind which fit them to act as co-workers (we have critics enough now in abun-dance) with the angel hosts in the carrying for-ward of the reformatory operations which they ward of the reformatory operations which they purpose to make the distinctive teatures of our age and time. The noblest of all human means of bettering our earthly conditions must be those which are obtained of God and his ministering spirits. Let us seek and find the divine aid we need, and use it altogether for good.'

New Hampshire.

CANDIA .-- Mrs. A. B. F. Roberts writes : "In the number of the Banner of Light for Sept. 7th is a communication from CLARISSA HEALEY. She was well known here in Candia, and her state ment in regard to herself and the way she went out is correct in every particular. She had never investigated Spiritualism."

multic around walls and towers—but it is some thing evidently diviner and better than that. It seems to have failed here in reaching the people's prockets, but it is not alone in these respects. Since their vacation, many popular churches, in meed of repairs, both inside and outside, open gain in the same dilapidated condition which characterized their closing hours. Private spiritual istifectory, throughout the city. These cost nothing, and dispense the real and true Gospel 'without money and without cits weekly private circle. 1 attend one of theses myself. At the latter we receive all the satisfactor.

the subject is it is at present considered among the civilized nations of the world. After paying a very nearly just tribute to the consideration this subject is receiving in our country, the arti-cle sets forth the advances which have been made in this particular by other people. In Rus-sia—we condense its statements — the present Emperor established in 1855 gymnasia for girls, on the Swiss and German models. These now number 186, with 23,400 pupils. In these schools Russian, French, German, mathematics, physical science, etc., are taught. In Russia, previous to this establishment, women were admitted to study in the medical schools, but not to graduation. Now there is at Moscow a college for women. The French universities grant degrees to female students, and there are 22 women now studying in the University of Paris. But, both in France and Germany, no efficient provision has been made for any thorough secondary education for females. In Germany, indeed, female education in any degree is not popular, and both in France and Italy it is of an interior order. In Italy there are also some secondary schools, as in Milan, Genoa, Venice, Padua, Bologna, Fior-ence and Rome. In 1876, a State decree opened fifteen universities to women, and other legal enactments favoring female education are in process. In Austria the same movements are on foot; and the University of Vienna already gives degrees to women. Holland examines females for apothecaries, and will soon throw open to the sex her universities. In 1875 the Danish Uni-versity was opened to women; and in Sweden secondary schools for girls are universal, and all her universities are opened to females, both for instruction and degrees. The Melbourne and New Zealand universities admit them to degrees in arts. The London University grants them medical degrees, as does also the Queen's Uni-versity, in Dublin.

THE CUBAN DEAD.

One hundred thousand dead! Within the tropic soil they lie, Or bleached beneath the tropic sky. The heroes who for freedom bled And who for freedom dared to die. They perished. All is said.

One hundred thousand dead! On mountain side and marshy plain They shed their blood as falls the rain. Whene'er the battle blades were crossed; And is there, then, at last, no gain From such a fearful cost?

They fought for liberty, In Freedom's sacred name they rose, Nor stopped to count the myriad foes, Nor reckoned what the end might be. Though Freedom fell when crushed by woes, Thank God that these are free!

The Watkins Convention-Money Bequired to

the second second

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. **Immortality Demonstrated**



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NPECIAL NOTICES.

c Notices of meetings before a pointments, etc., should be forwarded to this office as early as Menday of each week, in order to insure publication in the same week's edition of the Banner.

edition of the Bather. The In quating from the Bath Street LIGHT, care should be taken to distinguish between editorial articles and the communications condensed on otherwise) of correspond-onia. Our communicate open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied singles of opinion to which correspondents give ut-terance.

terained. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indipensable as a claratily of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When new spapers are forwarded, which contain matter for our fitspection, the sender write onfer a favor by draw-ing a line arount 1 use article he desires specially to recom-mond for perusal.



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THE AMERICAN NEWS COMPANY, NOS. 39 AND IL CHAMBERS STREEL, NEW YORK.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications for the Editorial Department of this paper, in order to receive attention, must be addressed to LUTIFUE COLEY. Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

THE MISSION OF MODERN SPIRITEATISM IS TO ENTED INTO EVERY DEPARTMENT OF TIFE: To bring forth a new at 1 m. re-divide order of thinks; to infuse a better optify into every profession procenter business circles, and proclaim the brood is a fight to a the legitimate standand of action; to redeem the world; to make men and women fetter; to teach them to live according to the dictateof the inner man, that their lives may be pure and true, teading them up higher spiritually.

New Volume - New Type - Special Attractions--Notice to Our Patrons.

The present number completes the 43.1 volume of the Banner, or Light, which journal is now upon its 22d year. Our issue bearing date of Sept. 28th will mark the commencement of Vol. 41. We shall at that time give to our patrons a practical illustration of how the Booner will look printed from NEW TYPE, as we have purchased at considerable expense several new tees the legal right to murder governmentally; fonts, and have every reason to believe that the mechanical excellence of the presence of which our next number will give ocular demonstration, will prove as great a source of satisfaction to our patrons as ourselves.

. In order that the matter finding expression through this new type shall vie with it in point of freshness and worth, we have selected for public cation in No. 1, Vol. XLIV., a number of choice articles from the abundance with which our table ing. Let none of us overlook that: the law of graphs; The young, whose education into the is so bountifully supplied through the kindness of our many correspondents. Among others chosen for insertion next week, we will mention the appended:

Part First of Avyor, a Spiritual Narrative in the Bengali Language, which has been rendered into English, especially for the Bunner of Light by our esteemed correspondent, Peary tenees of what the spirits frequently utter on this are in time to take the place of the elders in the Chand Mittra, of Calcutta. The introductory portion of an extended arti- their words at great length. But a single quotacle on TRANCE MEDIUMSHIP, which Wash, A. Danskin proposes to contribute to our columns. An inspirational poem entitled "AH, IF PEOPLE ONLY KNEW I" furnished by Miss Belle Bush. POST MORTEM SURVIVALS, No. 2, by John

for the wrong we had done the red men is operat- dissatisfied and disgusted, whether politically, since cast from them the cant and hypocrisy to operate till it has wrought its perfect work. turning to earth and reaching out hands of power blood and treasure to the nation. toward the righting of the wrongs of his brethren who were yet dwellers in the physical; and she attributed to the efforts of the spirit Indians, the | livered at Cincinnati : discussion of the treatment of the Western tribes which is agitating the country from ocean to ocean. The spirit-Indians worked to stimulate thought and reflection concerning the status of their brethren in earth-life, and that thought was finding expression everywhere among press and people. It was one of the notable results of this

inquiry that the fact was eliminated that nearly every one of the great body of those who were most active indefrauding and oppressing the Indian tribes, most earnest in the work of pushing or shared the belief of the Christian religion. Such have unstittingly robbed the Indian, and

then in solemn prayer besought God to take care. of him-forgetting that God, or Nature, worked through law and not by interposition. Christian a down, lassoed and outraged, and an Indian who civilization had failed to do justice toward the objected would have been shot." A leading Indian because it failed to understand and practically apply, in his case, as in many others, the provisions of the great principle of the fatherhood of God and the brotherhood of man.

in lofty fashion upon the Indian and called him a savage, but the experiences of life proved that he was only a savage in a different sense from his pride inflated white brother: the one killed robbed his fellow-man, his neighbor, mayhap his dearest friend, of all that made life worthy of being cherished, and often drove the victim to an escape from overwhelming ruin in a suicide's murder in Boston) which shocked the social sys-

light of the white man's superior advantages, far . Gen. Miles has just put on record." more degrading than any of which he could ac cuse his red brother. She cited the case of the Shall California "Keep the Sabbath" Humboldt Indian's in California, who had demonstrated their superiority to the white race, by refraining from profanity, by refusing to be-

come drunkards, and by lives upon their plane of earthly experience which compared in the brightest fashion, with those of the civilized menand women in their own vicinage and elsewhere. It was indeed a case of unbounded assurance for those who had not yet become humanized to accuse others of being sayages.

But in the following passage the inspired speaker launched forth a perfect thunderbolt of truth, which it would be well for the whole American people to give ear to now. She said that Christian civilization claimed to bestow upon its devoit gave them the sword of anger instead of the olive-branch of peace; and many persons in its ranks had extended the interpretation of its national warrant to destroy by descending to the plane of individual murder and the oppression of the weak and long-suffering. We had as a na-

tion, and in full fellowship with the pulpit, sowed the seed of revenue, and under the law of compensation we were reaping in the disturbed state of trade and society and all other departments of our human lives, the latter fruit of our own plantcompensation is working with fatal effect. We and, if-need be, even worse punishments are vet to be endured. It is all, as the speaker said, "the bitter fruit of our own plan'ing." When

ing to day in the nation, and that it will not cease industrially, or socially; and they are able to silently and effectually psychometrize such un-The speaker most impressively said that the peo-leasy people, and compel them to lend, themselves ple of the present day-or at least many of them to deeds of violence in our cities and towns, and -did not believe or understand that the Indian along the lines of our railroads-deeds which in the spirit home possessed the capability of re- have cost, and are yet to cost, vast amounts of

> These are the words of one who knows the Indian well-Gen. Pope-in an address recently de-

"Who can tell what is happening to the In dian? The Indian country is penetrated every, where by the seekers for gold or for land; high ways are made through it without his consent, and the game driven off or destroyed. No one will say, even if he can, what outrages are committed upon the Indian by irresponsible crowds white men, the bummers of the real emigration, flocking into his country, but judging from what these same whites do to each other, the imagination must be highly inflamed to conceive what they would do, and doubtless have done, to the Indian. What the white man does to the Indian is never known. It is only what the Inthem backward from the constantly out reaching dian does to the white man which reaches the borders of civilization, (?) claimed kinship with public."

Gen. Crook remarked to a reporter of the Omaka Herald very recently: "The Indians never have redress for wrongs committed against them. I have known of squaws being ridden New York daily journal remarks in a strain of Indignation : "Last year's Nez Percé war was preceded by the wanton killing of a peaceable Indian, in Wallowa Valley by two white men-And she continued : The civilizer looked down . Findley and McNall-a murder never atoned for to this day. ['I saw all the settlers take the murderer's part, 'said Chief Joseph, 'though they spoke of bringing them to trial. I could see they were all in favor of the murderers, so I told them his opposer in open strife, the other secretly to leave the country.^{\parallel} It is not enough, in short, that the Indians are cheated by government treaties, robbed by government traders, starved by agents when on their reservations, shot by soldiers when found off their reservations, but grave. Indeed the crimes (such as the belfry' they must also run the gauntiet of that hideous atrocity called in orations "the advancing tide of tem of civilized society to its centre were, in the ² Christian (?) civilization, a specimen of which

by Law?

This is the question which is agitating the minds of the ministers of San Francisco at the present time. Animated no doubt by the success of the allopathic medicos in that State, in getting a law passed compelling the slck to take the "regular" drugs or die, the ministerial element has raised its head in a most unmistakable fashion, and several meetings have been held by them, at which the most backward-looking and reason-extinguishing views have been put forth, and a demand has been made for a legal enforcement of Sunday-keeping according to the liking of these zealots.

The ordinary reader will at once get at the pith of the whole matter by perusing the following sentences chosen hap hazard from their published debates :

" In speaking to this amendment, Mr. Noble aid : 'We don't want our services interrupted said : by bands of music, and by those who go about our streets seducing our young people from ser-

The Rev. Aaron Williams said that, three Sundays ago, of the sixty thousand, people who entered the street cars, twelve thousand went to Woodward's Gardens,

The trouble is shown up in these two parablindest and darkest dogmas the church seems are reaping the full harvest of our wrong doing, to consider to be its private preserve, have been invaded by the liberal spirit of the times, and in common with thousands of adults shun the meeting-house on Sunday, to enjoy the services in we deplote disordered ti nances and decayed trade, that grander cathedral of nature, over which we have but to look to what we have ourselves, there is no priest save the Over-Soul. And these bigots, maddened by the loss of the parents, and the worse closs in prospect of the children who very point at our Public Circles, and could cite | marching column of life, frantically demand that the law of the land shall put on the coat and take tion or two will answer our present purpose. On pup the staff which were long ago jointly thrown the 2sth of May last chine a communication from | down by the Buritan tithing man, and drive all these malcontents into the churches on the Sabbath day, "wilye, nil ye." The absurdity of this idea is so clearly set forth in a recent editorial which appeared in the Gold Hill Evening News, that we abstain from further remark, and substitute therefor the article we speak of entire. After introducing the subject to his readers under the heading of "Bigoted Stupidity," the editor of the News (which paper, be it- remembered, is a strictly secular and political weekly,) proceeds to treat the case in the following fearless manner : "Meetings have been held in San Francisco by certain clergy and laymen, and an address drawn up to the Constitutional Convention which is to assemble next month. The petitioners assert assemble next month. that the people of California have wandered far from the paths of the living God, in that his holy Sabbath is profaned by them in seeking health and amusement on that day by means of recrea-tion for body and mind. The petitioners therefore pray that a clause may be incorporated in the new Constitution prohibiting the prosecution of all secular work on Sunday, closing up the theatres and public gardens, and making of San Francisco and other cities of the State, vast houses of mourning on every screath day The clergy and laymen are very earnest in this their prayer, and they foresee the visitation of the wrath of God upon sintul California, should the delegates to the Convention prove rash enough to neglect their petition. And this appeal is made in this year of grace 1878! A year when Science with its gigantic strides is raising man almost to the throne of Godhead itself! A year when all theologians of recognized ability are discarding the narrow notions of bigotry which would stem the tide of human advancement, and interpreting religion by States, to whom it was duly sent. Says this noble | those broader principles of humanity which our age and our civilization have laid down for us ! In this nineteenth century we are calmly told that the God who has created and endowed us with such marvelous capacity for enjoyment, has forbidden us to gratify that capacity on the only day when the great majority of us are free to gratify it A larger humanity would teach these bigots that the God of Love established the Sabbath for the beneficent purpose of giving to us one day of rest from labor; that, as the Divine Master proclaimed, the Sabbath was made for man, and not man for the Subbath, and that enjoying God's free air in the open fields or delighting the mind by reasonable anusement, is the very best method of obtaining that rest and recreation which the Sabbath is intended to give us. It is pleasant to feel that the petition of these animated mummies will result in nothing. The people of California are not idiots, and they are not going to transform the nineteeth century into the inclifth. The action of these rigid Church-men will have no effect but to reveal their own stupidity and injure the institution about which they cling. In these days the Church is on the de-fensure, placed there by the irresistible logic of events. There are thousands of good and intellithat, being powerful magnetically and electric-ally, they can easily come into *rapport* with all the great factor in the civilization and salvation It is gospel truth, that the law of compensation sorts of people who happen to be discontented, of the world. These men, however, have long Newton in season for our next issue.

which enshrouded the Christian Church for so many centuries. Having eyes, they see, and be-ing imbued with the power of reason, they use it. The Church, if it would keep this better element within the fold, must advance with the advance of science. To retrograde is to lose them irrevoca-bly. Bigotry, such as this manifested in Califor-nia, is the surest means to ruin the influence of the Christian religion. Let us have no more of it. It is an insult to the intelligence of the nine-teenth century." which enshrouded the Christian Church for so

Dr. Turner's Spirit-Message.

Sanford B. Swan, of Norwich, Conn., writing in regard to the spirit message of." Dr. Turner,' printed Jan. 12th last, says that he is satisfied the message came from John Turner, the eminent physician and surgeon, of Norwich. He showed the message to a lady who had lived in Dr. John Turner's family, and she also pronounced it as strongly characteristic of the Doctor. She says he was a liberal man, a moralist, an advocate of temperance, a believer in magnet ism, a lover of children, and had strong sympathy for the insane, therefore the following extracts from his message have a deep significance, if not absolute identity:

"Spiritualism has its dark side and its bright side I only wish that I, from the spirit-world could bring to you a light that would illuminate every heart, and make each one understand something of the grander and finer laws of Spiritual-ism; then should we find it much easier to control our subjects, and bring a finer magnetic force to bear, and do a much better work. We could place our hands on the heads of your physicians, and cause them to comprehend more of life and of its workings, more of the spirit force upon individuals : we could then visit your insane asylums ; open the doors and let your prisoners out to become good citizens; cause them to rejoice in the sunlight of hope, of health and of strength.

I have been waiting many days to speak, and I cannot forbear at this time to speak my feelings, and to say what I trust Spiritualists will look at carefully: There is something in all-this. beyond the mere coming back, giving our names and speaking a few words. There is an avenue through which we can come, and if we can have it surrounded by fine conditions, then we can come much more powerfully, and at the same time present manifestations of different phases of life. Not only for your entertainment do spirits life. come, but for their own benefit, and they need your sustaining power. How many of you that do believe in the Spiritual Philosophy seek to un-derstand all its bearings? How many know how and endeavor to keep their homes in perfect order for an avenue for the angel world? Do you realize that you are each day perhaps entertain ing angels unawares? Do you know that in many of your homes are little children who come there to receive material strength? They must come to you for strength and instruction. Yet they olten find an oath upon your lips. When you are tempted to raise the intoxicating cup to your lips, or perhaps to do some wrong to your neighbor, please remember that oftentimes when you think you are alone you are surrounded by those who are silently noting all you do ! When you wish that we could speak in your homes, that we could assist you materially, that we could manifest more satisfactorily, remember that if you give us proper conditions, if you fulfill the laws of the spiritual world, then we will be with you to respond to your desires. We want you to remember that the God of goodness is a God of law; that we come through spiritual laws, and those laws must be fulfilled."

Mr. Swan also recognizes the message of Ralph Farnsworth, M. D., and says it breathes the Doctor's impetuous enthusiasm all through it. "1 knew him well," he adds, "for nearly forty-five years ; he was eighty years old, and passed away some three years ago."

Perfection Not Claimed by A. J. Davis.

In regard to this claim, as put forth by Dr. Peebles in our issue of Sept. 14th, we publish, at the request of Mr. Davis, the following statement, made subsequently by the Seer himself. It | ering. can be found on page 210 of third volume of Great Harmonia, published in 1852. It will be noted that it contains and explains the identical passage quoted by Dr. Peebles. And further intereting explanations can be found in the autobi

SEPTEMBER 21, 1878.

Free Meetings at Parker Memorial Hall.

In response to an earnest call that there should e a REGULAR COURSE OF SPIRITUALIST LEC-TURES in Boston this season, several gentlemen interested in the movement have secured Par. ker Memorial Hall for the purpose.

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Dr. James M. Peebles will occupy the platform for the Sunday afternoons of October, which fact argues well for the interest which will attend the initial month of this fine series. The names of other speakers will be announced hereafter.

Spiritualists residing at easy distances from Boston, who may desire to enjoy week evening lectures: by Bro. Peebles, are reminded that he will during his stay in this city accept engagements to visit such places as may extend him a call for this order of addresses, among the topics which he will present to them from which to choose being the following :

1. The Demon-worship of the East – Magic, White, Fray and Binck-the Mango Tree-the Basket Trick-the Obras and the Snake-Charmers. 11. South Africa-Bishop Colenso-the Diamond Fields-he Zulus, Bushmen and Hottentots-Ostrich-Farming, 711. The Spiritism of the Africans—the Witch Dectors Voudoolsm—Spells—Charms, etc.

Justice in Perspective.

Judge Clifford of the United States Supreme Court. who sentenced Ezra H. Heywood, in May last. to imprisonment in Dedham Jail for two years, for sending alleged obscene literature through the mails, having looked into the matter further and modified his opinions somewhat concerning the law on this subject, has signed a petition to the President of the United States ask. ing for Mr. Heywood's pardon.

A late number of the Boston Investigator contains the appended statement, to the details of which the reader's attention is called :

A NOTE FROM E. H. HEYWOOD -As we were going to press we received a note from Mr. Hey-wood, but have only time now to give the following extract from it :

MR. AND MRS. HEYWOOD'S "MOUNTAIN HOME, "-Will friends of Truth and Liberty help redeem it? We have till Sept. 26(h, perhaps longor, to redeem our Home in Princeton, and lack several hundred dollars of the amount needled. The Jail, Dedham, Sept. 7th, 1878.

Parties perusing the above and wishing to assist Mr. and Mrs. Heywood in the preservation of their home can forward such sums as they feel to donate to the office of the Investigator, Paine Building, Boston, where they will be at once applied to the purpose in view.

Mrs. E. M. Hickok's Labors in Maine.

Mrs. E. M. Hickok, of this city, well known by er writings and addresses, has been for some months lecturing in the cause of Temperance in various parts of Maine from Portland to the Penobscot, meeting with marked success as far as good attendance and warmly expressed approval are concerned. She will return there for another tour in a week or so. She also delivered a few lectures on Liberal subjects to well satisfied audiences, and preached two sermons from Unitarian pulpits. She is an able and pleasant speaker.

The Connecticut State Convention.

The Connecticut State Association of Spiritualists will hold a Convention in Hartford, on Saturday and Sunday, Oct. 5th and 6th. The Spiritualists of the State are earnestly requested to rally at this meeting. Able speakers are expected, and the sessions will undoubtedly be made seasons of great interest. Hartford is a centre of marked intelligence and refinement, and our friends should take pride in making the Convention a dignified, scholarly and progressive gath-

Free Circle Next Sunday.

A public free circle will be held next Sunday afternoon, Sept. 22d, at 3 o'clock, in the Banner of Light Circle Room, 81/2 Montgomery Place,

Wetherbee, Esq. An original article on EXPERIMENTS IN PSY-CHOMETRY, by J. F. Snipes, of New York. Also much other original matter of interest to our

readers.

This line array of talent, combined with the choice typography to be expected, cannot fail to make this truly a BANNER number, and one which is eminently worthy to be chosen by the friends for general circulation as a sort of campaign document among inquirers into Spiritualism, as well as among those believers in the Philosophy and Phenomena who have not as yet made practical acquaintance with our paper. If this course could be adopted we are sure that good results would be accomplished.

Thankful for past favors, we yet earnestly desire that the friends already receiving the Banner will not only RENEW THEIR OWN SUBSCRIP-TIONS, but that each will make the effort to SE-CURE FOR US ONE ADDITIONAL PATRON for the Volume about to be inaugurated.

[We request those of our patrons whose fime expires with the present volume, but who intend to renew, to forward funds as soon as possible, in order to spare to our clerks the additional labor of being obliged to rearrange the names in the mailing-machine.]

This Indian Business.

The Indian question possesses a far more serious significance than is commonly conceded to it, and it is for that reason that we would do what we can to impress it freshly, in respect to its meaning, upon the popular mind. There was a most searching and beautiful address delivered a most searching and beautiful address delivered red man. Ne'er turn your back and speak, oh on the subject by C. Fannie Allen, at Lake Wal- pale face, a lie ? Remember that in the spiritden Camp-Meeting, the principal points of which were duly reported in the columns of the Banner of Light, and we return to it in order to restate our own views with its assistance, and to reinforce them with its most pertinent and forcible illustrations. She spoke entranced, and the spirit control emphasized in every possible way his observations on the ill treatment to which the | If any one would ask how that can be, after hav-Indians have steadily been subjected. We need not add that these observations have our endorsement to the utmost.

done in order to understand the cause. . We are most forgibly reminded by these sen-

a-spirit calling itself "Uncle Jim," an humble negro in earth life, who spoke as follows :

"I'm afraid, sir [to the Chairman], that I shan't be able to talk just as I want to. I haint got much to say. I bring my wife Nabby with me. My daughter Dinah she's fearfully plous. When she thinks of her mother and her fathe she hopes God will have mercy on 'em, and haint sent 'em to hell ; yet she believes mighty strong in that place. I do n't believe in it at all. I 'm a Northerner, sir, yet I 've got Southern blood in my veins; but I never was cast aside because my skin was darker than somebody's else.] always had the good luck to live where every-body seemed to think it was just as well to be black as it was to be while, if everybody was good. I find that it is just so here in the spiritworld, as you call it; that if you'll only do the best you can, that 's all that is required of you. Now I'm not a learned man, I am a poor old darkey. I've worked many a long day in the darkey. I've worked many a long day in the field, and I had a strange experience. I suppose that once in a while I liked to take just a little bit of the 'oh 'be joyful,' not enough to hurt me very much. I don't know why I wanted to come, but I did want to come. I wanted to tell 'em there is n't any place here where they could get away from the white man, the black man, or the red man. I do think if there ever are any individuals come from the earth that have been treated like dogs, it is the Indians. They seem to be coing the most good for the prople of earth of any; but they are bunded together just now, and if the Government aint careful they will make trouble for it in its treasury. That's all I've got

to say Please say it's from old Uncle Jim." And here, too, is the warning and the prophecy of the great Sagoyewatha, whose most impressive message we happen to know sticks fast today in the memory of the President of the United Indian chief, coming to us on the 6th of October, 1877 :

"The red man comes from the great setting sun; he brings a power with him to the pale face settlement of Boston, and he says to the pale faces, 'Beware! look well where you step!' He goes to the settlement of the great father, and he places his hand upon his head, and he says, 'Unless you are true to the red man (remember the red man's forces are very near you,) the massacres of the past shall be as nothing to the massacres of the future. Tell the truth to the world the red man is gathering his warrlors together and arming them with the tomahawk of hate. Do what is right to the red man. Sagoyewatha finds no fault. Crowd the red man one step further in his moccasin and Sagoyewatha heads the red man to revenge."

Yes, we have reason to know and believe that the Spirit Red Men are on the war path indeed. ing already passed to other spheres, we explain that, being powerful magnetically and electricography of Mr. Davis, page 279, &c.:

" In this connection Iam impressed, in order to perfect our investigation, to bring before you the professions which the speaker once made to perfect knowledge (This claim I put forth, while very young, in the commencement of my experience in the magnetic field, with an honest heart. but in consequence of two mental conditions first, my ignorance of the boundlessness of the universe, and even of the existence of a spiritual world, as I now understand it; second, the far-reaching vision which I had of the broad territories of this earth, and the ease with which I could read a thought, see a person at a distance, and examine the interior of many things that were before great mysteries to my mind. So many wonders and visions, although limited in their nature and scope, broke upon my mind with such unspeakable distinctness and lustre, that I, in the year 1844, in a brief lecture, made the following declaration to infallible and perfect knowl-

'I possess the power of extending my vision throughout all space-can see things past, present and to come. I have now arrived at the high-st degree of knowledge which the human mind is capable of acquiring. I am master of the general sciences, can speak all languages, impart in-structions upon those deep and hidden thing; in Nature which the world has not been able to solve, ' &c.

Now I confess this declaration, as Prof. Bush would say, certainly has the air of being uttered by an honest man. Yes, honest, but at the same time profoundly ignorant of the boundlessness of 'all space,' ignorant of the innumerable ' things which pertain to 'past, present, and to come,' ignorant of the 'highest degree of knowledge to which the human mind is capable ' of ascending, ignorant of the scope of the 'general sciences,' ignorant of the multiplicity of 'languages,' and about as ignorant of the 'hidden things' which the world could not solve as the generality of mankind. And I here also confess that the more I see of space; the more I examine the hidden things of Nature; the more I contemplate the unmeasurable infinitude in which rolls the incomprehensible universe; the more I gaze upon the planets, analyze the constitution of the human mind, and understand the eternal laws of progress; the more my mind is illuminated with the high influxions of light and truth from the inner life, the more do I shrink from the authorship of such rhapsodical and pedantic language as that to which I have called your attention. While such a profession to infallibility is now amusing to me, it at the same time demonstrates the fact that, in case a religious chieftain is honest-minded, his claims to perfect knowledge and miraculous inspiration are based wholly upon his greatest foe, namely, upon his own ignorance."

In the course of a recent article on needed reforms in religious matters, The Merrimac Journal pertinently remarks: "To strange devices do they resort to fill the churches. One lectures, as though there was no interest in religion; another sings, because, calling it a concert, they can put in music they do not use in worship; a third has a Sunday school to perform dramas; and a fourth brings along a brass band, trusting that he may get a word down between the sounds unseen. 'How shall we fill the meeting-house?' they all inquire, as though it were more difficult than to enlist recruits for the army, without a bounty."

We hope to have an article of an interesting character from the facile pen of Mr. A. E.

Mrs. Rudd, medium,) and also on the following Sunday at the same hour. All are cordially invited to attend.

The week-day circles are held on Tuesdays and Thursdays, free to all. Mr. O. L. Fuller presides at the organ.

Mount Clemens, Mich.

Dr. A. W. Hayer, of Mount Clemens, Mich., writes that he would like to hear at once from some good lecturer and debater who will be willing to go there and deliver a course of lectures on Spiritualism, and debate with some of the opposition if necessary.

Mr. E. F. Rogers, one of the strongest defenders and advocates possessed by Spiritualism in the city of Troy, N. Y., has recently been called upon to part with the material presence of his daughter Bertha, a beautiful and accomplished girl, who after fifteen years of earth experience has entered-not into rest, as the preacher is wont to say, but into participation in the grander activities of the land of souls. She passed to spirit-life Sept. 11th, in Phelps, N. Y. Our sympathies go out to our brother and his stricken family; they must for a season bear the burden of the sense of their loss; but may angels impress even yet more firmly than ever before upon their minds as time goes by that their bereavement is the door through which their loved one has advanced to reap an eternal gain !

Phil. Kramer, writing from 42 Müllerstrasse, Munich, Germany, says: "The celebrated German philosopher, Dr. Imanuel Herman de Fichte, has just issued a pamphlet entitled Der Neuere Spiritualismus.' This noble author s eighty-three years old, and takes the part of Modern Spiritualism. Fichte justifies Dr. Slade as a medium, but he admonishes that the physical manifestations be not considered as the chief matter-the philosophy of Spiritualism to his mind being the substance."

EF Azaleel, the Astrologer, located in New York City, desires us to state that having discovered that several letters of inquiry, some containing money and others not, have been stolen before reaching him, would respectfully request all persons who have written him without receiving any reply to immediately communicate with him, and their inquiries will be answered the same as if their original letters had been duly received.

IF A highly readable and valuable pamphlet of some twenty-two pages, entitled "Original Researches in Psychology," by T. P. Barkas, F. G. S., Newcastle-on-Tyne, Eng., and being the subject-matter of an address delivered to the Newcastle Psychological Society, by this wellknown gentleman, is for sale at this office.

Hudson Tuttle's latest work, "Ethics of Spiritualism," is for sale at the BANNER OF LIGHT BOOKSTORE, 9 Montgomery Place, Boston.

BANNER LIGHT. OF

Bishop and His Pretended

As will be seen by a letter from J. W. Fletcher, in another column, W. Irving Bishop, is now preparing for the second spreading (in England,) of the net in which in Boston he so dexterously caught Gov. Rice. Prof. Horsford, O. W. Holmes and others. This time he has chosen London for his game, and with the assurance for which he is so noted, is pushing his claims as an "exposer" of Spiritualism upon the attention of those in that metropolis whose names he hopes to utilize as backers during his forthcoming provincial, or possibly continental tours, just as he paraded the cognomens of his unfortunate Boston patrons all over the nation wherever he directed his footsteps. The friends of the cause in London, and also all investigators in the United Kingdom, will do well to read the following editorial, which we printed in our issue of November 18th, 1876 (Bishop's Boston raid in aid of the "Old South" being Nov. 4th), and which we here reproduce for their benefit:

"The Rev. Carlos C. Carpenter addresses an excellent letter to The Globe on the subject of Bishop's 'inconclusive performance.' He says he is not a Spiritualist. . . [His (Mr. Car-penter's) main idea is given in the extract below1:

below]: 'It is time to say publicly and emphatically that his so-called "exposure" was eminently unsatisfactory and in-conclusive. The "explanation" explained nothing. The "exposure" exposed nothing, unless we except the mani-fest ignorance and concelt of the performer. And with this judgment numbers or people-not Spiritualists-who attended the exhibition in Music Itall, will coincide. One gentieman was heard to remark at the conclusion of the "exposure," that he had never believed in Spiritualism, had indeed considered it an imposture, but the weakness of Mr. Bishop's explanation made him feel that prohably there was "something in it," It would seem the fitting thing that the learned gentlemen of the committee who in-vited Mr. Bishop to Boston, and who presided at the cer-monies, should give the public a statement of results. And are we to interpret there slowe is also their own ? Will Dr. Holmes or Prof. Horsford take the

Will Dr. Holmes or Prof. Horsford take the hint, and inform us what light they got? 'Either it would seem,' says Mr. Carpenter pointedly, ⁴ that some motive, mercenary or otherwise, with-holds Mr. Bishop from doing as he agrees, or that he is unable to fulfill his own promise. And which ever way this is decided it reveals him as one of the impostures which need exposing.' "

Col. Ingersoll as a Poet.

Col. Robert G. Ingersoll, says the Boston Herald, is well known as an orator whose speeches abound in passages of poetic splendor; but it is not generally known that he has sometimes contributed-always anonymously-to the poetical literature of America. On the 17th of August he visited the home of Robert Burns, and there wrote the following poem, which his friend; Mr. Redpath, has just received :

THE BIRTHPLACE OF BURNS. The BHTHPLACE OF BURSS. Though Scotland boasts a thousand names Of patriot, king and peer, The noblest, grandest of them all Was loved and cradled here: Hirto lived the gentle peasant-prince, The loving cotter king, Compared with whom the greatest lord Is but a titled thing. ¹⁵ Solid & Citer Hing. ¹⁷ Is but a cot roofed in with straw, A hovel made of clay; One door shuts out the snow and storm, One window greets the day; And yet 1 stand within this room And bold all thrones in scorn, For here, beneath this lowly thatch, Love's sweetest bard was born.

Within this hallowed but I feel Within this hallowed nut I teel Like one who clasps a shrine. Whou the glad lips at last have touched The something deemed divine; And here the world through all the years, As long as day returns, The tribute of its love and tears Will pay to Robert Burns, Aug. 19(14, 1878.

Dr. F. L. H. Willis. "like a wall of fire between the great, bitter, de-nunciatory world and the sensitive, shrinking mein aid of the sufferers continue to pour into the | in every age." Dr. Willis may be addressed until further no-South-Boston's offering at present date amounttice at his summer residence, Glenora, Yates Co., N.Y. Au 17. diums, from whom we have received the most satis-We give on our second page another ining to nearly \$55,000. Since our last report we factory evidences of immortal life."-[The Spiritstallment (VI.) of THE CROWN OF FIRE, the ---have received the following additional sums in ual Offering for September. MRS. NELLIE M. FLINT, Electrician, and Healpoem which our now ascended sister in the faith, furtherance of this noble humanitarian work : ing and Developing, office 200 Joralemon str et, oppositeCity Hall, Brooklyn, N. Y. Hours 10 to 4. Fanny Green M'Dougall, worked so earnestly Do not fail of reading the card concerning while in earth-life to complete. We have but GLEASON'S POCKET DISINFECTOR AND INHALER S.14.4 v* Mrs. A. R. G., Mrs. R. H. Williams, Warrensville, Ill., This is a valuable and practical apparatus, which one other number on hand, which we shall print contains in itself the power of preventing the at-tacks of contagious and infectious diseases, and SEALED LETTERS ANSWERED by R. W. ELINT No. 25 East 14th street, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letsoon, thus concluding the work as far as she Irenius Nease, ". . . Henry Smith, Fruit Gardens, N. C., . . 1.00 had carried it at the time of her decease. A also an element which is to a remarkable degree poem dedicated to the memory of Mrs. M'Dousuccessful in remedying throat diseases, etc. ters sent are not answered. Au.10. Give it a trial. gall will be found in another column. THE MAGNETIC HEALER, DR. J. E. BRIGGE, Is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6thave., New York City EF The Banner of Light, published by Colby & Rich, Boston, Mass.—being in its 431 volume —is the oldest, the best and a most perfectly re-The greatest quiet and passivity of mind, the fewest restraints and dictatorial requirements Ja.5. liable paper, devoted to Spiritualism. It has a very large circulation, extending over the civilized with harmonious surroundings, are unquestiona-Tent and Grove Meeting at Freeville, To Invalids. bly the most favorable conditions for spirits to New York. world, and is well worthy and deserving the sup S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, port of Spiritualists everywhere.-Santa Barbara give reliable manifestations.-A. UNDERHILL At Freeville, New York, at crossing of three corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in (Cal.) Independent. railroads, forty miles south of Auburn, Saturday M. D. and Sunday, Sept. 28th and 29th, a meeting will the cure of chronic diseases. Dr. Brittan has had GT On our first page will be found an original Spiritualist Meetings in Boston. be held in a great tent in a grove near the dépôt. twenty years' experience and eminent success in treating the infirmities peculiar to the female AMORY HALL. - Ohldren's Progressive Lyceum No holds its sessions every Sunday morning at this hall, cor-er West and Washington streets, commonding at 10% pelock. The public cordially invited. J. B. Hateh, Conessay on THE WORK OF THE HOUR, which has Elder F. W. Evans, J. M. Peebles, Mrs. Middleconstitution, by the use of painless methods and the most efficacious remedies. Many cases may been contributed to these columns by our special brook, or some lady, G. B. Stebbins and others, correspondent, A. E. Newton, Esq. His rewill speak. Special trains will run at reduced be treated at a distance. Letters calling for par-ticular information and professional advice should inclose Five Dollars. eow.Jy.6. **PYTHIAN HALL**, —The People's Spiritual Meeting (formerly held at Engle Hall) is removed to Pythian Hall, 76 Tremont street. Services overy Sunday morning and afternood. Good modiums and speakers always present. marks near the close of the article, touching on fares. A fee of ten cents for a ticket for each day the authorship of spirit productions, etc., are reto pay expenses. A large and important meetcommended to the thoughtful perusal of all. J. V. Mansfield, TEST MEDIUM, answers ing of Spiritualists and Liberals is expected. **NASS AU HALL, correct Washington and Science Straws present. mon streets** --Spiritual Meetings for Speaking and test-every Stunday at 10% A. M., and 2% and 7% P. M. Excellent quartette singing provided. sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER IN A spirit, in reply to a question given at The Banner of Light Free Circle Fund. one of our Public Circles some time since-as We are in receipt of letters from various quar-YOUR LETTERS. Jy.13. reported on the sixth page-said that the time Amory Hall.-The growing interest toward the ters speaking in the highest terms of the matter CAT DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass. was coming when people could speak here in Lyceum was manifest to day in the increased at-tendance of both audience and members. The contained in and the results outwrought by the Boston and be heard in London-not by tele-Message Department of this paper. This state graphy, but by means of another system not yet exercises were of unusual interest for a date so early in the season. The services commenced with two selections by the orchestra of six pieces of affairs is pleasing in the highest degree, and A Public Reception Room, EXPRESSIN invented. FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write if our friends throughout the country will interunder the direction of Prof. Alonzo Bond, Mu est themselves in strengthening our hands as to ST On our seventh page will be found the sical Director; followed by singing by the school, responsive readings, banner march, remarks by letters, etc., is established at this office. Strang-ers visiting the city are invited to make this the defraying of the needed expenses attending card of Mrs. Jennie Crosse, test, clairvoyant, J. B. Hatch, Conductor; inspirational plano and vocal music by Madame Usonellie; recitations, their Headquarters. Room open from 8 A. M. these Public Free Circles, we shall indeed feel business and healing medium, 37 Kendall street, vocal music by Madame Usonellie; recitations, "The Little White Mouse," by little May Waters, "Mother's Fool," by Lulu Barrett; plano solo by Nellie Thomas; recitations, "The Heart's Charity," by Jennie Bicknell, "Charity," by Arthur Rand; plano solo by Annie Clark; reci-tation, "A Fairer Land Somewhere," by Char-lotte Kepler; song by Nellie Thomas; temper-ance dialogue by Jennie Bicknell, Charlotte Kep-ler and Louise Jeochs: select reading from Wro till 6 p. m. encouraged. this city. Mrs. Crosse is a reliable and worthy instrument in her specialties, and well deserves BUSINF SS CARDS. The Washington Standard, published at the patronage of the liberal public.

To the Editor of the Banner of Light: Rev. E. Crowell, our local Baptist preacher formerly of Massachusetts, asserts that if a man does not believe in a God he cannot be a witness in a suit at law in that State, if objection is made on that point. In other words, that the law of Massachusetts disqualifies Infidels from being competent witnesses when objections are raised on that score. I cannot believe the statement vet I have no means at hand to verify or disprove If you will give me the desired information

through the Banner of Light, you will very much oblige your sincere friend and subscriber, Cowlesville, N. Y. W. L. HAWES To this inquiry we answer that a legal gentleman of prominence in Boston, and who at, our request has investigated the matter thoroughly, informs us that the law in Massachusetts in relation to witnesses, on the question raised in the above letter, may be found in Chapter 393 of the General Laws passed in 1870, and it is yet in force. It provides that no person of sufficient understanding shall be excluded from giving evidence as a witness in any proceeding, civil or criminal, in court, or before a person having authority to receive evidence. In the case of Common wealth vs. Burke, XVI. Gray's Reports, p. 33, where an effort was made to exclude the testimony of a witness who had announced that

he had no religion, Bigelow C. J. said that any inquiry into the religious belief of the witness, either on the voir dire, or upon cross-examina tion, was unauthorized and irregular, and was rightly disallowed by the court. The purpose

and effect of the General Statutes, c. 131, § 12, were to render persons who were disbelievers in any religion competent witnesses, and to cause their disbelief to be proved only to affect their credulity.

IF An account of the monthly meeting in Marshallton, Pa., of the Wesleyan Ministerial Association, held Sept. 3d, states that "There seems to be a disposition on the part of the ministry to get outside of the consecrated walls to further the Master's cause "; and as the members forthwith proceeded, after several violent and of course one-sided harangues, to pass a resolution that "Modern Spiritualism is an emanation from the Devil," it may be that Spiritualism itself is the identical point " outside of the consecrated walls" whither the thoughtful and free-souled among

their ranks are tending. "Hence these tears"-

Not long since the New York Sun quoted

with marked avidity the Scientific American's

statement that "all Spiritualists are either fools

or lunatics." Now the Sun prints the following

item: "Let every synagogue in New York to

day, every church to-morrow, every Spritualist

circle or free-thinking club at its next stated

meeting, take up a collection for the relief of the

yellow fever sufferers." What is the meaning

of this? Is there any connection in its mind,

"you know," between "fools," "lunatics," and

A recent number of the Pacific Christian

Advocate narrates that John Messenger, of Hills-

boro', was not long since lifted some thirty feet

in air and then dashed violently to the ground by

the struggles of a falling tree. He was seriously

injured, but not fatally. The Advocate further

or rather anathemas.

the yellow fever fund?

More that the Brand r of Light goes to press of Tuesday of Tuesday of Saturday. Thermotic and Saturday. Thermotic and Saturday. Thermotic and Saturday of Saturday. Thermotic and Saturday of Saturday of Saturday. Beckers having matter for this Department are remnits ed that the *Romer of Light* goes to press on Taesday of each week, but bears the date of Saturday. Their moties of therefore, to fusure prompt-insertion must be forwarded to this office on the Monday preceding the day of going to press. J

Hudson and Emma Tuttle address the Grangers of Seneca County at the Harvest Picnic, to be held near Tiflin on the 21-t Inst. Sunday, the 22d, they will be the guests of Hon. A. B. French, of Clyde, and address the society at that place.

Mr. J. W. Fletcher lectured with excellent success before the Marylebone Association of Spiritualists, London, Eng., September 1st. Subject. ' Weighed in the Balance."

C. B. Lynn's address will be Orange, Mass., during October; Troy, N. Y., during November. Henry B. Allen, musical and physical medium, and Geo. A. Fuller, trance lecturer, are meeting with good success in New Hampshire, holding scances and lecturing. They were at Hillsboro' Bridge, Sept. 10th, 11th, 12th and 13th, and at Bradford, 14th, 15th, and 16th, and are still sojourning among the hills.

We honor Elder F. W. Evans for his energetic defence, in the Watkins Convention, of the physical manifestations. A correspondent who was present informs us that Mr. Evans did so with all the grandeur of an old Roman orator."

Warren Chase lectures in San Francisco during September, and will return to his home in Santa Barbara in October, where he is editing the Santa Barbara Independent, a greenback and workingman's paper.

Christians-we mean those who ignore the spiritual philosophy—read by all means the beautiful message of Spirit Daniel C. Smith, which is printed on the sixth page.

IF The Spiritual Scientist monthly has been discontinued.

The Rev. Dr. Talmage says : "Spiritualism finds its victims in the troubled, the bank rupt, the sick, the bereft, all who are in any kind of distress. I hardly ever knew an exception." To this Dr. Eugene Crowell responds: "What an indictment of Spiritualism—what a reproach from the lips of a Christian minister! Spiritual-ism is condemned because it welcomes and offers consolation to those who can find no other refuge

in their sorrow and suffering. What can Dr. Talmage think of him who said, "Come unto me, all ye who are weary and heavy laden, and I will give you rest?" To be consistent he must condemn him who uttered these words, for he condemns Spiritualism for manifesting the same spirit, and for practically carrying out the same doctrine. Spiritualism pleads guilty to this charge; it welcomes all who seek its shelter in trouble and distress; it promises that the deso-late heart of the mother shall leap for joy by again being brought back into close relations with her darling child whom she has been taught by the cold, material theology which enwraps Dr. Talmage, to regard as so far distant that even God's love cannot bring. It back to cheer her desolate soul. It promises that the tears of the orphaned child shall be dried in the presence of the mother whose loss it mourns; that the be reaved husband shall again feel the presence and love of his wife who has vanished from his sight, and that the widowed wife shall have convincing evidence that her husband's love continues to

overshadow her.'

records: "He [M.] states the mysterious fact **57** For all advertisements printed on the 5th page, 20 cents per line for each insertion. that at the instant of his fall his sister, who had The Banner of Light is publishing a very elaborate defence of the Bliss mediums, carefully and critically prepared by Thos. R. Hazard after a protracted investigation occupying several weeks. Mr. and Mrs. Holmes are now in Bosdied two or three weeks before, appeared before him, and plainly said to him, 'You are bodily AP Electrotypes or Cuts will not be inserted. 47 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where-on they are to appear. hurt, but you can't come to where I am yet.' " The Yellow Fever in the South. of wonderful mediumistic power. Mrs. Picker-Mr. B. L. Farjeon, the celebrated English As we go to press the reports from the fevering, too, seems emerging from the shadow, if we may judge from communications from reliable stricken States are of a more hopeful character. author, who is now in England, returns to America SPECIAL NOTICES. The record shows an encouraging decrease both in October, and will give readings of his thrilling may judge from communications from reliable parties published in the Banner of Light Every true Spiritualist will rejoice to see all these par-ties fully vindicated. The Banner of Light, like the true soldier, never shirks duty in the hour of darkness, danger, and threatened disaster. Grandly indeed has it maintained its position in production "Blade-o'-Grass," during the fall and in the number of deaths and new cases. Better The Wonderful Healer and Clairvoyaccounts come from Memphis, New Orleans, etc., winter lecture season of 1878-9. The Lincolnant I - For Diagnosis send lock of hair and \$1.00. and the death-rate at various places in Mississhire Chronicle says of the story which he is to Give name, age and sex. Address Mas. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. sippi is also very materially lessened. This is read that it "Can scarcely fail to awaken that God-like sympathy with fallen humanity that Residence No. 4 Euclid street. Au 10. indeed cheering news. The contributions from all parts of the country makes us co-workers with the good and the true own Spirit Control of last month : it has stood

of our best mediums and speakers, in the morning and afternoon, and in the evening it is ex perted that another conference and discussion will be held on some appropriate subject, which will be open to all who may desire to participate. P. R.

Pythian Halt .- The morning meeting last Sunday at this hall was the most interesting one held for some time. Quite a number came for treatment, and two sittings were given for sick ones who were at their homes. Favorable reports were given from parties who have been benefited by the combined power sent from the hall to them. Short inspirational speeches were also given through Dr. Jacob Todd, Mr. Farnam, of Cambridge, Mrs. Chamberlain, and Mrs. Lougee. Mr. Daniel Came read an essay in the after-noon on the "Destiny of the Soul." Mr. David Brown gave a large number of descriptive tests,

biown gave a large number of descriptive tests, which were mostly recognized. F. W. J. *Investigator Hall.* — At 3 o'clock on Sunday next a lecture will be delivered in this hall by Robert Cooper, on "The Physical Phenomena of Spiritualism," to be followed by a discussion. Admission free. Henry C. Luil's lecture last Sunday was well

attended by an appreciative audience, who list-ened with great interest to what was advanced. The object of the lecture was to show that Spir-Itualism commended itself to the reason and judgment, and possessed, as a system of philosophy and religion, many advantages over the orthodox theology.

To Correspondents.

AP No attention is paid to anonymous communications. Name and address of writer in all rases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

S. T., SPRINGDALE, IOWA -Maud E. Lord was mar ried to Mr. Thos. F. Mitchell, of this city, last June, and is not now holding public séances.

For Sale at this Office:

THERELIGIO-PHILOSOPHICAL JOURNAL : Devoted to ppritmalism. Published weekly in Chicago, III. Prices phritmatism, ruomanea weeks in Contage, in Spiritualistic contager copy. 43,15 por year. VOICE OF ANGELS, A Semi-Monthly Spiritualistic Journal, Published in Boston.→#1,65 per annum. Single

JOHMA, FRONSRY II, DESCO, TELESTIC, COMESS CONTRACT, PRESENTATURAL OFFERING, A Monthly Magazine, published in Springheid, Mo. Per annuan, \$2,00; six months, \$1,00.
 Single copies, 20 cents, TIRS PIRITUALIST, A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy, \$3,00 per year, postage \$1,00.
 THE MEDIUM AND DAYNERAR : A Weekly Journal devoted to Spiritualism, Price 5 cents per copy, \$2,00 per year, montane, Spiritualism, Price 5 cents per copy, \$2,00 per year, postage \$1,00.

voten to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents per copy. \$4,00 per year, postage 25 cents. The HERALD OF HEALTH AND JOURNAL OF PHYSICAL GULTURE, Published monthly in New York. Price 10 cents.

THE EVOLUTION. Published monthly in New York. Price 15 cents per copy. \$1,50 per year.

Spiritualist Meetings in New York. THE FIRST NOCLETY OF SPIRITUALISTS of New York hold their meetings every Suiday morning und evening at Republican Hal, No. 58 West 364 street, near Broadway. Lyceum meets at 24 P. M.

Spiritualist Meetings in Philadelphia. THE REYSTONE ASSOCIATION OF SPIRIT UALISTS moots every Sonday at 3 F. M. at Tyric Hall, No. 2594 North Ninth street, Philadelphia, Pa.

RATES OF ADVERTISING.

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

SPECIAL NOTICES. – Forty cents per line, Minion, each insertion, BUNINESS CARDS. – Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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Original Researches in Psychology. BY T. P. RARKAS, F. G. S.

An address delivered to the Newrastle Psychological So-cety, on Monday evening, Oct. 23d, 1876. Paper. Price 10 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

USONELLIE, Inspirational Musician, Clairau-dient and Writing Medium, 329 Tremont street. En-gagements accepted. 2w*-Sept. 21.

MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium, No. 26 Winter st., Boston, Room 37. Sept. 21. - 4w*

Olympia, Washington Territory, states in a recent issue that a Spiritualist grove meeting held on the previous Sunday at Austin's Grove, was successful and pleasant beyond all the expectations even of the most hopeful concerning it. Dean Clark spoke morning and afternoon, and Mrs. Alexander made remarks to close the exercises. The Standard concludes its report as follows:

'Excellent vocal and instrumental music, poetical recitations, etc., gave zest and variety to the whole day's proceedings. Before the crowd dispersed it was decided by a popular vote to hold another similar meeting at an early date. All in all, the day was pleasantly spent, and we bespeak a large attendance at the ensuing meet-

IF The fall and winter season having been inaugurated, it is our intention to publish more frequently than in the past our list of Spiritualist lecturers. But in order to be of any use to the profession, or credit to ourselves, the information it conveys must be reliable. Will the ladies and gentlemen whose names are recorded in that list inform us of any errors which they may dis-

cover in it concerning themselves or others?

Mrs. De Morgan, of London, contemplates a re-issue of the late Prof. De Morgan's celebrated work, From Matter to Spirit, revised, with additional matter, so as to include the later phases of phenomena.

Do our first page will be found No. 3 of LIFE'S SILVER LINING, by John Wetherbee, Esq. By reference to the Banner of Light for March 16th and 23d, the reader will meet with the other parts in the series.

Dr. I. P. Greenleaf has returned from Onset Bay, and can be found by all needing his medical services at his office, Room 4, No. 81/2 Montgomery Place, Boston.

Montgomery Piace, Room 5, Boston, and we hear good accounts of the cures which have attended his practice as a healer.

Stephen Young, Esq, of Memphis, Mo. will please accept our earnest thanks for his kindly and successful efforts to add to our subl scription list.

John H. Currier and Charles Main. The exer-cises closed with the Target March.

Nassau Hall .- The meetings on Sunday last at

this place were unusually attractive, and each succeeding Sunday seems to bring an increase of

interest. The meetings through the day were well attended by intelligent audiences.

excellent and convincing tests given through the mediumship of Mrs. Poliard and Mrs. Nelson.

The evening was devoted to discussion in the form of a conference, which was interesting and

instructive, each speaker being allowed two minutes. The discussion was participated in by Mr. George C. Waite, Jacob Bean, Prof. Barnes,

The morning and afternoon exercises consisted

Children's Progressive Lyceum No. 1, Boston, Sept. 15th, 1878.

WM. D. ROCKWOOD, Cor. Sec.

LIGHT. BANNER OF

Message Department.

Tree-Circle Meetings, through the mediumship of Mrs. assis 5, Ri pp, are reported verbitim and published such week in this Department.

We also publish on this page reports of Spirit Messages ; aven each week in Baltimore, dd., through the medlum-Idp of MIS. SARABA, DANSKIN,

These Messages indicate that spirits carry with them the staracteristics of their earth-life to that beyond -whether for good or evil-consequently those who pass from the carth-sphere in an undeveloped state, eventually progress to a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns, that does not comport with his orher reason. All express as much of truth as they perceive-

The Banner of Light Free-Circle Meetings

Are held at No. sig Montgo nery Place (second story), cor-ner of Province street, every FUKSDAY AND THURSDAY "AFTERNOOS, The Hall will be open at 20 clock, and serarr or Province street, every TUKSDAY AND THURDAY
AFTERNOON, The Hall will be open at 2 oblock, and en-trees commence at a oblock processly, at which time the hours will be considered in the allowing entrance not signed infil the conclusion of the source, every 1 is assort also the necessity. The public are confully institute.
Arr the majority of the messages given at the Banner Circles, and published on this case, being from stran-zer-optrize to our mediate and correlves, we respect fully request that any one who at any time may reconfirm the party commanication, will also the favor to inform as of the fact, for publication, as added and direct proof of the writh of spirit communication.

block P. M. day Flowers for the Uricle Room table are solution. Lowis R. Witson, Paparan.

REPORTS OF SPIRIT MESSAGES OLVEN THROUGH THE REDUCESHIP OF

MRN, JENNIE N. RUDD,

Invocation.

Our Eather, thou who art the Father of All, thou whom we recognize in every grade of life-whether it be the lowest or the highest-or wheth er it be in the tiny rosebud or the giant oak, we know that thou art there. We know that thou dost do thy work ; we would do ours ; we would bring strength and power to these who journey upon the earth-plane. We would bring our love, we would bring our thoughts, we would encompass them about with an atmosphere of truth. Father, Mother God, how trustingly we can lay our heads upon thy lap, and feel that thou art ism " they would have given it the right name, giving as strength, that thou art sending us forth is 1 had no intention, Mr. Chairman, of speakwith this great knowledge of the facts of the ing to day. I came here and mixed with those hereafter, saying to us, Go forth, preach the who gathered close around this chair, and with nerewiter, saving to us, Go forth, preach the sub-truth to those who dwell in the earth life. As unit intending it I have got control of the medi-thon givest us strength, so we in turn give in more enjoy it could I give the names of individual ago. I don't feel had a bit as I used to. My eyes strength to those who come before us and listen is and name places that I wish to. I find I am part all covered with seabs, as they were then. to our teachings.

Questions and Answers. CONTROLLING SPHEIT -- Mr. Chairman, we are

yeady to hear your questions. QUES - [From the andience,] Will there be an artist in this gity unfolded to photograph like. nesses of spirit friends?

ANS -There has never been a time for years. past when some artist has not had the power to take spirit likenesses if he was honest himself and true to the philosophy of Spiritualism, and ready to do the work and bidding of the spirits; and do you think we shall fall you to day? Bess you, good triend, if you are true to yourself, to your own life, and to the truth, you will readily understand that somehody will be found to meet your wants, if it is not yourself.

Q-In every sense of the word is not Spiritualisin more beneficial and elevating to the human family than Christianity, as taught in the Ortho-dox church at the present day?

A.- That is according to how you understand Spiritualism If you are contented with the A BC of Spiritualism, and look no further, it will be but little more elevating than the doctrine taught in the Orthodox churches has been. If you are willing to look down into the very depths of it, to study it scientifically and spiritually, is well as unit-rially, vou ean make it of more account than the Bible ever was to the Christian world Let me assure you, good friends, you must not be contented with simply having your mother, your father, your brother or aster come to you and tell you they are happy and contented, but you must inquire where they swell, how they live, what is their condition in

ing influence between the individual and the obsessor. Many consider children at three or four years of age perfectly innocent; still they may have been born with germs within them which

The spirit Messages given at the Banner of Light Public | will make them murderers or robbers in the future. We know this to be a scientific fact; it is demonstrated in your midst duily, yet science recognizes it not. Pre natal influence has much to do with the character of every individual. may be possible for one to be born of the "most virtuous parents," and yet be one of the biggest rascals that walks the earth. Now when such individuals are children it is possible for some influence having a corresponding power (on the principle of like attracts like, the positive and negative coming together,) to draw near and sur-round them with an influence which shall lead them to do good or to do evil.

Olivia B. Grant.

I wish you would say that it is Olivia B. Grant, who used to live in Bangor, and went from there out West, and from thence to New Orleans. I have been gone some twenty-five years, but I want to come back because I have got some friends out there that are in danger, and I want to warn 'em. I want to tell 'em the best thing they can do is to get away. I want you to print this right off. I want Mary to start, and Lucius to start. I want them to leave that place quick. You can say it's from their old aunt. I know they 'll get this message. I'll see that they do, and when they do 1 want 'em to scul-not to stop for anything, leave everything they 've got -just drop it, and run . They can go back after the trost comes, but 't wont be safe before. The contagion is coming close to 'em, nearer than they thick. Sept. 10.

Charles D. Willis.

1 have been gone some time; the grass has grown green over my grave. Many of the friends

who have walked there have wondered whether I my beneath the sod or not. I passed out from the earthly form in Indianapolis. I am Charles Willis. I have a sister who sometimes visits that place, but who lives in Detroit. I have a friend-let me call her name Maria. I have been gone some time ; 4 can't remember just how long, but some years. I went out from a difficulty which the doctors called disease of the kidneys. I think it was more or less from poi-oned magnetism, which I took on by coming in contact with individuals, for my business was such I came in contact with everybody in every grade of society. I believe it more or less affected me, I think if they had called it "poisoned magnetinadequate to the task, though I have the best of intentions.

aside and into the spiritual world. I have been gove more than thirty years—in fact I think it is almost thirty eight years since I went away. I have grown much, have realized much of the spiritual, and met many dear triends; and yet 1 and to give them our thoughts,

I love to climb the mountain peaks; I love to talk, as it were, with the eagles that live there. I delight in talking to the birds, and the lamb kins, for they have no fear of me. We love the beautiful fish that swim in the rivers. We beheld the lovely flowers and enjoy, their perfume. We climb the mountains and feel invigorated by the breezes that greet us. Yet there are those in such a condition that they see not the beautiful Hannah, an' dat I went away a long time ago. the breezes that greet us. Yet there are those in biossoms, hear not the rippling of the rivulets, or I did do all teel the power and beauty of human or animal an' now I life. They think God is a great being whom they, must reach, and are ever striving to that end Dear friends, brothers and sisters in the Lord, when you come together you bring us and the loved ones nearer to you. Yet there are those in a ting, an' I take care ob her now. I want to spirit-life who will tell you there are no trees say to dem dat 's left, dat I wish dey would look there, no beautiful flowers, and that heaven is a dearth You can understand why this is. Their hearts are empty and contain no soil of love in ret is at rest. Dat's all. Please direct my letwhich to propagate the tendrils of justice and ter to Philadelphia. I 'se done de best I could. truth and beauty. June 25. Say it is from de old slave, Hannah. John D. Mears. I have not been gone long, Mr. Chairman. John D. Mears, of Alleghany, Penn. I send my love to my mother Elizabeth. My father is with Tell mother that it is all well with us, that me. we enjoy every moment of our time. Often-times father says: "Lizzle, Hiram comes very near you. Can you not hear him? Will you not listen to the sound?" I wish I could bring you my love as in the days of old. Please say I am doing all I can to bring her to a knowledge of the great hereafter, and have her understand what that life is. Father and I are not separated. I have only been gone since February, 1878. I was thirty years old when I went away. the I had strange experiences. Life was dark sonie-hu- times, bright and beautiful at others, but it has never been as gay and grand as it is now. I had dwells within your own bosom. Chairman, loved ones here. I long to put my arms about and which ever says, "Thou must listen unto them, I long to say to them I still live, and have I have them comprehend that it is 1. A power over ized the which I had no control brought me here, and compelled me to speak the words I have spoken. I may have made mistakes, but I have done the best I could. I trust you will excuse me. June 25.

with you face to face, not as I do here, but where I can give you sufficient proof that is I. June 25.

Joseph M. Shields.

I wish you would say that Joseph M. Shields, fifty four years old last February, came from Minneapolis, Minn., to give his name and age, and to say he has friends who live at Richmond, Va., and used to live at Charleston, S. C. I have v a., and used to live at Charleston, S. G. I have wandered over a good part of the earth, and sometimes I have felt that perhaps there was n't a place in all the world for me to put my foot on. I have been gone a good while. I have n't been wanted anywhere. I was n't wanted when I was alive; I aint wanted now. I have felt sometimes as if I wanted to come as if I wanted to anoth as if I wanted to come, as if I wanted to speak, and I ve come here because they told me this was one of the places where I could have all the privileges of life. I don't want to say much. I wanted to give my name and where I come from. That's about all I want to say. June 27.

Hannah W. Shaw.

You can say that it is Hannah W. Shaw, of East Bridgewater, Mass. I was fifty-eight years old. I have been gone most fifteen years, so I suppose I am quite an old woman now. I've brought my basket with me. I want to gather up all I can to carry home, if you are willing 1 should pick up the chips you 've got laying round here. I shall pick 'em all up and carry 'em off ; you never will get 'em again. That's all I've cot to say to you. I want to do all I can for everybody. Now Samuel and i were always good friends, always thought a good deal of each other, and we think more of each other at the present time than we ever did. It seemed hard to go away from earth, just when I wanted to do the most. I'm going to do the best I can. I want the people should know that I am alive; that I have just as good a time as ever anybody did. I am not going to have people think I am June 27. dead.

Mamie Drew.

Don't you remember, Mr. Chairman, that I came a long time ago, and told you about my eyes, how they plagued me? [Yes] I've come to tell you now that they have got well. I can to tell you now that they have got well. I can see just as well as you can. [Where's the other little blind girl that came after you did?] She's better, too. Shall 1 bring everybody here that feels had? [Yes.] And will you help 'em? [We'll do all we can for them] You helped me ever so much. You must be a doctor. Shall 1 call you doctor, Mr. Chairman? I can see my mamma, and I can see everybody down here. I can go round just as I want to; and I got all the power by coming here. You know my eyes power by coming here. You know my eyes were so bad I could n't see anything when I first and all covered with scabs, as they were then, Who am I to thank for it " 1 "I thank everybody; June 25. 1 'll thank God; 1 'll thank you and everybody else that has had anything to do with making me teel better. I am Mamie Drew. Jane 27. t Will a moone endeavor to verify this message, if posalble? No one connected with the Bauner has a particle of earthly knowledge of the existence of the spirit named, $]_{\mathcal{T}}$ ED, B, or L.

John.

Life seems strange to me, darkness has enfolded part of my life, and I have felt sometimes as if there was nothing worth living for, that earth spiritual, and met many dear triends; and yet 1 was but a grand stage, and we were only actors have dear friends here whom 1 would like to thereon, that when we had acted our part and have dear interiors not. speak to and direct. There is one here to whom I stand so closely related it seems as if I were I stand so closely related it seems as if I were I were to pass on to something—I hoped to insensionity, to pass on to something—I hoped to insensionity, to annihilation. But, alas I there never was a greater mistake, for we never were more alive than we are to day. The darkness that encom-passed us, the light shades that have been round that word us are all recorded on the slate of time, and we that word us are all recorded on the slate of time, and we realize and know, we feel its power and its grand unfolding. Oh, you who know so little of Spiritualism in its grand features, you who have only learned the A B C of it, in God's name learn more, and try and understand its teachings, and you will gain a strength which you have never known before. Please say it is John. June 27.

Hannah.

I've_come, massa, [To the Chairman] jes' as I I did do all I could for my massa an' my missus, an' now I 've nelped missus Margaret to come

physical health; but ignorantly and unknow-ingly I transgressed, and I paid the penalty by ing out.

The vision of the beautiful star of my destiny rose around, above and beneath me. Frail as I am, why is it. Master Mind, thou hast been considerate of me? I am but a worm of the earth, but, thanks to thy wisdom, thou hast transformed me into the shape of an angel—one that has power to come and to go, to see, to hear, and to earn the written laws of my spiritual existence. Whoever calls this death, does not comprehend the manifestation called death. Thanks to the Divine Mind, I can say I am free, with life, and expectations of becoming bright and more bright in days that lie before me. Oh, friends afar, welcome this communication,

for it tells you not of my death, but of my life, with all its grand possibilities before me. I subscribe myself as one who always sought truth, and who has found it. Adieu.

Garrett Adrian.

I died suddenly in New Brunswick, N. J. In one moment to live on earth, walking around with men, and in the next to be on the side with

those whom earthly minds call invisible, thus it was with me. My name is Garrett Adrian. My treasures were not laid up on earth, but I feel that I have some laid up on the other side of Not knowing that death was so near at life. hand, still I am happy, content with my condinon. It is one of extreme pleasure, for the winds do not chill me, nor does the sun burn me, nor has the world power now to trample on my feelings. I am what I know I was; created by the supreme power, not to pass into darkness after death for sins which may have been committed in the flesh a now stand a progressive being. Having been called upon to answer questions which are placed before nice, from the fullness of my heart Lspeak. Have you been kind to your neighbor? Have y in done unto others as you would wish they should do unto you? I can answer without bow-ing my head, Yes. The voice says, "For this you have built a home for yourself; enter in and partake of its joys;" which now 1 am doing.

Rachel Hicks.

I died at Westbury, Long Island, at the age of eighty six; I was burled at Westbury. Sing triumphant songs of gladness! I am gone from earth, and mingling with the bright angels of eternity! It is not a matter about which I am going to quibble or discuss, this coming and going of a spirit; what I do I know to be a fact and a truth, and if the Holy Spirit has given me the privilege of coming, why should be not give it unto others? I believe it, and will talk it. My name is Rachel Hicks.

I cannot wound the heart of any one by ex-plaining the things which are of the other life It is well enough when we are down on earth to have speculation, but when we go over on the other side, and we are clothed spiritually, then we want to know some of its facts, some of its sur roundings.

I may have been called eccentric and queer. Well, maybe I was; but that did not interfere with my spirituality, nor with my abode among the angels. How often did I say, when I was in the form of flesh: I am not laying up my treas-ures on this earth; I am laying them up yonder where the blue sky is, where good men and wo-men are, such as lived as I lived and died as I

Well, Rachel Hicks, you are telling your story very plainly, but just as it is. It is long, many years, to live and feel daily and hourly the elaslicity going away from the frame, from the mus-cles, from the tissues ; to feel the steps become tottering, those that once were firm and sub-stantial; to feel the eye growing dim and sightless. Then the inner soul cries out, "Let me go and be a dweller with the angels !" and the still, silent voice speaks and says, "Be still, and all in good time you will receive your reward." And this has been the case. I am rejoicing on the mountain tops where the sun rises in all his Beauty. So you can all see and understand that Rachel is happy on the other side of life.

I thank you, Mr. Chairman, for your politeness and kindness in writing that which I know is imperfectly given.

John Ludlam.

Life in all its aspects is a tangle. When we pass from under one, we come directly under the power of another law. The human is offtimes tied hand and foot, and cannot overcome cir-cumstances. Such was my case. I was taught to believe that death had many horrors, and I always looked upon it with dread; but when it SEPTEMBER 21, 1878.

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Written for the Banner of Light. FRANCES H. GREEN M'DOUGAL.

BY T. K. PECK.

Fair toiler for the coming age ! No shackles ever bound thy soul, The noblest thoughts flash on thy page, Like sunrise on a golden scroll.

Some poet of the olden time Had touched thy faculties with fire.

And waked the sweetly flowing rhyme That did so many hearts inspire.

All tyranny, and hate, and wrong, Were ever scourged with fearless pen : While in thy notes of cheerful song Still lives thy sweet good will to men.

Within the palace of thy mind Fair science dwelt with poesy, And calm philosophy combined With pure, angelic charity.

Religion reared her temple there, And angels chanted strains divine,

'And there humanity could share The fruit of wisdom's clustered vine.

Lorg, toiling years have passed away Since first I knew thy honored name; Fond memory recalls the day

When first thy cheering message came.

Unfinished is thy "Crown of Fire"; Complete the Crown the angels gave.

Thy cheering presence will inspire The hearts now weeping o'er thy grave. Hanover, Conn.

"BUDDHISM AND CHRISTIANITY FACE TO FACE," is the title of a book received from Colby & Rich, and containing an introduction by Dr. Prebles It is simply a report of an oral discus-sion between a Buddhist priest and a Christian clergyman of the Church of Eugland. Mr. Pee-bles, in his introduction, gives his personal experience, very briefly, among the believers in the religion of Buddha, and talks, also briefly, of their literature. The pages devoted to the dis-cussion simply show what is developed by all religious "passages at arms," that the disputants are liable to be uncharitable, undignified and abusive. However, to those interested in the study of ancient religious, the discussion will be found to contain much valuable information, while it is not at all uninteresting to see what the representatives of two great historical refor his respective creed. For sale by Colby & Wich, No. 9 Montgomery Place, Boston.-The Vineland Independent.

PUBLIC MEETINGS, ETC.

Spiritualist Convention in Vermont.

Npiritualist Convention in Vermont. The Vermont State Spiritualist Association will hold their Quarterly Convention at Hyde Park Sept. 27th, 28th, act 29th. A conduct invitation is extended to all speakers and meditums in the State, and Spiritualists and Liberals generally. In addition to the array of homo talebant that may reasonably be expected, the services of Capt. H. H. Rrown and Mr. M. C. Vandercock, of Michigan, but more recould from Lake Pleasant Camp-Meeting, have been secured, which cannot tail of adding great inferest to the occasion, Hyde Park is the shire town of L-mode County, twenty which cannot tail of adding great inferest to the occasion. Hyde Park is the shire town of L-mode County, twenty which cannot all of adding great inferest to the occasion. Hyde Park is the shire town of L-mode County, twenty which cannot all of adding great inferest to the of the State, The Portland & Ogdensburg Raliford passes directly through the town. It is confidently hoped and expected that all Spiritualists thouchout the State, who consistently can, will avail them-eves of this oppartunity to reciprocate the kindness of our Northern friends in the past. There is a commodi-ous hotel, at which all guests can be accommodiated at a liberal rate. Half fare will be granted by the different Ralifords. *Bouldsville, Vi., Sept. 24*, 1878.

Railroads. Gouldsville, Vt., Sept. 24, 1878.

The Susquehanna and Chenango Valley Associ-

The Susquebanna and Chennugo Valley Associ-ation of Spiritualists Will hold their hird Annual Meeting at Binghamton, N. Y., in Leonard's Hali and Grove, on Saturday and Sun-day, Oct, 5th and 6th next, commencing at 10% A. M. and 3% P. M. and 7% in the evening of each day. Giles B. Steinars of Detroit, Mich, and Lyman C. Howe, of Fre-donia, N. Y., will be present, and other prominent speak-ers and mediums are expected to be present also. All Lib-erals are invited to participate, by order of the Committee. A general good time is anticipated. E. C. LEONARD, Sec'y.

SPIRITUÁLIST MEETINGS.

BALTIMORE, MD.-Lyric Hall.-The "First Spiritualist Congregation of Baltimore," Lectures every Sunday by Wash, A. Danskin, and circles for spirit communications every Friday eventing.

of truth and light. I cannot thank you too much Mr. Chairman, for this ever open avenue through which we spirits pass down to earth from the spiritual, and are able to speak, to those of earth

Daniel C. Smith. from Gloucester to Philadelphia. While my friends were sick in the cabin 1 happened to shp

My name is Daniel C. Smith My father was a minister, as I told you when I came before. I was lost from the ship Retrieve, on the voyage

sub it. as much so as you would if they were in Europe. and you in correspondence with them. Then will you barn something of the spritual would, and not before. Be not satisfied with having an individual spirit come and tell you that he or she is happy, and loves you still. Ask for something Ask them about the beauty of the eternal more, afe, how it looks there, what their employments are, and what, you can do to gain better knowl-edge of the spiritual world

Q -Do spirit frænds always understand our thoughts and feelings?

A .- When they can come en rapport, or get close to the aura that surrounds one, then they understand their individual feelings; but if there is a barrier between you and them they often make mistakes, consequently mediums are very much blamed because they do not give the tests required. Give us proper conditions, then will we give you something that will last for

O-[By J. K. D., Tenn.] Henry C. Wright said in his anniversary communication, "This is the year of redemption." I would like to know what we are to be redeemed from, and when?

A. - Redeemed, Chairman, from your own selves; redeemed from the darkness that surrounds you, that you may be able to bring the fullness of the love-principle to bear upon hu-manity: redeemed by that great God which nee, or thou must go thy even pathway." I have been in spirit life some time. I have realized the various dark gateways that have been open to me, but I have ever found that whenever I obeyed the God within my own bosom, I proved that there was a truth and a power also which surrounded me. I have bowed in worship to that power. I have been able to redeem myself. When I spoke as I did in regard to redemption, I meant this : I do trust that the time is coming when individuals will redeem themselves, when they will cast aside all the false, take hold of the natural, and be true to themselves-be a law to themselves. Chairman, this is what redemption means to me-being true to yourself, being a power and a law unto yourself; then you are redeemed from the past and can take hold of the

present and the future. Q.-[By Mrs. A. M. S., Cincinnati.] Will the controlling spirit inform us how sound, or the volce is reproduced from tin foil, when a second time placed in the Phonograph? Do you consider it a spiritual phenomenon, or can it be explained by natural laws?

A.-It can be explained by natural laws; but we are not prepared to explain it to-day. It is a spiritual discovery, made in the spiritual world and given to those who are mediumistic enough to understand it, while they in turn send it forth. It has not begun to be what it will be in the future. Let me tell you that the old saying, "A word spoken in darkness shall be revealed in light," is applicable here. The time is coming when you can speak here in Boston and be heard in London, not by telegraphy, but by means of another system. It would tak us days to explain the thing, and then we could rot make you fully understand what we might say in regard to this system. We will only say. Be patient, and the spirits will show you what

Q.-Can an innocent child become obsessed by an undeveloped spirit, and be made to commit

crimes? A.—No, Mr. Chairman; an innocent child, born in innocence, without any proclivities to dark-ness or wrong, cannot be obsessed. In order to Felix Murray.

My name is Felix Murray-that's a good name. My mother's name was Mary Macowney, sir, an' my father's name was like my own. I've come because I wanted to come.' I don't know why I wanted to come. There's a lot of our people that want to come just for the sake of coming, to many hother it is the area of a sake of coming, to prove whether it is true or not. An' shure, sir, when we're here we kan't doubt it, can we? The praists say that it is impossible for us to come back after we're what they call "dead." died, I can't remember how long ago, a long, long time. I never was very bright, sir. I used to do jobs about here an' there, not in your place, but in Springfield. I did the best I could. t was hard work keeping soul an' body together, but at last the soul went out, and this is all there home. I've got a thatched roof-a better place than I ever had before, an' I've got Mary, an' Bridget, an' Rosa there, an' I enjoy it. very many praists an' very many of the folks but I am just as good as anybody, now, sir. If I can bring you anything I'll be glad to. I can only say God bless you, an' the Virgin Mary pray for you. June 25.

Lewis B. Richards.

You can say that Lewis B. Richards, who passed out in 1840 from New Orleans, returns chusetts and Pittsburgh to hear from me. Idied here and wishes to come and communicate with at Harlem, in my fifty eighth year. some friends of his in the State of Rhode I-land. I cannot give just the location. One of them was in Providence not a great while ago. I would say to him : Charles, he careful! Land specula-

tions and interest in corporations were my ruin

here out ob de form into de spiritail. I'sa borne her up, I'se helped her all I could. She's mighty glad, massa. I could take care ob her. I took care ob her when she was jes' a little bit of June 27.

Controlling Spirit.

Years roll by, one after another, and again we meet you, good friends, at the close of this year of spiritual manifestations. We have worked for you through the past year, doing all that we could to bring out the significance of the spiritual idea. It is true that we have been derided, have been found fault with; have had this thrown into our teeth: "Tombstones and obituary notices!" but still we have worked on, knowing that if the manifestations given were the result of some outwork of the individual whom we control there would have to be a more busy individual than the one we now hold possession of. We passed through the same experience years ago, when our former beloved medium sat in the chair which the present medium occupies, and when I, Mr. Chairman, occupied your position. I felt then that no matter what came I had a work to do, and on being withdrawn sud denly from the earth-life and landed in the spiritual realm, I found it was not a drone life, but that all had to work out their own salvation. For years did you go forward, and at last she who had for so long a time spoken the words of the spiritworld, came to us, and to day we are holding similar circles in the world spiritual which we held in the material world. We are going forward, onward and upward, never stopping, never looking backward, but ever working for the good of humanity and for the spiritual cause.

We are closing our meetings to-day, to meet you, perhaps, two months hence, and then we trust that you will come to us with greater power and greater strength, and give to us the ability by which we shall make our mark, and do more good than we have ever done before. God bless you all-as he surely will. June 27.

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

Rosweil Buckland.

I lived at 511 East 118th street, New York ; and

There is no blank in the future existence ; the pages are either white or dark, written thereon to your account. Extensive indeed are the researches of the spirit after these mysteries established by the Divine Mind. I tried to fashion my life into the beautiful. I tried to work in harmony with the divine laws of my being. I In innocence, without any proclivities to dark-ness or wrong, cannot be obsessed. In order to obsess an individual there must be a correspond-visit New York I will guide you where I can talk tried not to break one of the laws regarding tried not to break one of the laws regarding

came, I passed through without fear and without trembling. Now I stand upon the mount. exclaiming with a clear voice, "I am free, free to do and to be." This is something new to me. I am John Ludlam, of Orange, N. J., twentynme years old. There are very few on earth who will take an

interest in reading that which I may place be-fore them; it is a pleasure to myself, however, to have powers of speech, powers of understanding, nowers of knowledge, and freedom to use them; this is not given to me specially, it is universal. All who are willing to accept have teach. ers. How beautiful it is to realize that we have personality, individuality, powers that once were lying domiant and inert, now quickened into action, until we become likened unto the very gods of the universe.

Mind, mind, be still, grow not too quick with the aspirations that roll out before you. It is little by little that you must learn the ways of the celestial home.

I came in truth and depart with knowledge. I go with the power to return and make known my whereabouts.

Magdalen Meserole.

My name is Magdalen Meserole. I was the widow of John Meserole, and died in my eighty-seventh year, while living with a sister whose name was Mary Bliss. She resided on Cumber-land street, Brooklyn, N. Y. Those are points that were resting in the dead mind; but having been revived into life through the process of law. I return and vouch most sacredly that the dead live, with powers of speech and powers of un-foldment.

It would be vain to attempt to tell all thedeeptoned feelings of the heart. It would be vain to tell that I have arisen-not from the grave but from death-into the broad, open page of life, a life that is endless. It has been baid and written and talked over

and believed that "dead men tell no tales." That's the truth, for there are no dead in God's universe; all things live, with power of unfold ment from the lower to the higher. The higher can descend and cultivate the lower, not with the law of force, but with the law of love and at traction toward the beautiful.

I know this will be criticized, ridiculed and condemned, but seeing that I am not of the flesh, I do not fear public opinion. I will speak the truth and take the consequences. So on 1 go forever and forever, gathering in at every point knowledge of the laws that govern the universe.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8, RUDD.

Sept. 10.-Ell Woodruff: (Ilvia B. Grant; Edmund B. Harils; Chavlotte; Emus Nancy Wat-on. Sept. 12.-Charles H. Bilas; Samuel Williams; James M. Moise; Alvin Adams; Parick McDonald Shay; From a Son to a Father; William B. Leonard.

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| not effected by the first treatment, magnetized paper will besent at \$1,00 a sheet. Post-Office address, Yonkers, N. Y. July 6. | Susie Nickerson-White, | CONTENTS OF VOL. II. 1Spirit Writing. 11Levitation and Conveyance by Spirit-Power. | GREGATION AND SOCIAL CIRCLE. By J. M. PEEBLES and J. O. BARRETT. | Deris us an nearly every State and Territory in the Union, Br. uch ut the Canados, in British Cohnebia, Australia, New Z-aland, and in several countries in Europe, can tes- tify to the furth of my claims in this respect. All who are destrois of testing in y power in this direc- |
| Dr. F. L. H. Willis | I fine street, St. Elmo, Suito I, Boston, Hours 9 to 4. Aug. 17. | 111,Insensibility to Fire, IV,Clairvoyance and Somnambulism, V,Clairaudience, V1,Dreams and Visions, | E. H. BAILEY, Musical Editor. This work has been prepared for the press at great ex- pense and much mental labor, in order to meet the wants of | Hon can do so by senting mea lock of hair with their own band-withing, giving age and sex. I ask for no bint as to symptoms unless there be an external serie or cruption. |
| May be Addressed fill further notice GLENORA, YATES CO., N.Y. | Medical Clairvoyant and Homeopathic Physician. | VII.—Trance and Ecstasy. VIII.—Holy Ghost. IX.—Heresles and Contentions. X.—Prayer. | Spiritualist Societies in every portion of the country. It need only be examined to merit commendation. Over one-third of its poetry and three-quarters of its mu- | when it should be simply stated for reasons given in my Chrentar, which I will send to any one on receipt of a three- cent postage stamp. Persons desiring a dragnosts must invariably send a consultation fee of §2.00, should the por- |
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| Dr. Williscialms especialskill in treating all diseases of the blood and netwous system. Cancers, Scrofula in all its forms, Epilepsy, l'aralysis, and all the most delicate and complicated diseases of both spress. | Aug. mow | XVSpiritualism and Science. XVIConclusion. | PIANO ORGAN OF MELODEON accompanyment, Single copy |) fud magnetism as to send the hair wrapped in japer money that has been handled by multitudes. This should never be done, as it renders the bair offerig unclished as an m- dex of the physical condition of the person sending it. |
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| DR.C. D. JENKINS, | MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-138 Castle st., 13w ⁻ -July 6. | Six Spiritual Communion Tracts, compiled by THOMAS R. HAZARD. | An Abridged Edition of the Spiritual Harp Hasalsobeen issued, containing one hundred and four pages. Price \$1,00: postage 10 cents. | reason upon their causes, and the psychometric condition is decidedly interfered with. In addition to this remarkable intuitive power, I pos- sess the advantage of a thorough scientific medical educa- |
| Astrologer, MEMBER OF THE MERCURII, | MRS. V. M. GEORGE | No. 1.– Modern Spiritualism Scientifically Ex- plained and Hinstrated, by a Bandof Spirits through the Mediamship of the lato John C. Grinnell, of Newport, | Price \$1,00; postage 10 cents, For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province Street (lower floor), Roston, Mass. | tion. I have given an immense amount of research to pa- thology and the materials of a collectice, flaving for several years occupied the chair of Materia Medica and Thorapea- ties as Progessor of those branches in a New York Medica. |
| AND OF THE BRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass. | W1LL give Magnetic Treatment at her office, Room 4, No. 8½ Mong-mery Place, Boston, Sept. 7, MRS. N. J. MORNE, ELECTRO-MAGNETIC PHYSICIAN, 6 Hamilton Place, opp. Park-st. Church. Electrical Vapor Baths. | (Part I.) Addressed by a Spiritual, and Divine, (Part I.) Addressed by a Spirit Wife and Daughters through ting Mediumismo of the late John C. Grunell, of | NEW CLOTH EDITION, REVISED AND CORRECTED. | College. My opportunities of perfecting myself in my profession, both at home and abroad, have been unrivalled. And finally, I claim to be guided and controlled in tay mission to suffering humanity by a wise spirit-physician. |
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| For a Full Nativity from Birth20,00 | July 6. July 6. | No.3Essays: Moral, Spiritual, and Divine, (Part II.) No.4Essays: Moral, Spiritual, and Divine, (Part III.) | of Modorn Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals, and Religion. | As my health, will not admit of my locating in general practice, I can take only chronic cases. For this reason I am compiled to resort to the improfessional method of ad- yer dsing, because by so doing 1, can beach a large class of |
| THE object of a Nativity being calculated, is to obtain a knowledge of the constitution and mental character, Thousands are in pursuits that bring them noither honor nor profit, because they have no natural talent for their calling. It is necessary to know, as near as possible, the | Magnetic treatment from 9 to 4. 5 Davis street, Boston. | No. 5Inspirational Writings of the late Mrs. Ju- liette T. Burton, of New York City, addressed to the Com- piler. No. 6Inspirational Writings of Mrs. J. T. Staats, | BY EPES SARGENT, | Sufferers who otherwise would know nothing of me. Telaim especial skill in treating Cancers, Scrotnia, and all the worst forms of Blood Disease, Paraysis, Epilepsy, Chorea, and all forms of Networs, Disease, Also Bright's |
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| SOLENCE is unable to explain the mysterious perform- ances of this wonderful little instrument, which writes | dium, 7 Montgomery Place, Boston, Mass. March 23. | or the exter through different media. II Binsphemy: Who are the Binsphemers? the "Orthodox" Christians, or "Spiritualisis"? A searching analysis of the Subject of Diasphemy, which | Hafed, Prince of Persia: | thanks to you, I am restored to a countion of main that enables me to do a great deal of work, and I feel that I would like to proclaim the great good you have dono mo |
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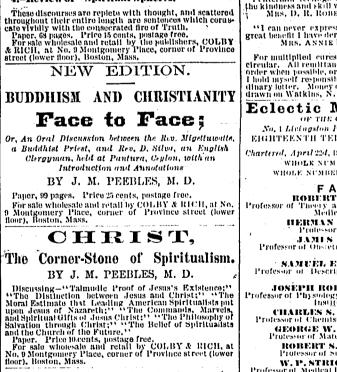
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Professor of Surgery and Ophthalmology. W. P. STRICKLAND, D. D., LL, D., sor of Medical Later dure and Forensic Medicine. Professor

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Fer Catalogue and Information, address R. S. NEW TON, M. D., President No. 1 Livingston Place, N. Y. Aug. 10.

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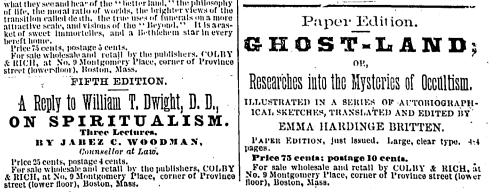
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oy mail, \$1,00. W = Sept. 7. W = Sept. 7. WENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly lift:-trated Book on this system of vitalizing treatment, July 6.

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Sept. 7.-41 MRN. NELLIE R. BROWN, CLAIRVOYANT and Angnetic Physician, also Test Medium. Reads the interior condition of the patient whether presentor at a distance, and the spirits Drs. Loniu and Quimby treat the case. Examination and Prescrip-tion, with stamp, \$1,00. Send lock of hair, age alid sex, is years' practice. No. 1, corner Maine and Walter streets, Bangor, Me. t-June 29.

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Nov. 10.-1v A Sout Reader, with advice. Terms: By letter hand-writing, with \$1 and stamped addrossed envelope. 50 West State street, Springfield, Mass. 7w*-Sept. 14.

CONTAINING seven sections on Vital Magnetism and Ullustrated manipulations, by DR. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50. Sent by express only. The seven section of the seven section of the seven seven section of the seven section of the seven section of the seven seven section of the seven se

And her reception in spirit-ille, "This work, as explained by him who executed it, is intended to show the philosophy of spirit-power, how the spiritual body reaches out its psy-clic tendrils and comes in *rapport* with corresponding currents from those encased in flesh, and produces all spir-itual phenomena-how magnetic healing is accomplished-also how clairvoyance, inspiration, mind-reading, &c., are brought to pass; it delineates the destiny of the two bodies, physical and spiritual-one going down to the bats and worms, while the other, rising through psychic power, soars away a bird of l'aradise. This picture is the culmi-nation of sixteen years' patient labor of Mr. Millecon as a medium artist. nation of states years justice in the state of the state ures. Photographs of this painting are for sale at the Banner of Light office, or acnt by Express only at the expense of purchaser. Price: 14x16, \$1,60; 10x12, 75 cents; cabinet size, 30 cents.

BANNER OF LIGHT.

Banner of Light.

8

BOSTON, SATURDAY, SEPTEMBER 21, 1878.

(apt. H. H. Brown at Amory Hall.

This worthy and indefatigable sower of the good seed of spiritual truth addressed two good audiences in the above-named hall on Sunday afternoon and evening, Sept. 15th-hls remarks receiving an attentive hearing coupled with frequent applause?

The address in the P. M. was upon "The Development of the Religious in Spiritualism." The principal thought of the discourse was that the present materialistic and intellectual tendency of the times had only one champion to meet in this place. They are now enjoying the reward it, and that was Spiritualism. It came to spiritunlize our schools, churches, social life and government. Its mission was to develop the religious side of humanity by educating the spiritual faculties of men. These were intuition, send- Spiritualism. Some ten years ago he gave freely bility (psychometry), clairvovance, sympathy, emotion, inagination and enthusiasm. To say to Science, when she sought to invade the realm of the spiritual--and thus make as great a mistake as the Church did when it invaded the demain of the intellectual-stand aside. To do this work we must begin with ourselves and grow more spiritual, consequently more harmonious. We are to use the fact of angel communion, not as we now too-often do, to grew in material of in-fellectual power, but into spiritual power, and he urged for this purpose that the family altar-the morning and evening scance-be established in every spiritualistic fome.

In the evening the Captain spoke on "Evolution and its Lessons of furmertality and holiv d-uality." He togan by saying, "Evolution is the key-note of modern process," and then showed how astronomy, geology, botany, zoology, and biology were all solving the riddles of Nature, using this law as the key. He then turned to social, mechanical, political and religions experiences, and held, that, here, also this law was the Thus in traversing the held of the Known we find this law solving all our questions, and as fast as investigation had extended the realm of the Known, it had only extended the realm of this law. Hence, the presumption was the realm of the Unknown was also the realm of Evolution. He, then contrast of the theory of Evolution. with that of special creation, and said that as there had never been found in the realm of the Known a creation, the presumption was that one never would be found, and that everything was

he result of development He then reviewed the Evolutionary hypothesls, which was, he said, " a change from the homo-geneous to the heterogeneous, in obedience to its invironments," or, in common terms; from likeness producing unlikeness or individuality. In avcordance with surrounding conditions.

through gas, fire mist, chaos, mineral, vegetable, brute and human changes, and said that all this If the was only the development of latent power in All wearsk, gentlemen, is a fair statement. It is that early bubble of gas, \mathbb{R}^n . The brain of a the duty of reporters to give an honest account shaks pare, the heart of a Jesus, the thought of of what transpires. Independent editorial coma Newton slumbered in claos, awaiting the ac-tion of this law to develop them."

of its deductions; but it did not go deep enough, was one sided. . It only saw and dealt with organism, when it should also recognize the *lorge* that wrought through organism, as also subject to development. Everythicg in nature is dual, and both sides noist be studied to arrive at truth. The speaker saw in all this a *clouble credition*, that of organism and that of intelligence, (spirit,) and the action and r letten of each upon each, were equal. Spirit and matter he regarded as the two-ides of the one great fact, existence, and both should be studies as conternal and conqual,

both governed by same laws. Tracing then again the line of development, the speaker pointed ont in each variety of life the development of a thought. Not design, but a growth. There was some ultimate end to be outwrought; some "Purpose of Lafe" for us to learn, and he found it to be individuality of intelligence — spirit — Attenipts...at - individuality were seen all along the line, but in all below man development was arrested because of - inadequate

organi-m. To have individuality, the first requisite was Form, and gas through chaos gave form in the mineral, but the powers of the spirit arrested in

H. Currier, who made a few remarks complimentary to the speaker, as also did J. B. Hatch, who further referred to the projected series of free spiritual meetings at Parker Memorial Hall, which enterprise he recommended to the favorable consideration of the audience. Singing by Charles W. Sullivan and Miss Nellle M. King

gave added interest to the session Stafford, Conn.; The Voice of the Peo-

* ple; Notes, etc. To the Editor of the Banner of Light:

The writer is enjoying a month's sojourn with the Spiritualists of this pleasant little town, which is situated in Tolland County, twentyseven miles northeast of Hariford. Mr. and Mrs. Amos Harvey were the pioneers of Spiritualism of their labors in the spirit land. Calvin Hall, now in his ninety fourth year, is quietly waiting for the summons home. He has donated liberally of his wealth to help onward the cause of toward the crection of a hall in Stafford. Mr. and Mrs. Harvey e-operated with him. Others contributed a little; and now the friends have a neat edifice in which to worship. Nor is this all. Mr. Hall havet apart a portion of his wealth, for the geologists. legally, and donctes the "interest" to the Spirit-ualist society for be"uring purposes. Mrs. Amos Harvey added, the to this fund. Thus our friends can have betures half of the time; and with a diffic cooperation the platform services could be maintained every Sanday.

Now what a beson to wealthy Spiritualists this little town of Stational affords!

Among the speakers who have lettured here may be mentioned Mrs. Middlebrook, Dr. H. B. Storer, Dr. H. P. Fuhield, Dr. I. P. Greenleaf, J. Frank Bexter, Mrs. N. J. Willis, C. Fannle yn, Mrs. S. A. Byrnes.Snow, and Anthony

The Committee on Speakers is composed as follows: Mrs. Milton Putler, Mrs. Mary A. Gerould, and Mrs. Ellen H. Weston. The Treas nrer is J. K. Lord, Esq. Secretary, Mrs. M. F. Dwight

The Dwight family, assisted by Mrs. Weston, Constitute the choir. Ot. 6th and 12th Geo. A. Fuller will be the

speaker. He will be accompanied by H. B. Allen-known as the "Allen Boy"—who will hold scances for physical manifestations. The friends are looking forward to the coming of these two workers, and entertain high hopes of inaugurating a genuine revival.

WHAT THE PEOPLE SAY. Certain country journals affect disdain when ref rring to the great spiritual camp-meetings. To give a one-sided, cynical statement of the proceedings is performing the grand work of journalism, in the opinion of some editors. If The briefly reviewed the evolution of this earth these rural journalists could only hear the words of to day from unparticled matter in space of indignation from all classes relative to the consummate meanness of such a course of action, they would open their eyes in perfect wonder. All we ask, gentlemen, is a fair statement. It is ment is in order, for or against, but let the record -a professedly authentic statement from the The visit of the organism along the line, and locality—be tree from error or exaggeration, accepted all the facts of modern science and most. The writer is 'ed to make these remarks in conmence of the great injustice which has charac

terized references to several of the speakers at one of the camp-meetings. Personally, the writer's experience in this direction has been even pt from anything objectionable; and he en-joys the situation so well that he wants the com-pany of his brethren; hence his word of kindly remonstrance with certain journalists. NOTES

The Springfield Spiritualists are preparing for the winter campaign. J. Frank Baxter is filling the desk of the Free

Lecture Association of New Haven this month (Sept.). Deacons Hermance and Whiting are constant attendants. Mr. Baxter favors Willi-mantic with a week day becure each week dur-

name with a week day becure each week dur-ing the month. Prosperity smiles on Dr. Dumont C. Dake, of Rochester, N. Y. His rooms (Si Powers's Build-ing) are thronged with patients. The Dictor is an emergetic, whole-souled gentleman, and merithis marked success.

Who says that itinerant between are necessarily impreunious? W. F. Jamieson, the bold iconoclast, is building an elegant residence on [the shore of a beautiful lake, somewhere in Min nesota, where he expects to rusticate during the heated term., We congratulate our brother. Then there is Dr. H. B. Storer--he boasts of besing the owner of a choice cottage at Onset Bay Grove. Dr. 1. P. Greenheaf is another capitalist who owns a nice house at the same place. Real-ly, the writer must look up a good location at once. Correspondence solicited. Cards sent out at the earliest possible moment. The Spiritualists and Free Thinkers of Troy, Y., are negotiating for a hall in which to Solution of the second state of the second secon at his residence. Mr. M. C. Vanderčook, the⁵ singing colleague of Capt. H. H. Brown, is the author of several songs. Following are the titles of some of his publications; "Roll on, Kulainizoo"; "Life's Golden Morn"; "Cease Thy Weeping, Sadden-ed Heart"; "Strew Flowers O'er My Grave"; ""." "Burgand the Cease are Standard". Bartia The Blue and the Grey are Sleeping." Partie desirous of purchasing any of these songs should address Mr. Vandercook at Allegan, Mich.

medium, is still in very delicate health. She has now left London for the season, and is living at Mr. C. E. Williams is on the Continent, and

will not return until the end of September, when his scances will be resumed. J. WM. FLETCHER. J. 4 Bloomsbury Place, London, W. C., Eng.

BRIEF PARAGRAPHS.

SHORT SERMON .- One man that has a higher wisdom, or a hitherto unknown spiritual truth in him, is stronger, not than ten men that have it not, nor than ten thousand, but than all men that have it not ; and stands among them with a quite ethereal, angelic power; as with a sword out of heaven's own armory, sky tempered, which no buckler and no tower of brass will finally withstand,-Thomas Carlyle.

Cowper's poetical maxim: "A decent, genteel and a well-bred may will not insult me, and no other can."

Mi dear friend, az strange az it may seem to u, mankind had rather see yu fall than succeed, wekause they had rather pity than admire.—Josh Billings. [That's it, Josh, exactly.]

Taimage says: "I will have no quarrel with geologists about how long the world was being built." Then there may possibly be some chance

This also is old, but in the hope that one of those preachers who talk ninety minutes at a stretch may see it, here goes-about the little boy who had been saying all through the sermon, "Ma, when is he goin' to get done?" The minister stood up to make the closing prayer, raising his hands, when the little fellow turned, with horror pictured on his face, saying, "Ma, he is swelling up again?"- Gold Hill News.

In Rhode Island they call the pretty girls Narragansett Pieries. – *Philodelphia Bulletin*. The must have an 'Aroganisett of people there.-Norristown Herald.

> PORVERS Where the farss g is out of high's Tower above the large shar outger, Where the char ferst g shen tiver, Shimmer or tile g ben tiver, Grewing flowers to devise being the In my heart still that as ever. Some day on a distant strand, Far beyond the roding river, In that by dimarked land Where no sad voice whispers "Never," She wit take me by the hand – We shall live and love forever,

May Agnes Fleming's novels have been oftener dramatized than those of any other American author. Her new novel, "The Heir of Charlton," will be published next week by Geo. W. Carleton & Co., who have sold nearly 20,000 copies of this anthor's first book, "Guy Earls-court's Wife."

"The Art Students' League, at No. 108 Fifth Avenue, New York, will r open its classes for the sea-son of 1878-79, on Monday, Sept. 30th. This school is maintained by the young artists and students of New York, for the purpose of securing the advantages of a thorough academic course of study in art. Last season two hundred students studied in the various classes, and the coming year promises to be the most successful that the school has yet seen,

press have greatly praised her acting.

The Borry parts - Part 11. Be wate, oh scatteril Mooley clow, The gene when at trings its bell, Be wate of council, when you hear The whest for scharp and warning swell? And, tailye of the Holy Land, Units of to no tern travel's share, At disserted by guiletat urchin's talk, The axial potant by bowne; Pise, it using to his words and wares. You may have reason to condemny The strike of trade the 's fashforable. 'Twix' J alla and Jetusatem,

BANNER OF LIGHT.

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around the wrist; over this lay the dry half, and tuck in the ends so as to make all secure. Lie down again, and the wet bandage will be found THE ATLANTIC-Houghton, O-good & Co., 229 Devon-shire street, Winthrop Square, Boston, publishers-has to exercise a most soothing influence on the ner-vous system, and refreshing sleep will be the reamong its choice attractions, pooms from John G. Whit-tier, Oliver Wet dell Holmes, Barton Grey, et als.; a good article on " Count Shouvaloff," by Axel Gustafson; a review of " Pope's Virginia Campaign and Porter's part of it. " by Francis J. Lippitt; a fourth paper on "Americanisms, " by Finites 9, Englished a found in parts of American Fi-nances from 1789 to 1835," by J. Watts Kearney; a confinuation of Henry James. jr.'s "Europeans," and a mu-sical article by W: F. Apthorp; other excellent productions and the standard departments go toward making up a fine number.

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, furnish us with copies of SCRIB-NER'S ILLUSTRATED and ST. NICHOLAS, which they have on sale. The first publication has many articles replete with arti-tic limnings, prominent among which may he cited "Hunting the Mule-Deer in Colorado," South African diamonds receive further treatment from Dr. Morton: Gen. G. B. McClellan contributes a readable article; Bret Harte, G. E. Montgomery, and others, furnish the poetry; Boyesen gives the second installment of "Fal-conberg," and various additional sketches, reviews, critfques, etc., combine harmoniously and with excellent effect. ST. NICHOLAS has for its frontispiece a full-page sketch entitled "Shipwreek," by J. W. Champney; Celia Thaxter leads off the table of contents with a poeu, "Fern Seed"; Robert Arnold tells of "Mackerel Fishing "; "The Ax of Ranier," by Thomas Dunn English, is of absorbing interest-which may be readily said of severab other contributions in the present number. C. P. Cranch has also a laughable poem, "The Painter's Scarecrow." The illustrations are of a high order of excellence, particularly those in 'Under the Lilacs," "My St. George," "A Watersport" and "The Fox and the Turkeys."

WIDE AWAKE reaches us from its publishers, D. Lothrop & Co., 30 and 32 Franklin street, Boston, with a fresh face and an attractive display. Three illustrated papers of press to you the heartfelt thanks of Mrs. Bliss and myself for the noble course of the Banner of Light permanent value appear in this number, viz.; Mrs. Raymond's "Cade Life at West Point," Mrs. Lillie's Eng-lish Literature article concerning "Lord Bacon," and in publishing Mr. Hazard's recent article in full. I hope that we will always prove worthy of the Charles F. Richardson's Poets' Homes paper upon "Wil-liam Cullen Bryant," "At the Spring" is the title of confidence you have shown in our honesty as anediums for spirit control. I assure you that in my course as a public medium I have been actuits frontispiece, which is supported by a poem on a kin-kred topic by Elizabeth Akers Allen. Edgar Fawcett has ated by only one motive, *i. e.*, the presentation of such absolute evidence of spirit power that the most skeptical might know that spirit return was a fact. I can look back upon my past course and asseverate that there never has been one paralfeilke poem, "In the Swing;" Clara Doty Bates far-nishes a poem choicely set off by illustrations by Miss L. B. Humphrey; "A Cool Retreat" is true to Nature; the boys will find a curious Kansas story, entitled "Johnny"s Sweat Oven," dealing with the Nez Percés prisoners at ticle of deception used in any of our scances. In fact, we have never seen the time when there was Fort Leavenworth, and the very little ones will be pleased with the (illustrated) "ups and downs " attending the career of " Miss Muslin of Quintillion Square."

any need of using deception, for we have found the spirit-world only too ready to manifest when-ever we have sat for that purpose. The manifestations through Mrs. Bliss are at THE INTERNATIONAL REVIEW for September has the following among its table of contents: "The Cry of Labor -What Answer ?" by President Chadbourne, of Williams present more remarkable than ever. She never holds a scance but what from five to twenty spirit friends are recognized by skeptics present. We allow the most critical examination of the College? "Ex-Premier Gladstone," by an American; "European Politics from the French Stand-Polut," by E. de Pressense, Député; "An Epleodium, for Queen Mercedes," by Joel Benton; "Russla," II., by Karl Blind; "The Cententry of Rousseau," II., by Rev. Samcabinet, also the person of Mrs. Bilss (if re quested), and then urge skeptics present to be extremely careful in examination of faces, busts net Osgood, D. D.; "Mr. Stanley as an Explorer," by General F. F. Millen; Contemporary Literature: The

Literary Movement in England, by George Barnett Smith, of London; The Literary Movement in Gormany, by Caspar Rone Gregory, of Leipzig; The Literary Movement in France, by Edward King and A. Nougarede, of Paris, A. S. Barnes & Co., Publishers, 111 & 113 William street, New York.

A chergyman named Goddard nas been ophav-ing rudely at Northboro'. He says he has lost self-control. He is a Baptist, and ought to be kept in ice water. — Morrimac Valley Visitor, Newburyport. A NEW MUSICAL JOURNAL.-Oliver Ditson &

ever I am." Another French poet says-"Where parents never grow old and children are always FOREVERS young.' If nobody's caten his bread from your store, Nobody 'II call you a misserly bore; If nobody's slandered you-here is our pan, Sign yourself '' Nobody,'' quirk as you can. A clergyman named Goddard has been behav-

sult.

A NEW MUSICAL JOURNAL.—Onlyer Ditsoll & Co., 451 Washington street, Boston, Mass., have instituted the publication of a new weekly de-voted to topics harmonious, and entitled The Musical Record. It is the intention of this enter-prising firm to combine general information, val-

uable and critical citations and choice nusic in each issue. The first number, which lies before us, has 16 pages, is neatly printed, and fur-nishes among other good things, "Jamle," words and music by J. L. Molloy, and "On the Mead-ow," by H. Lichner. We wish the new venture a quickly assured success.

MESSNS. COLBY & RICH, Boston, Mass.: Respected Gents-Allow me, at this time, to ex-

THE PIALE SHIP, Out of the gloom and the tilght R die a slip, as on wir go of a dream, With its masts an it respars wrought of light, Like the moories, when a storm-ridden hight Leaves it livid and powerless to beam. All was durkness above and below, All was durkness on either slob, And the light that wrought hull, mast and spar, Threw no light on the phanton ship's ride, T was like death when it roles a fair face. Of its fairness, and there its slip. And hours but a dop sufficient care of the heanty that due it there extended by

Miss Marie Bates has made an immense hit as Topsy, in "Uncle Tom's Cabin," which nightly crowds the Princess Theatre, London. The

THE ORDERT MIRROR.—" Visions in Mirrors," by an English writer, and "Experiences with the Orient Mirror," by those who have used it. See advertising columns.

THE JACTA AND JEEUSALEM R. R. In Mirie parts- Part 11.

these ende crystals, as soon as conditions were made, to Form was added Life, in the plant- not by creation, but by developing latent power; but development arrested here, a higher organism was evolved, adding to these two requisites Consciences. These two infolded through organ-isms as best they could though over arrested still ever making better conditions, until a higher organism, the human, appeared, through which there is unlimited capacity for unfoldment. No arrested development was traced in the human, and hence when once the organism is found for. the infinite power of the spirit within to unfold,

then complete individuality is seen. The speaker here asked, "After Man What "" "Science teils before nan what, but it Evolution be an eternal and not a partial law there must be a link after ican." To say man is the final link is to also say there was a primal, and this is to pred icate at the other end of the chain a Creator to make the first, and to him materialism and theology only differed as to where creative power bacan its work. A law that is a ternal had no beginning and can have no end; hence after man something must be, and he answered "After Man the Arge"

. He then reviewed the development of the hu-man faculties from lower forms, and showed reason, love, acquisitiveness, mechanical skul, etc., to all have been started in the brute or plant, and, arrested there, to have found their opportunity of unlimited development in man. And he illutrated this portion of his address with many in feresting anecdotes. These qualities thus developed were like the different parts of a machine, made by different workmen, but ultimately com-bined in one masterpicce: even thus were these faculties started, and then combined in the great masterpiece-the human.

But the speaker did not accept the doetrine of Descent, did not think that one type or g_{fh} as was the outgrowth of a lower. " Hath the snow a father, the rain a mother, or who bath begotten the drop of dow? What hereditary traits hath the dimend and where it the measure of the the diamond, and where is the progeny of the sugar or salt crystal?"

law produce that "mere speck of albumen float n the measureless oceans of antiquity which was the first form of vegetable life? Nay, was it not thus formed and became the first of a In like manner he thought the first of every type was a crystal, formed by the same great law—that is, the bilance of croution - cays-tallization. The rose is a vegetable crystal, the horse a brute crystal, man a human crystal, the horse a brute crystal, man a human crystal. Here the speaker said he differed with every author he had read, and he wished his hearers to think upon and criticise this, thought, and if it was of any value use it.

The practical lesson taught was that immortality was won with the price of individuality. But of duty in fitness with his place in the great sun total of humanity. Where individuality is per-fect, immortality is won. He here drew a picture of some fashionable women and professional politicians, and said even they, if they have developed individuality, have immortality; but, sar-castically, he added that he sometimes doubted if they had soul enough to be immortal. Since immortality is to be the price of individuality, it behooves us to be ourselves and thus win eternal life; he closed with a beautiful peroration upon the lesson of all Nature, "Be thyself."

The meeting was presided over by Dr. John

When writing with_reference to securing lots for next year at Lake Pleasant, be sure and address the communication in this wise: John Har-vey Smith, Box 1260, Springfield, Mass.

CEPHAS.

English Notes. To the Editor of the Banner of Light:

Mr. Charles Blackburn, the noted Spiritualist of Manchester, has presented the National Association of Spiritualists with a machine for weigh-

ing and registering the weight of materialized spirits; the machine is so constructed as to run two hours without a break. It is a most valuable arrangement, and is only another evidence of that generosity and liberality that has ever characterized Mr. Blackburn's connection with Spir-

If form is produced by the great law of *crystal*-litualism. The more worthy of praise is the gener-lization in these cases, why should not the same erous giver (the cost being nearly \$250,) since erous giver (the cost being nearly \$250,) since he is wholly actuated by a desire of promoting scientific investigation, and living many miles from London he cannot receive much personal benefit therefrom.

> Dr. Monck is still in Switzerland, at the residence of Mr. Cranstoun, but his health does not appear to improve.

Mr. William Eglinton has arrived at Cape Town safe and well; we foresee a good work for him there.

Washington Irving Bishop, the great American Clown-Prince of Exposers, has arrived in Lonaggressive self-assertion. The truly rounded in-dividual like a planet in the firmament harmo-nized with his surroundings, and trod the orbit declared his ability to duplicate all Mrs. Eva Fay's wonderful manifestations and explain how they were done. His offer has been accepted, he will be called upon to make good his and word, and the results will be watched with interest.

There is a doubt in the minds of many about the ring test being exposed, since not one of the investigators are sure there was not a break in the ring before it was taken to the scance; second seance is being arranged to obtain the manifestation again.

Mrs. Guppy Volckman, the renownel flower-

The death suile is the grandest thing in the world. It makes the dark Past an arch of tri-umph into a radiant Future.

A Hindoo proverb says : "When in the water do n't quarrei with the alligator.'

Counsel had been questioning a certain man Gunn, and in closing he said to him : "Mr. Gunn, you can now go off." The judge on the bench gravely added: "Sir, you are discharged." Of course an explosion in court immediately ensued. New Haven Register.

A genuine thought or feeling can find expression for itself if it have to invent hieroglyphics. It has the universe for type-metal.—*Henry D*. Thoreau.

When you hear suspicious persons boast of be-ing the friends of their kind, ask them what sort of a kind that is

SIPTEMBER. STPTEMBER. Sett him September marched ceke on foote; Yet washe heavy laden with the spoyls Of harvests riches, which he made his boot, And him ericht with bonnty of the soyle; In his one hand, as fit for harvests toyle. He held a k: ite-hook; and in the other hand A patre of weights, with which he dil assoyle Both more and lesse, where it in doubt did stand, And coust gave to each as fustice duly scann 'd. -[Spenser.

When placed under a microscope the sting of a bee presents a polish of dazzling beauty, but when placed in the end of a man's nose it takes on the semblance of a rat-tail file dipped in vitriol, and brings out words rough as a grindstone. -Breakjast Tuble.

Some people do not understand how newspapers, manage to print pictures of murderers so soon after the murder takes place. Although it is a secret of the business, we must be generous to our readers and say that all the cuts of proprietors of patent medicines that come into a news-paper office are saved.—Turner Falls Reporter.

The Chicago Tribune, instead of publishing its original poetry, is selling it to those who have occasion to use original verses and do not wish to borrow from familiar poets. The *Tribune* advertises as follows; "Five stanzas, each four vertises as tonows: "Five stanzas, each four lines; masculine gender, wants to gaze in a young woman's eyes—no color stated; general tone, cheerful. Thirty decasyllables; medita-tions in church; just the thing for a girl to send to a Sunday school teacher; no denominationism. Fifteen lines, straggling metre; fears his sweet-heart has gone back on him, and meditates a gloony existence speet without her mod thing gloomy existence spent without her; good thing to dash off impromptu after a quarrel; originally addressed to Mary, but can also be used for Sarah."

Of \$244,000,000 in the Massachusetts Savings Banks in January, only \$16,000,000 were in national bonds,

SLEEPLESSNESS. - Somebody who seems to have tried it, says: The last method we have heard of for curing cases of sleeplessness, when unaccompanied by pain or disease, is the follow-ing : Get out of bed and take a linen bandage-

Skeptics are 1 icea in the from spirits show them the preference by calling them to the cabinet, and where the skeptics are candid and honest they never fail to admit the genuineness of the manifestations.

and forms shown (in a good light).

Our scances are well attended by the most re-spectable and orderly persons I ever have seen. We hope for great things the coming fall and winter

May God bless the dear old Banner of Light and may it still "defend the defenceless," is the prayer of Your obedient servant,

JAMES A. BLISS. 403 Vine street, Philadelphia, Sept. 6th, 1878.

----The New York Lyceum.

To the Editor of the Banner of Light:

The Children's Progressive Lycoum of this city met at half-past two in Republican Hall, 55 West 33.1 street, and held the second session since the two months' vacation.

On account of the small attendance on the first Sunday of this month, in consequence of so few having returned to the city, no formal session was held, and after some pleasant remarks from Mrs. Phillips, the Assistant Guardian, the Ly-ceum adjourned until September the 8th; and to day was the first of its being in regular working routine. A portion of the exercises con-sisted of recitations by Willie Reeves and little Lena Hyde. Amelia Hyde, Gracie Chase, Miss Cunningham and Gracie Mirick each gave a reading.

Here certainly is a field for earnest workers, an opportunity for the friends of progression to come forward and diffuse their knowledge of the beautiful faith, a stream fitted to work the milk-which will send forth noble men and women. It remains with each and every Spiritualist to decide, shall the mill be worked, or shall the stream be allowed to flow idly by unemployed, unnoticed. New York, Sept. 15th. HATTIE DICKINSON.

Spiritualism.

The Spiritualists of Santa Barbara, have a large and flourishing society, with regular meetings and lectures every Sunday at three P. M., in Crane's Hall. In intellectual and social standing they are not inferior to any religious society in the city, and in numbers equaled only by the Catholics. Their meetings are better attended than any Protestant churches, and their Progressive Lyceum (Sunday school), which meets in the same hall at half past one P. M. each Sunday, now numbers nearly one hundred scholars and under the conductorship of Mrs. H. F. M Brown, is in a highly prosperous condition. this Lyceum Spiritualism is not doctrinally taught, but mental, moral and physical exercises are substituted for Bible and creed lessons.

The Spiritualists of the city and county have not been fairly represented by the pulpit or press of the county, but it shall be our effort to deal justly by all denominations, and defend alike in honest belief all persons and sects, Catholic, Or-thodox, Unitarian and Spiritualist, giving to each all we claim for ourselves.-Santa Barbara Inde pendent.

We regret to learn that M. Aksakof, who is at present residing on his estates at Krotofka, about two thousand miles from St. Petersburg, is which deprives him of sl. ep, and unfits him for intellectual activity. He hopes that he will be well enough to return to St. Petersburg in a although a handkerchief nearly folded longwise will do as well, perhaps better. Dip one-half of the handkerchief in water; pass the wet portion Notes, London.

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11.—From the Writing of Languages unknown to the Psychic: Ancient Greek-Evidence of Hon. R. Dale Owen and Mr. Blackburn (Slade); Dutch. German, Fronch. Span-ish, Portuguese (Slade); Russian-Evidence of Madame Blavatsky (Watkins); Romaic-Evidence of T. T. Tima-yenis (Watkins); Chineso (Watkins). II..-From Special Tests ublich Preclude Previous Pre-paration of the Writing: Psychies and Conjurers Contrasted; Slade before the Re-search Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of -Rev. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely scrowed together-Evidence of Mrs. Andrews and J. Mould; Die-tation of Words at the Time of the Experiment-Evidence of -A. R. Wallace, F. R.G.S., Hensleigh Wedgwood, J. P.; Rev. Thomas Colley, W. Oxley, George Wyld, M.D., Miss Kislingbury; Writing in Answer to Questions Inside a Closed Box-Evidence of Messrs. Adshead; Statementof Circumstances under which Experiments with F. W. Monck were conducted at Keigh ey; Writing on Glass Coated with White Paint-Evidence of Benjamin Cole-man. Letters addressed to The Times, on the Subject of the

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